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THE ANGEL OF SHIVA.

I.

Lost forms and death, they sigh,
Pain and breaking hearts!
New forms for old, I cry!
New gold for old!

II.

Lost lives and hell, they sigh;
Gone the firm base of law!
New life in heaven, I cry!
Blessed universal Law!

III.

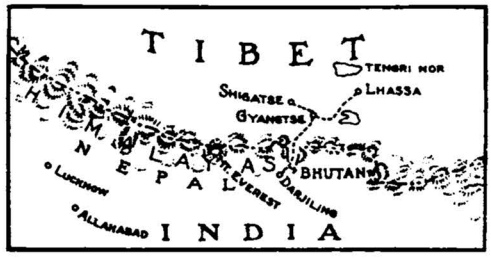
Parted is our Lord, they sigh,
Crucified our Savior!
Risen is your Christ, I cry,
Seek Him there on high!

IV.

Death but a change of forms,
Parting but a reuniting!
Live the Law and ye are free!
Rings the aum triumphant!

W. V-H.

THE GRAND LAMA OF THIBET



There is today as the head of Thibet a young man that is destined to play a prominent role in the drama of nations and religons. The Thibetans call him Panchen Rinpoche, "the Great Gem of Learning," and he is known to the west as the Tashi or Teshu Lama. We give below a picture of him, from a photograph taken by the Swedish traveller Sven Hedin, and published in *Die Woche.*

Tashi Lama of Shigatse,
Present Grand Lama of Thibet.

Till five years ago, little was heard of the Tashi Lama, for his fame was eclipsed by that of the Dalai Lama, or as the Thibetans call him Gyalpo Rinpoche, "the Precious King." The story concerning these mysterious individuals is as folfows:

About the fourteenth century A. D. there appeared in Thibet the great Buddhist reformer, Tsong-kha-pa; He was that Great One, the Minister of Religions in the Occult Hierarchy, that before appeared in Palestine as the Christ. He arranged that certain souls, working under Him, should take charge of the development of Buddhism in Thibet and China, and that for this purpose they should take quick reincarnations. These souls, after the death of the body they happened to occupy, renounced heaven-life, and took birth immediately, arranging affairs before hand so that their reincarnation in the new child's body could be recognized. Of these "living Buddhas," as the Thibetans term them, two stand out prominently, the Lamas of Lhassa and Shigatse.

The Dalai Lama of Lhas-

sa, and the Tashi Lama of Shigatse each had a certain temporal and spiritual jurisdiction; the former, in temporal affairs, was considered the chief, while the latter, the Tashi Lama, was always venerated as a great teacher. China was the nominal suzerain of Thibet, but interfered little in internal affairs, though she sent a Chinese agent, the Amban, to reside at Lhassa to represent her.

When either of the Lamas died, those families where a year later a boy was born, who showed certain symptoms indicating the presence of the Lama, notified the authorities; and at a great ceremony, the children's names were written down on pieces of paper, and put in an urn, and the child whose name was first drawn was held to be the reincarnated Lama. Immediately the child and his parents were removed to the palace, where the child was tended with great veneration till he grew to maturity and the Lama could resume the work which was interrupted by the death of his previous body. During the minority of one of the two Lamas, the other was his guardian.

Deposed Dalai Lama of Lhassa.

In 1904, political controversies between Thibet and England, China and Russia, came to a climax and England, with the sanction of China, invaded Thibet. The trouble, outwardly, was due to certain political intrigues of the Dalai Lama with Russia, which menaced England's hold over India; but in reality what was happening was the movement of pawns in that great game of nations that the Occult Hierarchy plays for the welfare of humanity. For the furtherance of Their plans, the original Dalai Lama ceased his special incarnations, and allowed to step into his office an incompetent inferior, whose temporal power should be united in "the Great Gem of Learning," the Tashi Lama. This was exactly what was done by China and England; the Dalai Lama was deposed and his more spiritual brother, the Tashi Lama of Shigatse, was nominated in his place. Last April China deprived the deposed young Lama of Lhassa even of his title of Dalai Lama.

The situation to-day is that, under the suzerainty of China, the Tashi Lama of Shigatse is both temporal and spiritual head; whatever may happen to the deposed Dalai Lama, he has now lost the temporal power.

The Great Gem of Learning, the Tashi Lama, is interesting in many ways, and perhaps most interesting to some of us as having been for lives, and being still, a pupil of the Master K. H. He appears often in the lives of Alcyone, closely related to the Master and to Alcyone. Of the Tashi Lama, as of no other historical

character, we find accounts of *three* separate incarnations, from travelers who saw him in them. The three accounts are as follows:

1. Account of George Bogle, 1774.

George Bogle was an English traveller, sent to Thibet by the East India Company, to arrange for facilities for trade between India and Thibet. On the 12th of October, 1774, Bogle had an audience of the Tashi Lama, and thus he describes the Lama.

"Teshu (Tashi) Lama is about forty years of age, of low stature, and though not corpulent, rather inclining to be fat. His complexion is fairer than that of most Tibetans, and his arms are as white as those of a European; his hair, which is jet black, is cut very short; his beard and whiskers never above a month long; his eyes small and black. The expression of his countenance is smiling and good-humoured. His father was a Tibetan; his mother a near relation of the Rajahs of Ladak.

His disposition is open, candid, and generous. He is extremely merry and entertaining in conversation, and tells a pleasant story with a good deal of humour and action. I endeavoured to find out, in his character, those defects which are inseparable from humanity, but he is so universally beloved that I had no success, and not a man could find in his heart to speak ill of him."

Bogle's final audience of the Tashi Lama was on April 8, 1775.

"I never could reconcile myself to taking a last leave of anybody; and what from the Lama's pleasant and amiable character, what from the many favors and civilities he had shown me, I could not help being particularly affected. He observed it, and in order to cheer me mentioned his hopes of seeing me again. He threw a handkerchief about my neck, put his hand upon my head, and I retired."

One interesting trait of the Lama, his thirst for information, is thus described by Bogle. "Among the other good qualities which Teshu Lama possesses is that of charity, and he has plenty of opportunities of exercising it. The country swarms with beggars who follow this profession from generation to generation, and the Lama entertains besides a number of fakirs (holy mendicants) who resort hither from India. As he speaks their language tolerably well, he every day converses with them from his windows, and picks up by this means a knowledge of the different countries and governments of Hindustan. The Gosains, who are thus supported at the Lama's expense, may be in number about one hundred and fifty, besides about thirty Mussulman fakirs. For, although the genius of the religion of Muhammad is hostile to that of the Lama, yet he is possessed of much Christian charity, and is free from those narrow prejudices which, next to ambition and avarice, have opened the most copious source of human misery."

The Teshu Lama died four years later in 1779, when on a visit to Pekin and we see him then in his next incarnation.

2. Account of Captain Samuel Turner.

Turner also was sent on an embassy to Thibet by the East India Company, in 1783. He too gives high praise to the deceased Lama, as follows: "Here let me pause a while to make the strong and indelible impression of respect and affection, which the meek deportment and ingratiating manners of the late Lama, seemed to have left upon the minds of all his followers. To these fascinating qualities, more than to the influence even of his sacred character, must be attributed the high veneration with which his memory is still cherished by his grateful countrymen. By the most amiable exercise of extensive power, he won the hearts of all his votaries. His public conduct, on all occasions, bore undistinguished testimony to the benevolent propensities of his nature; and clearly proved that all his actions were uniformly prompted by a desire of extending happiness to all around him. His humane and considerate temper was eminently displayed in his interposition with

the English government on behalf of the people of Bootan; and, in the opinion of his followers, this successful exercise of his influence, reflected the brightest lustre on his sacred name. But it is not to the partial and interested representations of his own votaries alone that we are to look for a favorable delineation of the character for the late Lama. His manners are reported by Mr. Bogle to have been in the highest degree engaging. He represents his disposition as open, candid, and generous in the extreme. In familiar conversation he describes him as not merely easy, but even facetious and entertaining. He says, that his thirst of knowledge was unbounded; and that from the numerous travellers, who on religious, or even commercial motives, daily resorted to Teshoo Loomboo, he sought all occasions of extending his information; while at the same time, he was equally free in communicating the knowledge, which he himself possessed."

Allowing for an interval of one year between the death and the rebirth, in the new incarnation, when Turner entered Thibet, the Lama could only be a baby. "His father Gyap," says Turner, "spoke of the honour Teshoo Lama had done him, in condescending to enter his family."

Turner had an audience of the baby, which he describes as follows:

"On the morning of Tuesday, the 4th of December, I was allowed to visit Teshoo Lama, and found him placed, in great form, upon his Musnud; on the left side stood his father and mother; on the other the officer particularly appointed to wait upon his person. The Musnud is a fabric of silk curtains; piled one upon the other, until the seat is elevated to the height of four feet from the floor.

Teshoo Lama was at this time eighteen months old. Though he was unable to speak a word, he made the most expressive signs, and conducted himself with astonishing dignity and decorum. His complexion was of that hue, which in England we should term rather brown, but not without colour. His features were good; he had small black eyes and an animated expression of countenance; altogether I thought him one of the handsomest children I had ever seen. I advanced, and, as the custom is, presented a white pelong scarf, and delivered also into the Lama's hands the Governor General's present of a string of pearls and coral, while the other things were set down before him. Having performed the ceremony of exchanging scarfs with his father and mother, we took our seats on the right hand of Teshoo Lama.

A multitude of persons, all those who had been ordered to escort me, were admitted to his presence, and allowed to make their prostrations. The infant Lama turned towards them, and received them all, with a cheerful look of complacency. His father then addressed me in the Tibet language, in words which were explained to me by the interpreter; he said that "Teshoo Lama had been used to remain at rest until this time of the day, but he had awoke very early this morning, and could not be prevailed upon to remain longer at his repose, for, added he, the English gentlemen were arrived, and he could not sleep." During the time we were in the room, I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, and threw back his head, and contracting the skin of his brow, continued to make a noise, for he could not speak, until they were filled again. He took some burnt sugar out of a golden cup, containing some confectionary, and, stretching out his arm, made a motion to his attendants to give them to me. He sent some in like manner, to Mr. Saunders, who was with me. I found myself, though visiting an infant, under the necessity of saying something; for it was hinted to me that notwithstanding he is unable to reply, it is not to be inferred that he cannot understand. However, his incapacity of answering, excused me many words, and I briefly said that "the Governor General, on receiving the news of his decease in China, was overwhelmed with grief and sorrow, and continued to lament his absence from the world, until the cloud that had overcast the happiness of this nation,

was dispelled by his reappearance and then, if possible, a greater degree of joy had taken place, than he had experienced of grief, on receiving the first mournful news."

The little creature turned, looking steadfastly towards me, with the appearance of much attention while I spoke and nodded with repeated but slow movements of the head, as though he understood and approved every word, but would not utter a reply. His parents, who stood by all the time, eyed their son with a look of affection, and a smile expressive of heartfelt joy, at the propriety of the young Lama's conduct. His whole attention was directed to us; he was silent and sedate, never once looking towards his parents, as if under their influence at the time; and with whatsoever pains his manners may have been so correctly formed, I must own that his behaviour, on this occasion, appeared perfectly natural and spontaneous, and not directed by any external action, or sign of authority.

I again waited upon Teshoo Lama, on Saturday, the 6th December, to present some articles of curious workmanship, which I had brought from Bengal. He appeared most pleased with the mechanism of a small clock, and had it held up to him, watching for a long time the revolutions of the second hand. He admired it, but with gravity, and without any childish emotion.

The votaries of Teshoo Lama already began to flock, in great numbers, to pay their adoration to him. Few were yet admitted to his presence. Those who came esteemed it a happiness to have him shown to them from the window, particularly if they were able to make their prostrations before he was removed. There came this day a party of Calmuc Tartars, for the purposes of devotion and to make their offerings to the Lama. When I returned from visiting him, I saw them standing at the entrance of the square, in front of the palace, each with his cap off, his hands being placed together, elevated, and held even with his face. They remained upwards of half an hour in this attitude, their eyes being fixed upon the apartment of the Lama, and anxiety very visibly depicted in their countenances. At length, I imagine, he appeared to them, for they began all together lifting up their hands, which were still closed, above their heads, then bringing them even with their faces, and afterwards lowering them to their breasts; then separating them, to assist them in sinking and rising, they dropped upon their knees, and struck their heads against the ground. This, with the same motions, was repeated nine times. They afterwards advanced to deliver their presents, and when he had received them, they retired, apparently with much satisfaction.

Of the last visit to the baby Lama, Turner says,

"According to appointment, I went in the afternoon to make my last visit to Teshoo Lama. They presented me with a vest lined with lambs' skins, making me many assurances of a long remembrance, and observing that at this time Teshoo Lama was an infant, and incapable of conversing, but they hoped to see me again when he should have grown to maturity."

3. *Account of Sven Hedin.*

After Turner's visit to Thibet, the policy of the East India Company of an open trade route between India and Thibet was changed, and till 1904 the country was shut out by China from all western intercourse. We have not therefore the accounts of the further incarnations of the Tashi Lama, till we come to that of the present day, when Sven Hedin had a long interview with him. In his book *Trans Himalaya* (chapter xxv), published in 1909, we have the following account:

"We enter, not without feeling solemn. I make a deep bow at the door, and two more before I stand before him. The Tashi Lama is sitting on a bench in a window recess and has in front of him a small table with a tea-cup, a telescope, and some printed sheets. He is dressed as simply as an ordinary monk, wears a cerise costume of the usual style, coat, waistcoat, vest, and the long scarf which is thrown

over the shoulder and wound round the body like a toga; between its folds peeps out a yellow under-vest with gold embroidery; both arms are bare and the head is uncovered.

His complexion is fair, slightly inclining to yellow; he is somewhat below the middle height, is well proportioned, looks healthy, and at his twenty-fifth year, lately completed, has every prospect of attaining a good old age. In his small, soft, delicate hands he holds a rosary of red beads. His short-cropped hair is black, and there is scarcely any down on his upper lip; his lips are not thick and full like those of other Tibetans, but thin and gracefully formed, and his eyes are of a chestnut-brown colour.

Nodding kindly, he gives me both his hands and invites me to sit in an arm-chair beside him. The apartment, in which he spends the greater part of the day, is astonishingly plain, quite a contrast to that of the cardinal in the lower regions. It is small and consists of two parts; the outer is a kind of roofless ante-room, exposed to all the winds of heaven, to the snow in winter and the pouring rain in autumn; the inner is raised a step, and is again separated by a division ending in a grille, behind which his bedroom is situated. There is not a single idol, no wall painting or other mural decoration, no furniture except what has been already mentioned, not a thread of carpet, only the bare stone floor—and through the window his melancholy and dreamy, but clear and open, glances wander over the golden temple roofs, over the town below them with its dirt and sinfulness, over the dreary mountains which bound his earthly horizon, and away through the azure-blue of a Nirvana invisible to us, where his spirit will one day find rest. Now he descended from his heaven and became a man for a moment.

But all the time he preserved a wonderful calmness, a refined, amiable politeness and dignity, and spoke in a charmingly soft and subdued voice, modest, almost shy; he spoke quickly and in short sentences, but in a very low tone.

What did we talk about? Why, about all kinds of things in heaven and earth, beginning from his own religion, in the Pantheon of which he himself takes the highest rank among living prelates, down to the yaks that roam wild over Chang-tang. He displayed an alertness, an interest in everything, and an intelligence that surprised me in a Tibetan. I have never been interviewed so thoroughly and with so much tact. Firstly, he inquired if I had suffered much from the cold and hardships in Chang-tang, and whether we had had great losses. Then he hoped I would excuse the sorry entertainment I had met with; it was all owing to my having arrived quietly and unnoticed, and no one knew whether he was the man who was expected and of whose probable arrival information had been received from India. But now everything possible should be done for my welfare and convenience, and he wished and hoped that I should carry back with me a pleasant remembrance of his country.

Then followed inquiries about my name, my age, my caravan, the routes by which I had come; my country, its size and population, its position with regard to Russia and England; whether Sweden was dependent on a neighboring country or had a king of its own; the best way to travel to Sweden, how long it took to travel there, and what season was the most suitable—just as if he intended to return my visit. Then he asked about the various European countries and their rulers, their relative power and extent; about the war between Russia and Japan, about the great naval battles and the armoured vessels which had sunk; the effect that the result of the war would have on Eastern Asia; about the Emperor of Japan and the Emperor of China—apparently he had the greatest respect for the latter. He asked what countries I had visited, and whether I had seen much of India, where he had been so well received a year ago. He spoke with pleasure of his impressions of India, of the large cities with their fine buildings, of the Indian army, the railways, the splendour and wealth everywhere apparent, and the hospitality shown him by the Lord

Sahib (the Viceroy). "Promise me to greet the Lord Sahib from me when you write, and tell him that I still think of his kindness, and greet Lord Kitchener;" and then he showed me a photograph with the autograph of the great General. He was particularly pleased at having been able to visit the holy places he knew so well from description and pictures, which were connected with the great founder of his religion, Buddha, especially Buddh Gaya in Magadha, where Prince Sarvarthasidda, the son of Buddha, had passed six years in solitude and meditation, overcome Mara, the tempter, the ruler of the world of lust, and had attained to perfect wisdom."

Then he turned the conversation to the European Powers, and thought that Europe was a singular mosaic of states. He brought out a picture showing all the more powerful supreme rulers of the earth. Under each portrait the name and country were written in Tibetan characters. He put many questions about each monarch, and showed the liveliest interest in their fortunes—he who is more powerful than all the kings of the world, for he rules over the faith and the souls of men from the Kalmucks on the Volga to the Buryats on Lake Baikal, from the shores of the Arctic Ocean to the burning sun of India.

But we will return to the audience. Lamas, walking on their toes and silent as phantoms, handed us fruits continually. The Tashi Lama drank a sip from his plain cup with me, as though to show that he did not consider himself too holy to sit at table with an unbeliever. Some Lamas who stood in the room at a distance were now and then dismissed by a wave of the hand when he wished to put some question he did not want them to hear. This was particularly the case when he requested me not to let the Chinese know that he had entertained me, though it could hardly escape their penetration.

I seized the opportunity to beg for certain favors. I asked permission to photograph him. Oh, certainly, I might come again with my camera, if I liked; I asked to be allowed to see the whole of Tashi-lunpo, and to draw and photograph in the cloister town at my pleasure. "Yes, by all means; I have already ordered the Lamas to show you everything." And, finally, I begged for a passport for future journeys in his country, for an official of the Labrang, and some reliable men as escort. This, too, was granted me, and all was to be in order when I had fixed the day of my departure. All these promises were fulfilled to the smallest detail, and if China had not just at this time seized Tibet more tightly than ever in its dragon's claws, the Tashi Lama would certainly have been powerful enough to throw every door open to me. But at any rate his friendship and favour were an excellent recommendation in all my subsequent journeys, and extricated me from many a difficult situation. Pilgrims from all parts of Tibet had seen with their own eyes how well I was received. They had boundless respect for the Tashi Lama, reposed in him the most sincere confidence, and reasoned as follows: "Whoever this stranger may be, he must be an eminent Lama in his own country, or the Panchen Rinpoche would never have treated him as his equal." And then these pilgrims returned to their black tents in distant provinces and related to others what they had seen, and when we arrived with our small caravan all knew who we were. Eighteen months later it came about that chiefs and monks said: "Bombo Chimbo, we know that you are a friend of the Tashi Lama, and we are at your service."

When we had conversed for two hours, I made a move to leave him, but the Tashi Lama pushed me back on to the chair and said: "No, stay a little longer." And this was repeated till quite three hours had passed. How many millions of believers would have given years of their lives for such a privilege! The pilgrims who had travelled hundreds of miles to get a sight of him must be content with a nod of the head and a blessing from a distance.

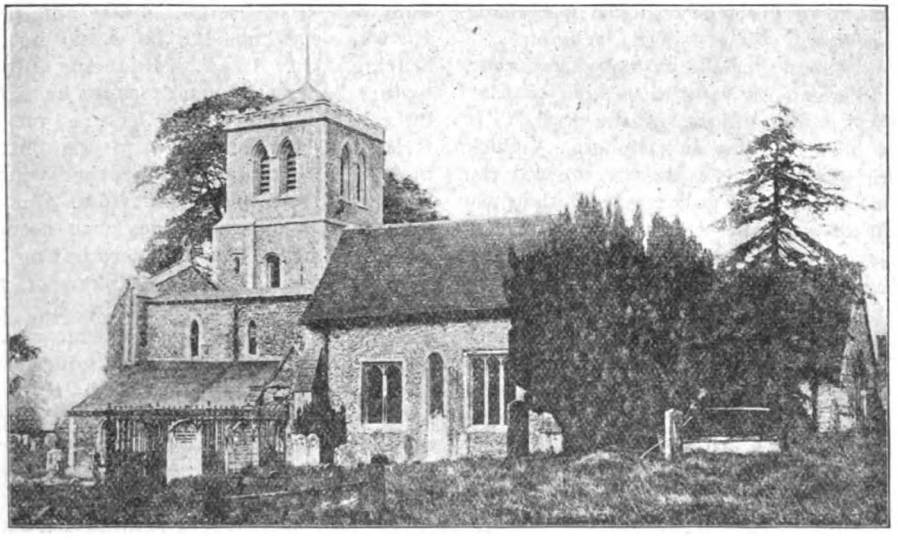
Now was the time to present my offering. The elegant English medicine chest was taken out of its silk cloth, opened and exhibited, and excited his great admiration and lively interest—everything must be explained to him. The hypodermic syringe

in its tasteful aluminum case with all its belongings especially delighted him. Two monks of the medical faculty were sent for several days running to our camp to write down in Tibetan the contents of the various tabloid boxes and the use of the medicine. But I warned them, as well as the Tashi Lama, against making a trial of their effect before consulting Major O'Connor's physican in Gyangtse. There was not much danger, however, for the lamas believe that their medical knowledge is much superior to that of Europeans.

