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THE CROSS

Because of her, I loved, whose silent grief
Seemed as an empire crumbling to its doom—
Beseeching Him to bring her some relief—
I threw me prone within the sanctuaried room.
Within the twilight of the lonely dome, a flame
Burned coolly, like a sacred jewel, the same
Fire seeming to have dropped its earthly red
Within the ashes of the incense' dim perfume.
The chill, whispering stillness of the place
Brooded softly around Christ's martyred face.
The nightly shadows gathering like grey ghosts, led
Into mysterious paths of phantom gloom.
So the night passed, and the dawn's pallid claim
Upon the unfath'mable—then again the night!
Except for her, I could not take such right
To forge the Eternal with my mortal dread—
To call on Him—on *Him.*—Another day,
Blue-winged and golden through the opaled pane
Lingered on the sangreal, then again
Dropped to nightly dusk. My exhausted frame
Seemed like the moaning shadows—far away.
And still my fading spirit dimly called His name—
And when my heart was almost spent—He *came!*
"Well," He said, "What is it?" and the deep tones
Of His voice rushed my soul back from the tombs—
His form was ashen in the kindled glooms—
His hair of shadowed amythist and gold, hung down
Upon the limpid whiteness of His gown.
I could not answer Him. At last I softly cried:
"Why must this, Master, be? Can naught be done?"
From His pale radiance He moved His head—
"EACH SOUL MUST HAVE ITS OWN EXPERIENCE,"
He said—
The incense on the altar sank and died.
Deep within the illumined dark my soul was torn—
He waited for a moment—then was gone.

Harriet Tooker Felix.

THE LEGEND OF THE HOLY GRAIL

Introduction to Wolfram's Parcival.

If doubt dwells in the heart the soul will be brought to ruin. If a man's thoughts hover unsteadily between loyalty and disloyalty, then both heaven and hell have a share in him. He who yields himself wholly to disloyalty holds to the Black, and travels the Path of Darkness. Who nourishes constancy in his heart, he turns to the White, as to the light of heaven. It behooves wisdom to test and avoid carefully the false appearances in which the *untrue* hides itself. These rules are wholesome and good, they prescribe what we should practice, what to love, and what to hate; they show what is to be denounced, to be honored, to be avoided, or to be sought for.

These teachings concern not only the man, but also the woman. She should know also whereto her praise and honor should be directed, on whom to bestow her faithful love, so that she may never repent of her chaste fidelity. I pray to God that every good woman may keep herself in due bonds; for modesty is the keystone of all social morals, and there is nothing which could be wished for her that would conduce more to her welfare. False praise comes to the false woman, but it perishes quickly, just as thin ice can not withstand the summer heat. Many a woman's beauty is often lauded far and near, but if her heart is the opposite, then is shown how easily people praise dirty ore if set in gold. A precious stone in an unpretentious setting is the picture of a true woman. The true worth of a pure and noble woman must not be judged by the color of her face, nor by the shape of the body which encloses her heart. If she treasures her worth in her bosom, let praise be freely given to her.

Enough of this, if I were to describe men and women accurately as I could easily do from my experience, it would make too long a tale. Listen now to my legend. Let any three compete against me. To hold their own they would invent strange things, while I alone shall skilfully reveal to you the Truth.

PARCIVAL. PART ONE.

Which Tells About Simplicity.

First Book. Gamuret.

Even to this day (1205) remains in force the peculiar old Frankish and Welsh law according to which at the death of the father the eldest son alone of all the brothers inherits the property and estate of the family. Thus it happened in Anjou (South France) when king Gandin died, leaving a widow and two sons, Galoes and Gamuret. As the nobles were receiving their fief-lands from Galoes, the elder of the brathers, and vowing their allegiance to him, they respectfully prayed their new king not to cast off his brother. The king graciously declared that he would keep his brother with him at court and that he should receive the honors due him; but the ambitious Gamuret stepped out before the throne and requested to be allowed to leave the country in search of knightly adventure and honor, and that he might take with him ten armed squires and ten attendants. Galoes regretfully yielded to this request, and fitted out the little company with good horses and arms, and gold and precious stones. So Gamuret took leave of his sorrowful mother, queen Jouette, and rode out into foreign lands, never again to see his mother, brother and ancestral home. It was not pride and hautiness that urged him to leave, but rather a noble sense of independence and love of freedom, which could not submit to stay idly at the court of any monarch, no matter how great.

Gamuret heard that at Bagdad there reigned a man so powerful that two-thirds of the world or more was subject to him. His heathen title was the *Baruch* (the Blessed One), and his office was very similar to that held by the Holy Father at Rome. At this time two mighty brothers of Babylonia, named Pompejus and Hippomedon, were successfully waging war against him, for he had taken possession of Niniveh, which once belonged to their forefathers. To him therefore Gamuret directed his travels, and was graciously received by the Baruch, who gladly took him into his army for rich hire. Having first

exchanged his ancestral coat-of-arms for that of an anchor with golden ropes, he served his lord faithfully, and finally took his leave with great honor and praise, when the war was brought to a close. Then he wandered through many heathen lands, such as Morocco, Persia, Damascus, Arabia, and far beyond Arabia, always retaining praise for his manly virtue and strength in many tournaments and battles.

At last a voyage brought him into the harbor of Patelamunt, the capital city of the kingdom of Zassamank, where reigned the beautiful and virtuous Moorish queen Belakone. Although the city was besieged on the land side by two strong armies, and the inhabitants had suffered severely in the battles outside the city walls, the hero Gamuret and his train of armed squires were hospitably received by the commander of the castle, Sir Lak. He was brought before the queen, who greeted him graciously and kissed him, according to the custom of royal ladies; then she told him the story of her troubles. A royal Moorish knight, named Eisenhart, descended from king Tanchanis, had offered his knightly services to her to gain her love, and she had accepted them. To test his loyalty she sent him out to win honor and renown in knightly adventure, and in the forest of Assagug he encountered the rich knight Protesilas of her court, and was slain in the joust. Thereupon the relatives of her lover charged the queen with treason, and the Scottish king Fridebrand, a cousin of Eisenhart, came over the sea with a large army and besieged her city. Although he was called back to defend his own land from the attacks of the relatives of king Hernant, whom Fridebrand had slain, in rivalry for the hand of Herlinde, yet a part of his army remained under duke Hutiger, Gaschier of Normandy, and Kailet of Hoskurast; these were all Christian knights. Westward, near the sea, lay encamped the Moorish forces of the friends and relatives of Eisenhart, whose body lay unburied in a large tent, constantly surrounded by his sorrowing friends; it was customary in cases like this not to bury the body until his death had been revenged. They had already caused the queen much sorrow, she said, but not so much as the untimely death of her beloved knight.

Gamuret was much moved by the sad story of the beautiful queen, as well as surprised to find so much gentle virtue in a black-skinned heathen woman, and promising her his assistance, he took leave of her after she had somewhat unwillingly caused the drink to be handed around, which was a sign that the knights should leave the rooms of the queen.

Thereupon the count of the royal castle led him around the walls of the city and showed him the sixteen gates. Eight were being besieged by as many divisions of the army of the friends of Eisenhart. Each of these forces carried a flag on which was represented a dying knight, pierced through with a lance; while on the tower of each gate the defenders had planted a large white flag on which was outlined in black the figure of queen Belakone with two fingers of the right hand raised up as a token that she swore to her innocence. The other eight gates of the city were closely watched by the proud Scots. No sooner did a knight of the queen appear outside one of these gates than one of the Scottish knights would mount his horse and break lances with him. Hutiger was the most famous of these knights; he had run his lance through many a brave man of the city. and hewn many shields to pieces.

As the sun was sinking to the sea the party returned to the castle where, the evening meal was waiting for the commander and his foreign guists. The place of honor was assigned to Gamuret. The count at one end of the table, his wife at the other, were directing the serving, when the queen herself came in, with her ladies, to see that her knight was properly honored, and she served him with her own hands, meanwhile conversing graciously with Sir Gamuret, the commander and his wife. The meal being finished, the queen bade her guests goodnight, and left the room, preceded by four torches; and Garmuret with his pages was shown to his sleeping chamber by the host.

Early in the morning the knight rose from his sleepless and restless bed, had his chap-

lain chant mass for him, armed himself with shield, harness and lance, and mounted his well-trained horse. On his helmet shone the bright anchor and the gold on his shield glistened in the sunlight. Thus Gamuret rode forth with a ponderous spear in his hand, ready for battle, and all who saw him admired him greatly. Outside the gate Hutiger met him eagerly, but was thrown off his horse by the lance of Gamuret, and had to yield himself prisoner. Gaschier, duke of Normandy, came galopping up against Gamuret, but met with the same fate, and the French knight forced him to go back to the Scottish armies and ask them to cease from the war, then to come to him in the city. Then king Kailet came riding up, but Gamuret avoided the encounter, since he recognized the Spanish knight by his helmet to be his own cousin. He mounted a fresh horse and rode to the west gate of the city, where the Moorish forces lay encamped. Here he met and unhorsed prince Razalik, the richest lord of Assagug, and leader of the Moorish forces, who likewise had to sue for peace and cause the eight Moorish banners to be carried back to the rear. Sir Lak, son of Rost, count of the queen's castle, who had just discovered that the French knight had ridden out to battle, now came galopping into the field and was overjoyed that Razalik had been taken, for he had conquered twenty-four knights of the city. He led Gamuret back to the castle, where Queen Belakone received him with joy, and made him her lord and husband. Peace was made with the opposing armies, and a happy feast was held. Here Gamuret met his young nephew, Killiriakach, son of the sister of Kailet and a duke of Champagne, who had led a thousand knights to Rouen in Normandy for the army of his cousin Gaschier. He also embraced his cousin Sir Kailet of Spain, and asked him how he happened to be so far away from his own country, now so severely ravaged by Hardiesz, king of Gascony, who was trying to wrest away from him his city of Toledo. Kailet answered that it was because of the entreaties of his cousin Schiltung, whose daughter had married Fridebrand. He had brought with him over six thousand knights, a part of whom had to return home in order to defend Fridebrand from the revenging relatives of Hernant. With the Scottish forces had come two powerful kings of Greenland, and Morold of Ireland, but these had also returned home.

Razalik and his Moorish lords swore allegiance to Gamuret, who thus became the ruler of Assagug as well as Zassamank and the lands of Eisenhart. The splendid tent where lay the embalmed body of this knight was given to him also, after the body had been buried with royal honors. Gamuret dismissed all his relatives with rich presents, and they took ship for their own countries.

Although Gamuret loved his Moorish queen, his active and adventure-loving nature soon made him feel unhappy in a peaceful kingdom, and so after three months he secretly prepared to leave the city, with the help of his trusted and experienced captain, a native of Sevilla. The large tent was taken aboard, and in the stillness of the night they set sail under a strong wind, so that by the dawn of the morning the country of Zassamank was out of sight. He left his queen a letter in French, regretting that she was neither baptised nor married to him according to Christian custom, and directing her, should their child prove to be a son, to acquaint him with his Anjou pedigree. This ran as follows: Mazadan was carried away to Famorgan by a fairy named Terre de la Joie. They had two sons, Lassaliesz and Brickus. The former was the father of the brave knight Addanz of Bretagne, who had lost his life in knightly battle, as also his son Gandin, who had married Jouette, and left four children: Kingrisin, married to Fleurdamur; Lamire, married to Ither of Gaheviesz, Galoes, and Gamuret, the husband of queen Belakone. Brickus had a son named Uterpandragon.

Naturally the queen was plunged in deep sorrow after reading this letter. In due time she gave birth to a son, whose skin and hair showed the colors of his parents, being both white and black. The mother often would kiss him on the white parts, and she named him Feirefisz of Anjou. He became a mighty knight and ruler of many rich countries.