Wonderful, never-to-be-forgotten Tashi Lama! Never has any man made so deep and ineffaceable an impression on me. Not as a divinity in human form, but as a man, who in the goodness of heart, innocence, and purity approaches as near as possible to perfection. I shall never forget his expression; it displayed unbounded kindness, humility, and philanthropy; and I have never seen such a smile, a mouth so delicately formed, so noble a coutenance. His smile never left him; he smiled like a sleeper dreaming of something beautiful and desirable, and whenever our eyes met, his smile grew broader, and he nodded kindly and amiably, as much as to say: Trust in my friendship implicitly, for my intentions are good towards all men."

Whatever will be the developments to come in the religious sphere of human activity, one thing is certain, that the Tashi Lama will play an important part in them. When the Great One comes we shall see the strange sight of the two popes of Rome and Shigatse working amicably under the direction of Him, who for twenty-five centuries has been the source both of Buddhism and Christianity.

C. Jinarajadasa.



St. Alban's Church, England.

SMALL CONTRIBUTIONS—THEOSOPHICAL AND OTHERWISE.

Years ago Dr. English while editing the *Theosophist* sent down from the hills an urgent hurry order to the press manager, and enquired why the proofs had been so long delayed. The answer returned was, "The type is locked up in the Astral Plane." The manager in the most matter of fact way, meant to convey the idea that the type was in use in getting out the revised edition of Mr. Leadbeater's manual, "The Astral Plane."

A zealous young theosophist in Lahore whose family occupied rooms communicating with our Hindu girls' school wished to mark the premises as distinctly theosophical. For this purpose he chose the motto of the Society and our side of the common doorway. On the frame above this door he wrote in large letters the first part of the motto, but finding no room for the remainder rested satisfied with his performance, believing no doubt that half a loaf is better than none at all. For some time thereafter our theosophist visitors and patrons were greeted with the surprising announcement, "There is no religion."

In old times three of us took a suburban car and went far out into the country woods to study "Light on the Path." It was a beautiful day in October. A thick matting of the leaves already covered the ground. Peace and quietness and the pure dry air of a Minnesota autumn were ours to enjoy and remember. Long we sat and listened to the words of this little book and pondered over their meaning. At length we heard the sound of crackling leaves and a boy with a gun appeared on the scene. A little bird preceded him, flitting from tree to tree, stopping long enough to sing a little song of joy. The boy was following it to get a better aim. One of our number hurried to him and begged him not to shoot the little creature, but he was obstinate and again raised his gun, "Let's will the bullet to go to the left," someone whispered, but our efforts were in vain and the bird fell lifeless to the ground. But as we looked one who was psychic saw a man in Oriental garb pick up the etheric or astral counterpart. Gently smoothing the feathers he sent it flying away.

It was convention time at Adyar. The large hall was filling and there were indications that a larger crowd than ever had come to hear the final lecture on the Avataras. One of the Adyar members feared that the crowd would leave no chair for the General Secretary, for nearly all the reserved seats were already occupied by European and other visitors. This brother took possession of the only remaining chair and kept it until the General Secretary came into the hall with Mrs. Besant, then yielded his place with respectful salaam, stepping back among the crowd. But there was now no room for him. The large audience eager to get near the speaker had left no available space. Our brother first stood beside a pillar, thinking himself well out of the way. A visitor asked him not to obstruct her view of the stage. He found room to kneel in a cramped position wedged in between pillar and people. He was very lame but he would not miss hearing Mrs. Besant. Enduring physical torture because of his lameness he listened intently to the grand lecture on Shri Krishna. He looked toward the platform near which another good brother was taking notes to send a report to the local press. A benign Presence was seen and a soft beautiful blue light radiating from Him enveloped the busy taker of notes who was wholly absorbed in his work. Then the kneeling brother who was not usually psychic saw also a magnificent panorama of scenes culminating in the vision of thousands of pilgrims on various paths all toiling up a great mountain on whose crest a glorious light rested. Our brother felt well repaid for the pain he had suffered. A few days afterwards one of us told Mrs. Besant about this series of beautiful scenes illustrating so perfectly the words of her lecture. Mrs. Besant listened to the description then smiled and said, "Those were my thought forms."

—*S. E. Palmer.*

TRAVELS OF APOLLONIUS OF TYANA

Introduction.

As the life-work of Apollonius of Tyana was practically wholly done in the limits of the Roman Empire, and as he was often involved in its political life, it seems well to give a brief outline of the reigns of the Roman emperors of the first few centuries. Apollonius was contemporary with no less than thirteen of these emperors; namely, from Augustus to Trajan. In the following table the number before the name of an emperor gives his age at the time of his ascending the throne, while the duration of his reign is given after the name: 54, Julius Cæsar, 46 B. C.-44 B. C.; 19, Augustus, 42 B. C.-14 A. D.; 55, Tiberius, 14-37; 25, Caligula, 37-41; 50, Claudius, 41-54; 17, Nero, 54-68; 72, Galba, 68 Jan. 15, 69; 37, Otho, Jan. 15, 69 Apr. 15, 69; 56, Vitellius, 69; 60, Vespasian, 69-79; 39, Titus, 79-81; 29, Domitian, 81-96; 64, Nerva, 96-98; 44 Trajan, 98-117; 41, Hadrian, 117-138; Antoninus Pius, 138-161; 40, Marcus Aurelius, 161-180; 19, Commodus, 180-193; 47, Septimus Severus, 193-211; 23, Caracalla, 211-217; 14, Heliogabalus, 217-222; 17, Alexander Severus, 222-235.

With Julius Caesar began the line of the twelve Caesars, which ended with Domitian. Octavius Augustus, one of the Triumvirs, finally gained control and was for nearly half a century the recognized emperor of the whole Roman empire. Jealous and ferocious in his youth, he became serene and placable as emperor, and his long reign marks the brilliant Augustan Age of Roman history. Then followed Tiberius, conservative, artful and suspicious, a man of many virtues and many vices.

The next three emperors marked out a dark period of vice and crime; during this time persons of every philosophy or virtue were treated as enemies of the empire, and Tacitus described these reigns by declaring that virtue was a sentence of death. Caligula was half madman, extravagant and debauched, and his reign was short. Then came the cruel Claudius, who, after divorcing his first two wives, married Messalina, "most magnificent in sin," and then Agripina, wicked and ambitious; she prevailed upon him to set aside his own son Britannicus in favor of Nero, her son by a former marriage with Domitian. When emperor, Nero caused Britannicus to be murdered (A. D. 56), and finally his own mother Agripina (A. D. 60), who had committed almost every known crime to secure for him the crown. In A. D. 62 he murdered his wife Octavia, sister of Brittannicus and daughter of Claudius, and married the beautiful and dissolute Poppaea, wife of Otho, instead. Nero paid more attention to riotous living and feasting, and to his own singing, dancing, and acting, than to governing his empire, now completely demoralized by corruption, luxury and crime; consequently when several governors of provinces revolted against him, he found it easier to commit suicide than to defend his throne.

Rome was now thoroughly disorganized. Galba, avaricious and cruel, held the throne until the daring and courageous Otho, who had been one of Nero's boon companions in revelry, placed himself at the head of some twenty-three praetorians, and had himself declared emperor before the troops. In the tumult which ensued, Galba was murdered by his own soldiers. Otho could only maintain himself for three months, when the armies of Vitellius overcame him. After a brief reign the lazy and self-indulgent Vitellius was murdered when Vespasian's troops entered Rome. So finally, Vespasian, an experienced and hardened general, with the help and advice of Apollonius assumed the royal purple, and brought back some order to the Roman empire. When his son Titus, the conqueror of Jerusalem, became emperor, the people, who knew him to be handsome, luxurious, self-indulgent, profligate and cruel, feared for the worst, but were agreeably disappointed; his brief reign of two years merited for him the title of "the love and delight of mankind." The great influence of Apollonius over Titus may have had much to do with his change in life. Domi-

tian, the second son of Vespasian, was the only tyrant from Nero to Commodus; in public affairs he was not without virtues, but his private life was vicious. After reigning for fifteen years he was murdered.

Now follows the line of "adoptive emperors," from Nerva down to Commodus, so called because each emperor adopted his successor as his son and heir to the throne. They were all mature men on taking the crown, and were all more or less devoted to the Stoic philosophy, both of which facts account for their just and peaceful reigns. Nerva was a hardened and experienced soldier and governor, who enjoyed the friendship of Apollonius. Trajan was courageous, just and frank. Hadrian, a pupil of the slave and Stoic philosopher Epictetus, was at first peaceful, beneficent, and liberal, but finally became rather cruel. Antoninus Pius was simple, kind and very intelligent; he had been adopted as son by Hadrian on condition that he should adopt Marcus Aurelius and Commodus. The greatest of this imperial line was the noble and virtuous Marcus Aurelius, the Stoic philosopher, and author of the famous "Meditations." Commodus, on the other hand, in spite of his good training, was vulgar and vicious, and enjoyed the company of gladiators rather than that of philosophers and statesmen; he was finally poisoned, and another line of emperors, the Severi, followed after.

The dynasty of the Severi was noted for the powerful political influence exerted throughout its course by the four Julias, women of the imperial family. Septimus Severus had been governor of Syria; the heart of this intrepid and energetic general had been won by Julia Domna, daughter of Bassianus, a priest of the Sun in Emesa. When she became empress she collected around her a court of some of the greatest men of literature, history and philosophy of the time. The emperor Ulpinus Trajanus had founded the Ulpine library; under her care and efforts it became one of the greatest pagan libraries in the world, and remained so until it was destroyed by Justinian (A. D. 410) and by Pope Gregory the Great (A. D. 585). One of her court was Flavius Philostratus, born in Lemnos A. D. 172; he had studied rhetoric in Athens, and resided afterward in Rome. By his contemporaries he was credited with high literary attainments. His works consist of the "Lives of the Sophists," short biographies of 59 rhetoricians and philosophers; the "Heroica," or discourses on 70 heroes of Homer; comments on paintings; a collection of 73 letters; and last but not least, the history and biography of Apollonius of Tyana. The empress had given him a collection of letters and papers relating to Apollonius and requested him to write his biography. Philostratus complied, and finished the work some years after the death of the empress, which occurred in 217, soon after the murder of her son Caracalla, a cruel emperor, who had murdered his own brother. Julia Mæsa, a sister of Domna, now brought out her nephew Heliogabalus, so called because he was a priest of the Syrian sun-god Elagabalus, and had the army proclaim him emperor. He was shameless, profligate, and vicious; and his own soldiers finally murdered him together with his mother, Julia Sœmis. The last of the Severi was Alexander Severus, son of Julia Mamæa, who was the daughter of Julia Sœmis. Alexander was learned, amiable and economic, and made a good emperor; but he and his mother were murdered by the turbulent soldiers, who elected from their own ranks the gigantic barbarian Maximinus, a daring and reckless soldier, whom they murdered in turn after a few years.

Then followed a long line of pagan emperors, most of which reigned only for brief periods. Insurrections were constantly breaking out in the various provinces, and the barbarian Goths often invaded Roman territory. Finally in A. D. 312, Constantine, the first Christian emperor, gained control, and reigned until A. D. 337. He divided the Roman empire among his three sons, Constantine, Constantius, and Constans; and they reigned until 361, when their kinsman Julian, called "the Apostate," always a pagan at heart, became emperor for about two years.

The materials from which Philostratus collected the subject matter of his biography of Apollonius of Tyana were obtained from different cities which had been visited by Apollonius and which held him in high esteem, from temples whose rites he had restored to their original purity, from traditions, and from epistles which he had written to kings, emperors and philosophers. Then there were: a book written A. D. 17-20 by Maximus the Ægæan, a tutor of Apollonius; a biography written by Maeragenes, whom Philostratus considered rather ignorant; and best of all, the continuous journal kept by Damis, the faithful disciple of Apollonius, and his constant companion in his travels from A. D. 43 to A. D. 98. Apollonius wrote four books on Judicial Astrology and a treatise on Sacrifice; Philostratus may have had these also at hand.

As all the modern biographers of Apollonius, being either orthodox Churchmen or materialistic agnostics, agree in discrediting the accounts of the so-called miracles of Apollonius, as related by Philostratus, it may be worth while to examine the reliability of this writer. He made a permanent impression upon the literature of his time, and history has assigned him an honorable place in her temple. Hundreds of later writers, as well as contemporaries of Philostratus, quoted him as authority. J. T. Wood, F. S. A., in his splendid work of excavation at Ephesus used Philostratus' descriptions of the situation of temples and roads as his chief guide. So it appears that the only reason some writers have for rejecting Philostratus in anything is because they will not allow themselves to believe in any "miracles" except those attributed to Christ. Some modern writers have even gone so far into the ridiculous as to claim that Philostratus wrote his "Life of Apollonius of Tyana" solely as a last effort on behalf of paganism in trying to stem the increasing power of Christianity, in other words that Appolonius was to be set up as a rival of Christ.

In his own century as well as in those immediately following, Apollonius had a very high reputation as a practical philosopher of the Pythagorean school, and as a wise and saintly character. Not a few of the early Church Fathers speak well of him. Eusebius styles him a wise man, and seems to admit the correctness of the narrative of Philostratus, excepting the miraculous part. Lactantius does not deny that the Ephesians in gratitude erected a statue to honor him. Sidonius Apollinaris wrote a biography of Apollonius and speaks of him as "the admiration of the countries he traversed, and the favorite of monarchs." Origen considered Apollonius a magician, and that he performed miracles by magic. Among the pagans Apollonius was regarded as a divine man; the Roman emperors Caracalla, Alexander Severus, and Aurelianus erected statues of him in the temples. Philostratus calls Apollonius a Stoic. The Stoic emperor and philosopher Marcus Aurelius in his "Meditations" writes, "From Apollonius I have learned freedom of will and understanding, steadiness of purpose, and to look to nothing else, not even for a moment, except to reason."

In the first centuries B. C. there were current three schools of philosophy: the Stoic, founded by Zeno; the Epicurean, founded by Epicurus; and the Academic, of whom Cicero is perhaps the best example. Most of the wealthy Roman nobility folfowed the easy precepts and the lax morality of the later Epicureans, who were practically atheists. The Academics were scholarly men of a materialistic or agnostic type, who followed Learning as their highest ideal. The Stoics, however, based their philosophy on what was purest and noblest of the old-time Pagan religion. Lecky writes, "In the Roman empire almost every character, almost every effort in the cause of liberty, emanated from the ranks of Stoicism." And Archbishop Trent reluctantly admits that "the Stoic School was in some sort the noblest school of philosophy in the ancient world, and had never shown itself so nobly as in the evil times of the empire." Among the many Stoic philosophers of note may be mentioned the following: Zeno, Cleanthes, Empedocles, Chrpsippus, Pericles, Epictetus, Archime-

des, Nestor, Cordylion, Brutus, Cato, Attalus, Seneca, Musonius Corntus, Priscus, Rufus, Panætius, Cordus, Marcus Aurelius, and Strabo.

The geography of the world known to the Romans at the period of Apollonius included a slight knowledge of Britain a small portion of Germany, Gallia (France), Hispania (Spain), a very limited knowledge of the countries of Africa immediately bordering on the Mediterranean, of Egypt as far as Ethiopia on the Nile, Italy, Greece, Asia Minor, Syria, and Persia. India and China had a traditional existence only, not being a part of the Roman empire. And, as will be seen, of these countries Apollonius in his lifetime visited all except Britain, Germany, and China.

C. Shuddemagen.

Early Life

Apollonius of Tyana was born in Tyana, the metropolis of Cappadocia, in A. D. 1; some say in 4 B. C. The Cappadocians were at this time an independent Greek nation; they had an emperor Archelaus, who ruled from B. C. 34 till A. D. 16, when Cappadocia became a Roman province under Tiberius. Apollonius was related to the ancient families who founded the city of Tyana; his father bore the same name. Legend has it that the god Proteus was the father of Apollonius, and that various wonderful portents were seen at the time of his birth.

He was endowed with marvelous precocity, and was of striking beauty. At the age of 14, after the boy had learned as much as his Cappadocian teachers could give him, his father took him to Tarsus in Cilicia, where the Phonician Stoic Euthydemus, a famous rhetorician, took him as pupil; and there he had much intercourse with the disciples of Pythagoras, Plato, Chrysippus, and Aristotle. At this time no city was more tolerant in religious worship than Tarsus. But as the morals of the city were too dissipated for him, he and his teacher removed to Ægæ, a near-by town, which was a favorite resort for many students of philosophy; and here they studied in the temple of Æsculapius, and spent their time in the company of philosophers and priests. He mastered the Platonic, Stoic, Epicurean, Peripatetic, and Pythagorean systems, finally adopting the last-named exclusively, studying it under Euxenes of Heraclea. He modelled his philosophy and rhetoric upon that of Livy, who died when Apollonius was 18 years old, and whose memory he cherished to the end of his life. While yet a mere youth of 16 years, he voluntarily resolved to lead the Pythagorean life in all its strictness and beauty. He renounced all the ordinary pleasures of life; abstained from animal food, living instead on the simple fruits of the soil; wore linen garments only, and sandals made of the bark of trees; allowed his hair and beard to grow; and slept on the hard ground. At this time he lectured with some success on the virtue of temperance. His style of speaking was simple and free from affectation.

When Apollonius was in his twentieth year his father died, and he came into possession of considerable property. He went home, gave half of his own share to his elder brother, who was twenty-three years old, and distributed most of the remainder among his poor relations. He probably kept a bare sufficiency for himself, giving it in charge of some temple. At this time the temples acted as banks for travelling priests or pilgrims. Then he took the vow of perpetual chastity, and successfully completed the usual Pythagorean period of silence for five years, suffering often the most painful trials of his patience without a murmur. It is said that on one occasion he quelled an excited mob by the mere waving of his hand.

Having finished the probationary five years of silence, Apolonius visited the larger cities of Cilicia, Pamphylia, Syria, and other provinces of Asia Minor, lecturing in the temples, and giving instruction in the Pythagorean mysteries to those who were still observing their period of silence. He gave instruction to the Greek priests regarding the divine rites, and reformed the worship of barbarian cities. This routin of life must have occupied many years of his earlier life, for he was forty years old

when he started on his long journey to India.

Journey to India

With two companions Apollonius started on foot toward the far East, to learn philosophy from the Magi and the Brahmin Gymnosophists, as Pythagoras had done in his time. At Niniveh (A. D. 43) he found Damis, the Assyrian, who was henceforth to be his faithful companion and adoring disciple. Damis offered himself as interpreter, but Apollonius said, "I know all the tongues you have mentioned, without having learned any of them. And marvel not that I know all that men say, for I know also that they say not."

From Niniveh they went to Babylon. A Parthian man of authority sternly asked Apollonius, "Who are you that you are thus entering the territory of the great king?" and received the answer, "Mine is all the earth, and I have a right to go just where I choose." They were well received by King Bardanes, who invited Apollonius to join him in a bloody sacrifice. But Apollonius said, "Do thou sacrifice, O King, in thy way, and let me sacrifice in mine." Then he offered up incense, saying, "Sun, send me as far as seemeth good to me and to thee; and may I know good men; but let me not know bad men nor bad men me." The Magi did not come up to his expectations, and after staying for nearly two years as an honored guest of the king Bardanes, who tried to keep him at his court by liberal offers, he proceeded from Babylon, by way of the Caucasus and the Indus, to Taxila, where Praotes reigned as king over the Indians. Here Apollonius stayed three days, the upper limit allowed by the law; but he and the king, who was also an adept in the Pythagorean philosophy, made the most of this short time, and became fast friends.

Traveling towards the home of the Brahmins, the party of Apollonius at length reached a village near the Hill of the Wise Men, where he was met by a messenger saying, "Let your companions spend the night here, but do you come just as you are; for this is what They order." Apollonius followed the messenger up the hill, and as he drew near to the Brahmins, all went to meet him, except their chief Iarchas, who kept his seat. Welcoming his guest in the Greek language, Iarchas told him who had written his letter of introduction, told him his family history, and many other things, which astonished Apollonius. He recognized the Brahmin as his superior, and asked to be allowed to learn Wisdom at the feet of the chief. Iarchas readily granted the request, and said, "Ask what question you will, for you have come to men that know everything." Apollonius asked, "Do you know yourselves?" Iarchas answered, "We know everything because we know ourselves first."

The party stayed with the Brahmins four months, during which time Apollonius learned all they could teach him of their philosophy and theurgy. He later referred to this visit in these words: "I have seen the Indian Brahmins, living on earth and not on earth, fortified without fortification, possessing nothing and possessing all things."

In Asia Minor

After an absence of about five years they reached Asia Minor again. Passing through Babylon they journeyed to Antioch, where they stayed for several months A. D. 48. The people were indolent, indulging in all kinds of idle amusements, very superstitious, and their morals dissolute. At Seleucia they embarked in a ship for Smyrna in Lydia; after a stormy voyage they reached Paphos, on the island of Cyprus, where the ship found shelter, and the party visited the island. Apollonius was highly satisfied with the rites and the personnel in the inner court of the temple to Venus, but strongly condemned the immoral feast of Mylitta, performed without, and in the vestibule of the temple. They soon took ship again, and after another stormy voyage, anchored in the harbor of Rhodes, on the small island Rhodes, then in that of Halicarnassus, and finally in the harbor near Ephesus. Here where

the worship of Diana was so important, Apollonius disembarked and discoursed on philosophy and morality to the notoriously profligate and frivolous Ephesians, bringing the citizens back to a proper respect for philosophy and virtue.

The fame aof his travels and his Pythagorean austerities gained for Apollonius many public honors. Cities sent embassies to him with requests that he might visit them. Priests and oracles declared him a divine man, and persons needing help were commanded by the oracles to go to him.

After a considerable stay in Ephesus, where he did much reform work in the temples, Apollonius travelled to Smyrna (A. D. 50), where he found the people much divided and given to disputing. He gave many public lectures here, exhorting the citizens to vie with each other in giving the best advice, and in discharging their public duties. A plague having broken out in Ephesus, as he had predicted in Smyrna, he was begged to return by an embassy. Accordingly he went back and checked the epidemic, in gratitude for which the Ephesians erected a statue to him as their savior.