A year after he had become king of Zassamank, Gamuret was still battling against the winds and waves, when he met a ship sent by Fridebrand, the Scottish king, to queen Belakone to inform her that he had ceased his hatred against her, and was sending her as a token of friendship the helmet, sword and armor of his cousin Eisenhart. Gamuret took these things in charge, and soon after this his ship reached the harbor of Sevilla in Spain. Here he sought for his cousin Kailet in Toledo, but this knight had just set out to take part in a great tournament, and so Gamuret decided to ride after him. After a long journey he found many splendid rows of tents on the field near Kanvoleis, in the land of Waleis, whose maiden queen had announced the tournament, offering herself and two countries to that knight who should win the prize of the tourney. Many a brave knight had already been overthrown in the encounters.

Arriving near the city Gamuret's squires set up the large tent of Eisenhart, and word was soon brought to the young queen that a strange knight had just come in, whose men, partly French and partly Moors, were richly dressed and quite familiar with knightly manners (*courtoisie*). King Kailet of Spain, Gaschier of Normandy, and the young duke Killiriakach visited the tent and greeted their kinsman with great joy. Gamuret asked them what knights were in the lists, and they recounted their names to him. First of all there was the worthy Uterpandragon, king of Bretagne, with many forces; he had long been in sorrow for the loss of his wife Arnive, she who bore him Artus (Arthur). A magicion, devoted to the Black Arts, had carried her away nearly three years before, and Artus was still seeking for her. Then there was king Lot of Norway, son-in-law of Uterpandragon, with his son Gawan, who was however too young to break lances. The king of Portugal had brought a whole forest of lances; those from the fields of Provence were present with their beautifully painted shields; the knights of Waleis were at hand and ready to uphold the honor of their country, as well as many other knights whose names one could not remember. All these who have been named were quartered in the city, by special request of the queen. But outside the walls were encamped a a mighty array of heroes, against whom those in the city were hardly sufficient. There were the renowned king of Ascalon, the proud king of Arragon, Cidegast of Logreis, king Brandelidelin of Pontturreis, the brave knight Lahelin, and Morold of Ireland. Then there lay encamped outside: the proud Allemannen; also Lambekin, the duke of Brabant, who had married Aliesz, sister of king Hardiesz of Glascony.

Gamuret promised his relatives to support them against those outside the city walls. He sat down in front of his tent with his squires and watched the combat for a while. Schiolarsz of Poitou and Gurnemanz of Graharsz were encountering each other with their knights. The queen was anxious to see the newly arrived knight show his powers in battle. Finally Gamuret remembered the splendid diamond-studded helmet of Eisenhart, and armed himself with this and the other martial gear, tying his anchor on the helmet. His battle horse was brought up, and he rode forth into the fray, followed by his men and by Sir Kailet with the ostrich plume on his helmet. First Gamuret unhorsed Prendlekorps of Poitou; then four knights came charging up with their men. The first was Hardiesz, the king of Gascony; he was riding against Kailet, but Gamuret came between and threw him over his horse's back with his spear, and took him prisoner. Next the king of Lohneis was overthrown. Young Killiriakach overthrew King Lach, but was pulled out of his saddle and carried away a prisoner by Morold. Kailet unhorsed duke Lambekin of Brabant, who was saved from capture by his knights. The king of Arragon threw the old king Uterpandragon on the grass, but he was protected by his men. Now the king of Pontturreis charged against Gamuret, but was overthrown, but at the same time Kailet was overpowered and taken prisoner by the men of Pontturreis. King Brandelidelin was thrown to the ground and taken by Gamuret and his men.

Finally the combatants were tired out

and returned to their tents to rest from their hard struggle. To Gamuret's tent came riding up a chaplain with three young pages, followed by an escort of squires, with two mules carrying each two heavy chests. This embassy had been sent to Gamuret by Amflise, queen of France, whose husband had been dead about a year. The chaplain greeted him in French, and handed him a letter with a small golden ring, once given by Gamuret to Amflise. In the letter the queen asked him to come and be king of France after becoming her knight at the tournament of Kanvoleis, for the sake of their old love. Furthermore she asked him to accept the rich presents in the four chests.

Gamuret was quite surprised at this message, but he armed himself again, and mounting a second charger, plunged into the battle which was being renewed. Seeing King Lot hard pressed he rushed into the ranks of the enemies, unhorsed Lot's opponent, King Schafillor of Arragon, and took him prisoner, in spite of his men. Lahelin, the proud knight, fiercely encountered Gamuret, but was thrown a spear's length behind his saddle, and had to yield himself prisoner.

Suddenly a lord came riding up near Gamuret through the press of battle, holding the broad side of his Anjoy shield toward the ground, a sign of mourning. Then Gamuret remembered that he had forgotten to ask Kailet for news of his brother Galoes, and so he rode back to his tent and threw aside his shield and spear, for whose use he no longer felt desire. A page, sent by the young queen of Waleis, followed Gamuret into the tent and begged of him his golden battle-cloak, which the queen admired greatly when she received it.

The other knights fought until nearly night, those of the city having retained the victory. Only the king of Ascalon and Morold of Ireland had escaped capture by the other side. In Gamuret's tent were lighted a great number of lamps and candles, so that it seemed to be broad daylight. A festive meal was being served to the hero of Anjou and the four kings he had overcome in battle: Schofillor, Lahelin, Hardiesz, and Brandelidelin. After this was over, the queen and her ladies came forth from the city to inspect the great tent and its inmates, who rose up to greet her courteously. The queen offered to kiss the Anjou knight, who accepted on condition that the other four kings might be allowed the same privilege, and it was granted. Herzeleide (Heart-sorrow) was the name of the maiden queen of Waleis, her cousin Rischoide was married to King Kailet, cousin of Garmuret. When all had seated themselves on rugs strewn over with green herbs, a lively conversation began; after a time wine was poured for the guests in rich vessels, large and heavy, artfully constructed of sardinen, emeralds and rubies, set in gold; these were a part of the tribute which the country of Assagug had to pay for the war against Queen Belakone. The knights Kailet and Killiriakach, captured by those outside the city, also came in, having been released on parole.

Finally the queen arose and claimed her right to Gamuret, to whom the prize of the tournament had been unanimously adjudged, unless indeed this prize should cause him to repent of his victory, in which case she would without hatred offer him queen Amflise as a better reward. Thereupon the chaplain jumped up and eagerly insisted on the rights of his royal mistress to Gamuret, on account of her great love for him. The three young princes also urged the claims of their mistress. These pages with perfect manners were: Lanzidant, who had come from Greenland, and had adopted Karlingen as his new country; Leidarsz, son of Count Chiolarsz; and Liahturteltart, whose parents were Pansameur and Bellefleur, both of the race of fairies. But Queen Herzeleide insisted that Gamuret should remain until the dispute should be finally settled. Then Sir Kailet lifted her on her horse, and she returned to the city.

King Hardiesz of Gascony was now easily persuaded to a reconcilation with King Kailet of Spain, who had once served

in knightly love his sister Aliesz, now married to Lord Lambekin of Hennegau and Brabant. The whole company would fain have made merry had it not been for the sorrow of Gamuret for his dead brother Galoes. He asked Kailet to tell him how he had met his death, and heard that he had been killed in serving the rich queen of Auvergne for knightly love, before Monthroy; and how this broke the heart of his mother Jouette, queen of Anjou, so that she also gave up her life. Then the tears flowed freely from Gamuret's eyes, and, having caused the knights to be shown to their couches, he went into a small tent of velvet, and there spent the night in great grief.

The next day all the knights agreed to leave off fighting, as they had all been severely used up. The queen rode to the field just as mass was chanted for the knight of Anjou, and when this was finished she begged him to give her the rights of the tournament. Gamuret defended himself, saying that he had already a wife whom he loved dearly; but Herzeleide told him to forget the heathen queen and renounce his connection with heathendom, that the Christian marriage sacrament had greater power; or was he going to let the French queen triumph over her? Gamuret replied that Queen Amflise had indeed a great claim on him, for they had in his childhood days lived many happy days together in Anjou, and she had taught him virtue and honor; moreover he was in mourning for the death of his brother. He admitted that she had announced a tournament but claimed that it had not taken place. The queen objected that it was his great achievements which had caused the tournament to cease when it had barely begun.

And as the *avantiure* reports, the knight and the lady chose a judge to settle their dispute, and this judgment was delivered: "Whatever knight with closed helmet has taken part in the tournament and has been awarded the highest prize, that knight shall be husband of the queen." Then Herzeleide said, "Now, Sir, you are mine, and it shall be my only care to change your sorrow into happiness." The knight looked at her long and seriously, then he spoke to her thus: "Lady, if I am to live with you in joy, you must give me full liberty. The desire for action still moves my heart. Therefore do not hinder me from deeds of knighthood, or I might fall into old tricks, just as I escaped from that other lady because she kept me from going out to battle." This was promised under oath, and so Gamuret received both land and maiden.

When the French chaplain saw how the matter had been arranged, he spoke secretly to Gamuret, saying that his queen had heard of his Moorish wife and kingdoms, but that she, like Herzeleide was minded to have him for her lord, and king of her country. The Anjou knight replied, "Through her I became a knight, and faithful to the Order; let now its law be obeyed, as knighthood demands; if not, it had better not been through her that I won my shield. Therefore, be it for joy, or for sorrow, the judgment keeps me here. Return to her with this message: that I am always yearning for her, and even if I had a thousand crowns I would always be her knight." Then he offered presents to the French messengers, but they hastily rode away without even asking for leave, as though in anger.

Those knights who had ridden over the fields with their shields turned down now heard the news that the queen of Waleis had received the king of Anjou as prize of the tournament. They replied that he was unhappily far away in the land of the Saracens. But they were assured that it was indeed Gamuret of Anjou who, under the coat-of-arms of the anchor, had overcome so many good knights. So these Anjou knights rode quickly to Gamuret, and cried for joy and sorrow as they recognized him. He kissed them and bade them turn up their shields again, for now he was going to remove the anchor and replace it by the ancient emblem of his father's race. And he asked them to stay until after his marriage with Herzeleide, which was soon celebrated with great show of riches.

With great goodness of heart Gamuret released all his prisoners, conciliated Hardiesz and Kailet, and gave much gold and

clothing to poor knights, and many precious stones to kings and lords. On his Anjou shield he had emblazoned the Anjou coat-of-arms, a white panther. For his battle-cloak he chose a white silken garment which had been worn before by his new wife, while she put on the golden battle-cloak, although it had suffered from many sword-cuts and spear-thrusts. And the knight and queen loved each other dearly.

But Gamuret did not enjoy his second marriage long. Word came to him that his lord, the Baruch, was again plunged in war with the Babylonian brother-kings, Pompejus and Hippomedon. Pompejus was the brother of the mother of King Nebukadnezar. The brothers were descended on their father's side from Ninus who was king before Bagdad was built, and who had founded Niniveh. So Gamuret took ship over the sea, and was joyfully received by his old friends in Bagdad, whom he found already under arms.

Herzeleide was now queen of three countries: Waleis, Norgalis, and Anou. She was in the full bloom of youth and beauty; no other lady excelled her in virtue. A half-year had elapsed since her husband had left her, and daily she hoped for his return, when one day before noon, as she was sleeping, she had a horrible dream. It seemed to her as if a bolt of lightning from a star swiftly bore her far away into the ethereal distance, where tongues of fire licked around her, sparks were streaming into her hair, and burning tears fell upon her. When she found herself again, a griffin seized her right hand. Then the pictures changed again, but only to become more terrible and wilder. It seemed as if she was giving her breasts to a dragon to whom she herself had given birth, but now having been chosen for his victim, he rent her body with his claws, tore out her heart, and flew up to heaven with a great rushing sound, so that she lost sight of him.

She cried out loudly in terror, and her maids rushed to her and awaked her. In a short time Tampanis, the chief squire of Gamuret, came hurriedly riding up to tell her that the king was dead; hearing which, Herzeleide swooned away. The knights asked him how it was possible that such a hero and so well-armed a knight should have met his death. Tampanis finally gained possession of his emotions, and told the following story: Once when the heat was too oppressive, his lord unlaced his diamond-studded helmet. Then a villain took it by stealth and painted it over with ram's blood, whereby it shortly became softer than a sponge. Soon the battle raged again with fury, strokes of swords resounded over the plain, and banners were opposing banners. There it was the hand of Gamuret who deprived the enemies of success. Then Hippomedon charged him with his spear, which pierced the helmet and penetrated his head, so that the spear was broken and the shaft remained fast. But the strong knight kept himself in his saddle, rode weakly out of the battle to an open meadow where he confessed to his chaplain, left his faihful servants to the care of the queen, to whom he sent the fatal spear with his battle-shirt. Thus their dear lord fell a victim to treachery. In Bagdad his body was embalmed and placed at rest in a tomb whose magnificance was regarded by the generous Baruch as a small honor to his friend. A crucifix was placed by his squires in Gamuret's tomb, which was sealed by a transparent ruby, so that the body could be seen through it. The Saracens mourned sincerely for the dead hero, and paid him divine honors. On his helmet at the tomb was engraved this epitaph: "Through this helmet a spear pierced him who was always full of virtue. Gamuret was he called. Three kingdoms served his hand. Of Anjou the hero was born, and here at Bagdad he lost his body in the service of the Baruch. Never yet was a child born of woman that equalled him in renown. He was always ready to aid his friends with advice and help. Much severe pain has he endured for the sake of ladies. Baptised, married according to Christian usage, yet Saracens mourn his death. Only by treachery was he overcome. Now pray that he who lies here, may find salvation." This was the story of Tampanis.

The queen lay eighteen weeks uncon-

scious near the point of death, and the grief-stricken servents were not able in their inexperience to help her. Finally an old wise man came to the court, who when he saw the queen lying pale and still, did not hesitate long, but forcibly opened her mouth and made her swallow some water. Then she awaked, stilled her sorrow by a strong effort of will, and lived for the sake of Gamuret's child, to which she gave birth after fourteen days. The child was such a strong and heavy boy, that his birth cost his mother her life.

C. L. B. Shuddemagen.

ARCHETYPES

Nought see we here as yet in full perfection,
Naught reaching yet unto its true ideal;
Lost to our careless sight is that connexion,
Which knitted once the perfect to the real.

Each form of loveliness, each fair creation,
Hath yet a type more true and brighter far,
And we must trace in all the dim relation,
And what they might be, learn from what they are.

Thus every character, whate'er its sweetness,
Is but the fruit all blighted and unripe,
Still ever striving towards its own completeness,
Still ever yearning towards its highest type.

And only as we know and love them duly,
As buds and blossoms of a fairer growth,
Shall we learn how to weigh and prize them truly,
And trace the true unto the highest truth.

Though lost and fallen is our perfect being
Its beauty 'mid its ruins we may see,
And strive we still, the fair completeness seeing,
To reach once more the highest we can be.

And strive we, following in our love and duty
Him Who doth noblest, truest, purest shine,
Who raised our human to its highest beauty,
By blending with it His own bright divine.

Anonymous.

A LETTER

In answering your questions in reference to the person who thinks she has awakened the "serpent fire," I feel as though it were necessary that some definite steps be taken to give students an additional warning as to its dangers; for during my tour I have been constantly meeting people who are thinking and questioning about it, in spite of all that has been written on the subject.

It is remarkable how many people are having experiences which they think are relative to the "serpent fire" and most of those with whom I have spoken on the subject seem quite unaware of the great dangers attached to it.

In the case of the person mentioned, I do not think it can be the kundalini except in a slightly relative sense. She says that the force begins in a thrill in the lower part of the spine, and then seems to creep up over the back, arms, hands, face and head. It seems to be in the nature of force of another character. If it were the kundalin: there certainly would have been, in the beginning, much pain, burning and discomfort. This does not happen in the case of other forces. In either case the force should not be allowed to pass out at the top of the head, but should be conserved in the head and the region of the heart.

The student says that she can produce the feelings at will and that there appears a strange look in her eyes and "goose flesh" on the arms in consequence. If she would be wise, she would certainly never produce them at will, and when they come, she would not only hold them in check, but would still them with a great effort of will.

If her mind often dwells upon this phenomenon (since force will follow the direction of the mind) she will be likely not only to cause its frequent recurrence, but to awaken the deeper forces which lie in many layers beneath.

Would that students could be made to realize that the awakening and control of these powers are only necessary for certain investigations, at certain definite periods of development; and that they should be undertaken only under the guiding hand of a Master, or teacher,—one who understands the definite steps, having passed through them himself.

In fact it is often necessary that a student's karma be known, and a consultation with those who are able to see the karma, and the student's possibilities, before any definite step be taken to awaken and control the forces, positive and negative, which play through the centres and the body.

I have known of cases of students who have not only allowed their minds to dwell upon the centres, but have even experimented in trying to awaken the kundalini, and several of them are unable now even to do any profitable meditation, and others made ill for a long time. In two cases the fire turned downwards instead of upwards, and caused sexual excesses and suffering of a dreadful kind.

The message that our students most need at the present time, so it seems to me, is that it is much more important to make virtues the *habit* of mind, emotion and action, than to awaken the kundalini. The former leads to Initiation, which is the most important thing at the present time; the latter to the possession of powers, for which, nine-tenths of humanity for a long time to come will have no need, and the possession of which leads one into dreadful dangers, unless guided with knowledge.

It will take all the time, strength and will which students have to spare for self-development, to cultivate the virtues necessary to Initiation, and to continue definite progress so vital in its importance. There are many pseudo-occultists in the world who possess the powers necessary to accomplish certain investigations and phenomena; but I do not think that I am wrong in stating, that it is people who possess the virtues which give purity of heart and unselfishness of purpose, that our Masters most need for the great work of the immediate future.

I know of no one who has really awakened the kundalini without danger and calamity to himself, who is not directly and consciously attached to one of the Masters.

Marie Russak.

A NEW CONFIRMATION

Far flashing from the great space-depths into the sixty-inch eye of the great Carnegie refractor of Mt. Wilson, California, one may behold a new solar system in formation, "Worlds in the Making."

A great spiral Nebula 500,000 millions of miles in diameter is seen, forming one of the centers of manifestation of a Solar Logos far remote from our evolving system.

The photographs show a mass of swirling gases some 6,000 billions of miles distant, in the act of throwing off a new world, or a minor system of worlds. The one separated portion was thrown outward into an orbit whose radius is one hundred and fifty millions miles from the central luminous mass.

The picture is the most distinct one of a spiral nebula ever taken. Not the faintest glimmer of its light can be seen with the naked eye, while in the smaller telescopes it is a formless maze.

These masses are probably moving in elliptical orbits, the smaller about the larger, both swayed by the thought of the mighty, but remote, solar logos who holds them as in the hollow of his hand.

How vivid an illustration this of the methods of creation as set forth in earlier pages of the Secret Doctrine! How may we conceive of the power, the beauty and the love of such a being! Though he be infinite ages of growth beyond our puny evolution, yet how dazzling the goal to which even we may aspire, and how little can even the most advanced souls of our evolution imagine of that goal beyond his vision, as far as he is beyond ours.

C. O. Scudder.

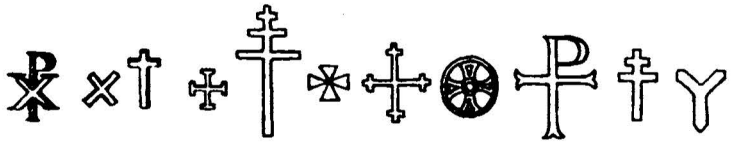
MEN—OLD: YOUNG

Old, old are we! Sprung from the life of brutes upon the still unwithered moon we lived and delved as lowliest savages gibbering midst the rocks and caves. Uncounted, unregarded ages rolled; thence to the Earth transferred, we wrought in hot Lemuria, that land of form-experiment to find garments suited best to living things. Huge eras life was outdrawn in lost Atlantis' hills and smiling vales and then in Asian lands, perchance in Europe or the Southern Hemisphere. Something of this at times a memory flash reveals.—Old, old are we, in our evolving from the brute! Wrinkled, gnarled, seared and reformed the very earth since then!

To be gods, worlds to create and fill with life! To learn the way to be as He is, The Architest! Ah, how young are we! The veriest babes in knowledge and development! For those who seek The Way and know a little of its mystery, life's course is but begun, new types of force we learn, into new reaches of experience we advance like children full of joy! Out of the dull material round of outworn cares, led by the very gods into the Divine and back to God! Young, young are we, the day of life has only dawned.

W. V.-H.

Theosophy—the divine wisdom—teaches the evolution of souls simultaneously with that of bodies to which souls have many returns, known as *reincarnations*, under the great law of nature called karma—the rule of balance of action and reaction operative in the realms of mind and spirit as well as matter.



MIGHTY STEPS ALONG THE WAY TO GOD

The information given below is to be found mostly in Mr. Leadbeater's new book, *The Inner Life.*

(a). The earnest student, pressing forward in *aspiration* and *service*, preparing for the Probationary Path.

(b). First stage of the relation of a pupil to his Master, that of *probation*, usually lasting about seven years, during which time the pupil is under very close observation. This time may be lengthened or shortened, depending on the probationer.

(c). Second stage of the relation of a pupil to his Master, that of an *accepted pupil* of the Master, when he "becomes an outpost for the Master's consciousness." The pupil is daily preparing the "cave" in his heart for the birth of the Christ Child.

(d). Third stage of the relation of a pupil to his Master, that of the "*son*" of the Master. "The pupil is drawn into a relation with his Master so close and sacred that there is no separation in consciousness even for a moment."

(e). The Master presents His pupil to the Great White Brotherhood for Initiation.

(f). *The First Initiation.* (Birth.) The disciple is now an *Initiate* and "enters the stream;" he is "safe" or "saved;" he has passed the First Great Portal on the Path of Holiness.)

(g). *The Second Initiation.* (Baptism.)

(h.) *The Third Initiation.* (Transfiguration.)

(i.) *The Fourth Initiation.* (Crucifixion.) *The Arhat.*

(j.) *The Fifth Initiation.* (Resurrection and Ascension.) The Soul is now the Asekha Adept, the Master. "The ending of the Path is the threshold of Nirvana. Nirvana is the home of the liberated Self." (*Ancient Wisdom.*)

(There are usually seven incarnations intervening between the First and Fourth Initiations, and seven between the Fourth and the Fifth.)

List of some of the Great Ones, giving dwelling places of some, with a few of Their past incarnations, etc.:

Information contained herein can be obtained from Mr. Leadbeater's new book, *The Inner Life; The Theosophic Messenger* for September and December, 1910; *The Theosophist* for July, 1910, January and February, 1911:

1. *"The King,"* of Whom Mr. Leadbeater says, "Reverence restrains us from saying much. He is the august Head of the Hierarchy, in Whose hands is the fate of continents, in Whose name all initiations are given." "He is one of the Lords of the Flame, the Children of the Fire-mist, Who came down to this planet from Venus nearly eighteen million years ago to help and to lead the evolution of humanity on our chain."

2. *Manu Vaivasvata*, the Manu of the Fifth Root Race. A wonderful description of Him is to be found in "Rents in the Veil of Time," in *The Theosophist* for July, 1910. (Life X.)

3. *The Lord Buddha.* Last incarnation as Lord Gautama Buddha, born 623 B. C., first preached 588 B. C., passed away 543 B. C. He took the Buddha Initiation in this life. It was then that He handed over the office of Bodhisattva to His Brother and successor, the Lord Maitreya, "Whom western people call The Christ." Previous to this He was Vyasa, head of the Religion of the Community of the Fifth Root Race Colony in Central Asia, about 16,000 B. C. Later "He was Hermes, the founder of the Egyptian Mysteries; also the first and greatest Zoroaster, the original founder of the worship of the sun and fire; and again He was Orpheus, the founder of the Greek Mysteries. These of course were not His only births, for in the course of our researches into the past we have seen Him as founder of other religions than these." (*The Inner Life*).