Apollonius finally decided to see Greece proper, and made preparations for travelling to Athens. He visited Pergamos, which was then regarded as the most eminent seat of learning, and worshipped in the temple of Æsculapius and discoursed in that of Pallas Athene. From here he departed for Ilium, the sacred territory of the Trojan War, where he offered up sacrifices to the ancient heroes at the tombs of the Achæans (the Atrides, Achilles, Ulysses, Diomedes, Nestor, and others). He went on foot from Ilium to Sigænum on the Hellespont, to visit the tombs of Patroclus and Achilles. Against the advice and entreaties of the people, who feared for his life, he carried out his design of spending a night in the tomb, and conversed with the shade of Achilles, who informed him that Helen was never carried to Troy, but remained at the house of Proteus, king of Egypt, where she had been carried by Paris. He was also told that Palamedes was put to death through the hatred of Ulysses, and was buried at Methymna, in Lesbos; on hearing this he immediately took passage to Lesbos on a ship which was bound for Alexandria, Egypt, in the corn trade. The tomb was found, but the statue of the god-hero, bearing the inscription, "To the Divine Palamedes," had fallen, Apollonius restored the statue and erected a chapel over it, where he offered up the parting prayer, "O Palamedes, forget the just anger you had for the Greeks; grant them prosperity and to multiply in numbers, and in wisdom accede this, O Palamedes; from whom comes all knowledge, and by you and the Muses I live."

At Myrtilene on the island of Lesbos was a temple of Orpheus, whom he revered for his many virtues. Here Apollonius stayed one season with Polemon, son of Lesbonax the Stoic, and preceptor of Tiberius.

From Myrtilene the party sailed directly for Samos, which they reached on the third day. This was one of the mightiest states of Greece in the time of Polycrates (B. C. 552) and rivalled Athens in the days of Pericles (B. C. 460). Here the great Pythagoras was born. While the ship remained in port Apollonius visited the temple and statue of Juno at Heræum.

In Greece

The voyage from Samos to Athens was a most delightful one for autumn; Apollonius spent most of the night on deck, enjoying the beautiful maritime scenery, the sun setting on the islands of Lemnos and Chios. Next day they sailed between the islands of Paros and Delos; the latter island, Apollonius said, is the most memorable of all the archipelago. It was the birth-place of Apollo, Diana and Homer; and had temples to Apollo, Diana, Latona, Serapis, Isis, and Anubis. The island was regarded as particularly sacred by the ancients, and no hostilities were carried on there. Another time Apollonius remained on deck all night in order to hail the point Sunium, sacred to Minerva and Neptune, according to the custom of traveling Greeks. This point was passed just at sunrise, and the temple shone resplendently with the first rays of the

sun. On the fifth day the ship entered the harbor of Piræus, near Athens. The seaport contained many temples, but Apollonius proceeded at once to Athens. The day of the arival of the party of Apollonius was the first day of the Eleusinian Mysteries, which lasted nine days. Apollonius was greeted by the crowds with great joy, but he asked them to see to the sacred rites, and said that he would speak to them later. He presented himself for initiation to the hierophant, but was rejected on the ground that he was a magician and not pure in religious things. Apollonius calmly told the hierophant that he had overlooked the real reason for the rejection, which was that he knew more of the rites of initiation than the hierophant. As the people sided with Apollonius, the hierophant saw that he had made a mistake and prayed him to accept the rites at his hands. But Apollonius said he would now wait until a certain priest should have succeeded to the office of high priest, or hierophant.

Apollonius spent much time in the many temples of Athens. He said that the Acropolis was a grand offering to the gods, which surpassed all other offerings of men, in excellence, richness, and beauty. This famous structure reaches back in its history scarcely less than 3400 years from the present time. Every day Apollonius would visit the gymnasia, the Cynosarges, the Lyceum, and the Academy; the marketplace, or Agora, was also a favorite place for him. He discoursed especially on the subject of sacrifice. During one of his lectures he stopped and caused an obsessing entity to depart from a young man who had laughed immoderately. The Athenians were so much absorbed in gladiatorial combats between criminals, to the detriment of philosophy and religion, that Apollonius in one of his epistles expressed his surprise that the goddess Minerva had not abandoned her city.

Having stayed two years in Athens (A. D. 59-61) Apollonius accepted an invitation by the Thessalians. They journeyed to Thermopylæ on foot. On the third evening they reached Delphi, where were located the most celebrated of Grecian oracles; and over the temple of which was inscribed, "Know Thyself." As many other temples, this one had accommodations for priestly travellers, and others whose presence would not pollute the holy place. The Pythiæ who delivered the oracular sayings were virgins or women of over fifty years of age.

Passing on soon the party reached Thermopylæ, where out of respect for his memory, they built a chapel over the tomb of Leonidas, king of Sparta, who had so heroically defended the Pass of Thermopylæ against the Persians under Xerxes.

After visiting all the temples of Greece without distinction of sect or cult, including that of the oracle at Dodona in Epirus, and the cave of Amphiaraus and Trophonius, everywhere reforming and restoring the ceremonies and rites to their original purity, Apollonius returned to Athens, from which he immediately departed for Corinth. Here he met his great friend Demetrius, a noted Cynic philosopher, but secretly the disciple of Apollonius; whom the emperor Caligula had once attempted to gain over to himself by large presents, which Demetrius refused, saying, "If Caligula wishes to bribe me, let him send me his crown." On the occasion of a visit to the celebrated statue of Hercules by Dædalus, Apollonius spoke of Grecian sculptures as follows: "For these marvelous productions of Greek Art we are indebted to the living models of manliness, grace and beauty which were daily before the artist's eye in the gymnasium or the sacred games. These arena of the athletes offered rare opportunities for the study of the muscles, posture, form, and motion, and hence the massive limbs and startling sinews of the statue of Hercules."

A deputation of Elians having invited him to visit Olympia in Elis during the Olympian games, Apollonius accompanied the embassy to their city. While his disciple Damis and the others were interesting themselves in the athletic contests, which lasted five days, Apollonius spent all his time in the temples with the religious ceremonies. Once, while absorbed in contem-

plation of the most famous statue of Olympus (Zeus), he unconsciously exclaimed, "Hail, propitious Jove; your goodness and clemency reach, and are imparted to, all mankind."

On his arrival in Olympia an embassy of Lacedæmonians from Sparta had waited on Apollonius, asking him to visit their city after the Olympian games. He had not formed a favorable opinion of Sparta as represented by the type of men in the embassy; but when he reached Sparta and carefully looked into the mode of life of the citizens, he found that they lived a plain simple life, chiefly in the open air; their dress was woolen, without sleeves, and fastened by clasps; intoxicating drinks were prohibited, crimes almost unknown. They allowed their maidens to attend games and festivals, while barring out the married women; this custom did not please Apollonius. The Lacedæmonians were a race of soldiers; arts, commerce, and agriculture were not practiced.

Voyage to Rome

Apollonius determined to visit Rome after the winter was over, although he was well aware that the emperor Nero disliked philosophers. At this time Rome was the scene of much imperial vice and crime. Nero, who had already caused his foster-brother Britannicus to be murdered, was living in riotous debauchery, and the whole city was demoralized. In A. D. 62 the Roman legions under Anneus were defeated by Boadicea, Queen of Britain, and 70,000 Roman soldiers were slain. This defeat and disgrace humbled Roman pride and improved the manners of the emperor's court somewhat.

In accordance with a dream Apollonius changed his plans and travelled from Sparta to Epidaurus, on the Gulf of Argolis, and stayed in the temple of Æsculapius, in which a long list of names of those who had been miraculously cured by this god, was engraved. At Malea the party sailed for Crete. A storm drove the ship behind the little island Cythera, but then the wind changed in direction, and after two days they landed at Gnossus, on Crete. Here Apollonius stayed with his friend Ænesidemus, the Stoic. His disciples visited the famous labyrinth of the Minotaur, who devoured seven youths and seven maidens from Athens every seven years. The most famous temple in Crete was the one of Libene, dedicated to Æsculapius. While Apollonius was sojourning on the island occurred the great eruption of Vesuvius (A. D. 64) which partially destroyed the cities of Herculaneum and Pompeii. The shock came while Apollonius was talking at midday to a great multitude on the subject of religion. The sea withdrew seven stadia (1400 yards) from the shore, and it was feared that it would return with great force, but Apollonius quieted the people, and the danger was not realized.

After having visited all the temples of Crete he took ship at Gnossus for the port of Puteoli in Campania. Debarking at this great seaport he sacrified at the temple of Neptune, and visited the temple of Diana, and that of Jupiter Serapis. Then he proceeded to Rome along the Appian Way. Hearing fresh news of Nero's cruelties to philosophers, all but eight of the thirty disciples of Apollonius deserted him. Among these eight were Menippus, Dioscorides the Egyptian, and Damis. These eight faithful ones Apollonius addressed as follows:

"I do not blame those who have left me, but I praise those who have remained; those who have fled through fear of Nero I do not call cowards, but those who have conquered their fears are philosophers. We go to the city which commands the habitable earth, but tyranny is enthroned within it. Let no one deem it foolish in us in our attempt to visit this city, which, as members of this great despotism, whether by our own selection or by force, is not only our privilege but our right, and from which so many philosophers have fled; there is no terror to men who have made temperance, wisdom, and truth the maxims and rules of their lives. We will go to Rome, and Nero's edict banishing philosophers we will oppose by the iambic of Sophocles. Such orders were never given

by the fathers of the gods, and, I will add, nor by Appollo, the god of wisdom."

The party stayed at an inn near the city's walls, and next to Cicero's fine house; they spent much time in the public places, quietly gathering in a lot of information about the Roman institutions and the morals and customs of the time. At this period the Greek language was much spoken in Rome; as far as art and culture was concerned Rome was a Greek city. A million statues had been carried away from Greece and brought to Rome. Racing games in the Circus Maximus, capable of containing 260,000 spectators, was a national craze; around its entrance had collected many of the most vicious drink-shops and gambling dens in the city. There was an enormous multitude of idle people in the streets during the season of the races.

Although the party kept very quiet, they were finally found out, and Apollonius was called before the consul Telesinus, and made such a deep and favorable impression upon him by his bold philosophy and religion, that this Roman, who secretly admired philosophy, offered to write to the priests asking them to admit him freely into the temples. After this Apollonius lived with the priests in the temples, reforming the rites, and instructing the priestly officers. Apollonius was closely watched by spies in Nero's employ, and when he denounced the practice of great crowds who prayed in the temple for the recovery of Nero from a disease causing a swelling of the throat, he was arrested and brought before the public prosecutor Tigellinus. An informer boastfully presented a roll on which were written the accusations, but when the paper was unfolded, it proved to be perfectly blank. Tigellimus, much perplexed, questioned the Tyanean Sage privately, and, believing that he had to do with a supernatural being, released him on bail, and warned him not to come near the emperor during his cruel frenzies.

One day Apollonius met a funeral procession in the street, bearing a young bride of a consular house upon a bier. He halted the procession, touched the maiden, and spoke to her in a low voice, whereupon she arose as though from a deep sleep. The friends of the girl offered rich rewards to her savior, but Apollonius gave them all to the young couple as dowry.

Spain, North Africa, and Sicily

The stoic and cynic philosophers with their stinging rebukes gave Nero much cause for enmity. Demetrius and Cornutus had been banished, and Musonius Rufus, teacher of Epictetus, was sent in chains to work on Nero's ill-starred canal which was to connect the Adriatic with the Ægæn sea at Corinth. In A. D. 66 Nero ordered all stoics from Rome. Seneca was murdered by his order. Under these circumstances Apollonius decided to travel into Spain and Africa (A. D. 66). It is not known what route he took, but it was probably by sea to some port in Spain. The people of the country were quite ignorant and superstitious; they had altars to *old age*, *art*, and *poverty*. In and about Gades, however, they were of Greek descent, and had a temple to Hercules, offering sacrifice to Menestheus, an Athenian king. Vindex, the governor of Spain, was at this time conspiring against Nero, and had many secret interviews with Apollonius, one lasting three days.

The party now passed over into Mauretania and Numidia in Africa, which had just been made a Roman province under Sallust as pro-consul. Carthage had been rebuilt by Julius Cæsar and Augustus so successfully that at the time of the visit of Apollonius it was more powerful than ever before. From Utica they sailed to Lilybæum in Sicily. Here they first heard of the flight of Nero and his suicide (A. D. 68). Nero had at first treated the revolt of Vindex scornfully; when he finally realized the danger he exhorted the senate to avenge his wrongs, but it remained inactive. At last, hearing that Galba and the Spanish legions had declared against him, he fainted and exclaimed, "It is all over with me." Nero was the last descendant of the Cæsars. His only redeeming quality was a love for art and nature, in which respect

he was far in advance of the Romans of his time.

Apollonius visited the temples at Lilybæum, also the one to Venus on Mount Eryx, and continued his way to Agrigentum, where he stayed at the temple of Jupiter Olympus. He regarded this, and the temple of Diana at Ephesus, of Jupiter at Athens, and Venus at Carthage, as the four largest and most important in the world. After visiting also the temple of Æsculapius, and all the others in the city, he moved to Syracuse, then a city over seven centuries old, and the largest city in the world. The circumference of its walls was 180 stadia (over 20 miles) in length. In Syracuse a woman of noble family had just given birth to a monster with three heads and a strange body. On hearing this Apollonius predicted that, "Rome shall have three emperors, none of which shall live to secure imperial power." These three were Galba, Otho, and Vitellius. Apollonius and his disciples took up their abode in the temple to Minerva, and also made many visits to those of Juno and Jupiter Olympus, being well treated by the priests. From Syracuse they went to Catana.

After spending a year in Sicily they took ship at Messana for Athens. At the island of Leucadia, however, Apollonius said, "Let us leave this ship, for it is not good to sail in her to Achaia." So the party embarked in another vessel bound for the seaport near Corinth. Severe storms came up and the other ship went down, while their ship after many vicissitudes finally reached port in safety. They passed through Corinth, merely spending a night in the temple of Poseidon, on their way to Port Schoenus, where they took ship again for Athens. There they met their friend Demetrius; and after two days Apollonius presented himself as a candidate for the Eleusinian Mysteries, and was initiated by the very same hierophant whom he had named previously. He spent the winter in Greece thoroughly reforming the temple services where necessary, and giving praise where it was due.

Journey to Alexandria

In the spring they sailed for Egypt where Apollonius wished to visit the Gymnosophists, a sect of wise men who, like their Indian brethren, lived in a primitive state. Favorable winds soon brought them to Rhodes, their first destination (A. D. 69). This was a great shipping center, and Apollonius noted that the Rhodians were quite prosperous and civilized, with a high regard for learning and the arts. They worshipped the divine Apelles of Cos, greatest of all artists; but were lacking in devotion. Strabo called Rhodes the "Sovereign Lady of the Sea;" and Simmius, the historian of Rhodes, gave his fellow-citizens the name of "Sons of the Ocean." They were very tolerant and liberty-loving, being of Doric descent.

In Rhodes Apollonius met a young man without education, who had become suddenly rich, and was building a palatial house, and filling it with paintings and statues from all parts of the world. Apollonius aske him, "Are men to be respected on their own account, or on account of what they possess?" The youth replied, "The most universal respect is that paid to riches; wealth is omnipotent. The educated man, it is true, commands respect solely on personal merit, but such respect is narrow and circumscribed." "Whom do you consider the best guardian of wealth, the educated or uneducated?" asked Apollonuis. The young man was silent, whereupon Apollonius said, "In my opinion you do not so much possess your house as your house possesses you; for when I enter a temple, it matters not how small, I have greater pleasure in seeing one worthy statue of ivory and gold than I have in seeing a spacious temple with an ill assortment of statues."

He soon sailed on to Alexandria, where the citizens loved him and were anxious to see him. A storm obliged the ship to seek shelter behind the island of Cos, and then they reached Cnidus, where a cargo for Alexandria was taken in, which port they reached on the tenth day (A. D. 69). Alexandria then had a population of 500,000

Greeks, Jews, and Egyptians, who were very factious. All were very religious and loved much ceremonial and ritual. At the many religious festivals of Diana, Isis, Minerva, Latona, Apis, etc., great multitudes of people would gather, and the feasting was often carried to a high state of licentiousness. The native Egyptians were dark-skinned, industrious, patient, and mechanical, and highly intellectual; they devoted themselves to the liberal and useful arts, and excelled in mathematics and astronomy. The city was very cosmopolitan; people of all nations traded or visited here. There was a temple to Serapis, where the crier called to the crowds, "All you who are of clean hands and pure hearts, come to the sacrifice," (celebration of the Mysteries of Isis). Other temples were: Osiris-Apis; Ammon-Ra, where a great continuous procession adored the sun, the good god Ra; Ceres and Proserpina, with its white-robed priestesses; Neptune, which had degenerated into a corn exchange; and many others. Damis, in bewilderment, declared, "There are more gods in Alexandria than men." Apolonius soliloquized, "And this is Alexandria, famous in all learning, the mother of wisdom, and beautiful from the hands of Grecian architects, whom Epiphanes, without rank and without treasures, delivered by a stroke of genius into the hands of Rome, to save it from Lycia and Macedon" (B. C. 30). Apollonius loved Egypt next to his mother land, for her philosophy, learning and civilization. In Rome woman was the slave of man's caprice; in Egypt and Greece she ruled as queen in every house, and was politically, socially, and in religious matters, the honored equal of man.

Apollonius attended particularly the temples of Osiris-Apis and of Serapis; but he did not sacrifice, declaring that the Egyptians were unskilled in knowledge of divine matters. In the second century Alexandria became the hot-bed of Gnosticism, whose disciples found in Serapis a type of Christ. The Grecian god Æsculapius, as shown by his being the son of Appollo and Coronis, was the Grecian version of Serapis. His worship was carried out in his temples at Antioch, Smyrna, Pergamus, Thessaly, and Cos, was intimately related to the Mysteries, or Sacred Rites. Only those who had undergone a mystic purification could enter the sanctuaries. The Æsculapian initiates had both an exoteric knowledge, and an esoteric wisdom, which must not be communicated. Æsculapius was described as "the sun of righteousness, with healing on his wings." In later times he became Bacchus, the god of wine, and his worship degenerated into revelries.

Apollonius and Vespasian

Vespasian, who had been sent (A. D. 66) by Nero to quell the disturbances in Judæa, aspired to the emperor's throne, and was proclaimed emperor by his army. He set out for Rome by way of Alexandria. Apollonius and other philosophers had used their great influence for Vespasian, and Tiberius Alexander, the prefect of Egypt, declared in his favor. When Vespasian reached Alexandria all the chief religious, political, and philosophical dignitaries went out to meet him, except Apollonius, who was teaching philosophy in one of the temples. After a gracious speech to the delegation, Vespasian inquired for the Tyanean Sage, and went to him in the temple. After conversing together for some time, Apollonius uttered the words, "O Jupiter Capitolinus, who art Supreme Judge and Director in the present crisis of affairs, keep Thyself for Vespasian, and Vespasian for Thee!"

Vespasian treated Apollonius with the greatest respect, asked his advice on all important matters, and kept him at his side as long as possible. He was proclaimed emperor in A. D. 69 by the authorities of Alexandria; although he had wrested an empire from his rivals Otho and Vitellius, it was indeed but a shattered, bankrupt, and demoralized empire which Nero had bequeathed to his successors, and the many months' of conferences with Apollonius stood the new emperor in good stead. He sent his oldest son Titus, who had won laurals in Gaul, to finish the siege of Jerusalem, which was accomplished in A. D. 70. Apollonius during these months per-

formed many miracles in Egypt, which endeared him to the emperor, but made the Egyptian philosopher Euphrates very envious and inimical to him.

In answer to a question of Vespasian, Apollonius said, "You, O Emperor, will make better use of your riches and your powers if you use them in protecting the rights and supplying the necessities of the poor, and in giving greater security to the property of the rich, than any former sovereign. Do not lop away such ears of corn as are tall and most conspicuous, for herein the maxim of Aristotle is unjust, but do you preserve them as allies. In what concerns the public, act like a prince; in what relates to yourself as you please. Show yourself terrible to all innovators in the politics of government of the state, yet not so much in punishment as a preparation for vengeance. Acknowledge the law of the land to be the supreme rule of your conduct, for you will be more mild in making laws when you know that you are to be subject to them yourself. Reverence the gods more than ever, for you have received great things at their hands and have still much to ask. I need not speak to you of wine, women, and gambling, vices to which you were never addicted. You have two sons; keep them, I pray you, under discipline; let them understand that the empire is to be a reward for virtue, and not a matter of common rights. I have but one more word to say. In the selection of your governors for the provinces, select them from the people over whom they are sent to rule, and who thoroughly understand the language. Send Greeks to Greece. Whilst I was in Peloponnesus I called upon the governor, who knew nothing of Greek, and the people knew nothing of him and cared less. Hence arose innumerable discords."

When Vespasian, having put the affairs of Alexandria in order, was about to start for Rome, he asked Apollonius to accompany him; but the Tyanean begged to be excused, as he wished very much to see more of Egypt, and had more interest in divine than in temporal matters. Later on, the relations between the Emperor and the Sage were not so friendly, because Apollonius was indignant when the emperor deprived the Grecian cities of the liberty which even Nero had left them.

Journey to Upper Egypt

Apollonius now set out for Upper Egypt, accompanied by the Stoic philosopher Euphrates, and a company of thirty disciples. They stopped at every city, temple, and sacred spot on the way. At Sais was the largest temple in Egypt, standing in a walled enclosure a half mile square; it was dedicated to Neith, goddess of the lower heavens. Solon, the Greek Sage, had visited this temple in his time, and had heard the story of Atlantis, which had been submerged 9000 years before. Here was also a temple to Ammon-Ra, or Horus; and one to Ammon-Elis. In the temple of Neith (Minerva) Apollonius copied the inscription, "I am that which has been, is, and will be, and no one of mortals has lifted my robe. The fruit which I brought forth became the sun." While they were in Sais they found in progress the great festival in honor of Neith, which occurred once in every four years. Great revelries marked the occasion, and during it more wine was consumed than in the other three years, with much accompanying immorality.

From Sais they reached Heliopolis on the third day, once a great center of philosophy and learning. Here Apollonius found the houses in which the divine Plato and Eudoxus had lived and studied. He also saw the obelisks built by Pheron, son of Sesostris.