4. *The Lord Maitreya.* He is the present Bodhisattva of the Fifth Root Race. It was He who used the physical body of the disciple Jesus for the three years of His ministry. He was the founder of the Christian Religion. He appeared also about the fourteenth century A. D. in Tibet as Tsong-Kha-pa. "And those who know tell us that it will not be long before He

descends among us once again, to found another faith." We are told that the physical body which He will use "is even now being prepared for Him."

5. *The Master M.* He wears an Indian body being by birth a Rajput prince. He lives in Tibet, near Shigatse. He was almost always a Ruler in past lives.

6. *The Master K. H.* He wears an Indian body, and is a Kashmiri-Brahmana. He lives in Tibet, near Shigatse. He was the Egyptian Priest Sarthon; Chief Priest of a Temple at Agadé, in Asia Minor, about 1530 B. C.; the great philosopher Pythagoras, about 600 B. C.; the flamen (Priest) of the Temple of Jupiter in Rome during the reign of Tiberius; Nagarjuna, the great Buddhist teacher, who lived about 170 A. D. He was almost always a priest or teacher in past lives.

7. *The Master Jesus.* He wears a Syrian body. He lives mostly in the mountains of Lebanon. He was a disciple two thousand years ago, when He surrendered His pure body to the Christ, Who used it for a period of three years, when it was slain. As a result of this act of self-surrender the disciple Jesus "received the incarnation of Appolonius of Tyana," about one hundred years later. "And in the eleventh century A. D. He appeared in India as the teacher Ramanujacharya, who revived the devotional element in Hinduism, and raised it to so high a level." He is frequently found in the *Lives of Alcyone.* The Master Jesus has the Christian Religion as His especial charge. We are told that the spiritual forces that are liberated during the Christian ceremonials come directly through Him, and that He is just now "flooding His Church with Mystic Christianity" so noticable in these days.

8. *The Master Rakoczi,* who in France was the Count de S. Germain. He was born in the eighteenth century, in Hungary, and "known to some of us in that same body."—(A. B.) He lives in Hungary but travels much. He was Christian Rosencreutz, in the fourteenth century; Hunyadi Janos, in the fifteenth century; Robertus the Monk, in the sixteenth century. He "has written for us some of the most splendid works in the whole realm of literary activity," and "has taken charge of a great deal of the work in Europe." He has now much to do with Masonry.

9. *The Master Hilarion.* He wears a Cretan body, and lives in Egypt. He was Iamblichus, of the Neoplatonic Schools. He dictated for us that most wonderful little book, *Light on the Path,* and also *The Idyll of the White Lotus.*

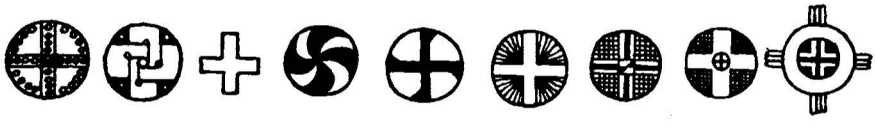
10. *"The Nilgiri Master."* He lives in His Nilgiri retreat near Tiruvallur some eighty miles from Adyar.

11. *"The Venetian."* He is by birth a Venetian. Dwelling place not given.

12. *The Master Serapis.* By birth an Egyptian. He helped Colonel Olcott much in the early days of the T. S.

13. *The Master Djwal-kul.* He wears a Tibetan body, and lives in Tibet. He has attained Adeptship since the founding of the T. S. He is known as "Uranus" in the *Lives of Alcyone.* He was also born as the great Buddhist teacher, Aryasanga, about 600 A. D., and in Greece was the philosopher Kleinias, a disciple of Pythagoras.

Julia A. Myers.



A WAKING VISION

HERE is a good instance of how a strong thought can overcome distance, and even though it be only for a moment, extend the consciousness so that it can see and know though it may never have been to a certain place.

Several years ago, on the last of the year we had a little meeting of theosophists in my house, as is our custom, to see the New Year in and to send auspicious thoughts to our brothers all the world over. My wife and I had retired after the others had left, and I was in bed thinking over again the thoughts connected with our meeting and with the past and the opening year. Before going to sleep I thought I would like to send Mrs. Besant a thought of goodwishes and devotion, and told my wife I was going to do so. I closed my eyes and began thinking of her. Almost immediately I seemed to be in front of a door with glass panes, the approach of which was up two or three steps. I drew close up to it and looked in. In front of me was a long room, up which I could not see very well to the end as the light was not strong. It appeared to be early morning—sunrise or soon after. Immediately in front of me, a little to the right, was a small low table and on it were papers and letters—the table or desk appeared to be set on a raised platform or settee; but only a foot high from this. There were no chairs in the room. There appeared to be a strip of cane or Japanese matting down the length of the room, and a rug or mat near the settee. What takes long to describe was of course an instantaneous impression, for, as I looked I saw Mrs. Besant far off at the end of the room coming down it towards my end.

She was dressed in some cream-coloured material, much as she always is. She came at once to the little table, put on her *pince-nez* eyeglasses and with her left hand took up some papers on the left of her desk or little table. She was proceeding to examine these, when suddenly she seemed to be aware of my vicinity to her behind the door with the glass panes. She looked over her *pince-nez* straight at me, and as she did so her face suddenly seemed to be coming, as it were, from the end of a telescope right at me and growing larger and larger as it came until it was huge and seemed to burst on me, which caused me to come to myself with a jerk. All this again only took a moment. Yet I was not at all asleep. Only abstracted in thought. I at once gave my wife, whom I had told I was going to think of Mrs. Besant, a description there and then of the experience just as I have now told it; and I added: "You see, there is not much in these things for, after all, it is just past two o'clock at night and yet it seemed to me it was early morning and the sun was just up." After a little she replied: "Oh! but wait; what is the difference in time between here and India? Would it not be early morning there?" This made me realise it well might be so; for Italy is nearly an hour East of Greenwich and India roughly 5 to 5½ hours; so that, in round figures, the time corresponding to my thought of Mrs. Besant will have been somewhere near 6:30 A. M.

This rendered the whole thing rather more remarkable. The whole occurrence was noted in my diary and I decided some time or other to satisfy myself that such a room as I had seen existed. I had no idea where Mrs. Besant was at the time, and having only been in the Society two or three years had no immediate possibility of verifying the matter one way or the other. When, however, last year I came out to Adyar for the first time, I had the thought of this experience uppermost in my mind as I approached Mrs. Besant's room at Headquarters, and was very disappointed when I got there to find that it did not resemble in any way the room I had seen on that last of the year some years back. True, there was a settee or platform with a little low table on it, but the room was too square, the windows were all wrong, there were no steps leading up to the place I had looked in at. Nothing quite fitted my idea of what the room ought to have been. So I left it at

that. Then it occurred to me it might be at Benares. Perhaps at Shanti Kunja. I had no chance last year of going to Benares, and returned to Europe without having verified my vision one way or the other.

This year, however, circumstances took me to Benares. Again the sought-for room was in my mind as I approached Benares and was being driven by kind friends in the very early morning before sunrise to Shanti Kunja, Mrs. Besant's house. The first room into which we entered—it was still fairly dark—had a large *chokee* or settee such as I have described, but, alas, this was *not* the hoped-for room—the shape was all wrong, the chokee was too large—all was wrong. I practically, I don't know why, concluded that must be Mrs. Besant's room, that again the physical fact demonstrated that the transient vision had erred—so there was no use bothering about it any further. Yet as I so thought, we were passing down and through another room—but partly because it was early and there was only one lantern, and partly because the windows at the end gave little light and were closed, I could not see anything of it. Yet I seemed to feel it familiar; but, disappointed as I had been, I rather stifled any further thought about it and presently passed out onto the verandah without further question or examination.

We had our chota-hazri or little breakfast on the verandah presently and the sun meantime rose higher. I got up from my place and looked in at the window of the room we had passed through, giving on to the verandah—and *there was my long-sought room* and all the conditions just as I had seen them!

The early morning; behind me were the steps up to the verandah; I was standing behind the window giving on to the verandah which on account of the wood used might well have been described by me as "a door with panes of glass," there in front of me stretched a longish room not very well lit with the settee and the desk a little on the right as I looked; on it were papers; behind me was the sun and the morning. It but wanted Mrs. Besant to walk down it and to look at me over her *pince-nez*. But she was in Burma, so this part of the realisation could not take effect. I at once asked whose room it was I was looking in at, and my friend told me it was Mrs. Besant's room, then actually being used by Mr. Arundale whilst repairs were going on in his quarters.

I think that as a bit of first-hand evidence of seeing in thought a place I knew nothing of, thousands of miles away, the above has many points of interest.

W. H. Kirby.

THE NEW AGE

Thundering and bursting,
  In torrents in waves,
Carrolling and shouting,
  Over tombs, amid graves,
See, on the cumbered plain,
  Clearing a stage,
Scattering the past about,
  Comes the new age.

Bards make new poems;
  Thinkers, new schools;
Statesman, new systems;
  Critics, new rules;
All things begin again;
  Life is their prize;
Earth with their deeds they fill;
  Fill with their cries.

Matthew Arnold.

THE POSSIBILITIES OF A HOROSCOPE

As far back as the time of Atlantis astrology held an important place among the sciences; and now with the return of psychic powers in this fifth race, plus the development of the mental powers, which last shows the change since our efforts in Atlantis, we turn again to astrology and other allied "Occult Arts" with renewed desire to profit by what these have to give us and can teach us. But with humanity, development will not cease here in this fifth race, and so we do not want to cramp a single faculty any more than an individual.

One sees many references to astrology in books at the present time, when to be a successful author it is necessary to have at least a superficial knowledge of some of the Occult Arts. What is your sign? In which house is your Sun? or; your ruling planet must surely be this or that, are constantly heard on every side. Each and all of these signs, so to say, point in the same direction. To be an average well read person one must have some ideas at least, on the subject of what Astrology means in relation to life. For, as Mrs. Besant says in "Study in Consciousness" p. 100—"the permanent atom is only one of the forces in determining the color, or keynote, or temperament, which characterizes each of us. According to this temperament will be the time of the birth of the body; it *must* be born into the world at a time when the physical influences are suitable to its temperament, and it thus is born under its astrological Star. Needless to say, it is not the Star that imposes the temperament, but the temperament that fixes the epoch of birth under that Star. Herein lies the explanation of the correspondence between Stars and Characters, and the usefulness for educational purposes of a skilfully and carefully drawn horoscope as a guide to the personal temperament of a child.

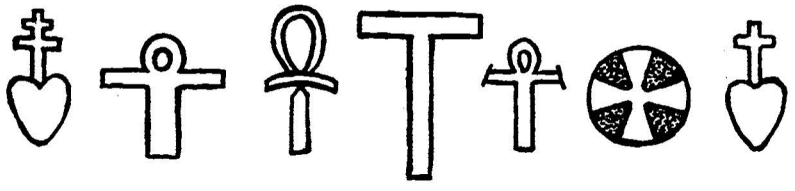
A horoscope or birth chart does, if accurately set up, show the principal events which the ego may expect to meet in the life there represented. It depends on the advancement of the ego whether he can rise and rule his stars or will continue to be ruled by them.

It tells of events which led to existing conditions and foretells others close to us or far in the future of this life. Its uses are many, as it shows what stands to our account for this life, also the line of least resistance, or the one along which the education of the child might best be pursued during the life mapped out; but let us not depend entirely upon it. Let us ever keep in mind that a horoscope cannot show the modifications which are made by each completed action; let us not consider it as the law of the Medes and Persians. It does not, cannot show how each event indicated to be due will be affected in turn by the result or results of the event or events preceding it. It cannot show how each decision small or great, as viewed with our limited vision, has undeniable and many times long lasting results; therefore it is easy to see that it is not just or accurate to consult a birth-chart constantly, no matter how well it is made out.

Is it fairest and best to say; today such and such an event will occur, next week, next year or some other time such a happening may be anticipated and not at the same time take into consideration how the results of the first of this series of events, past, present, or future, may have affected what must follow according to the chart? The very first result may change the following act from one of major to one of minor importance. By the result of the first the second might even be transmuted from "bad karma to "good karma" so-called.

It is this hanging a horoscope around someone's neck, especially a child's, and then expecting that soul to expand and grow which results badly so many times. So let us not tie down to any chart—let us not put any more limitations on ourselves or anyone else than naturally present themselves—don't let us fall into line with those who desire (?) to cross a bridge, no matter how fascinating the vista ahead, before arriving at the entrance to it.

Let us have a chart by all means, if so desired; but use it in the big way, not put greater limitations on the ego by following it in a small cramped way, considering each small happening as worthy of thought, and for which one must plan and arrange. Let us consider the chart as representing the tendencies and possibilities but not exact physical plane events; by so doing we will all be rising to the point where we rule our stars and do not let them rule us.



THE MEANING OF PAIN

Do not cheat thy Heart and tell her,
"Grief will pass away;
Hope for fairer times in future
And forget to-day."—
Tell her, if you will, that sorrow
Need not come in vain;
Tell her that the lesson taught her
Far outweighs the pain.

Cheat her not with the old comfort,
"Soon she will forget,"—
Bitter truth, alas,—but matter
Rather for regret;
Bid her not "Seek other pleasures,
Turn to other things:"—
Rather nurse the caged sorrow
Till the captive sings.

Rather bid her go forth bravely,
And the stranger greet;
Not as foe, with spear and buckler,
But as dear friends meet;
Bind her with a strong clasp, hold her
By her dusky wings—
Listening for the murmured blessing
Sorrow always brings.

Adelaide Anne Proctor.

THE DAILY ROUND

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing load,
Not reputation lost, nor friends betrayed—
That such is not my cross I thank my God.

It is not sickness with her withering hand,
Keeping me low upon a couch of pain,
Longing each morning for the weary night,—
At night for weary day to come again.

Mine is a daily cross of petty cares,
Of daily duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles—overcome in part.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere,
By day and night each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

—Anonymous.

ROBERT BOYLE

Robert Boyle (1626-1691) had defined an element as a substance which could not be decomposed, but which could enter into combination with other elements giving compounds capable of decomposition into these original elements. Hence, the metals were classed among the elements, since they had defied all attempts to decompose them. Now it must be noted that this definition is of a negative character, and, although it is convenient to term "elements" all substances which have so far defied decomposition, it is a matter of impossibility to decide what substances are true elements with absolute certainty; and the possibility, however faint, that gold and other metals are of a compound nature, and hence the possibility of preparing gold from the "base" metals or other substances, must always remain. This uncertainty regarding the elements appears to have generally been recognized by the new school of chemists, but this having been so, it is the more surprising that their criticism of alchemistic art was not less severe.

ROBERT BOYLE

With the study of the relative weights in which substances combine, certain generalisations or "natural laws" of supreme importance were discovered. These stoichiometric laws, as they are called, are as follows:—

1. "The Law of Constant Proportion"—*The same chemical compound always contains the same elements, and there is a constant ratio between the weights of the constituent elements present.*

2. "The Law of Multiple Proportions" — *If two substances combine chemically in more than one proportion, the weights of the one which combine with a given weight of the other, stand in a simple rational ratio to one another.*

3. "The Law of Combining Weights"—*Substances combine either in the ratio of their combining numbers, or in simple rational multiples or submultiples of these numbers.* (The weights of different substances which combine with a given weight of some particular substance, which is taken as the unit, are called the combining numbers of such substances with reference to this unit. The usual unit now chosen is 8 grammes of Oxygen.)[2]

As examples of these laws we may take the few following simple facts:

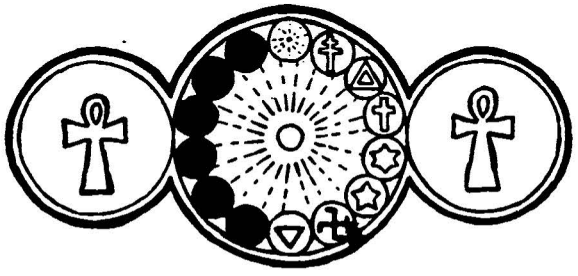
1. Pure water is always found to consist of oxygen and hydrogen combined in the ratio of 1.008 parts by weight of the latter to 8 parts by weight of the former; and pure sulphur-dioxide, to take another example, is found always to consist of sulphur and oxygen combined in the ratio of 8.02 parts by weight of sulphur to 8 parts by weight of oxygen. (The Law of Constant Proportion.)

2. Another compound is known consisting only of oxygen and hydrogen, which, however, differs entirely in its properties from water. It is found always to consist of oxygen and hydrogen combined in the ratio of 1.008 parts by weight of the latter to 16 parts by weight of the former, *i. e.*, in it a definite weight of hydrogen is combined with an amount of oxygen *exactly twice* that which is combined with the same weight of hydrogen in water. No definite compound has been discovered with a constitution intermediate between these two. Other compounds consisting only of sulphur and oxygen are also known. One of these (viz., sulphur-trioxide, or sulphuric anhydride) is found always to consist of sulphur and oxygen combined in the ratio of 5.35 parts by weight of oxygen. We see, therefore, that the weights of sulphur combined with a the weights of sulphur combined with a definite weight of oxygen in the two compounds called respectively "sulphur-dioxide" and "sulphur-trioxide," are in the proportion of 8.02 to 5.35, *i. e.*, 3:2. Similar simple ratios are obtained in the case of all other compounds. (The Law of Multiple Proportions.)

3. From the data given in (1) above we can fix the combining number of hydrogen as 1.008, that of sulphur as 8.02. Now, compounds are known containing sulphur and hydrogen, and, in each case, the weight of sulphur combined with 1.008 grammes of hydrogen is found always to be either 8.02 grammes or some multiple or submultiple of this quantity. Thus, in the simplest compound of this sort, containing only hydrogen and sulphur (viz., sulphuretted-hydrogen or hydrogen sulphide), 1,008 grammes of hydrogen is found always to be combined with 16.04 grammes of sulphur, *i. e.*, exactly twice the above quantity. (The Law of Combining Weights.)

Berthollet (1748-1822) denied the truth of the law of constant proportion, and hence, of course, the other stoichiometric laws, and a controversy ensued between this chemist and Proust (1755-1826), who undertook a research to settle the question and in whose favour the controversy was ultimately decided.

From Redgrove's Alchemy.



THE ATTITUDE OF THE ENQUIRER

I have received many letters from those who are put in the position of lecturers and teachers of Theosophy, asking how best to meet the constant demands of enquirers for proof of the accuracy of the Thesophical teaching. Another common remark of the enquirer is: "You have a large literature; I am a busy man. Where am I to begin in all this? Give me the most important part first."

Instead of writing a number of private letters, I have thought it best to put an answer once for all in the pages of *The Adyar Bulletin*, to which later enquirers can be referred.

What should be the attitude of the enquirer towards the wonderful mass of new truth which is put before him in Theosophical teaching? It should be an intelligently receptive attitude—not one of carping criticism on the one hand, nor of blind belief on the other, but of endeavor to understand the different facts as they are presented to him, and to make them his own. In Theosophy we strongly deprecate the attitude of blind belief, for we say that it has been the cause of a vast amount of the evil of the world. On this point the teaching of the Eastern Masters is emphatic, for they regard superstition as one of the fetters which it is absolutely necessary that a man should cast off before he can hope to make any progress on the occult Path. They also regard doubt as a fetter, but they say that the only way to get rid of doubt is not by blind faith, but by the acquisition of knowledge. It would be quite useless for a man to exchange blind faith in orthodox Christianity for a similar blind faith in those who happened to be writing or speaking on Theosophy. To say: "Thus saith Madame Blavatsky or Mrs. Besant," is after all only a small advance on saying: "Thus saith S. Paul or S. John."

We who live in western countries have a bad heredity behind us in these matters, for the point of view of our forefathers has usually been either the blind faith of the unintelligent or biased person, or the blank and rather militant incredulity of the materialist. We have been too much in the habit of thinking that what does not happen in Europe or America is not worth taking acount of, and that nobody outside of ourselves knows anything at all. Many of us have grown up in the midst of the ridiculous theory that there was only one religion in the world, and that the vast majority of its inhabitants were "heathens," whom we had to "save," and that if we could not do that, they must be left to "the uncovenanted mercies of God." It seems incredible that civilized people could ever believe anything so silly, but what I state is actually the fact. When we think that we may have had among our recent ancestors people who were capable of *that*, we see at once that we are but ill-prepared for the reception of a rational creed.

Again, we have been unfortunate in that we had not even the whole of Christianity, for history shows us that what has been taught to us is only a dismembered fragment of the original form of that religion. Before the Gnostic doctors were cast out, Christianity had a system of philosophy fully equal to that of the other religions, but after their departure it was but a truncated faith. Still its ethics remained to it, and they will be found to be exactly the same as those of the other great world-faiths. In Theosophy we hold that it matters little what a man believes, but much what he does; whether he is kind and noble, just and gentle, pure and true.

It may be of interest to western readers to remember that on this subject the teaching of the Christian scripture is exactly the same as that of Theosophy. In the twenty-fifth chapter of Matthew will be found a striking account, said to have been given by the Christ Himself, of what is commonly called the day of judgment, when all men are to be brought before Him and their final destiny is to be decided according to the answer which they are able to give to His questions. Remember that, according to the theory, the Christ Himself is to be the judge on that occasion, and therefore He

can make no mistake as to the procedure. What then are the questions upon the answers to which the future of these men is to depend? From what one hears of modern Christianity one would expect that the first question would be: "Do you believe in Me?" and the second one: "Do you attend Church regularly?" The Christ, however, unaccountably forgets to ask either of these questions. He asks: "Did you feed the hungry, did you give drink to the thirsty, did you clothe the naked, did you visit those who were sick and in prison? That is to say, were you ordinarily kind and charitable in your relations to your fellow-men?"

And it is according to the answers to *those* questions that the destiny of the man is decided. So far as He, the Judge, has explained Himself, any heathen who had done these things would at once pass into eternal felicity, for He says no single word about belief at all. As regards all these virtues the teachings of all the religions are identical. The daily life of a really good Christian will be found to be identical with that of a really good Buddhist or a really good Hindu. One will call his religious exercises by the name of prayer, while the others call them meditation, but in the nature of them there is little difference. Each enjoins the practice of the same virtues; each reprobates the same vices.

We must clear our minds utterly of the extraordinary theory that a man's religion is a question of importance. It depends entirely upon where the man happens to be born. You are, let us say, a Christian, and you cannot conceive it as possible that you could have been anything else; yet if you had been born in an Indian family, you would have belonged just as unquestioningly to the Hindu religion, or to the Buddhist if you had been born in Ceylon or Siam. Therefore we must entirely cast aside the curious prejudice that it is necessary for a man to hold some particular form of religion if he is to obtain final perfection.

On taking up the study of theosophy it is necessary that we should adopt an entirely new attitude—that we should open the doors of the mind, and learn to treat religion as a matter of common-sense, exactly as we do science. On the one hand we must accept nothing which does not commend itself to us as reasonable, and on the other hand we must not expect proofs of a nature incongruous with the fact which we are considering. It is often impossible to give for psychological problems and theories a demonstration along mathematical lines, or a proof on the physical plane which a man can hold in his hand. The proof of any proposition must be congruous with the nature of the proposition, and consequently the final proof of some of the deepest Theosophical doctrines must lie in the experience of the evolved soul.

A common-sense attitude will enable us to determine whether we can know a certain thing positively, or whether it is necessary to take first what seems to be a reasonable working hypothesis, and then see how far future experience supports or weakens it. Much of the Theosophical teaching must remain as a hypothesis for each man until he is able to develop powers by which he can see for himself; but in the meantime he may easily acquire *practical* certainty with regard to it, by weighing it against all other hypotheses and seeing how perfectly it, and it alone, accounts for the observed phenomena of life. This is exactly the ground on which are held a large number of what are commonly called scientific facts.