Memphis was soon reached, once the capital of Egypt before Alexandria, and the seat of the worship of Osiris in the form of the bull; and the most wonderful of his Egyptian temples was here. There was also a temple to the Cabeiri, open to priests only. The most elegant temple in all Memphis was that of Isis; other temples were dedicated to Vulcan, Serapis, and Ammon-Ra.

Leaving Memphis the party went back to the pyramids, and Apollonius, discours-

ing on their history, said that they were not the work of the Egyptians: first, because they resemble none of their structures at the present time; secondly, the Egyptians have always been a very religious people, sincerely attached to their gods, whom they recognize everywhere in statues, inscriptions, and maxims; all their temples, tombs, public edifices of every nature soever, even their private houses, have recognition of their gods in some of these forms. But the pyramids, the largest structures in existence, make no declaration, no prayer, have no god, no altar of sacrifice, no hierophant. Every fact known to us of the pyramids is a negation of every fact known to us of the Egyptians."

He thought the pyramids were built: firstly and chiefly as tombs; secondly to serve as places of worship; thirdly to gratify the vanity of the builders, who were in the country long before the Egyptians; finally for the purpose of performing the sacred rites of the Mysteries.

From Memphis they journeyed up the Nile by boat, always visiting the temples on the way, almost countless in number, and exchanging philosophy and knowledge with any learned Egyptians which they happened to meet. They found Coptos a great trading center, the number of boats and ships outnumbering the fleets of Alexandria, and the uproar and confusion at the wharves being frightful. From Coptos the party proceeded on the backs of camels to Thebes, "The City of Thrones." Here was the famous temple of Karnak, remnant of an Atlantean civilization. This was approached through a sacred avenue of 1600 crouching sphinxes with ram's heads. The sun-god Phta; Maut, "the mother," or the passive principle; Ammon-Ra; and Jupiter Ammon, had temples in Thebes. Luxor was the city of palaces in Thebes.

At Ombos the crocodile was a sacred animal, and various household animals were held sacred by the family, Apollonius was much provoked at these absurdities. As he drew near to the sacred island Philae, "the beautiful," he felt a divine impulse from the hallowed spot, where the old worship of Osiris, Isis, and Horus was kept uncorrupted.

They pushed up the Nile as far as Sicaminus, at the very confines of Ethiopia. Here much trading was carried on between the Greeks and Egyptians, and the native barbarians. The savages would leave their bundles of spices, perfumes, gold, and ivory, the traders would match them with their wares; then if the savages accepted the trade, they would remove the bundles of the merchants, who would come back and carry off those of the savages. Thus an immense amount of trading was carried on without the traders seeing each other. Slaves without number were marched down the Nile from Nubia to the Mediterranean Sea throughout thousands of years, while dynasties decayed and temples crumbled down.

The party now returned to Thebes, where they visited Memnon, the "Son of the morning." This was one of two colossal statues of black marble which once stood 60 feet in height above the plain, and measured 18 feet each across the shoulders; one was thrown down by an earthquake while Tiberius was emperor of Rome, and this one was now headless. The other statue was in sitting posture, with low forehead, gentle features, and long and pensive eyes; when the sun rose, Memnon uttered sweet and prolonged sounds.

Mounted on camels the travelers now visited the dwellings of the Egyptian gymnosophists, who performed their religious ceremonies in a state of complete nudity. Their grounds were bare and inhospitable; they had not cultivated trees; they had no general meeting-place, but had chapels on elevated places. Their dress was like the Athenian; but in philosophy, wisdom and power they were as far behind the Indian Sages as the masses of the Egyptian people were behind them. The River Nile, in its aspect of humidity and fecundity, was their chief object of worship; they also worshipped the rising sun. Apollonius, to his surprise, was received rather coldly; and Damis soon learned that this was due to reports concerning them, sent by Euphrates. After some time a mutual understanding took place, and thereafter the two parties freely exchanged their knowledge of philosophy.

In answer to some question from a learned gymnosophist concerning his mode of life and philosophy, Apollonius said, O wise Egyptian, the choice which Prodicus says was made by Hercules in his youth, has been rightly and philosophically explained by you. But I have chosen otherwise. In the doctrine of Pythagoras I observed something sublime; I perceived the ineffable wisdom by which he not only knew what he was but what he had been. In forming my opinion of it, I considered the purity with which he approached the altars, his abstinence from animal food, his wearing no garments made of what had life, the manner in which he held his tongue, and the rules he prescribed for its right government. In short, when I considered how he had laid down the rest of his philosophical system, founded, as it were, on oracles and truth itself, I flew at once to his doctrines, without choosing a philosophy composed of two systems, as you have advised. I have considered all systems, and have been struck with some beauty in all, and not only beautiful, but divine; but some seemed superior to others, some dazzled by their brightness. But most of them held loose reins on appetites and passions; the hands were left at liberty to grasp at wealth; the eyes to behold every unholy object; and a latitude allowed to love and desire. I found but one which, if true to its tenets, promised complete exemption from all these unruly affections. It stood out to me in unspeakable beauty; it had subdued Pythagoras himself, and had been the guiding star of Zeno; it stood apart from all other systems and did not mingle in the train of popular philosophies, and seemed to invite me within its embrace in these words: 'O young man, the path to which I would direct your steps is full of cares and self-denials. If any man conform to my rule of life, he must remove from his table all animal food and forget the use of wine; he must not mingle the cup of wisdom set in the hearts of all men with a love of wine; he is to wear no garments made from either hair or wool; his shoes must be of the bark of trees; and his rest and sleep whenever he can get them. I am so severe with my followers, that I have bridles for curbing the tongue. Attend now, and I will tell you the rewards which await him who makes his choice. He shall possess, without a rival, the virtues, justice and temperance; he shall become more a terror to tyrants than their slave, and shall be more acceptable to the gods, through his humble offerings, than they who shed the blood of hecatombs of bulls; he shall be sympathetic in the sufferings of others, with a transcendent love for all humanity. When once he is made pure, I will give him knowledge of hereafter, and so fill his visual ray with light as to render him capable of distinguishing the merits of gods and heroes, and of appreciating to their full value, all shadowy phantasms whenever they assume the form of mortals or immortals.'

This is the philosophy and this is the life I have chosen, O learned Egyptian! in doing which I think I have neither deceived myself nor have been deceived by others. I have endeavored to act in all things as becomes a philosopher of that school, and have acquired all that was promised by it. I have considered as a philosopher the origin of that art, and whence are derived its principles, and it has appeared to me to be the invention of men who excelled in virtuous actions, and consequently in divine knowledge, and who have searched deeply into the nature of the soul, whose mortal and immutable essence is the true source whence it flows. I never thought we were indebted to the Athenians for the knowledge of the soul. The doctrines of Plato were taught us at Athens with divine eloquence, and they were perverted and corrupted by the admission of erroneous doctrines and opinions contrary to the conception of the divine Plato. These corrupted doctrines had gained a foothold in my native country during my minority, and I determined to seek the truth from its fountain-head, and for such reasons I was induced to visit the Indians. And for like reasons I have come to you, believing them and you men of sublime genius because of the pure atmosphere you breathe. But I find that you also, like the Athenians with the doctrines of Plato, have perverted

the dogmas of the Indian gymnosophists, and worship your gods more after the ritual of the Egyptians than your own. For myself I will say nothing, but I do not care to hear the Indians spoken of with contumely. And if you possess the candor and wisdom of the Himeraean poet (Stesichorus), and think there is any truth in what I say, you will without delay reverse your judgment and change your opinions."

On another occasion he asked the Egyptions, "Do you think that your methods for propagating Truth and purifying the world can prove otherwise than a failure? True, it may tend to the purification of yourselves; but why not practice your great virtues in the world, and surrounded by temptations? Why not remain in the midst of crowded populations and help purify them by your example and practice? Do you not rob the world of your ennobling influence by taking yourselves out of it? I think your system of philosophy in these particulars has little to recommend it, beside its selfishness."

The Egyptians, like the Essenes, Therapeutæ, Jesuits, and some other Christian orders, were beggar-monks; had a novitiate period, followed by initiation; abstained from meat and wine; practiced the art of healing; held all goods in common; took oaths of chastity and poverty; and educated the children of strangers. But, notwithstanding their pure morality and stern training, they did not reach the high standards of the Indian Vanaprasthas (hermits) in holiness of life and divine powers.

An idea may be formed of the wonderful richness of Egypt in the time of Apollonius, in cities, temples, and learned men, by the fact that the party of the Tyanean spent eight years in going up the Nile to the great cataracts and back again to Alexandria (A. D. 70-78). After an uneventful journey along the Egyptian sea-coast as far west as the province of Pentapolis, Apollonius returned to Alexandria during the last sickness of Vespasian.

Journeys in Asia Minor

From Alexandria he travelled in Asia Minor through the provinces of Idumea, Phœnicia, Syria (Antioch), Silicia (Tarsus), and finally into Ionia, always studying the people, and visiting and reforming in the temples.

When Vespasian died in A. D. 79, his son Titus, who was still in Judea, set out for Rome, and was declared emperor while on his way. He requested that Apollonius should meet him in Argos in Celicia embraced him in their meeting, and asked him him for advice in governing the empire. Apollonius told him he had abundant examples before him, warned him to be on his guard against his friends, and recommended Demetrius, the cynic philosopher to him as companion and counselor. Titus, after a brief reign, in which he merited the name of the "Delight of Mankind," was murdered by his brother Domitian in A. D. 81.

When Apollonius was in Antioch the governor of Syria was stirring up sedition, and many violent earthquake shocks occurred. Some villainous Egyptians and Chaldeans were collecting great sums of money from the people under the pretence that they would sacrifice ten talants to Neptune and Tellus, that their anger might be appeased. Apollonius hastened through various cities, exposed the impostors, and himself offered the proper expiatory sacrifices, thus averting the troubles, and restoring peace.

From Antioch Apollonius traveled by land into Issus, and then to Tarsus, where the people of old had not liked him because of his reproaches to them for their conceits. But now, when he was old and famous throughout the world, they loved and respected him.

When Domitian began to show the same vanity and cruelty as Nero had done, Apollonius travelled up and down the empire, speaking against the vices of the time, and awakening the conscience of the people. In spite of the reproaches of his friends, he continued to work for Rome and against Domitian, whose cruel murders were fast

alienating him from all righteous men. During the reign of Titus Apollonius had corresponded with Nerva on philosophy and morality, knowing that he was to succeed Domitian, and had attached to Nerva's interests two worthy men, Rufus and Orfitus. On hearing about this, Domitian had banished these two men, and had ordered Nerva not to leave Tarentum. Apollonius felt that he would soon be commanded to appear before the emperor and answer to charges against him. He therefore set out for Smyrna and gave a series of discourses on "Fate and Necessity," directed especially against the state of affairs in Rome. All this time he was watched by the spies of Euphrates who was the agent of Domitian.

Apollonius now resolved to present himself voluntarily before the emperor. Without telling his disciples of his intentions, he told them that he was going on a very singular journey. They took passage on a ship from Smyrna to Corinth by way of Chio, on the island Chios, where a cargo was taken in. Reaching the port of Cenchreae they landed and walked the six miles to Corinth. Having made his vows at midday on the next day in the temple of Apollo, as was his custom, Apollonius went on to Lechæum where he embarked for Sicily and Italy. On the seventh day he reached Puteoli (Dicæarchia), where the cynic Demetrius was now living, under the displeasure of Domitian. He now communicated his intentions to Demetrius and Damis, who were both much opposed to his going to Rome, and advised him to retire to some far-off country. Demetrius warned him that certain death awaited him in Rome. Apollonius would not yield, but overcame the fears and entreaties of his friends, and so Damis bravely decided to accompany him to Rome. They took ship again at midnight, and, after many mishaps, moored in the mouth of the Tiber on the third day.

Apollonius and Domitian

The prætorian prefect of Domitian was then Tactitus Ælian, who had known Apollonius in Egypt and loved him secretly, while at court he was active in prosecuting the enemies of the emperor. He ordered Apollonius to be brought before him, when he had arrived in Rome, and heard the violent accusations of his accusers. Then he retired with Apollonius to an inner court and advised him how to meet the emperor when put on trial. Domitian was startled at the god-like bearing of Apollonius when he was brought before him, but had him thrown into a dungeon, after having had his hair and beard cut off short. Before the second hearing Apollonius sent Damis back to Puteoli, there to await his return. The emperor, in his excitement, did not eat anything during the day before the trial. The Greek Sage was perfectly composed, and as the four accusations were presented against him by his enemy Euphrates, he took them up one by one, and easily refuted them in his speech of defence. The four charges were:

1. Wearing garments which differ from those of other men, thereby rendering yourself singular and peculiar, and attracting crowds of boisterous people to the detriment of the good order of the city; wearing the hair long and unsightly, and living as a vagrant, not in accord with good society.

2. Allowing and encouraging men to call you a god.

3. Having predicted through magic a plague in Ephesus, and turned it away by incantations; and having practiced magic for mercenary purposes.

4. Having sacrificed an Arcadian boy outside the city walls, in the suburbs, for purposes of divination from the entrails if Nerva would succeed to the throne.

Apollonius answered in part as follows:

"But whom shall I invoke as my advocate in this ordeal? If I invoke Jupiter, by whom I know I live, I shall be called an enchanter and a magician. That being so, I will appeal to a man whom common usage, custom, and state proclamations have pronounced dead, but who still lives in my affections and in your memory; I mean your father, in whose eyes I was held in the same estimation as he is in yours. He made you emperor, and I contributed

largely in making him one. He shall be my advocate in pleading my cause, for he knows my affairs better than you do. He came into Egypt before he was made emperor, to offer sacrifice to the gods of the country and to confer with me on the critical state of the empire. When he met me in my flowing hair in this dress, he made no inquiries about it, from an idea that everything I did was right. He confessed he undertook the journey on my account. He parted with me after much commendation, and said he had communicated with no other person nor had he heard from any man what he heard from me. I communicated with him freely without fear or the possibility of reward. I encouraged him in his purpose of aspiring to the diadem for the good of Rome, though others, among whom was the present accuser, advised him to hesitate, which, I think, yourself would consider not only unwise but a crime against the state at that trying juncture; and the men who advised him not to take the reins of government were they who would have deprived you of the power of succeeding him. I advised him to think himself worthy of the empire, which was, as it were, at his door, and to make you his heir. He acknowledged the wisdom of my advice, which raised him to the summit of his wishes and stayed the carnage at Rome. It seems idle to waste time in refuting the charge of magic, for had Vespasian deemed me a magician he would never have made me acquainted with his most secret purposes, nor should I have deemed him, in such an event, worthy of the empire. I discoursed with him publicly in the temples of the gods, which are known to be avoided by the corporation of magicians, as being holy and hostile to their craft, who, wrapped up in darkness and obscurity, suffer not their foolish votaries to make use of either their eyes or ears. I also talked with him in private upon the subject of magicians, never advocating their cause.

He had before coming to Egypt entertained hopes of gaining the empire, and after his arival he conferred with me only on the most important subjects, namely, the laws, the right possession of riches, the lawful worship of the gods, and the advantage which they who govern according to justice are to hope from such conduct. To all such subjects, I need not say, O emperor, that magicians are the greatest enemies; and why? Because when the laws are in force the magic art is impotent. There is one thing, O Emperor, you ought to consider, which is, that all the arts exercised by men, though different in their operation and effect, have but one object, and that is the acquisition of money, of which some bring in little, others much, and there are others which furnish only a bare subsistence. This is not only true of the servile but of the liberal arts. I call the liberal arts, poetry, music, astronomy, logic, and oratory as practised in the Forum by sophists and rhetoricians. The arts allied to the liberal ones are painting, carving, sculpture, pilotage, and agriculture. There are arts which are not much inferior to what are called the liberal. There is also an art, O Emperor, that does not appertain to true wisdom, and is only becoming the practice of vain quacks and mountebanks, which ought not to be confounded with the art of divination: an art, if true, most highly to be prized, and yet I am at a loss whether to call it an art or not. Magicians, I affirm, are pseudo-sophists, and I attribute entirely to the heated imaginations of their duped votaries the powers they possess of making that which is, appear as if it were not, and that which is not as if it were. The truth is, the whole art lies in the deluded fancies of the spectators. They who practice it frequently amass great wealth. But of what wealth, O Emperor, have you discovered me possessed? It is certainly not on my acquired wealth that I can be charged with magic. And a letter from your father ought to be sufficient to disabuse your mind of any erroneous ideas entertained upon this point.

'The Emperor Vespasian to the Philosopher Apollonius:

'Greeting:—If all men, Apollonius, as well as you, would but cultivate philosophy, then philosophy and poverty would flourish and be happy. The former would then be above corruption, and the latter respected. Farewell.'

"This is the defense your father set up

for me, in which he ascribed to me a philosophy incorruptible and a voluntary poverty. From my very youth I despised riches. The fortune I derived from my father, which was considerable, I gave to my brothers, friends, and indigent relations, reserving only enough for the plainest necessities of life, having learned in my youth the virtue of living on little. For the truth of these statements I appeal to the Egyptian himself, the present accuser. And thus we think, O Emperor, that the charge of criminal conduct and wicked counsels in the practice of magic for mercenary purpose must fail, for none have been proven, nor do existing facts sustain the accusation. I have merely referred to this count in the charges against me to show that the framer of the charges was misinformed as to facts, or prejudiced in judgment; and if misinformed or prejudiced in this, why not in all?"

Domitian acquitted his prisoner, and requested a private interview with him. But Apollonius vanished from the court-room, and that same day appeared in Puteoli, distant by a three days' journey from Rome. He found his disciples there, mourning for their master, whom they supposed sentenced to death, nor would they at first sight believe that he was alive and in the flesh before them.

End of Apollonius

Apollonius and Damis took ship for Asia Minor, and the last years of the Sage were apparently spent in Ephesus, where he was supposed to have died, almost a centenarian, in A. D. 98, or thereabouts. Apollonius sent off Damis on a long mission, and when he returned he was unable to find his master. The words of Philostratus are: "Here ends the history of Apollonius the Tyanean, as written by Damis. Concerning the manner of his death, *if he did die*, the accounts are various." Like Pythagoras, his master, Apollonius left no indication of his age; and Philostratus could not ascertain whether he died at Ephesus, or vanished at Lindus, or in Crete.

Conclusion

After his death Apollonius was worshipped with divine honors for a period of four centuries. A temple was raised to him at Tyana, which obtained from the Romans the immunities of a sacred city. His statue was placed among those of the gods, and his name was invoked as a being possessed of superhuman powers. The defenders of paganism, at the period of its decline, placed the life and miracles of Apollonius in opposition to those of Christ; and some writers have done likewise. But there is no good reason to suppose that Philostratus had any such idea in mind when compiling the biography. On the other hand the founder of Christianity was venerated with Apollonius himself by Alexander Severus, the patron of Philostratus.

It is worthy of note that there is much more contemporary historical evidence for the life and miracles of Apollonius than for those of Christ. Yet some writers, as for instance Cardinal Newman, have attempted to cast much doubt on the biography of Philostratus, and they reject the alleged miracles of Apollonius altogether.

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C. L. B. Shuddemagen.

Mr. D. Graham Pole, General Secretary of the Scotch Section.

JOY AND HAPPINESS.

The vegetable and the animal may be thought to have a feeling of well-being when all the functions of their bodies are being conducted harmoniously in the midst of a satisfactory environment. Given health and a proper supply of warmth, light, food, moisture and air and the plant or animal, if undisturbed, will show by its outward appearance that it is in a state of well-being. The plant's leaves stand out full of moisture, showing an abundance of properly coloured chlorophyle. Its branches show a satisfactory growth. Its buds are large and full. The animal lies, sits, stands or walks in placid content, showing in all its movements and even in sloth the feeling of well-being. It is content in the balance of the conditions of the bodies, living in their well-being and, identifying himself wholly with his vehicles, he is at peace and in the enjoyment of peace.

Joy comes to the animal or man when an access of life is experienced. This may be when an impetus is given to the life-forces that affect the bodies. The ingestion of warm food, the application of heat when the body is cold or the reduction of the temperature when the physical body is too warm may cause an access of activity of life in the bodies and the individual within the bodies, taking cognizance of the change, feeling heightened life in his higher vehicles conceives himself in a state of progress, of heightened life, which he feels as joy. We may describe joy as the state of conscious ness of the ego when an access of life is felt. It would not be necessary that all the vehicles should be equally and simultaneously affected to bring about joy, although increasing the vibration rates of one vehicle would, in all probability increase those of all the others. But even in the midst of adverse or inharmonious vibration rates, as when physical pain is felt, an incomplete or imperfect joy may be experienced if, let us say, the mental and buddhic vehicles are stirred by the receipt of glad news.

Joy might for the moment be considered perfect if, the ego itself being in a satisfactory state, all the lower vehicles were simultaneously affected by an access of agreeable vibratory movement. Joy can, therefore, be but a transitory condition since its existence depends on a more or less sudden movement or change within the vehicles.

It must be followed sooner or later by a period of depression; the vibrations of the vehicles having been, as it were, raised too high, raised beyond the average vibration-rate, the rate must be reduced. And, as a rule, the succeeding rate will be lower than the average. Sadness, despondency is likely to follow joy. But, if the joy has not ben excessive, riotous, the succeeding period may not be injuriously prolonged or oppressive. The growth of the bodies, too demands that the return swing of the pendulum be not so great in amplitude. Hence the depression should not equal the access of vibratory activity.

Happiness for man would be based, we conceive, upon a conviction that the future was one of certainty or relative certainty. Fear, dread, doubt as to the outcome of the drama of life fills most men with horror and drives them to the uneasy struggle with nature or with their fellow-man. If this fear were removed, a man would have a certain basis for happiness, while if he had the hope of an eternal life of peace and sweet converse with Gods and men his happiness could scarcely be understood by those who did not possess the great secret. But resting upon this foundation there would be laid the secure superstructure of the recurring days of peaceful activity with gentle oscillations of vibration-rates. Extreme depression would be absent as well as extreme elation.

It is this basis of happiness which Theosophy offers to men—a knowledge of evolution, its meaning and its outcome. Then it teaches the pursuit of a just balance of life between depression and exhilaration. If the vibrations of the bodies are too high

or too strong, the true theosophist endeavors to remain at least balanced between them. He then endeavors to avoid yielding to undue emotion. While feeling emotion as much as others do, he restrains his bodies, prevents their excessive action against his will and purpose. Whatever happens then he may feel is ordered for the best and he may rest at heart secure if he only trusts in the beneficent outcome of evolution. To be sure the great happiness, the final and secure peace cannot be reached until we not only know that there is knowledge and that we are guided by wisdom but also possess for ourselves these attributes. It is only rishis that may worship God with unwavering mind. Since it is true that the happiness we may seek cannot be unalloyed, that even if we won our own peace in the knowledge and power of the Law, we would yet have to think of our loved ones being in the grasp of Karma and of ignorance of the perfect way, we may look forward only to an inner unshaken calm which is based upon the rocks of knowledge, law and power that cannot be destroyed or seriously disturbed, the calmness which we may call peace. With this peace there is action of wide variety and with that action is joy—the joy of service.

W. V-H.

Did anyone ever see the ocean muddy? No; it is vast, deep, pure, having the means of purification in itself, so that, though the rivers of the earth are continually pouring into it their polluted waters, it quickly assimilates and purifies them, ever remaining pure.

So it is with God's Ocean of Love, it is so vast, so deep, so pure, being the essence of purity, that, though the polluted streams of human love are continually pouring into it, it quickly assimilates and purifies them, ever remaining pure.

And as the material ocean through the laws of evaporation sends forth its showers to gladden and bless the earth, so this Ocean of Love, through God's laws, sends forth its showers into the hearts of mankind, thereby enlivening and beautifying the flowers of Truth and Virtue, and renewing the evergreen foliage of Hope.

Student, K. C. K.

THE SKY DEVAS.

See here a picture of the great encampment of the sky. I say "encampment" for to one watching the sky for a short time, everything seems stationary. But, really the sky is not a camp. It is rather a glorious parade-ground, full of motion, full of orderly systematized motion—a flaming bannered field, on which the various related evolutions under their respective leaders—companies of stars manoeuvering under star-chiefs of as many ascending grades of rank and splendor.

Hail host of Heaven! Hail, glittering rank and file! Hail, gorgeous commanders in golden mail, and shining far o'er the field. Veterans all, though unscarred, as far as we can now see, all hail,—for as we shall soon find, such brilliant equipment, such skillful commanding, such perfect obeying, such complicate wheeling on exactest time and admirable step, was never seen in any terrestrial army.

—Burr.

THE BIRTH OF THE CHRIST

The whole year is one pulsation of the life-breath in Cosmos. Slow and slight is that wonderful tide. Sweeping with majesty to the uttermost planet it passes under our feet unnoticed; it stirs the sea and its limits, it sets the tree and the grass in a fever of exaltation—the sheep and the goats listen to its tone and obey. But man —man the wise, in his human conceit, sees it not, heeds it not, knows it not. Is he not yet ready for it—his faculty not yet ready to perceive it?

The cosmic tide runs out in the heat of the summer, out through the wonderful autumn days, out into the bleak winter. Every day the voice of nature calls to man —Prepare—Prepare for the evil days to come. Prepare for the Day of Reckoning. 'Tis the voice of John crying in the Wilderness—prepare ye the way of the Lord. The tree saves his sap—the squirrel his hoard of nuts,—man gathers his material food.

"My day shall decrease, His day shall increase." The pall of winter darkens the land. Man is not busy, the end of the "harvest home" leaves a distinct sense of leisure in which man's heart has a chance to ponder—what does it all mean? He gathers up the experience of the year in fireside stories. Then the turn of the year; the turn of the sun; the turn of the Tide; the Birth of the Christ, ah yes—the birth of the Cosmoc Mystic Christ—The low tide of man's welfare is the high tide of man's opportunity. Winter is the sober, serious season. Nature forces man to look into himself for foresight, courage, cheer, and the mystic Christ—the Christ within—is found; found as a little child—found as a new stirring of Understanding and the world seems bigger, better; and your neighbor more of a man and life more worth while and you find it easier to help the lowly and the foolish and they seem not so despicable—and the great pulsation of the year floods up to its limit and just a little more, for your little drop was added and aided the Whole. The Great Festival for Him draws up even the least of these His Brethren, and they know Him in their hearts for one instant. And then the long spring and summer again; will you remember the Christ in your heart—will you look for Him again the following winter and await the full flood of the Christ tide with awe?

Will you help every throb at your heart to fuller expression, will you watch for the heave of the Tide within you and follow in its rythm? Open the doors of your heart to the soul. Lo—the Christ stands at the threshold and the Mystic Christ is in you and has been you all the weary way —if you had but known it—and at last the message of Christmas is known to you and at last "the yoke" is easy and "His burden" light. For it is written, Ye are one with me and through me one with the Father.

A. F. Knudsen.

HOPE.

I.

Sister, how black the West!
Dark clouds are floating,
Storms are brewing!
Away, fly, to be at rest!
Wrath our portion!

II.

Eastward gaze, dear brother!
Dawn's deva flashes there!
Heaven opens wide;
Dark shades shall fly!
His promise, Peace!

W. V-H.

TO A NEW MEMBER.

Your application for membership has been duly considered and your name has been enrolled among the members of this far-reaching organization.

The handing over of your application perhaps appeared to be quite a commonplace event, as it externally transpired, but in truth, as I see it, it was not so. Indeed, it seems to me to have been one of the momentous acts of your life. It is true that the act itself could hardly have affected the views you have already formed, nor have made any other change in you; nevertheless it was noteworthy. By it you have, to say the least, formally endorsed a great world movement, whose influence in stamping out ignorance and disseminating a profoundly helpful knowledge is beyond calculation, and by the weight of your added support this movement has become strengthened, and its future beneficiaries will to this extent be helped; not that alone, but you are now one of the cells, so to speak, composing a body which is filled with a pulsating life, and from that life will come peace and power to him who is willing to work and to wait.

In the beginning of your theosophical life, it may perhaps not be out of place for an older member to offer you a few suggestions, hoping that they may just now prove to be of some value to you. I, therefore, would venture first to suggest that you try to realize that there is on the inner planes and perhaps even in a living, breathing body in some pure and secluded spot here on earth, a Divine Teacher who is your Master, who has long known you and who is connected with you by magnetic and other ties; who has for perhaps many incarnations watched over and helped you, who doubtless has guided you toward the step you have just taken, and who ever giving you such training and helping as you can receive, still patiently awaits the time when you shall make yourself ready to step into his very presence, thenceforth to be his conscious disciple, although still living in the outer world and fulfilling its many demands. Try to live up to your ideal of Him. Do all the duties of life for Him. Feel that you are really and in the fullest sense in His service, and all is done because it is His wish that you should do so. Let your love pour out toward Him as it would toward the one you might love best in the outer life, only it will be even nobler. Realize that every thought of Him presents itself in His actual presence, and makes the magnetic connection between you stronger, and that into the image which you make of Him, whenever you think of Him, he pours his life forces, which react upon you and tend to strengthen your inner life; so that you have ever by your very side a veritable guardian-angel made by your own creative thought power and filled with His life.

In the morning as you awaken dedicate yourself to His service for the day and spend at least five minutes in meditation upon the virtue which you feel that you need most to acquire; at the hour of noon think of Him quietly and strongly for a few moments and invoke His peace and blessing upon all beings; and as you retire, think strongly of Him and give yourself wholly to Him for the work of the night.

For general reading I should at present resommend *Man and His Bodies, Karma,* and *Reincarnation.* Then if you have the time *The Astral Plane, The Devachanic Plane, Esoteric Buddhism, The Growth of the Soul* and *The Ancient Wisdom.* All these will increase your fundamental knowledge and will give you a practical insight into the scheme of things.

For study I should recommend three or four sentences in *Thought Power, Its Control and Culture,* daily. Don't try to memorize them, but to understand and assimilate their essence. Measure each statement with what you know and feel to be real, and see if it fits in with the inmost workings of your nature. Don't hesitate to ques-

tion and to look at other sides, for it is thus that the thought force grows. The things you read should be regarded only as suggestions for your own thinking, and your conviction must come from within, not from without.

If the time and strength should be at your command it would be a valuable and lasting acquisition to fill the memory with the thoughts of that wonderful little book, *The Voice of the Silence;* so, a verse committed to memory each night for six nights in the week and the six verses reviewed on the seventh night would enable you to store away some most helpful and beautiful thoughts, and many times on awakening you may find the night has brought much light on the thought you took with you into the inner plane. Do this faithfully for the first year and I think you will realize that no effort has been lost, and that much has come into your life of value.

But never over-tax the physical body. You owe it imperative duties, not the least of which is to give it its just amount of rest and exercise. Discriminate between conflicting duties. Remember the body is the instrument through which you are to gain priceless experience. It takes a long time to procure and train another one.

Let the work I have above outlined be limited by your duty to this body as well as by your other outer duties, and all will be well with you.

A. P. Warrington.

MARY MAGDALEN AND THE FINE OINTMENT

The anointing of the feet of Jesus with the fine ointment by Mary Magdalen, who then wiped the Master's feet with her hair, teaches many lessons. Against the protest of one of the disciples the Master spoke of her service, recognizing it as legitimate. There are so many ways of approaching God that none should criticize his brother's way.

The economy and the compassion for the poor, displayed by the disciples, are commendable in their own place and time, but the fire of Mary's devotion burned away these smaller barriers and let her soul rise to the plane of the expression of her divine aspiration. So great has been the value of her act that twenty centuries of men have discussed and approved the act.

We Americans need well to balance the importance of the forces of the different planes. A proper regard for the expenditures of the lower planes must be maintained, but it must be remembered that there are occasions when these should be cast aside in the interest of the high vibration rates of the upper planes. The sordidness of our puritanical training must be set aside in the memory that our asceticism is of the soul and affects the body only from above. The interests of the soul may alter some of the conditions affecting fundamentally the asceticism of the physical plane.

What may we think of the vast cathedrals of Europe which cost the people centuries of toil and wealth incalculable in view of their meagre earning capacity? The evils of oppresion through which they were sometimes upbuilded are as nothing in comparison with the sanctity which the presence of these great temples, blessed by the Masters, has spread over the countries in which they are situated, nothing in comparison to the inspiration to artistic expression and the fostering of man's confidence in his own divinity which they proclaim with the command to seek the divinity of which ours is but a tiny part.

Often the denial, the crushing or the destruction of the laws of the lower realms, frees the soul for flights into the upper and wider airs of heaven.

W. V-H.

THREE TRUTHS OF THEOSOPHY.

Theosophy means Divine Wisdom, or the knowledge of things divine. It is a Greek word found first used in the writings of the philosophers of ancient Alexandria. Today it is used to describe certain ideas about God, nature, and man, found in the literature of the Theosophical Society.

These ideas are not new, as they were taught by philosophers in ancient India and Greece, Egypt and Palestine, and elsewhere. The teachings of Theosophy deal with everything conceivable in the realms of matter and force and consciousness, but they can be summed up in three fundamental truths:

1. The Immanence of God.
2. The Evolution of the Soul.
3. The Brotherhood of Religions.

1. The Immanence of God.

Theosophy teaches that there exists a Consciousness embracing all things, and that whatsoever happens in the universe is known by Him, and is being directed by Him, according to a plan of His making. He is not a vague pervading spirit or consciousness, but is a definite Entity, as a man is an entity.

All that men have postulated of God as the source of life and power, as infinite love and wisdom, are so many terms to describe His splendor and mystery. Men everywhere have yearned after Him; they have described Him as a person, as a Trinity or a Unity, as Infinite Beauty, as Divine Law and Order. Avoiding the limitation of describing Him anthromorphically as a glorified man, Theosophy says of Him,

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception."

Transcendence and Immanence.

God exists in a dual aspect: first, in His fullest nature, unlimited by, and outside of, any manifestation, inconceivable by the human mind; second, as immanent in nature and in man. Though most men at their present stage of development cannot know Him in His first aspect of absolute and transcendent existence, yet something of His being and action we can understand as we study the modes of His immanence.

The process of the divine immanence is described in the mystery teachings of the great religions. They tell us that the Deity manifests Himself as Consciousness, as Consciousness veiled as Life, as Consciousness veiled as Force and Matter. These three ways of manifestation are inseparable; when one manifests, the other two are also present.

Considering the immanence as force and matter, every conceivable type of visible and invisible matter is a mode of energy, and is one expression of God. The whirling electrons that make up an atom are but so many manifestations of the Divine Consciousness, which works according to self-imposed laws of structure and change. Something of His method of working we may study in the physical sciences.

Further, wherever in realms visible or invisible there is Life, that too is a manifestation of God. The life that holds chemical elements in forms of crystals, plants, animals, and men, and enables them to change and grow, is an expression of God. Wherever is force and matter, there is also life, and all are fundamentally modes of the divine immanence.

The kingdoms of living organisms, in visible forms, in their ascending order, are:

1. The Mineral Kingdom.
2. The Vegetable Kingdom.
3. The Animal Kingdom.
4. The Human Kingdom.

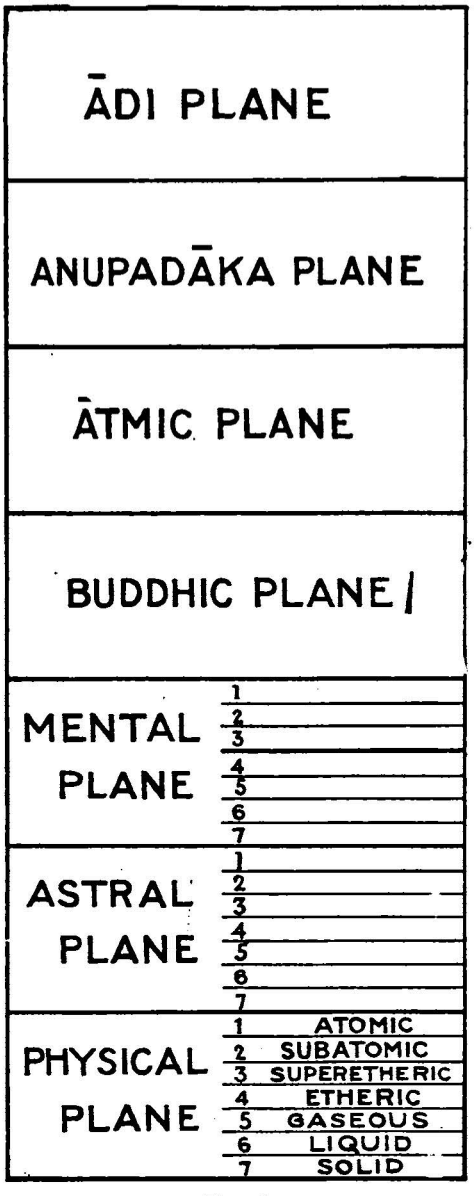


FIG. 1.

There are other forms of life in bodies not visible to man, such as nature-spirits or fairies, angels or devas, etc.

Lastly, wherever there is an entity capable of self-consciousness, be it a child or an archangel, we have another manifestation of God. This expression of Him is different from that as life and from that as force and matter. Yet all three are of one God.

Theosophy teaches that this triple manifestation is not mechanical and undirected, but follows a plan of evolution outlined by God. His aim in manifesting Himself is in order that, as time passes in the evolutionary process, self-conscious entities like men should appear, who, evolving, may partake consciously of His vitality and beauty, and help him in His activities in the universe.

The Planes of Nature.

Each mode of divine activity has its stages or degrees of manifestation. Theosophy teaches that matter exists in seven fundamental types called the Planes of Nature. Each "plane" is made up of aggregations of its own type of atoms. The atoms of one plane are smaller than those of the next coarser or less spiritual plane. Fig. 1. gives an idea of these seven planes, and the modern theosophical names for them.

Between the atoms of a plane there are enormous empty spaces, and these vacant spaces are filled by the smaller atoms of higher planes, just as water particles can exist in the emptiness within a solid sponge, or gaseous molecules can exist in the interstices of a liquid, as in the case of aerated waters. Thus it follows that wherever a plane exists, there too exist those other and higher planes whose atoms are smaller than its own. The planes of nature are not removed in space one from another, and the astral and higher worlds, little as we see them, are round us, and through us, as we live our daily lives on the physical earth.

The atoms of the physical plane move according to laws studied in dynamics, statics, hydrostatics, and other physical sciences. Similarly the atoms of the astral, mental, and other planes move according to definite laws. Each plane is practically a world of its own, with its scenery, inhabitants and phenomena, separate from that

higher or lower to it (though in the same locality) by its distinctive laws of pressure and motion, and by its effect on consciousness.

In physical matter our senses recognise three conditions, those of solid, liquid and gas. Many scientists also recognise a "fourth state," often called radiant matter. Most scientists too recognise the existence of a substance called "æther," so subtle that it interpenetrates every known substance. Theosophy teaches that in reality there are seven conditions of purely physical matter, called "sub-planes of the physical;" names theosophists now give to them are solid, liquid, gaseous, etheric, sub-atomic, super-etheric, and atomic. Similarly the other six great planes of nature of Fig. 1 have also each of them seven variations or sub-planes, differing one from another according to composition and density.

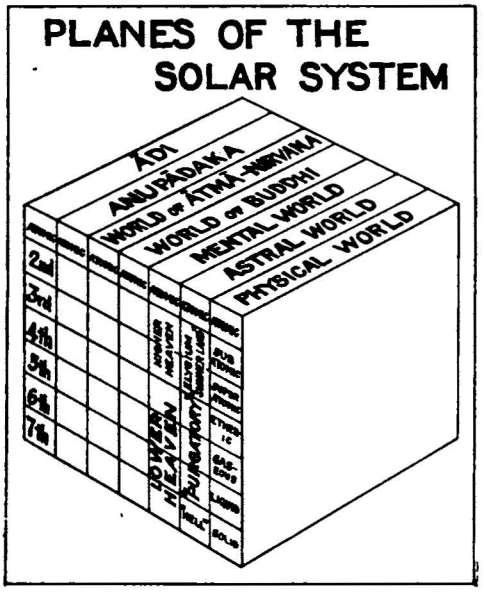


FIG. 2.

Heaven and Hell

The mental and astral worlds that surround us are known in religious traditions under the general terms heaven and hell. Their several sub-planes, and the states of consciousness characteristic of them, are described more or less accurately, though in symbol, in the accounts we have of Heaven and Paradise, Purgatory and Hell, Sheol and Gehenna, Elysium of the Greeks and Romans, Svarga and Preta Loka of the Hindus, and the Summerland of the spiritualists. The lowest sub-plane of the astral (Fig. 2) has been described as hell, though as a matter of fact it is neither a lake of fire nor a burning pit; purgatory describes the life of a man after death as he lives on the sixth, fifth and fourth astral sub-planes. Sub-planes first, second and third correspond to the spiritistic Summerland. The many graphic descriptions of the beauties and joys of heaven are attempts to express in symbolic form states of the soul's consciousness on the mental plane; in theosophical study the three higher sub-planes are known as the higher heaven, and sub-planes four to seven constitute the lower heaven-world.

Clairvoyance.

These finer and invisible worlds are about us as we live, but most of us are unconscious of them, as we have not yet developed the appropriate senses to cognise them. In each of us, however, are certain latent faculties, and when they are called into activity by certain brain centers being made sensitive to vibrations of astral and mental matter, there result various forms of abnormal faculty called telepathy, clairvoyance, etc. When a person becomes a master of these faculties, he sees readily the astral and mental worlds around him, and can study their laws, modes of consciousness, and inhabitants.

There have always been souls having clairvoyant faculties, and they have carefully investigated the invisible worlds. The knowledge they have gathered has always been open to men of pure heart, who desired to dedicate themselves to human service, and have offered themselves for initiation into the mystery teachings.

Till the founding of the Theosophical So-

ciety, only a little of this knowledge was given to the world publicly; but the guardians of this wisdom are now giving more through the theosophical teachings. This is done with the hope that those responding to the teachings might desire to qualify themselves to aid humanity in all ways of altruism, and to possess truer knowledge as to God and man.

All that is, is God. He exists in a transcendent nature, above and beyond all creation, in a glory no man can see. But He exists also as the Immanent God-head. It is His immanence that makes any existing thing possible. He is not the rock, the tree, the table, as we see and feel them; and yet without His immanence they cannot exist with their weight and size and life. In all nature, animate and inanimate, we see Him immanent, under a veil that we call matter, force, life, or consciousness. By our minds and hearts, by study and contemplation, by prayer and worship, by beneficial activities for our fellow-men, we may know and feel Him immanent; in these and other ways too each aspiring soul may some day know Him as also transcendent. As said beautifully of old in India, "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death; no other path at all is there to go."

This is the first truth of Theosophy.

C. Jinarajadasa.

(To be continued.)

Only as the parent transforms himself into the likeness of his children will he sense the gracious beauty of the child world; only then will he experience that subtle intimate relationship, that love which is the perfect response; only then see with inner vision the sweetness and light, the perfect trust, the sweet faith, the deep confidence; qualities that can exist in purity only with a perfect unconsciousness of their existence, with simplicity and directness only when free from the fog and illusions of philosophy and other accounting. Only in proportion as the parent purifies himself will he receive, for the child can only respond to his like; we must be what our children would have us be.

May this not be the human reflection of the divine relationship of Master and disciple? As we grow into his likeness we will see Him; He can turn His Divine Nature to us only as we draw near to His Beauty; and He will Shine into us as surely, as sweetly, as faithfully as loyally as does the child; verily, "a little child shall lead" when you become as one of them; *"He took them up in His arms.....*and blessed them."

F. L. R.

REINCARNATION.

Once by the sea, her lips, laid hush on mine,
Stirred faintly, saying, "I love thee!"
Here, how still!
Nor in her eyes is that unchanging thrill
As of the starlight, solemn and divine,
Death being possessed of them, for if they
shine,
'Tis by a sea that other shadows fill,
Where foileth ever her pursuing will
The unapproachable horizon line.

Alas! if irretrievably we part. . .
The spirit boweth with her weight of
fears.
Ah! met again within the farther years,
Shall I not know thee for the ghost thou art?
Or will there be no wonder at the heart
And sudden starlight in remembering
tears?