It is a valuable exercise for the student to think carefully which of his beliefs in ordinary life are really founded upon direct personal knowledge. He believes, for example, that the earth rotates upon its axis; yet all the evidence of his daily life goes to prove exactly the contrary. The ground is stable beneath his feet, and he cannot in any way prove to himself that the sun, moon and stars do not really move above him, exactly as they appear to do. There *is* proof available of the rotation of the earth. There is the Foucault pendulum experiment and the experiment with the gyroscope. If a man has seen those experiments tried, he *knows* that the earth

rotates; if he has not, he does not know it, but only believes it. He believes it on good evidence, but it is not the evidence of his senses. A reasonable hypothesis is necessary in order to induce a man to work, and here his imagination comes into play. He must be evolved enough to imagine a thing as possible, or he must be able to abstract his ideas and deduce from them a working principle, before he can be induced to make an effort towards proving a fact as true.

Theosophy presents to the student several working hypotheses which appeal to his reason, and at the same time it promises him success in demonstrating them to be true, if he will do certain things. It tells him that some men have already had success in this demonstration, that they have been able to develop in themselves certain powers which enable them to know that these things are true, and that therefore it is possible for him also to do this, though it does not conceal from him the difficulty of the undertaking.

Theosophy has a considerable literature, but it has no inspired Scriptures. We who write books on the various branches of the subject put before our friends the results of our investigations, and we take every care that what we state shall be scrupulously accurate as far as our knowledge goes; but the model which we set before us when we write is not the sacred Scripture but the scientific manual. So far as the western world is concerned, the study of Theosophical subjects is comparatively a new one, although in the East many books have been written in which these matters are expounded; but these oriental books naturally do not approach them from the modern scientific point of view. Our plan in verifying the information originally given to us has been just what was adopted in the beginning of the sciences of chemistry or astronomy—a careful observation of all the phenomena within reach, their tabulation, and the endeavor to deduce from them the general laws which govern them.

We are then in the position of the early students of a new science, and although, thanks to the information we have received from Eastern Teachers, we have already grasped the main outline of our science, our own investigations are constantly adding to our knowledge of its detail, and this fact often makes it necessary for us to modify statements made in the earlier days of the movement, and to amend imperfect or premature generalisations. The details will increase in number and accuracy as the number of those who can make the investigations increases, but the broad outlines of principles which have been given to us will always remain the same.

Our attitude to Theosophy should, I think, be thus characterised:

(1) We must not exchange the blind belief in the authority of the Church for an equally blind faith in personal Theosophical teachers.

(2) We must preserve an open mind and an intelligently receptive attitude.

(3) We should accept as working hypotheses the truths which are given to us, and should set to work to prove them for ourselves.

(4) We should realise that this teaching sets before us the scheme of the Logos for His universe, and that the condition of making progress in that universe is to learn the rules of that scheme, and set ourselves to work with them and not against them.

(5) We should seek development or progress not for the sake of ourselves, but in order that the knowledge we may acquire may be used for the benefit of humanity, and that we may fit ourselves to be the servants of that humanity.

(6) We must change absolutely our point of view towards life. When regarding the sorrow and suffering of the world, we must put aside the despairing attitude of the theologian for one of hopefulness, because the teaching fills us with the calm certainty that everything will at last be well.

The Relative Importance of the Truths

Again, Theosophy lays before us a vast mass of new truths with regard to the constitution both of man and of the universe, and also with regard to their past and future. Though the outline is simple the detail is considerable. We have therefore to think in what order we shall consider these truths; what is their rela-

tive importance. It seems to me that they group themselves naturally into three great classes: first, the ethical teachings, and the reason for them; second, the explanation of the constitution of man and the planes on which he lives; third, the remainder of the teaching, the great mass of information about planetary chains and earlier races of mankind.

They come thus in order of importance, because the knowledge of the ethical teaching and the reason for it is necessary for the daily life of man, because as he learns even a little of it he can instantly proceed to put it into practice. If, having learnt that much, something should occur to prevent him from learning more, he will still have gained a priceless possession—one which will affect the whole of his future life, not in this world only but in others also.

The second block of information, with regard to the constitution of man and the world in which he lives, is also of great importance to him, as showing him how to do many of the things which the first division of the teaching has commended to him, as showing him how to be much more useful to his fellow-men than he could be without his knowledge.

The third block of teaching, though keenly interesting, is less directly practical. It has its value; it has a great value; for from the past we may in many cases predict the future, and from it we may learn many a lesson which will be of help to us in that future. At the same time one must admit that a man might be just as loyal a subject, just as good a citizen, and just as useful to his fellow-men if he had never heard about the planetary chains; whereas it is not true that he would be just as good in any of those capacities if he remained ignorant of the first and second of our great classes of truths.

First, the ethics and the reason for them. The ethical teaching of Theosophy is precisely the same as that of any and all of the great religions. There is therefore nothing new for us to learn here; the only difference is that Theosophy gives us a scientific reason for our ethics, which most religions do not. This consideration of the reason for ethical teaching involves a very large block of the Theosophical teaching, for the ultimate reason for all good action is that it may be in harmony with the divine plan, the will of the Logos. That we may understand what will be in harmony with it, we must first try to grasp as much as is possible for us of that divine plan itself. This involves the consideration of the nature of God and the method of His working, and also His relation to man. Under this head we must speak of the Logos of our solar system, and the beginnings of that system, of the atom and planes, of the nature, of the formation, constitution and development of man, and of the methods appointed for that development, and the way in which he can hasten it, and of the obstacles which he will find in his way

Under the second heading we must take up in greater detail the various vehicles of man and their relation to the different planes of nature. We must learn to understand ourselves, in order that we may direct intelligently the complicated machinery of the vehicles. This is an intensely practical consideration for us; we are living upon all these planes now, though most of us do not know it; we are using our mental and astral bodies as bridges to carry to the physical brain the messages from the ego, and to carry back to him in return the information which they obtain from external impacts of all sorts. Unless we understand these bodies we cannot use them to the best advantage, we cannot get out of them all that we might. Apart from the fact of that constant use of the vehicles, we all spend about a third of our lives in the astral body—in a state which we commonly call sleep. After physical death we enter upon a long life in these higher vehicles, and it becomes once more obvious that the more we know about them the more efficient and the more comfortable will this life be. These higher bodies have their powers and their capacities as well as the physical body. If we understand them we can utilise all these for our own advancement and for the helping of our fellows, so that their study is eminently practical.

The third division is that which treats of the past evolution of man. It deals with the planetary chain of which our earth is a part, with its relation to other chains in the solar system, and with the successive life-waves which have passed over these chains. It takes up the question of the work of the great Official who superintends the formation of each Root Race and its subdivision into branch races. It explains how men come to be at such different levels in life, and accounts for the formation of classes and castes. Although this appears to be less practical than the other kinds, we shall find not only that it is intensely interesting, but that it has its uses as well. It is a remarkable fact that all religions have made it a special point to teach their followers something of the beginnings of the world and of man. In the Jewish scripture you have the extraordinary story of the earlier chapters of the Book of Genesis, which is unfortunately adopted just as it stands by the Christian Church; but each religion has some such story—even those of savage tribes. It is clear therefore that those who found religions must know that this information is of great importance for man. Madame Blavatsky has followed in the footsteps of her Teachers in that respect, for the whole of her monumental work, *The Secret Doctrine*, is a sermon upon the text of the Stanzas of Dzyan, which give an account of the origin of man and of our system.

The point of first importance is that we should live the life; the second that we should understand our possibilities; and when we have got that far, we may then take up with advantage the study of past history. In following out thoroughly that first block of teaching, we have arrived at certainty in regard to the rest. "If any man will do His will, he shall know of the doctrine." The best way to prove to oneself the truth of these Theosophical doctrines is to take them for granted and to live as though they were true; then the proof will soon come.

C. W. Leadbeater.

WHAT IS THEOSOPHY?

When people are presented with theosophy for the first time, they are at first apt to think that it is some new kind of religion dealing in a different way with the same old questions. It requires generally a great deal of study in theosophy before one realizes that it is not so much a religion, an exposition of a life beyond the grave, as a consideration of all life. Religions usually tell us of a future life, and most forms of thought that we find existing to-day deal, in a certain measure, with the destinies of mankind in a life to come, but hardly touch the problems of life as they confront us every day.

When once we understand theosophy, we not only have answers to certain questions that humanity has been asking for ages, but we find a new consideration of life which is the necessary corollary from a few simple premises. They are—that man is an immortal soul, that his life in the evolutionary process is to unfold divine attributes dormant in him, that this unfoldment is the result of experiences he gains, and that it is to give him the experiences he needs that nature exists in all her complexity and beauty.

C. J.

AN EPITOME OF "AT THE FEET OF THE MASTER

A small book by J. Krishnamurti, a young boy of about fourteen years of age. He is the "Alcyone" of the series of past lives published in the *Theosophist* under the title "Rents in the Veil of Time." "At the Feet of the Master" is a work of singular import, being teachings given Alcyone by his Master to prepare him for initiation. It should be in the possession of every Theosophist. Mr. Leadbeater says it is the most valuable thing we have had since the "Voice of the Silence."

May be memorized by aspirants, in order that the teachings may become part of themselves and serve as criteria ever at hand by which they may test their conduct and judge of right and wrong.

I. DISCRIMINATION

1. Between those who know God's plan (evolution), and work for it, and those who do not; there being only these two kinds of people in the world, so far as real development is concerned.

2. Between the Real and the Unreal.

3. Between the Right and the Wrong.

4. Between the Self and the Bodies it uses.

5. Between Your wants and the Bodies' wants.

6. Between the Important and the Unimportant.

7. Between the Useful and the Useless.

8. Between the More Useful and the Less Useful.

9. Between the True and the False.

10. Between the Selfish and the Unselfish.

a. Do right, not counting the cost.

b. Live according to Nature's laws, using reason and common sense.

c. Be gentle, kindly, reasonable, accommodating, tolerant.

d. If you know, help others to know.

e. Study first what will most help you to help others.

f. Be true all through—in thought, word and deed.

g. Think for yourself, lest superstition enslave you.

h. Do not think of others what you do not know.

i. Ask: "What would the Master say or do under these circumstances?"

j. Be accurate and do not exaggerate.

k. Never attribute motives to another.

l. Do not repeat a story heard against anyone.

m. Think before speaking, fearing inaccuracy.

n. Never pretend to be other than you are.

o. Think so fully of helping others that there will be no room for selfish thought.

p. Learn to distinguish the God in everyone and everything.

q. Learn how to appeal to the Divine Life in the erring, for thus may you save them from wrong.

II. DESIRELESSNESS

1. It being our object to forget self, we should not forsake the pursuit of earthly aims only in order to gain heaven or to attain personal liberation from rebirth.

2. All selfish desire binds, however high its object.

3. Desire not to see the results of good action.

4. Desire not gratitude or reward; do right for the sake of the right.

5. Desire not psychic powers; they are likely to lead to deception from the psychic plane, to conceit and the feeling of infallibility; and the time and strength needed to gain them might be spent in work for others.

6. Never wish to shine, or to appear clever.

7. Have no desire to speak. It is better to say nothing unless quite sure that what you say is true, kind and helpful.

8. Think carefully before speaking, lest you tell what should not be told.

9. Listen rather than talk; do not offer opinions unless directly asked for them.

10. Know, dare, will, and be silent.

11. Repress desire to meddle. Mind your own business strictly. Each has full right to free thought, speech and action, so long

as he does not interfere with others.

12. In a case of cruelty to a child or an animal, it is your duty to interfere. If you see anyone breaking the law of the country, you should inform the authorities. If placed as teacher in charge of another, it may be your duty to gently tell him of his faults. Except in such cases, mind your own business, and learn the virtue of silence.