—*George Sterling.*

DEALING WITH PERSONALITIES

Though we realize that those with whom we come in contact in physical plane relationships are but the partial presentation of their higher selves, we are able only with great difficulty to deal properly with them impersonally, treating them with the leniency with which we would expect to deal with those who, being but partially themselves, should be excused for their shortcomings. This difficulty would diminish if we could constantly bear it in mind and study our neighbors in the light of all our knowledge.

Being but phantoms of their real selves their acts do not properly represent them of course. Indeed their acts often really surprise them when they are performed, since they may then be due to the discharge of old thought-forms or karmic obligations in which the will element represented a long past series of choosings perhaps by this time no longer suggesting the man's intent or motive.

Just as we should love our friends for what we feel that they are and not for what they have done or are doing, recognizing in them some qualities of purity or sweetness or devotion, so we should see in all humanity those crude beauties which can grow to the displacement of all unlovely attributes.

The karmic relations which obtain among theosophists are close indeed, and are based upon many lives of past association. These relations ought to be made and kept as pure as possible and this can be done only by using with the greatest care the enormous forces which are entrusted to us who know something of the Law. But unless we treat each others' acts impersonally this cannot be done. To do this is to consider the acts apart from and separate from the doers, not reflecting upon the actor or judging him as to his responsibility. Should we be unable to perform this feat, which can actually be done with some practice, and should we unwittingly cast toward the person a feeling of blame for his action, we may follow the course advocated by our leaders and send him a thought of goodwill.

It may aid us in carrying out this intention to conceive of the act as having been performed by another individual than the one concerned, so that the element of acquaintance may be eliminated. The act can then be judged separately. Furthermore we must be sure before judging the action that it was an improper act and that we possess a full knowledge of the circumstances as they existed at the moment the act was committed, realizing that our knowledge of circumstances can never be complete since we have no power to gain a knowledge of them without the most transcendent clairvoyant powers.

If before judging the man we recall the fact that we lack the power to investigate his past and to learn under what karmic influences he acted we shall find the situation still more complicated—indeed beyond our resources.

Yet we are privileged to study our neighbors, indeed we are instructed to do so, but without condemnation, seeking to discover the divine element in the man, the divine motive in the act. If we do this we shall ourselves be learning and shall be aiding the evolution of the person studied. To pass judgment, to condemn in any degree is to assume functions which we have no right to exercise.

W. V-H.

COUNTESS CONSTANCE WACHTMEISTER.

It was in her capacity of private secretary to our own dear H. P. B. that I had the pleasure to hear from the Countess Wachtmeister for the first time. It was in October 1888. The Messenger of the Nineteenth Century wrote me some lines herself, busy as she was—lines of good cheer and encouragement that are forever invalu-

able to me—and then she instructed her private secretary to write more fully. The Countess greeted me as her countryman; this because she, the daughter of a French father and an English mother, had married the Swedish Count Carl Wachtmeister of Johannishus when he was Ambassador from his country to the court of St. James. Later, he, together with the Countess, was called back to Stockholm to become Swedish Minister of Foreign Affairs.

After her husband's death, the Countess with her son, Count Axel, went to some old mansion belonging to the family and became interested in psychical research. Being herself, to some extent, a psychic and a believer in phenomena which she herself and witnessed, she tried to find the *raison d'etre* for the same, same, some philosophy explaining them. She happened to be in Germany when H. P. B. came there from India in 1884, became quickly converted and as a devoted pupil she was ready to serve. So she did, entering H. P. B.'s household as an all round helper, giving financial aid, and answering H. P. B.'s letters. Faithfully she kept it up until the fatal 8th of May, 1891, and to the memory of our teacher and friend she later on contributed not only some loving pages to the little book, *"H. P. B., by Her Pupils"* but also the more lengthy and detailed, *"Reminiscences of H. P. Blavatsky"* written by herself. Those days are never to be forgotten when the widow of the Swedish Minister of Foreign Affairs acted as private secretary to the Messenger of the Masters of Wisdom and wrote lengthy, interesting, instructive letters about so many things, *e. g.*, how to recognize elementals and other beings, clothed in finer matter than our own outer, objective bodies. There went a thrill through me when I read them over and again, "H. P. B. wants me to tell you," "H. P. B. says," "H. P. B. explains to us," etc. etc. Whatever was told in that way was eagerly read and reread and is faithfully kept, together with other treasures of the earlier days of the T. S.

After H. P. B.'s death the Countess Wachtmeister came over to America and lectured in Chicago and other places, and we became personally acquainted. Finally, with her son she went to California to stay.

And so the dear old Countess has joined her teacher and friend and the dissonances of later years have been dissolved in the harmonies of higher planes, and the clouds have rolled away, and the Sun of Love once more shines out in its glory. Down here we see only a little fraction of the Truth, we see as through a glass darkly; our own shadow falls on everything that comes near us, and we see in others our own shortcomings. Therefore we unreasonably judge others, although the Christ plainly said to us, *"Judge Not."* In this we have all failed. It is well for us to discover our failings and replace criticism with brotherly love, and when Constance Wachtmeister is again with us, we will all be more eager to excuse than to accuse; for co-operation will have then replaced competition, and love have driven away hatred, at least among those who have listened to the Masters' calls and are still eager to serve, not to dominate.

Jacob Bonggren,
President Wachtmeister Lodge T. S., 1893-1894.

PAPYRUS—THE GEM.

In the land of the Wise men, there dwelt a young man. Many years had he labored in a strange mine; the 'Mine of the Priceless Gem;'—hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone, would be free, be full of peace and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

Many small stones had been found, but they were laid aside to be used when the great stone was reached.

Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

Far he wandered, telling his wonderful story, the finding of the Priceless Stone —the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened—gravely they meditated and gently they said to him: 'This is Kali-yuga, the dark age. Come to us a hundred thousand years from now. Until then—the stone is not for us. It is Karma.'

Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: 'Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone.'

Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways, and not always gently.

Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

Others paused and desired him to tell his story in their tents for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

Another listened, but inasmuch as the wanderer refused to make the gem float in the air, he would none of it.

Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moon-beams.

Another could not receive any of the stone or listen to the story, for the wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

Still another heard, but he knew it was not a gem. As the wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

Near and far went the wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

Saddened, aged and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

"Be not troubled, my son," said the Wise One, "the stone is for you, nor can you lose it. He who makes the effort to help his

fellow-man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and fair stone!"

Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Folding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more."

Rameses.

The Path, Vol. I. 359.

*"AFTER LONG AGES"**

Tired child, on thy way to paradise—

Does the path seem long? Rest here, and let us beguile a few moments.

Turn, lift up thine eyelids to me, beautiful one:

Who is it that I see, sitting at her lattice window—far down those liquid deeps?

Who is it, the voice of whose singing comes borne to me like the sound of a voice across the far sea?

What is this figure, dear child, that I see moving so mysteriously in these depths?—

Lo, the caged one, the solitary prisoner, feeling around the walls of her prison.

Lo, the baffled, beaten and weary soul. Lo, the crowned and immortal god!

After long ages resuming the broken thread—coming back after a long but necessary parenthesis,

To the call of the early thrush in the woods, and of the primrose on the old tree-root by the water-side—

Up from the bracken uncurling from the midst of dead fronds of past selves—

Lo! we, too, go forth.

. . . . . .

Sweet are the uses of life.

The morning breaks again over the world as a thousand and million times before,

The light flows in and up to the window-pane, and passes through and touches the eyelids of the sleeper.

It says: "Come forth, I have something to show you."

And the sleeper arises and goes forth—and everything is the same as yesterday.

And again the next morning, and the next and the next.

And the sleeper wonders whatever the light would be at, but the light says nothing—only fails not to keep his self-made appointment.

Then after many years, after many thousands of years—

After many times lying down to sleep and rising again, after many times passing through the gates of birth and death—the sleeper says to him that awakes him—

"Ah! beautiful one, ah! prince of love, so many times with thy fingers touching my closed lids!

Now at last thy love pouring in upon me has found an entrance and filling my body, breaks the bounds of it, rending the chains that detain me—

Henceforth the long chain of births and deaths I abandon, I arise and go forth with thee—to begin my real life.

. . . . . .

Oh, let not the flame die out!

Hitherto, with wayward feet, in ignorance as a child, with sweet illusion and shows like dancing fireflies, and hopes and disappointments, have you been led on—

Henceforth, putting these aside, as coming of age and to your inheritance, deliberately looking before and after, you shall measure your undertaking and your power.

For as a traveler beholds a snow mountain on the distant verge, beautiful, with inexpressible longings, through the hot summer air—so, as belonging to another world shall you behold from afar the signal of the goal of your wanderings;

Rising, falling, lost in thickets, wildernesses, deserts, the untrodden summit shall yet gleam on you—its beauty shall never be forsaken of your love.

. . . . . .

*An Extract.

What else (than this) are the dreams of all people and of ages and ages upon the earth?

What the obstinate traditions of races, and explorations by land and sea—the instinct of the chase—searchers after the earthly paradises, Utopias of social reformers, Eldorados and fabled islands, pilgrimages, myths, and the tireless quest of the Sangreal—

What else the marvelous dream of the little creatures walking the earth, the dreams of religion, the skies peopled, and the vast cosmogonies of the gods, the huge and impending Other-world, the mystic scroll of the Zodiac—

The dim-lit chambers of rock-temples, and pyramids and cathedrals, the ark, the host, and the holy of holies—

The daily life of each man and woman, the ever expected morrow, the endless self-seeking, the illusive quests—

All routes and roads and the myriad moving of feet to and fro on the earth—

What are they all but transparences of one great fact—symbols of the innumerable paths,

By which the soul returns to paradise.

O come with me my soul—follow the inevitable call of the great sky overarching you,

Disentangling the cobwebs of all custom and supposed necessity—the ancient cocoon in which humanity has lain so long concealed.

Pass forth, Thou, the serene light—along the hills, by the clumps of over-hanging trees—through the doorways of all mortal life, pass thou redeemed and franchised.

. . . . . .

Being transformed, being transformed into Thy likeness, Lord of heaven and earth.—

Being filled with love, having completed our pilgrimage—

We pass into joy and peace eternal.

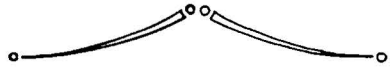
Edward Carpenter.

'Tis told, nigh to a city gate
Four fellow-travellers hungry sate,
An Arab, Persian, Turk and Greek;
And one was chosen forth to seek
Their evening meal, with dirhems thrown
Into a common scrip; but none
Could with his fellows there agree
What meat therewith should purchased be.
"Buy uzum," quoth the Turk, "which food
Is cheaper, sweeter or so good?"
"Not so," the Arab cried, "I say
Buy aneb, and the most ye may."
"Name not that trash," the Persian cried,
"Who knoweth uzum or aneb?
Bring anghur, for the country's store
Is ripe and rich." The Greek, who bore
Their dirhems, clamoured, "What ill thing
Is anghur? Surely I will bring
Staphylion green, staphylion black,
And a fair meal we shall not lack."
Thus wrangled they, and set to try
With blows what provend he should buy,
When, lo! before their eyes did pass,
Laden with grapes, a gardener's ass.
Sprang to his feet each man, and showed
With eager hand, that purple load.
"See uzum!" said the Turk; and "See
Anghur!" the Persian, "what should be
Better?" "Nay, aneb! aneb 'tis!"
The Arab cried. The Greek said, "This
Is my staphon!" Then they bought
Their grapes in peace.
Hence be ye taught.

—Edwin Arnold.

The more I think of it I find this conclusion more impressed upon me.—That the greatest thing a human soul ever does is to see something, and tell what it saw, in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion—all in one.

—Ruskin.



MERIT.

The Police Sergeant saluted and stepped into the box. Being sworn he said:

"Five days ago I went along the road towards the north, riding. I had duty to perform at a distant village. But it was hot and my pony became tired. So, when I came to a resting place beside the river, I got off and rested.

"The Accused was there. He sat by a tree and ate betal leaves. He sat by a a little boy. Yes, that child who is standing over there. I suppose Accused is his father.

"I asked Accused from whence he came, and he said, 'From the frontier.' He did not say why he had gone there nor where he was going. He seemed ill,—as if he had the fever which you get away on the frontier. He said he wanted milk. It was all suspicious. So I said to him, 'What have you in that bag you carry?"

"He said, 'Only clothes and a little tobacco.' But when I came to search I found this small ball of opium. It is smuggled opium. I therefore arrested the Accused."

"Is this true?" asked the Court of the Accused.

"Yes, it is true."

"This is your opium?"

"Yes."

"Where did you get it?"

"I forget."

The Court smiled. Men's memories are so short when it is a question of illegalities.

"You know that you are not allowed to have such opium? It is against the law."

"I know."

"Why did you have it?"

"I have fever and so I take it."

"You have no more to say?"

"I have no more."

The Court reflected. The offence was not a severe one. The excuse was probably true. But law is law and must be observed.

"You are fined ten rupees or a week" said the Court.

An hour later the Sergeant of Police came to the magistrate and asked to see him. He was in his private room, signing papers before leaving for the day. But the Sergeant obtained admittance and stood before his table.

"Well," said the Magistrate.

"I wish to speak to Your Honor."

"Well?"

"It is the opium case."

"Well?" for the third time.

The Sergeant was embarrassed. He shifted from foot to foot and looked uneasily at the ceiling.

"There is the child."

"I am not officially aware of any child,—only of a man who broke the law."

"He cannot go to prison."

The Magistrate spread out his hands. "You mean the man cannot pay the fine?"

"He has no money. He has to go to jail, therefore."

"It is his own fault."

"But the child?"

The Magistrate expostulated: "You know, Sergeant, I cannot help that. I suppose some one will look after him while his father does his week in jail."

"But he is crying for his father."

The Magistrate shrugged his shoulders. "His father should observe the law," he replied dryly.

He supposed the Sergeant's business finished and turned again to his papers. But the Sergeant did not move yet. He looked more uncomfortable than ever.

"We have collected—in the Police office—five rupees," he said, discreetly keeping his eye fixed on the punkah fringe.

"Oh, you have?"

"They are poor, the Constables and Clerks; and they cannot give much. But it is not enough."

"No," said the Magistrate. "The amount, I believe, is ten rupees."

"We want," said the Sergeant, "Five rupees more."

"Well?"

"We thought—"

"What?"

"Your Honor might—"

"Might?"

"Give the other five rupees."

The Magistrate stopped abruptly and looked up. You thought I might pay half this man's fine for him?" he said, sternly.

The Sergeant moved his eyes to the other end of the punkah and said nothing.

"This man broke the law."

The Sergeant blinked.

"And you arrested him and brought him before me."

The Sergeant smiled weakly.

"I fined him;" continued the Magistrate, "and now you want me to pay half of it myself!"

The Sergeant muttered something about Compassion and Merit and the child, and dropped his eyes suddenly to the tips of his boots.

"How dare you?" asked the Magistrate.

But when he had counted out the five rupees into the Sergeant's hand he added:

"I think I shall have to get you transferred, Sergeant!"

"Sir?"

"You encourage opium smuggling, Sergeant."

"Sir?"

"And you get me to abet you, Sergeant, —which is worse."

Then the Sergeant smiled broadly and saluted. And as he walked away he whistled, and jingled his rupees in his hand.

—*Fielding, from "The Soul of a People."*

A HINDU SAINT ON READERS.

I know readers are of different temper and disposition. Some are like the earth—sometimes light and porous, sometimes hard and impervious. Some readers are like buffaloes that will disturb the very water which is refreshing. Some are sieves that give out the flour and keep the husks. Some are like a hole in a vessel that gives out its contents piecemeal and is at last empty. Some are like mosquitos that create uneasiness wherever they are. Some are like parrots that repeat without understanding anything. Some are like herons that look very holy but are really in search of prey. They read books on religion simply to find out passages in them to serve their wordly end, and not with the object of spiritual progress. Some are like cows that make milk from grass. They will extract what is good even from a book written in a bad language, bad style, and with a bad taste. Some are like geese which take the milk and leave the water. They will find out what is useful for them in a book and will not take into notice the other matter inter-mingled with it.

So it is impossible to please all readers and to satisfy their inclinations and tastes. Good readers must be like a cow or a goose and they should refrain from cavilling and abusing an author if he has failed to satisfy them. They should accept the teachings, virtues, and holiness if taught in a book and should not care in what garb they are presented before them.

—*Shri Jinesenacharya (The Jaina Gazette).*

"It would be difficult to say at what moment in our young lives real responsibility begins. The law fixes a time, our heart cannot do that. Yet in spite of this unknown quantity at the beginning, we begin afterward to reckon with ourselves. Why should we protest against a similar unknown quantity before the beginning of our life on earth? Wherever and whenever it was we feel that we have made ourselves what we are. Is not that a useful article of faith? Does it not help us to decide on undoing what we have done wrong and on doing all the good we can, even if it does not bear fruit, within or without, in this life? A break of consciousness does not seem incompatible with a sense of responsibility, if we know by reasoning though not by recollection that what we see done in ourselves must have been done by ourselves. And even if we waive the question of responsibility for the first two or three years of our life on earth, surely we existed during those years though we do not recollect it—then why not before our life on earth."

Life and Religion.

LOVE, HATE AND DESPAIR.

Each thing has its work to do, and is put on earth for some great purpose. A tiny raindrop is let down with many others from Heaven (by the Devas who take care of the weather and a great many other things) to work its way upon the earth or to do the will of the Great Ones above. Its life is tiny but it soaks into the desert and waters the plants. Then it goes on until it joins a tiny stream, and then into a river, and onward to the ocean. The sun sees the drop and calls it home to the heavens so it can come to earth again and do more good. Doing good always for the good of humanity. So it ought to be with people.

So thought LOVE, who sat in the centre of a beautiful wood. "I love humanity (she began) and I try to make the people love each other but it is such a hard task for Hate has his work to do and then there is despair who makes people give up all hope of life and love. Oh! I have an appointment with Hate and Despair and it is now time to go."

Seated on a big log on the edge of the wood sat Hate and Despair. They both sat with their elbows on their knees and their heads in their hands. On Despair's face was a picture of some recent triumph, for her big brown eyes looked bright and happy. On Hate's face was a look of triumph also to think he had broken a tie. He was grinning maliciously as Love joined the two.

"Brother, what have you done?" said Love to Hate.

"Oh, I have made boys and girls hate each other and men and women too. I caused two nations to have a war."

"What have you done sister?" said Love to Despair.

"I have caused men to despair of life because they could not get money enough to live on."

Love looked sad as she said, "I have done a great deal of good and I am trying to make nations love each other and to make children see the need of love. You two tear down my work as fast as I build. I will triumph over you though."

"You can't do it because we are stronger than you are," said Hate and Despair in unison.

"I can and I will," said Love. "Let's have a contest and see which is the stronger."

So the three decided to have a contest in strength. The subjects to be a mother and son. When the three arrived at the house of the mother they found them sitting around the fire. The mother was telling the lad about his thoughts.

"My son," said the mother, "I wish you would learn to be kind to all beings and not only that, but that you would learn to be accurate in everything you do. You must tear Hate from your heart and put Love in its place. If you think mean things of anyone you will get the same in return, for like attracts like. There is always one to help you on your way and there is always one to tear down the good in you. So, my son, always do what is right." Saying this she gently kissed him and sent him to bed.

Hate commenced to do his work by impressing thoughts of hate in the child's head. "Why should I love anyone? They wont love me." The boy went to sleep thinking of this. When Hate went away Love stepped in and impressed the sleeping boy with thoughts of Love.

Despair was working in the mother's room trying to tell her that it did no good to tell the child such things. But nothing was accomplished for the mother knew better.

In the morning Love had won the battle and proved herself the stronger. The mother and son only had thoughts of love for all living things. Each one should vanquish Hate and Despair and help Love make the Universe a realm of love and happiness.

ESOTERIC CHRISTIANITY CLASS

The study of the esoteric side of Christianity by members of the Theosophical Society and their interested friends has grown to be a recognized part of the work in America, indeed in all the Western Hemisphere, for classes are now being conducted in Cuba, and our Cuban brothers are interesting their friends and brother theosophists in South American countries.

That the reader may understand how this work is growing in America we call your attention to our having sent out late in September a letter addressed to every lodge secretary in the Section asking that a class be formed having as its purpose the study of the esoteric side of Christianity.

All the replies received thus far show a widespread interest in the work, and more than half the replies state the intention of the lodge to organize such a class at once. The new classes added to those already existent will have an influence upon the thought of the Christian world almost inconceivable.

So many requests for plans of work have been received that we present here an outline which can be followed in unison, thus giving the Section the benefit of a united work.

Esoteric Christianity Class.

Its Objects

First: To attain a clear conception of the Christian religion as founded by the Christ.

Second: To aid in every way possible the bringing into present day Christianity its original teaching.

Third: To fit ourselves to converse intelligently on the views we hold.

DAILY INSPIRATION

MASTER JESUS: Help me this day to keep my mind clean and my heart full of love, that I may be a worthy channel through which Thy Life may flow into the world.

1. The purpose of the class is stated in the three objects and these should always be kept in mind by Class members.
2. The Class may be composed of members and non-members of the Society.
3. The Class leader must be a member of the Theosophical Society.

Devotion

1. The Daily Aspiration may be said daily by each member on arising in the morning, also during the class-session if the class leader so directs.
2. The Class may at the opening of each session spend a few minutes meditating on some virtue and after meditation the class leader may make some remarks touching upon the virtue.
3. At the close of the class-session there may be a period of a few minutes silence during which the members may offer gratitude to the Deity or the Masters for their blessings.

Suggestions for Class Study.

The text-books should be selected with great care.

Esoteric Christianity, by Annie Besant, should be the first book studied; later such books as *Christian Creed*, by C. W. Leadbeater, *Esoteric Basis of Christianity*, by William Kingsland.

The name of the class, Esoteric Christianity, need not refer to the text-book of that name, but to the fact that the class is studying the esoteric side of Christianity.

The mode of class study may vary at the discretion of the class leader. The plan of giving questions to be answered to the different class members has proven helpful in that the members themselves thereby have a part in the work.

After studying one subject the class leader may ask one of his class members to prepare a paper on that subject, as for instance, the "Atonement." The member may then read the paper at a Theosophical

Lodge Meeting, or a semi-public or public meeting.

Aside from the class work on the study of the text-book, the class as individuals should endeavor constantly to better understand the Bible.

Members might bring to the class scriptural quotations, especially the sayings relating to Christ, and comment on their probable esoteric meaning.

There is almost no limit to the kinds of work which may grow out of Esoteric Christianity Class work but we ask that classes will adhere to the outline here presenetd as nearly as possible for the sake of unity of purpose.

From time to time we shall print the answers to questions, or give the probable esoteric meaning of Bible quotations, also articles suggesting the esoteric meaning of the parables of the Christ, and other interesting matter relative to our special work.

Lodges are urged to ask non-members to attend this class; the non-member who gets a grasp of the larger Christianity is a most excellent worker among christians and largely by his labors will the Christian Church be purified.

It is indeed a time in the history of the Society when the Great Ones are using every means to spread the gospel of the Ancient Wisdom, and who better prepared to help Christians than those students who have learned the Ancient Wisdom by the Grace of that Holy One, the Head of the Christian religion, the Master Jesus, Who is indeed one with our Theosophical Masters, working heart to heart and hand to hand with Them.

All who have sung the inspiring hymns of the Church, or knelt in humility before the sacred altar, all who have known the holy rites of baptism and confirmation or who have tasted the sacred wine and and bread of the Holy Eucharist, all who have named the name of Jesus or that exalted One the Christ, all these may have a part in the work of the regeneration of the "Faith once delivered to the Saints."

Hasten the day when Christians shall be delivered from ignorance and superstition and lethargy; hasten the glad day when the Holy One, the Bodhisattva, the Christ shall come, and hasten too that day when He the Blessed Master Jesus shall Himself come among us, and consecrate again the Holy Church by teaching within its gates the Way, the Path of Holiness, the Greater Mysteries. Then shall the Bridegroom claim His Bride, for She shall be delivered from the princes of Darkness, and shall be made pure and holy, and Her countenance shall shine as the sun at noon day, and Her robes shall shine of their radiant Light. Then shall the Bridegroom cause all the heavens to sing and all the earth to rejoice, for His Bride shall be to men, the Way, the Truth, and the Life. Amen, Amen.

D. S. M. Unger.

Questions Answered by Mr. C. W. Leadbeater

Q. The passing of an object through a solid wall is accounted for by the well-known property of penetrability or non-contiguity of matter—an operation in space of four dimensions—either explanation seems sufficient, but intolerant of the other; presumably both cannot be the true one: which is correct or how are they reconciled?

A. If the object passes through the wall, the question of the fourth dimension is not raised, nor are the properties connected with it employed at all. But in order that the object may so pass through, either it or a portion of the wall corresponding in size to it must be disintegrated—that is, reduced either to the atomic or to one of the etheric conditions, so that the particles may pass freely among one another without hindrance. That is entirely a three dimensional method. But another and quite different feat is not to disintegrate at all either the object or the wall, but to bring the entire object in by another direction altogether where there is no wall. But that direction is unknown to us in our physical consciousness. If one had a cup made of porous earthenware one could no doubt fill it with water by the process of reducing the water to steam and forcing it through the sides of the cup; that would be equivalent to the ordinary process of disintegration and reintegration, for the water reduced to a higher state for the purpose of being forced through the pores of the cup would resume its natural condition when it had passed through. But it would also be possible to fill the cup by the simpler process of taking off the lid and pouring in the water from above, and in this case the water need not be changed in any way because it is introduced into the cup from a direction in which there is no wall to penetrate. These are simply two ways of producing the same result, and they do not mutually exclude each other.

Q. Time (or Duration—or more strictly, perhaps, Durability) is evidently a dimension (or perhaps a function of two or more) yet it is stated (by Mr. Leadbeater, I think) that it is not the fourth: Has Theosophy yet discovered which of the seven dimensions it is, or as what qualities of matter the remaining three dimensions manifest themselves to our consciousness?

A. I have not myself regarded time as a dimension at all, but rather as a limitation of our consciousness. Time, duration and durability surely convey three distinct ideas, and the last is a quality of matter. I should not expect the higher dimensions to manifest themselves as qualities of matter to our physical consciousness, though it is conceivable that some of them might do so in certain special cases. The density of gas for example might be a measure of its extent in the fourth dimension.

Q. Is there any truth in the statement that the descending mental-plane consciousness is a one-dimensional one, the descending astral a two-dimensional one, the physical a three-dimensional, the ascending astral consciousness four-dimensional, the ascending mental five-dimensional, the consciousness of the buddhic plane six-dimensional, and that of the nirvanic of seven dimensions or complete?

A. I have never before heard of this statement. Though it has a certain attractive sequence and completeness about it, I have no evidence which justifies me in accepting it—for at least the earlier part of it. The latter part is true—that the

consciousness increases as it is raised from plane to plane. There is usually very little consciousness on the way down into carnation, but I have not as yet seen any reason to suppose that any such limitations exist in it as are suggested by the questioner.

Q. We, when in three-dimensional consciousness, are not conscious of any esities of the two or the four-dimensional type; if the laws governing the relations between the worlds of different-numbered dimensions are constant and uniform—and they must be, in order to be laws—then four-dimensional entities are not conscious of us in the three-dimensional world and hence cannot consciously act upon us: this is contrary to the teachings as to the nature of the astral plane; can you reconcile?

A. My conception of what is meant by a dimension seems to differ from the questioners. If there are seven dimensions at all, there are seven dimensions always and everywhere, and it makes no difference to that fundamental fact in nature whether the consciousness of any individual happens to be acting through his physical body, his astral body or his nirvanic vehicle. In the last case he has the power to see and understand the whole thing. In any of the other cases his capacities are limited. There is therefore no such thing as a three-dimensional or four-dimensional object or being. If space has seven dimensions, every object must exist within that space, and the difference between us is merely in our power of perception. Physically we see only three dimensions and therefore we see all objects and beings very partially. One who has the power to see four dimensions still sees objects only partially, although he sees more of them than the other man. The form of the query suggests that our questioner is confusing the fourth dimension with the astral plane. I should put it rather in this way. We find ourselves in the midst of a vast universe built of matter of varying degrees of tenuity, which exists in a space of (let us suppose) seven dimensions. But we find ourselves in possession of a consciousness which is capable of appreciating only three of those dimensions, and only matter of certain degrees of tenuity. All matter of other and higher degrees is for us as if it did not exist. All dimensions beyond the three are also to us as though they did not exist, but our lack of perceptive power does not in any way affect the objects themselves. A man picks up (let us say) a piece of stone. He can see easily the physical particles of that stone, but that in no way affects the undoubted fact that that stone at the same time possesses within it particles of matter of the astral and mental and other higher planes. In just the same way that stone must theoretically possess some sort of extension, however small, in all the seven dimensions; but that fact is in no way affected by the other fact that the man's consciousness can appreciate only three of those dimensions. To examine that object the man is using a physical organ (the eye) which is capable of appreciating only certain rates of vibration radiated by certain types of matter. If he should develop what we call astral consciousness he would then be employing an organ which is capable of responding only to the vibrations radiated by another and finer part of that piece of stone. If in developing the astral consciousness he had lost the physical—that is, if he had left his physical body—he would be able to see only the astral and not the physical. But of course the object itself is not affected in any way, and the physical part of it has not ceased to exist because the man has for the time lost the power to see it. If he developed his astral consciousness so that he could use it simultaneously with the physical, he would then be able to see both the physical and astral parts of the object at the same time, though probably not both with equal clearness at absolutely the same moment. Now just as all the higher forms of matter exist in every object, although untrained people cannot see them, so all the dimensions of space must appertain to every object, although the number of those dimensions that we can observe depends upon the condition of our consciousness. In the physical we can normally conceive only three, though

by very careful special training the brain may be educated into grasping some of the simpler fourth-dimensional forms. The astral consciousness has the power of grasping four of these dimensions, but it by no means follows that a man who opens his astral consciousness immediately perceives the extension of every object in four dimensions; on the contrary it is quite certain that the average man does not perceive this at all when he enters the astral plane. He realizes it only as a certain blurring —a kind of incomprehensible difference in the things that he used to see; and most men go through their astral lives without discovering anything more than that of the qualities of the matter which surrounds them. We should say, then, not that the possession of astral vision at once causes the man to appreciate the fourth dimension, but rather that it gives him the power to develop that faculty by long, careful and patient practice, if he knows anything about the matter and cares to take the trouble. Entities belonging to the astral plane, and presumably ignorant of any other (such as nature-spirits, for example) have by nature the faculty of seeing the fourth-dimensional aspect of all objects. But we must not therefore suppose that they see them perfectly, since they perceive only the astral matter in them and not the physical, just as we with our different kind of limitation perceive only the physical and not the astral.

It has never been taught, so far as I am aware, that the entities of the astral plane are conscious of us upon the physical plane. They quite clearly and definitely are not conscious of the astral counterpart of that physical matter, which for all practical purposes comes to very nearly the same thing, though not quite.

DAMODAR

White Knight of the Sangrail!
Victory-crowned, triumphant,
King o'er self,—Hail!

No hero of the Table Round
Like thee, O Damodar,
In ancient lore is found.

N'er climbed a Parsifal or Titurel
From height sublime to greater height
Where They the Blessed dwell!

Was Faith thy bright star,
And Devotion thy compass
Which led thee so far?

From the shrine of Adyar,
From the Light to seek the Flame?
Daring, hoping Damodar.

Into darkness, so frail and free,
Struggling, climbing a Calvary
To Their home near Shigatse.

Thy great quest, O wondrous man,
Typifies the soul's long span
Through the planes to Devachan,

And from thence to incarnation.
Will this imminent visitation
Be thy great renunciation?

Like St. John, O Damodar,
Thou wilt help the preparation
For His coming,—glorious Avatar!

A. H. T.

Notes

Boston Council has engaged the service of Mr. Knauff in the production of some very beautiful drawings for a calendar for 1911. They are described in the advertisement which is printed in this number.

Mrs. LaPierre, who with her husband took such a prominent part in the Theosophical affairs in early years in the American work, has very generously placed in the library of the American Section, the remainder of her husband's library of Theosophy and allied works.

Amerika Institut, Berlin, has recently been founded by the American government for the purpose of furthering the cultured relations between Germany and the United States. Strictly political and commercial affairs lie outside of its realm, but everything which refers to education and scholarship, to literature and art, to technique and social welfare, to travel and public interest, to peace and international understanding, will be the fit objects of its efforts.

Theosophists interested in this matter may address the Manager of the Institut, Mr. H. Meisterberg, Berlin, Universitäts Strasse 6.

A number of members of the Society living in different parts of the country are banding themselves together for the purpose of influencing the *press of the country* as strongly as possible and secondly for the purpose of distributing literature.

Every member of the section is invited to aid this committee. Those who feel that they can be of specific service in any way, may become members of the committee quite informally. Address the General Secretary.

WANTED:—For the St. Paul Lodge of the T. S. the August, 1907, and the February, 1908, numbers of the *Theosophical Review*, to complete the files. Address G. W. Yeoman, 32 Union Blk., St. Paul, Minn.

The November number of the *Messenger* contained a suggestion from Mr. Jinarajadasa that Mrs. Besant's pamphlet *"Is Theosophy Anti-Christian?"* be sent to ministers.

Some members have volunteered to do addressing and mailing provided a little help is given by others in paying the cost of the pamphlets, envelopes and postage. Acting upon advice received from the General Secretary, method and discrimination will be used in doing this work. Contributions, if only of a few pennies, will be gladly accepted and immediately made use of. They may be sent to the undersigned, who is authorized to receive them. It is the desire to send the pamphlets *to all ministers in the United States.* Lodges which have already done this work for their own city should notify me of that fact so that no duplication of the work will be made in the future in the *Messenger.*

Mrs. Nellie H. Baldwin,
6729 Lawrence Ave.,
Chicago, Ill.

The Propaganda Committee has arranged for the printing of thirty-two postal cards bearing mottoes and quotations of such a character as will be of interest to Theosophists and to many others as well.

This series of cards (32 in number) will be supplied to anyone sending the sum of fifty cents. This includes postage. No smaller number than the entire series will be supplied on one order.

Mr. Ralph Packard, of Chicago, has designed these cards after an immense amount of patient thought and effort. They are printed on beautiful card-board and can be used nicely either accompanying letters, or separately as post-cards.

Greetings of all kinds can be sent upon them.

Address

Mrs. M. V. Garnsey,
La Grange, Illinois.

Enclosing fifty cents.

Papers on Elementary Theosophy by L. W. Rogers

THE UTILITY OF REINCARNATION.

Now that the scientists have abandoned the theory that physical heredity is sufficient to account for the evolution of intellect and morality, and are at a loss to otherwise satisfactorily explain the constant racial improvement in both these directions, the hypothesis of reincarnation is likely to have a more tolerant consideration.

Those who are seriously seeking solutions of the riddle of life may be divided into two classes: the materialists who, although their old foundations have been swept away can neither find new ones nor yet abandon their gloomy belief that "death ends all," and the healthier thinkers who, both intellectually and instinctively, feel assured of the truth of immortality but have not yet settled upon a satisfactory explanation of the soul's evolution. With the first class we need not be concerned, for they are still standing silent and baffled before the scientific investigations that give such abundant evidence of the survival after bodily death,—and until they can show these facts to be consistent with their theory that individual consciousness perishes with the form it ensouls, they can scarcely claim further attention. It is to the second class that the theosophist can address himself with the hope of being thoughtfully considered.

There is no better test of the soundness of an alleged truth than its utility. Does it serve a useful purpose in life? Does it accomplish a necessary work? If not it may at once be dismissed as an unsound idea; for on one point all philosophy, religion and science, even the most materialistic science, is in agreement; that the universe is a sane and balanced combination of force and matter that produces given results by the simplest and most direct methods, free from unnecessary processes. Will the hypothesis of reincarnation stand this test of utility?

Looking at the developing race about us we observe that a dual evolution is in progress; that two distinctly different phases of human nature are being evolved —the head qualities and the heart qualities; and civilization has a vast machinery for working along each line. To realize what care and labor the race gives to promoting the head evolution we need only reflect on its educational system, the multiplication of special institutions of learning and the remarkable rapidity with which the public school system has spread everywhere, placing free education within the reach of the masses and changing, within a century, expensive private instruction to free public instruction for practically the whole of the western, and some of the eastern, world. Turning to the other evolution—the heart side—we are impressed with the fact that even in our western civilizations, in the midst of dominant materialism, no village is without its churches, and we encounter them frequently even by the country wayside. In spite of the decadence of the earlier spiritual vitality that characterized the church, millions everywhere turn to it as a means of strengthening the moral nature, while throughout the world rapidly increasing numbers seek alliance with every imaginable form of organization that gives expression to altruistic tendencies. In these two directions, the evolution of the intellectual and the moral side of human nature, the race puts forth a tremendous percentage of its energies and its true history can fairly be said to be the records of these two things. To what extent all this is a process of unconscious evolution we need not now enquire. Whatever the inspiring or directing force may be, the result is

plain; that the race is devising better and better facilities for its intellectual culture and seeking wider and wider expressions of its altruistic impulses. But this more or less conscious effort of the race to accomplish the double evolution through such mechanism as it can construct is only secondary to the great evolutionary machinery of nature; for the whole of the environment in which we find ourselves is an admirable contrivance for forcing the evolution of heart and head.

To see how true this is we need only trace the individual from birth to death and observe how all his experiences are calculated to act upon and stimulate the development of his moral and intellectual nature. For the first few years the home influence is strong about him and his earliest experiences consist almost entirely of association with those upon whose love and sympathy his very life is dependent. This he can repay only with gratitude and reverence and thus the cultivation of the heart qualities is his first life-lesson. This period of home life, of experience beneath the protective roof-tree where the law of love is supreme, comes to an end at last and, with the strength of young manhood upon him, he goes out to face the world alone. And now comes the evolution of his head qualities. His environment is such that food, shelter and clothing must be obtained from it. He is past the point where the thought and labor of others will provide it. Nature decrees that he shall stand alone and win his way. He is forced to enter the struggle for existence, to plunge into the great vortex of business life that, by its very nature, is a ceaseless warfare of intellect, knowing no pity and giving no quarter. With necessity compelling him he has no choice. He is simply forced to enter the contest *and think or die.* Only by the exercise of his mind can he win the price of life and comfort from his envoronment.

But another change comes and the evolutionary pendulum swings back to the heart side. He marries and children come to the new home. He has pased through the experience of the child looking up in dependent love to its father. Now he knows the joy of the father looking down in protecting love to his child. He enters now upon experiences balanced between the evolution of head and heart. In his business life he is evolving intellect while in his home life he is evolving compassion. And so the years glide swiftly by and the eventide of life approaches. His sons and daughters have become men and women and into their hands he surrenders his affairs. His battle with the business world is over and he comes back once more to remain in the protective home and finish the cycle of physical life as he began it—with the heart lessons of the dependent. And so from birth to death he has been constantly busy with the dual evolution of the intellectual and moral nature, one or the other always being dominant as the life tide rose from infancy to maturity and fell again to the level of old age. in all that time countless, complex experiences came to him and every one of them had its influence on head or heart, or on both. Necessarily he reached the end of life with a keener intellect and a kinder heart than he had in his youth. His intellectual activities, whether aided by educational institutions or not, and his domestic life, whether supplemented by religious training or not, must produce marked results. It requires but little thinking to see that the natural experiences of life together with the work of school and church, provide humanity with the means of rapid progress in the evolution of its mental and moral nature.

Now that, as a race, we have come far in evolving heart and head is no truer than that we still have far to go. To see what a stupendous work lies ahead we have only to compare the masses of humanity to the wisest among us. Were the ultimate average intellectual development to stop even at the level of the greatest philosophers, scientists and inventors of this country, and the heart development to go on further than that of the most compassionate characters of profane history, the average human being of today must undergo a truly startling transformation.

To all of this there will probably be general agreement; and if so then the door is

wide open for the entrance of the hypothesis of reincarnation. For the problem is this: given the thing to be evolved, and a marvellously effective method of evolving it, which fails of accomplishing the whole work during physical life only because the time is not proportionate to the task, what is necessary for ultimate success? Very clearly, nothing whatever *but more time*. This extension of time can be secured only by rebirth in the physical world. Hence the utility of reincarnation. It is the one thing essential to evolving a perfect humanity. The process of reincarnation easily explains all the difficulties that puzzle the biologists. With reincarnation there is no longer any mystery about genius. It becomes as natural as the ordinary intellect. The various difficulties, to explain which the theory of heredity was long overworked and finally discarded, all disappear. It is no longer necessary to patch up some untenable theory to account for the possession of a trait or faculty when it is seen that its possessor has had the opportunity to evolve it. And along with the mystery goes also the injustice of life that can never be harmonized with the idea of a merciful Providence until the hypothesis of reincarnation has been given its proper place in the scheme of things, and we see by its terms that each creates the conditions that environ him.

Putting entirely aside the personal knowledge that some people have of the truth of reincarnation, and looking at it only from the severely scientific viewpoint, it is the only hypothesis that today offers a coherent explanation and consistent solution of the evolutionary problems; and by the rules of procedure in moving from the known to the unknown it must stand as a sound hypothesis unless, and until, some fact is discovered that cannot be explained by its terms. Meantime it must necessarily grow steadily in favor with thoughtful people for it has within it the essence of reason and the sanity of law.

REINCARNATION.

Or ever the Knightly years were gone
With the old world to the grave.
I was a king in Babylon
And you were a Christian slave.

I saw, I took, I cast you by,
I bent and broke your pride.
You loved me well, or I heard them lie,
But your longing was denied.
Vaguely I knew that by and by
You cursed your gods and died.

And a myriad suns have set and shone
Since then upon the grave
Decreed by the King in Babylon
To her that had been his slave.

The pride I trampled is now my scathe
For it tramples me again.
The old resentment lasts like death,
For you love, yet you refrain.
I break my heart on your hard unfaith
and I break my heart in vain.

Yet not for an hour do I wish undone
The deed beyond the grave,
When I was a King in Babylon
And you were a virgin slave.

—*W. E. Henley.*

CORRESPONDENCE SCHOOL

QUESTIONS ON "MAN AND HIS BODIES," 89-96.

1. What can you say as to man as distinct from his vehicles or bodies? 2. What are the objects of interest to the consciousness of an undeveloped man? 3. What is a concept? 4. What are the effects of mental activity on the physical body? 5. What is that which is known as character?

Send Answers to Mrs. Addie Tuttle, 2453 E. 72nd St., Chicago, Ill.

QUESTIONS ON THOUGHT POWER—ITS CONTROL AND CULTURE.

Page 13-18.

(1) What is vibration and why is it the keynote of Science? (2) What is here ment by Jiva? (3) How do two embodied Jivas communicate with each other? (4) Do these Jivas receive vibrations from each other unaltered? Explain. (5) Give an illustration of vibratory action in nature. (6) What constitutes the difference between the vibrations giving rise expectively to light, sound, electricity, etc? In what sense are they all alike? (7) Explain what it is that happens when we think. (8) What is "thought" and what is knowledge? (9) Explain how the chain between knower, known and knowing is established.

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

ESOTERIC CHRISTIANITY QUESTIONS FOR DECEMBER.

Pages 126 to 130 Inclusive.

What constitutes an occultist? When and where was Jesus born? Tell something of His child life. Tell something of His young manhood? What is known of the Essene Monastery? Why did Jesus go to Egypt? Do men of all religions become members of the "One Sublime Lodge?" Are the Mysteries the same everywhere? Are they the same in all ages? What did the "solemn consecration for the Pristhood" mean for Jesus? Why was Jesus chosen by the Christ?

Send answers to D. S. M. Unger, 334 Dearborn Street, Chicago.

Cleopatra's Needle, Alexandria.

LOTUS WORK

Feeling the need of a class in which the children of the Theosophical Society members and their friends could meet and learn the great truths which their parents were privileged to receive, I suggested that a class be formed giving these younger ones, who are to become our workers in the future, the advantages which we as Theosophists realize, in words and stories such as they could readily understand, our books being often too heavy and the lectures too deep for their understanding. The suggestion was thought to be a good one and I was asked to take charge of such a class.

My first attempt was to see what I had that could be given to young beginners that they could assimilate. After finding stories with imbedded truths, the children were called together on April 30th at 2. P. M.