III. GOOD CONDUCT.

1. *Self-Control as to the Mind:*

a. Control of temper, so that you may feel no anger or impatience.

b. Control of the mind itself, so that the thought may always be calm and unruffled.

c. Control of the nerves, so that they may be as little irritable as possible.

d. The calm mind means also courage and steadiness. It does not matter in the least what happens to you from the outside; sorrows, troubles, sickness, losses, must be as nothing to you, and must not be allowed to affect the calmness of your mind. Bear them cheerfully; all evil is transitory; your duty is to remain joyous and serene. Think of what you are doing *now*, which will make the events of your next life, for that you can alter.

e. Feel no sadness or depression over anything; it infects others and makes their lives harder.

f. Whatever you are doing, fix your thought upon it, that it may be perfectly done.

g. Do not let your mind be idle, but keep good thoughts always in the background of it, ready to come forward the moment it is free.

h. Use your thought-power daily for good; be a force in the direction of evolution. Think each day of someone whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him.

i. Hold back your mind from pride. Pride comes from ignorance. All good work is done by God alone.

2. *Self-Control in Action:*

a. To be useful, thought must result in action.

b. Do your own duty, not another's, unless with his permission and to help him.

c. Leave every man to do his own work in his own way; be always ready to offer help when it is needed, but *never* interfere.

d. Do not neglect ordinary duties for higher work you try to take up, for until they are done, you are not free.

e. Undertake, aspirants, no new worldly duties, but perfectly fulfil those already in hand—all clear and reasonable duties which you yourselves recognize, that is, not imaginary duties which others try to impose upon you.

3. *Tolerance:*

a. Feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all.

b. To gain this perfect tolerance, you must first be free from bigotry and superstition; must learn that no ceremonies are necessary; must not condemn others who still cling to ceremonies.

c. Make allowance for everything; be kindly toward everything; look kindly, gently, tolerantly upon all, but upon all alike—Buddhist or Hindu, Jain or Jew, Christian or Muhammadan.

4. *Cheerfulness:*

a. Bear your karma cheerfully, considering it an honor that suffering comes to you—it shows that the Lords of Karma think you worth helping. Remember that you are of little use to the Master until your evil karma is worked out, and you are free.

b. Give up all feeling of possession. Be ready to part with anything and everything cheerfully.

c. Often the Master needs to pour out His strength upon others through His servant; He cannot do that if the servant yields to depression.

5. *One-Pointedness:*

a. The one thing that you must set before you is to do the Master's work. All helpful, unselfish work is the Master's work.

b. "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men." Do *all*

your work as if it were to be observed by the Master.

c. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside from the Path upon which you have entered. You must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it.

6. *Confidence:*

a. Trust your Master. If you have not yet seen Him, you must try to realise Him and trust Him. Unless there is perfect trust, there cannot be the perfect flow of love and power.

b. Trust yourself. You are a spark of God's own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: "What man has done, man can do. I am a man, yet also God in man; I can do this thing, and I will."

c. Your will must be like tempered steel, if you would tread the Path.

IV. LOVE

a. The most important qualification this; all the rest without it, would not be sufficient.

b. It is will, resolve, determination to be one with God, not in order to escape from the round of births and deaths, but in order that because of your deep love for Him you may act with Him and as He does.

c. Do no hurt to any living thing.

d. Three sins against Love do more harm than all else in the world; namely, gossip, cruelty and superstition.

e. *Gossip:* If you think of the evil in another, you are doing at the same time three wicked things:

1. You are filling your neighborhood with evil thought, and so are adding to the sorrow of the world.

2. If there is in that man the evil which you think, you are strengthening it and making your brother worse. But generally you have only fancied the evil; and then your wicked thought tempts him to do wrong —you may make him what you have thought him.

3. You fill your own mind with evil thoughts and hinder your growth.

f. Never speak ill of anyone.

g. Refuse to listen when anyone else speaks ill of another, but gently say: "Perhaps this is not true, and even if it is, it is kinder not to speak of it."

h. *Cruelty:* This is of two kinds—intentional and unintentional.

i. Intentional cruelty is the greatest of all sins.

j. Brutality is not excused by saying it is the custom. Karma takes no account of custom.

k. The Karma of cruelty is the most terrible of all.

l. The fate of the cruel must fall also upon those who kill for "sport."

m. There is cruelty in speech as well as in act, and he who thus intentionally wounds another, is guilty of this crime.

n. Sometimes a careless word does as much harm as a malicious one; hence be on your guard against unintentional cruelty.

o. Much suffering is caused by forgetting to think how an action will affect others.

p. Karma never forgets, and it takes no account of the fact that men forget.

q. If you wish to enter the Path, you must think of the consequences of what you do, lest you be guilty of thoughtless cruelty.

r. *Superstition:* The superstitious man despises others who are wiser, tries to force them to do as he does.

s. Think of the awful slaughter due to the superstition that animals should be sacrificed, and to the still more cruel superstition that man needs flesh for food.

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a. You must not only refrain from evil; you must be active in doing good. Be ever on the watch to render service to all around you—not to man alone, but even to animals and plants.

b. Yearn to be one with God, not for your own sake, but that you may be a channel through which His love may flow to your fellow men.

c. He who is on the Path exists not for himself, but for others; he has forgotten himself, in order that he may serve them.

d. The wisdom which enables you to help,

the will which directs the wisdom, the love which inspires the will—these are your qualifications.

e. Will, Wisdom and Love are the three aspects of the Logos; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

F. Milton Willis.

APPLYING THE LAW

Each of the great religions that have been given to the world for the guidance of humanity, have taught the reality of the existence of a Law of Eternal Justice, and throughout the ages this teaching has been accepted by the people to a greater or less extent. As we glance at conditions here in America we find various degrees of its acceptance, and various degrees of its application to the problems of life. Perhaps the different views may be traced to varying degrees of development. Different persons apply it in different ways. To one, this Justice is the misfortune that comes to the neighbor that has done him a real or a fancied wrong. To another, it is the success of some petty project, following upon a donation to the church, or a gift to a beggar. In another case, of a still higher type, a woman prays to a personal God regarding the loss of a son, and from some seemingly outside source, she derives a feeling of peace, and a sense that it is somehow just, although she does not see exactly how.

So we see many degrees of faith in it; many different applications of it to the problems of life. How many of us as we read about this Law of Justice, nod our heads in acceptance, and then fail to apply it to every-day life. Let us stop and think. If there *is* a Law of Absolute Justice it must apply to everything that happens. It is not a partial, but a universal law. It applies, not only to reward and punishment in their narrow sense, but to every little detail of our lives. The phases of its application are as infinite in number as the ever changing situations of life, and it is usually much easier to see it's connection with the big problems, than to remember that it applies just as truly to the little things.

One of the first thoughts to come to the beginner in Theosophy is dissatisfaction with his environment. He is in a position to realize more fully than any one else how great are his limitations. He is rubbing against them every day. Then he sees what seemingly better opportunities for development his brother has in the society. Not that he covets what his brother has, but is it not best that all this new-found zeal should have the best possible outlet? Could he not do more for humanity if he had fewer limitations, and should he not have the best possible opportunity, for instance an opportunity such as his brother has, or seems to him to have? Now, to this broad principle he very easily applies the Law of Karma. He realizes that he has placed those limitations there himself by his past actions, and that for every ounce of force he expended in their building he must expend an ounce of effort to break them down.

And so he accepts the general environment as being just. But is he equally resigned in accepting the trivial things with which that environment brings him in contact? Can he say, "Thy will be done," to every little trial that comes to him during the day? That is the point which we must understand, that the Law of Eternal Justice is not applicable only to a few big problems, nor to be thought of only in the quiet of the meditation chamber. The more we apply it to every day life, the more we figure it as an absolute quantity in all our caluculations, the more we will acquire of the inner peace that is one of the first requisites for progress on the Path.

A distasteful environment is not alone a punishment for some past fault, to be simply endured while we wait for a change. It is the situation best suited to teach us

necessary lessons, and if we meet the Law half way, by trying to understand and learn the lessons, we will find ourselves making rapid strides in development; for when we have learned the lessons, when we have transcended the conditions around us, those conditions must, and will, fall away, to give place to others beter fitted to our growth. And so, if we believe in the Law of Eternal Justice can we question our environment? If we rebel against it, or any of the petty deails with which it brings us in contact, are we not questioning the infallibility, or even the existence of the Law? Surely, to rebel against Justice is to question it. If our environment were not what is best for us, we would not be receiving justice, and then absolute justice would not exist. Then dare we be dissatisfied? Should we not grow to depend absolutely on the Law to bring us justice? This does not mean to sit down and wait for things to come to us, it means utilizing the opportunities we have to the utmost, absolutely certain that as soon as we develop to the point where different conditions will be better for us, the necessary conditions will replace the old ones.

And as we learn to rest upon the absolute certainty of the operation of the Law, we learn to do our best in the environment in which we find ourselves, and our souls become more and more free from worry and dissatisfaction; our forces cease to go outward and expend themselves *against* the Law, and are turned inward to kindle the Light that can only burn in the calmness and peace we thus gradually acquire—the Light that must be kindled before the Master will single us out for individual help.

G. W. Yeoman.

NATURE

What men call Nature is a Thought Divine,
The Infinite in forms of finite grace;
Where all perfections seen in God combine
To make this earth a consecrated place.

Th' unwritten Bible of the woods and fields
By Love perused, and ponder'd o'er by prayer,
A very Gospel to the Poet yields,
Who walks creation, knowing Christ is there.

Nothing is mean, by Power celestial made,
And nought is worthless, by His wisdom plann'd,
Who fashion'd all that Faith may find displayed
The holy impress of God's master-hand.

Oh, could we hail the element divine,
That circles round whatever lives or moves,
A mystic radiance would o'er all things shine,
And teach the coldest how the Godhead loves!

One vast cathedral, with its roof of sky,
The earth becomes to reverential souls,
When, deepen'd by such felt divinity,
Our heart-breathed hymn of ceaseless worship rolls.

But like a cloud doth sensual dimness hide
The heaven-born glories that around us gleam,
While min'st'ring Angels to and fro may glide,
And yet not wake us from our worldly dream.

Lord! may Thy Spirit to our spirit lend
A princely heart of innocence and prayer,
Whose unction shall the sacred feeling send,
That proves at every pulse our God is there.

Robert Montgomery.

IMPRESSIONS OF CALCUTTA, BENARES AND RANGOON

I promised to write some account of my travels from here to Northern India and thence to Burma, and so, as shortly as I may, I put down some account of my impressions for the benefit of your readers who may be interested in this part of the world.

Mrs. Besant, Mr. Leadbeater, Alcyone and his brother, and their party had already left on the S. S. "Gwalior" for Rangoon and as I had business in Calcutta I decided "to kill two (or more) birds with one stone," as the saying is, and after having concluded my business and visited some relations in N. India to go to Benares where our President has her house, and so get a still closer acquaintance with the Principal, Mr. Arundale, and with many of the members of the Central Hindu College whom we had all so liked and appreciated when they visited Adyar at Convention time. I wanted to know more of the College and its professors and students and of the great work they are doing for India and the Indians. After this, I thought it would be a great chance to see something of Burma, if I could easily get from Calcutta to Rangoon, and there join Mrs. Besant and her party and then with them, if possible, return to Madras.

I found that there was a ship leaving direct for Calcutta next day, and that many advantages would be gained through going by it. First, it would be far pleasanter and cooler than a three days railway journey, and would take not very much longer. Then I found that I could take a circular ticket by steamer, which would enable me to go from Madras to Calcutta, thence to Rangoon, thence back to Madras. This had the double advantage of being moderate in price, and of including my accomodation and meals for the three voyages, which covered, when added up, ten days altogether: a distinct consideration, involving the avoidance of the horrid hotel atmosphere and the many expenses thereof.

Besides all this, sight-seeing would be pleasanter and the approach up the Hugli to Calcutta and up the Irawadi—or better, the Rangoon river to Rangoon, both interesting and instructive.