We first read a story from the *Messenger*, *"The Collier's Guest,"* and followed it by a chapter from *"Chats with Colorkin,"* by Will Hubbard. In these stories we called out the children's ideas of the lessons to be learned, especially the one where Colorkin says to the man "Use your eyes, man, use your eyes," and tells him to be kind to all living things and creatures.

In order to keep the interest of the children I suggested that we read the stories and lessons with the idea of setting all of the truths and lessons into stories at the end of the season, a prize to be given for the best story that was told in the best manner with the truths which that child had learnt. This met with the entire approval of the children.

Another book which we studied from was the *"Primer of Theosophy."* This gives the children such good ideas on the purity of thought, actions, and right living in general. We made a chart of the elements contained in the body and the proportions necessary to keep the body in good condition and also found the food values that each child might know what foods he would need to keep the body healthy and well.

A special point is made in each class on accuracy. "Be accurate." This we drill into them continually.

On September 17th the stories were read which the children had written during the convention week. These stories proved far in advance of what was expected and showed how quickly the active minds of the younger ones of the Theosophical Society assimilated and appreciated the lessons which this class gave to them. Each truth was grasped as readily if not more readily than a grown person could. I believe the prize story will be printed in the *Messenger* where all may read it and perhaps get a bit of good advice and law in a new dress.

The stories were so successful that it was decided that a second prize be given. The first was the *"Blue Bird,"* by Maeterlink won by Mina Jones, the second being the T. S. emblem won by Marjorie Kochersperger. The prize for the neatest notebook was won by Adolphia Garnsey.

The class was so enthusiastic over the stories that they wish to write a story the end of each month. At the end of the year the best stories written during the year will be read before the judges and prizes offered.

M. V. Garnsey.

—Austin.

At the last convention, this branch reported twenty-four members. Since that date sixteen new members have been admitted, one has been transferred to the Scandanavian Section, one neglected to pay his dues and has been dropped from the rolls, and two have been demitted to assist in the formation of branches, one in

St. Louis and the other at San Antonio, leaving the total membership at this date of thirty-six. Of the sixteen new members, seven are non-residents of Austin and nine residents. Those residing out of the State extend from Binghampton, New York, to San Diego, California.

During the past year we have maintained three classes of study. One of these was our regular Sunday afternoon class held in a public hall where public meetings were advertised and held. Devachan, Reincarnation and Karma were the three subjects covered by this class, and comprehensive resumés of the lessons were published each week in the papers. On Wednesday nights we held regular meetings at the home of one of the members, for a more general discussion of things theosophical, but at which regular subjects were studied and discussed. *Theosophy and the New Psychology* and *In the Outer Court* and a portion of *Esoteric Christianity* were covered by this class. On Friday nights we held our regular *Secret Doctrine* class for members only, and during the year covered Cosmogenesis. In all of these classes, the enthusiasm and interest were all that could be desired and we closed our year with a feeling of great satisfaction.

Our correspondence with members and others outside of Austin has been kept up during the entire year. Each week we have sent out resumés of the regular Sunday lessons, and the number has ranged from 25 to 30 all along. This has been a fruitful method of keeping up the interest in out of town members and others interested in Theosophy, and has resulted in much good.

The branch, with its several members, now has a good first-class working library. In fact, between us, we have practically all of the recognized Theosophical books, and many on kindred subjects. All these books are on constant duty among members and non-members.

Our branch feels proud of the fact that largely through our efforts, two branches have been added to the Section, the one at Saint Louis and the one at San Antonio, both of which have started off with much interest and enthusiasm, and the further fact that during the past year, the membership in Texas has been doubled. The next year will see several more branches established in our State, and our membership much increased. We have our eyes set on several places where good centers may be established, and are working to that end.

F. H. Smith.

—Newark.

On September 30, the Newark Branch gave a brotherhood assembly in honor of Mrs. Besant's sixty-third birthday.

The rooms were decorated profusely with palms, ferns and cut flowers; and the seating capacity of our quarters was taxed to the utmost.

Besides our own lodge and friends, invitations were extended to the Orange, Paterson and Jersey City Lodges and a number of other out-of-town friends also attended. Mrs. Duffie and Mrs. Ketcham came from Washington to be with us, and Mrs. Dunn and Miss McQueen, from New York and Mt. Vernon respectively. Through some miscarriage in the mail the East Orange branch failed to receive an invitation, but we were glad to see they were Theosophists before they were formists for those who could responded to our informal requests, and came despite.

While primarily for the purpose of celebrating the nativity of our esteemed President, we made the meeting of even wider scope, and considered the great labor of her life—Universal Brotherhood. This we felt would be more in keeping with her own wishes, as well as with the spirit of Theosophy, which ever places principle before person.

We had arranged for three short addresses, one by Mr. Harris, leader of the Bahaist movement in America, on "Brotherhood and Bahaism;" another by the Rev. Henry R. Rose of the Church of the Redeemer (Universalist) on "Christian Brotherhood," and the third by Mrs. Florence Duffie, Secretary of the Capitol City Branch, Washington, D. C., on "Mrs. Besant's Life in the Light of Brotherhood." At the last

moment Mr. Rose was unable to attend, but has kindly consented to give us his message at some time in the near future. Neither Mr. Harris nor Mr. Rose are members of our Society, but in the cause of brotherhood they are always to be commanded.

Mrs. Besant's letter, coming as it did, just after Mrs. Duffie's graphic and inspiring words on the life of our President, was received with great applause. We reprint it here for all:

Adyar, Madras, S. India.
July 27, 1910.

Dear Mrs. Colvin:

Please convey to the Newark Branch my kind greeting and thank them for the generous thought of commemorating my birthday. May we all feel more and more that life's value depends on its being given in glad ungrudging service to all who need and that they may most rejoice in having come into the world who leave it better for their incoming when they go out.

With fraternal greeting.

Ever yours,
Annie Besant.

Every body seemed delighted with the affair, the first of its kind Newark Branch has given, and we went away, feeling that another facet of the jewel of Theosophy had flashed its divine ray upon us—that we could have Theosophy in our times of mirth as well as in our times of labor and devotion.

Lucetta Colvin, Sec'y.

—*Pittsburg.*

Pittsburg Lodge is in fine condition. Since last September, it has become established in its own headquarters. Three delightful rooms in the East End present a hospitable appearance to the friends of Theosophy. Our membership a year ago was forty-two. Twenty-four members have since been added. Seven were demitted to form the Meadville Lodge, ten were demitted to form the Newton Lodge at Sutersville, two to the Baltimore Lodge, five were dropped, and one, Mr. Friederick Pauli, died. Our president, Mr. John M. Macmillan, through whose ceaseless and untiring efforts the Pittsburg Lodge was organized and built up, and who, at our earnest request retained his membership here and also the presidency of the lodge after his business relation called him to the Northwest, this summer asked for his demit which was sorrowfully given him. This leaves us now with a membership of forty.

We have been having six regular meetings a week. The general study on Thursday evening, studying *"The Growth of the Soul,"* during the summer we laid that aside to read *"Three Paths and Dharma."* The Sunday afternoon class, a closed class, completed *"The Science of the Emotions"* in June. On Sunday evenings, original lectures were given by the members. On Monday evening lectures were given in Homestead at the home of Mr. Oscar Eberhart. Our Tuesday evening and Wednesday afternoon classes were held for beginners.

We have a mailing list of one thousand in the Pittsburg district. In this way we occasionally let this many know that Theosophy is in their midst, by bulletins, pamphlets and invitations.

We sent a circular letter to every lodge in the American Section asking them to join us in a petition to Dr. Van Hook to print in pamphlet form his most valuable lectures, "Principles on Education," "Correspondence between Planes," appearing in the *Messenger* in October and November, 1908, and pledging ourselves for a sufficient number to justify his doing so.

Talks have been given by numbers in churches, clubs, and private homes. We have tried to seize every opportunity of spreading the principles of Theosophy, each member trying to have a "sphere of influence" in some neighboring town or state.

Our centers in Allegheny, Washington, Crafton, Homestead, Suvickley, McKeesport, are doing good work in study and in spreading the knowledge of our literature. The outlook is very bright and harmonious for the coming year.

Nellie R. Eberhart.

—Washington Lodge.

The membership is now thirty-seven; two members have resigned, two were demitted to other branches, five have been dropped, of the latter two have moved away.

During the past year, the work of the Lodge has been most encouraging; one public lecture was given on the first Sunday of each month, three lectures by members under the "Rules for leading a Model Life" all very fine and some of them were sent to the lecture Bureau.

Mrs. Besant's visit for two days in September subsequent to the Convention at Chicago added greatly to interest in Theosophy. She gave two public lectures at Old Mission Temple—one to members of Washington and Capital City Lodges jointly, and one E. S. meeting at Capital City Hall. Her great lecture on the Coming Christ was new and of great interest to many—altogether startling.

In December Mr. L. W. Rogers lectured in Scottish Rite Temple independently. These lectures were well attended and much interest was evinced by many. He was the guest of the Washington Lodge during his stay. One evening both branches met him at Headquarters 222 A. W. S. E. of the Washington Lodge and listened to a most interesting informal talk.

From October to May lecture recitals, illustrating the different schools of music were given by Mrs. Hartman, assisted by Mr. Hartman violinist and Mr. Ormshy vocalist; pictures of the great composers and sketches of their lives added much to the lecture.

Classes in Esperanto were conducted by Mr. Esterbrook at Headquarters free to those who cared to study the Universal Language. The Library is good, some new books being added during the year. The Lending Library is open daily. New books are on sale, and orders taken by the secretary for any new books wanted. The *Theosophist* and the *Messenger* are on hand.

The lodge is in good condition, and though not many new members have been added, yet it is full of vigor and health and another year will be one of greater growth.

Sarah M. MacDonald.

—Webb City.

Webb City Lodge was re-organized in November, 1909, with fifteen Charter Members. Two of these, however, allowed their membership to lapse for non-payment of dues, leaving a membership of thirteen.

During the winter months regular weekly meetings were held, at which short talks and lectures were given by members of the branch. While no new members were added during the year, much interest has been created by the lectures and by the free distribution of Primers, *Messengers* and other Theosophical literature. The principal news-dealer in the city has been kept supplied with copies of the Messenger and in this way a number of copies have been sold each month.

Plans are now being made for a more thorough and systematic propaganda work during the coming year, and it is hoped thus to gain some new members and add strength to the lodge.

Ethel Watson.

THE CREED OF MOHAMMED.

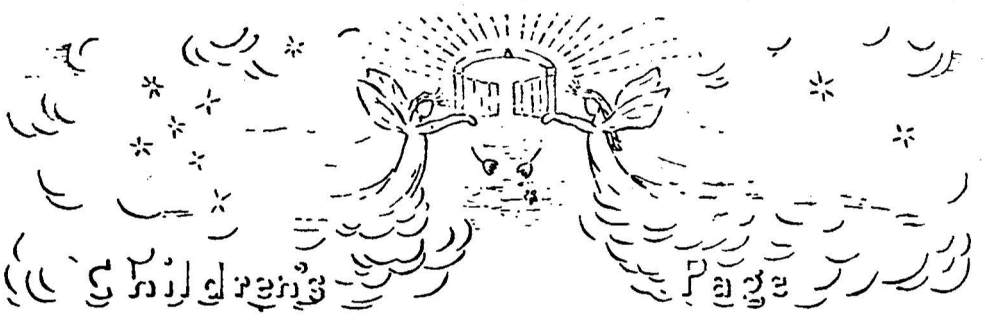
Patient is Allah, and He loveth well
The patient, saith "the Book," and such as dwell
In kindness, asking pardon of their sins
Each dawn, and pardoning the blameable.

Islam! this is the Faith! thyself resign,
Soul, mind, and body, to the will divine;
The Kingdom and the glory and the power
Are God's and God's the government—not thine!

There is no God but God! and He is All;
And whatso doth befall ye doth befall
By His decree; therefore with fear and love
Upon His glorious names devoutly call.

Allah! His holy will be done!
Islam! we bow before His throne.

—Edwin Arnold.



THE CASTLE OF SANTA CLAUS.

Such a beautiful Christmas tree! Its branches actually touched the ceiling. And on every bough little electric lights, blue or green or red. Queer knobby parcels and toys, and gold and silver everywhere. On the floor underneath, a complete doll house for the newly married doll, a trunk for the bride, a carriage for the baby. Sled and skates and even a new blanket for the Teddy bear. Harriet gazed with speechless joy at the first glimpse as she was led into the room. But where was the Teddy? A growl and bark and a shriek of delight as Harriet rushed to the centre of the room where a new, live, rolly-poly Teddy was worrying and growling over the old Teddy which had been dragged away from the tree when no one was looking. Harriet was happy to her very toes for every toy she had wished for was on the tree, and the fuzzy puppy wiggling in her arms, which she had not dared to wish for, had quite capped the climax. And the card on his neck said, "With the compliments of Santa Claus." It was all perfect. *Perfectly* perfect. Harriet looked up radiantly at her father and mother who smiled at her enthusiasm. Then suddenly all the light faded.

No, it could never be perfect again. The one person needed to make it perfect was missing, and the world was dark and miserable and horrid. The tears came to her eyes and the heart to her throat but she swallowed hard for father and mother must not see that anything was wrong. They looked at her as she stood hugging the dog in her arms, and, thinking she was too happy for words, they slipped quetly away before she should see anything in their faces that might mar her pleasure.

No, it was all wrong, and she hated the tree and the lights, the splendid toys and even the beloved dog. Last Christmas it had been quite perfect, though the tree was small and the trimmings not so fine. And the presents had been cheaper because then every toy had been doubled. What was the use of the doll house when there was no one to help play with it? But then, she must try to play with the things so that mother might not know and be lonesome. At least she could pretend that Nellie was there sharing the toys and that would help pass the hours till bedtime.

And indeed, she pretended so well that she almost thought she did see Nellie's merry face and chubby form romping with the puppy. And so she became almost happy again until bed time and then all the misery and loneliness came back and rebellion with it, so that she almost screamed and was too hot and excited to sleep Then she grew calmer and the tears came and she could cry herself to sleep.

And then she dreamed beautifully of Nellie. She seemed to see Nellie waiting for her by the cot and she jumped up saying, "Oh Nellie, I have been crying for you because I thought you were dead and I wanted you to have the Christmas toys too." And Nellie answered, "No, I'm not dead. I am living with Santa Claus now. He told me I could come and bring you up there to the castle."

So Harriet went off contentedly with the small sister who danced along as roguishly as she used to do, full of the delight of having something important to tell. It was all strange and new to Harriet but Nellie seemed to understand it and they were very happy. Soon they came to the edge of the frozen lake and there were eight beautiful reindeer harnessed to a brightly colored sleigh and apparently waiting for them. Nellie laughed gleefully at Harriet's amazement.

"There is another way too," she said, "But he sent these for us so we could go up in style." In they got and soon were floating away in the air, the reindeer tossing their antlers and jingling their bells, and though they went over fields of ice, neither of the children was cold. Nellie chattered gaily, describing the things they saw and telling about the reindeer.

"Those two in front are Donder and Blitzen. They are the smartest things you ever saw. The first children that came to the castle made them and we all like them so well that Santa has kept them alive ever since. And they have lived so many years that they know more than even real ones. They go wherever the driver wants them to without being told. Now look, you see the northern lights? They are the palace's aura and we are going into it. You can see the castle in the middle now."

And sure enough there it was, made of glittering transparent ice, with towers and spires and arches of the most delicate and brilliant colors that Harriet had ever seen. They got out at the carved door and Nellie patted the reindeer and sent them prancing off to the stable. Then the two children floated in the door and they were in a gorgeous room full of toys and a big roomy floor to play on. And, in fact, hundreds of children were playing there. Whenever a toy was wanted, it floated down off the shelf to them and the funniest thing was that all the toys were alive. Nellie explained:

"Santa Claus makes all these toys for the children to play with. Some of the children can make toys too, but theirs fall to pieces soon because they can't think hard when they make them. But Santa's last a long time. Every Christmas he sends loads of these down to people's brains so workmen can copy them for earth-children. See, there is the doll house and trunk and things he had copied for you. I carried them down myself."

Harriet looked on the shelf where the house was, with real smoke coming out of the chimney. "Did the puppy come from here too?" she asked. "The card said he was from Santa Claus."

"No," replied Nellie, "The puppy is real but Santa told your mother to get him for you so he is really a present from Santa Claus. Now, let's watch the fairies."

Harriet had been too busy to notice them before, but now she saw that there were hundreds of them coming and going, stopping a little while to play with the children, then going off on errands of their own. All kinds were there,—mischievous elves, tiny flower fairies, and glorious bigger ones with beautiful eyes and flowing dresses. Many of them changed form so fast that Harriet could scarcely tell what they looked like. Sometimes she would see a mischievous brownie jump right into a doll, and then the doll would dance and sing and cut capers till you would almost die of laughter. Then the brownie would hop out of the doll again as if his own pranks were too much for him and the doll would at once become sedate. Many of the pretty fairies were acting stories and others were showing living pictures which filled the room with colors and music. From every object and most of all from the children and fairies the changing colors and lights were flashing and this was what made the aura of the castle which they had seen from the distance.

Then Nellie opened one of the doors and they went out into a splendid garden full of children and fairies, and flowers. And not far off was the ocean with big waves where water spirits and children jumped in the foam or sailed around in curious little boats.

"Why this is summer," exclaimed Harriet, "And it was winter when we came."

"Yes, we have everything here. Santa

and the first children planned it all. Isn't it beautiful? You can come every night and play from now on. You came here asleep before like mother does, but when you thought of me so hard to-night, Santa must have waked you so you could see me."

"Doesn't father ever come too?"

"Oh yes, he comes often for he is wide awake you know. But most of the time he is busy helping people who have died, and sometimes Santa has other work for him. Of course he forgets while he is down there at home. But when mother comes looking for me, I just kiss her and tell her I'm all right and then she goes to sleep again. When you go home, you must tell them that I am living here until I can come back to them. Perhaps they will understand then."

Harriet nodded and turned again to watch the children. They were all happy and busy and some of them were boys and girls she had known and they smiled and waved at her.

"Don't they ever quarrel?" she asked.

Nellie looked puzzled. "Not very often," she answered, "But when they do they sink down into the ground somehow and we don't see them for a time. They tell us they found themselves near the earth again and it was hard to get back up."

All this while Nellie had been leading her sister around showing the favorite nooks and cozy corners. But just as it was getting time for her to go home, a new thought came to Harriet. Someone had told her that Santa Claus and his castle were only a story and both girls were very indignant. They finally decided however that Santa made people tell the story even if they din't believe it, so that the children would think of him.

"For when the boys and girls think of Santa, they make a live picture of him you know, alive like the reindeer, and then Santa talks to them through the picture. That must be one of the things he does while he is away. He only comes to the castle to keep the things alive and to see that everything is all right. We are a thousand times happier when he comes and all try harder than ever to be good. But do you know," she continued lowering her voice, "They say when he leaves here he doesn't always look like Santa Claus. Many people don't recognize him then but some have seen him and they say," Nellie was barely whispering now, "they say—he looks—somewhat—like—Christ."

And Harriet woke up with Nellie's words ringing in her ears. She jumped out of bed and ran to her mother and father to tell them her dream. And as she told it rapturously it almost seemed as if they caught the spirit of it and half understood. The sorrowful look faded from her mother's eyes and taking Harriet into her lap she said, "Yes, Harriet. It must be true. Nellie is living in Santa Claus's castle."

And her father added thoughtfully, "Until she can come back again."

Marjorie Tuttle.

THE CATERPILLAR'S LESSON.

"How fearfully slow this world is" said a little green caterpillar as it crawled over the ground.

"Well, I declare!" said a little boy, who heard this remark, "who would have thought that a little caterpillar had so much sense."

"Open your eyes," said the caterpillar, "great wisdom is often hidden in small things."

The little boy opened his eyes, and noticed at the other end of the garden a bush, full of green juicy leaves.

He picked some of them and put them near the tired little caterpillar, who began to eat the leaves greedily.

The boy then broke off some branches on which he found another caterpillar, and put both caterpillars, leaves and all, under a glass cover. Then he went into the house to take breakfast, and when he re-

turned he was quite astonished that his two little friends had grown considerably and that one had put on a new black and yellow coat.

This was getting exciting! The little boy decided to watch the performance.

He gave them fresh leaves and they grew still bigger and put on another coat of many colors.

Then something remarkable took place. They took off their coats once more and the little boy saw each caterpillar had built a wonderful green and gold house, very mysteriously without making a sound.

There they were both hidden away and for weeks these beautiful caterpillar-houses gave no sign of life.

One day a soft crackling noise was heard, a little door at the top of the house opened, two slowly unfolding wings showed themselves, and a beautiful butterfly floated above the empty house.

Soon after the door of the other house opened, but instead of a beautiful butterfly out came a swarm of black flies.

Much astonished the boy ran to his uncle, who told him that the flies are the enemies of the butterfly; they had laid their eggs in the golden house and as the eggs grew the unfortunate caterpillar was destroyed.

"I'm glad that I am not a caterpillar" said the little boy, "else someday I might also be swallowed alive."

"Well," said the uncle, "something similar often happens to people. Man has the power to become a perfect being—a God—just as the caterpillar has the power to become a butterfly. Bad thoughts enter the human being, like the eggs of the butterfly entered the caterpillar-house. Now, if man does not fight against such thoughts and does not overcome them, they will destroy him; gradually he loses the feeling of right, becomes worse and worse, until finally he is destroyed."

"Does a human being also change his body like the caterpillar?" asked the little boy.

"Yes," said the uncle, "what people call death is only a change of body."

"Then, does a human being also change his body four times, like the caterpillar?" asked the boy.

"Thousands of times," answered the uncle. Life is a big cycle which consists of many small cycles and the souls must pass through all these in order to learn. The thoughts are the builders of the human being. A man thinks of many things, which he would like to do and possess, and the body becomes old and dies long before all these wishes are fulfilled. So a new body is created by all these unfulfilled wishes and this happens many and many a time till he has had hundreds of them. And all the while he is building, quietly and mysteriously, a beautiful temple, the dwelling of the divine being which he is to become.

Translated from the German Monthly, "Sonnenstrahlen fur die Jugend," April, 1906. *A. G.*