The voyage to Calcutta was uneventful. We picked up our pilot at the mouth of the Hugli—a great, ugly, yellow, dangerous river full of shoals and currents. These pilots are very experienced men and more highly paid than any of their *confrères* in the world. But their responsibility is heavy, and their knowledge of the river, its tides and currents, its shoals and channels, must also be very great, involving years of training and constant experience. They are required to hold a Master's certificate, and must spend at least seven years as leadsmen, before they can even qualify as applicant pilots, going up and down daily in launches or dredges, taking soundings, so as to know the many and frequent changes and silts in the navigable channels and depths of the shifting sands. The river may be said to be studied almost hourly. Each day a new chart of currents and soundings is issued by the Board of Pilots to their men who from the pilot ship, stationed at the mouth of the river, take entire charge of the steamer on its way up. Matters become quite exciting at a certain point where there is a conjunction of rivers. It is here that a bend occurs, where the Rapnarayam river and the Damodar river flow in at a rather square angle to the Hugli. The result of this inflow of two big rivers is to create a seething mass of quicksands which can be seen boiling and swirling in the ruffled waters. These dangerous sandbanks are known as "James and Mary," called so after two of the first ships to navigate the Hugli, the "James" and the "Mary," both of which were lost there. Since then many ships have been lost at this point, and one well understands how the Hugli is only navigable by daylight, for, on passing these sands, even now the crews of the ships are all "piped to stations," that is, made to take up their allotted places by the boats

on deck; and it is said that if a ship were to be stranded there and left by the falling tide, nothing could save her, and she would soon be swallowed up in those treacherous moving quicksands. The work of watching, sounding, dredging and marking out with buoys the constantly shifting channels, that the Hugli may be navigable to ships drawing 26 feet and more, is the work of a permanent board of very experienced engineers; and how soon the silts pile up and make even this huge river unnavigable to the larger traffic, can be seen by the state into which irregularly heaped up sandbanks have reduced the 60 or so miles of river above Calcutta up to Santpur since the trade left the principal commercial centres which flourished before Calcutta, in the hands of the English, became the Capital of Bengal and metropolis of British India.

A good idea of the power of the "bore" in the Hugli can be gathered from the fact that at certain tides the "bore" travels up the river some 70 miles in four hours in a solid wall of water about 7 feet high vertically. The Hugli, which eventually reaches the sea some eighty miles below Calcutta, is the westernmost of the very many finger-like streams which the Delta of the Ganges spreads out like a hand into the ocean; the largest and most important of course being the Meghma, the eastern-most tributary, which carries the main stream of the Ganges, after it has been joined at Goalanda by the Brahmaputra, another giant, into the Bay of Bengal. Thus at the mouth of these rivers the banks widen out over shallows and swamps to many miles, that of the Hugli being 15 miles at the mouth, narrowing gradually as the river approaches Calcutta. The tide is thus taken in at a wide mouth and, pent between narrowing banks like the neck of a bottle, is forced up against a prodigious stream of combined rivers, and this causes the "bore," and also the extreme variation of currents and pressures on the sandy bottom, which render navigation so dangerous except under conditions of constant supervision and attention. Besides all this, during the months of monsoon and rains, the floods sweep all before them and matters are rendered even more difficult. Yet, on the whole, the main difficulties are now kept hourly and daily well-controlled and navigation proceeds safely and regularly.

As you approach Calcutta—the anglicised name for *Kali-ghat*, a famous shrine to the Goddess *Kali* still existing in the south of the city—you observe that the river craft has a Chinese look about it. The larger barges have high 3-decker poops, they are rowed by long oars in the bows, and are furnished with a big square sail ribbed across horizontally with bamboo rods. The smaller boats are very graceful and resemble somewhat the Nile-boats in Egypt or the Venetian Gondola. They are designed to be easily turned and handled in the rapid currents, and are broad in the beam, flat-bottomed, and tilted up bow and stern resembling somewhat a Mahommedan slipper.

We reached Calcutta just before sunset on a Sunday evening, and one is not prepossessed in its favour, once the smoky and town-laden air begins to replace the hitherto refreshing breeze. For five miles along the banks, with the exception of the Botanical Gardens, once destroyed by a cyclone but now flourishing again, one sees nothing but iron works, timber yards, jute-mills, and other unsightly and ugly industrial buildings that defile the air with sooty black smoke from numberless chimney stacks. These are succeeded by long, low wharves and rows of corrugated iron sheds, neatly aligned but aesthetically hideous; proclaiming the very obvious fact that we have reached the commercial centre and chief shipping port of Asia, the exporting emporium of the immense Ganges valley and Assam provinces.

One might have been anchored on a summer's evening in the Thames, for the sun was the same red ball seen through smoke and dust and the smell was also quite metropolitan. Nor was the hotel any more inviting. It was Sunday evening, it was the height of the 'season," every corner of everywhere was engaged, and one was met with the *insouciance* and carelessness of the prosperous who having a "full house" made you feel that you might "go hang" if

you didn't care to take at an exhorbitant figure the meagre accommodation they offered. I eventually got a room; but Calcutta badly needs competition in hotels and a few Swiss managers, with ideas of order, method, and I would add especially, cleanliness.

I do not propose to describe Calcutta; some people seem to like it. There are lists of things to be seen for the sight-seers,—Fort William, Government House, the Muestum, a number of Christian Cathedrals, Hospitals, Colleges, etc., and the Maidan or "Hyde-Park" where all Calcutta goes to drive in the evening to get air which is cool but not fresh, because being partly along the river-banks it is laden with smoke from steamers and smell from factories. However, they are very proud of their "Maidan" drive. But for the most part all these things have merely some local or historical interest, and are only remarkable for their bulk in size or capital expenditure, or else for their connection with the Governing power. So I was delighted when the time came to shake the dust of Calcutta off my feet and to set out towards Benares, taking Bhagalpur on the way, where I intended stopping with some relations for a couple of days.

As I got further north I was interested to see at the stations such a varied assortment of asiatic types. The great, tall iron pipes the people smoked were most interesting pieces of furniture, and glowed friendlily as American stoves in the cold evening on the platform. It is charming to find how free of hurry and worry a family of the country-folk may be, compared to our fussy paterfamilies and progeny when travelling. They will arrive at a station towards sunset, bag and baggage, and form a little colony or circle on the platform. The train perhaps is expected at midnight, or even in the early morning. It may well be that the good wife has just prepared a meal involving washing of pans and cleaning up, etc., shortly before the train arrives. Do they interrupt the course of their proceedings for the untimely and inopportune arrival of the train? Certainly not! The train can go to Jericho! There won't be another for 12 hours; but what of that? they can rest and wait; but up-set their food-arrangements and their digestions by an unseemly hurry; never! True philosopher, who feel that "nothing matters much, and most things don't matter at all," that time is but a state of consciousness, and that as manvantaras stretch away behind us so do they in front of us, and thus they can cultivate the "repose that marks the caste of Vere de Vere" even though clad only in a loin-cloth. I also saw colonies and clans of monkeys and baboons playing about in and among trees, and was shocked to see how little dissimilar they are in their habits and accupations to some primitive villages of human beings in different countries of the world.

I shall not easily forget my first view of Benares in the dim, rosy light of early dawn, an hour or so before sunrise. The train was crossing the Dufferin bridge,—a new structure of sixteen spans opened in 1887, and replacing the previous temporary bridge which had to be moved during the floods,—and away up the river, stretching along the northern bank for about a league, could be seen in the blue mists the capital of "Kasi," Benares the Sacred, the "Oxford and the Canterbury of India in one." As Sir Edwin Arnold says: "No one, indeed, who has ever gazed upon that vast hill of hallowed architecture, can afterwards forget the aspect of the sacred city,"[1] with its characteristic buildings, its countless shrines, its tiers of ghats or stairs and bathing-places all along the banks of Mother Ganga. On the cold, biting air of early morn were borne to our ears down stream the sounds of early religious rites, of tom-toms, of gongs and cymbals, of the blowing of conchs. Here and there columns of heavy smoke rose into the air to be dispersed in long black and white and grey feathers over the river, tipped here and there by some gentle rose-coloured beam of dawn as the air-currents sported with them

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[1] *India Revisited*, by Edwin Arnold, M. A., C. S. I.

in changing swirls,—perhaps they were the evanescent plumes in memory of one who even then was being prepared on pyre of scented sandal-wood to bathe his last in Ganga. As the light became clearer, the characteristic shapes of Aurungzebe's mosque with its two minaret towers each 147 feet high, the Raja Singh Observatory, and the various Nepalese, Jain, Muslim, and many types of extraordinary Hindu architecture, exemplified in palaces, temples and other edifices, came more distinctly into view. Up the sloping stairs or ghats one began to perceive, in every sort and kind of varigated costume and colour, the crowds of devotees and pilgrims of both sexes who come to bathe and pray and wash, and cleanse their illnesses and throw their dead in holy Ganga; at that distance affording merely a kaleidoscopic effect of jewels of every hue glittering, as the dawn approached, in patches of brilliant colour in the general setting of grey Chanâr freestone of which most of the edifices are built, whose foundations are washed by the swift yellow waters of the Ganges.

This approach to Benares by a bridge over a river reminded me, by contrast, of another city I had seen at dawn, but oh! how different. I recollected how, many years ago, it was in just such an effect of light that I had approached Montreal in Canada over the St. Laurence river. But the colouring of the surroundings, though in its own way as wonderful, was utterly unlike. For there mighty woods of huge trees stretched down to the river banks, and the river itself seemed like a great band of liquid turquoise and emerald, while the air was made of diamonds.

Shrines, temples, houses, for the most part dusty and dilapidated, met the eye everywhere as we drove,—I and the many friends who had kindly met me at the railway station,—to Benares city, the Indian part of Benares proper, and approached Shanti Kunja, Mrs. Besant's residence. Here, as I have related elsewhere, I found eventually that room that many years ago in Italy, in a waking vision I had seen, and had so far failed to identify, —but I wont dwell on this as I have described it fully elsewhere.[1] I was given a room in the Headquarters of the Indian Section,—not two minutes walk from Shanti Kunja.

Let me describe: In the ground in which the Central Hindu College is situated are many other buildings,—as for instance "Shanti Kunja," Mrs. Besant's home, a comfortable, one-story, roomy bungalow with verandah all round, in which also live Miss Arundale and G. S. Arundale, her nephew, the Principal of the College. So also there are the Indian Sectional Headquarters; the Girl's School; "Gyana Geha," the home of some of the Professors and their families, near "Shanti Kunja"; the huge playing fields and Boys' School; the Headmaster's house; and so forth. There are big shady trees and flower-beds with quantities of roses, and many flower-bearing plants. The colour of the earth is ugly, for it is a grey-white, compact stuff, more like clay, and gives readily a powdery white dust. This is probably due to fluvial deposit, and is the origin of the thick coating of white dust that is on everyone and everything in Benares, especially on windy days. But generally the quality of the land is said to be very fertile.

The College is a great building with playing-fields on one side and enclosed quadrangles on the other, round which latter the corridors or verandahs of the boarding-rooms run and on which they look out. The dormitories contain four or six lads, and everything seems to be arranged on the same sane and healthy principles that govern our big public schools in England; and the boys are taught their own religion along the broadest and most unsectarian lines, that they may grow up understanding their faith and endowed with tolerance and wide-mindedness. All the lads appear healthy and happy and strong, and a personal acquaintance with the staff of teachers (whose work is a labour of love and several of whose posts are entirely honorary) makes me testify not only to their

[1] The account is appearing in the "Twilight" talks of "The Theosophist."

worth and competence, but also express the sure feeling that in their hands the quality and tone of the boys turned out by the C. H. C. cannot but be excellent; for above all they have grasped the truth that along with instruction, the most important lesson for boys growing to manhood is that of example and the moral training of character, in order that the student may get to know and feel and live according to what in all lands is expected of a gentleman.

Nay more: there is a nucleus in that college of young fellows who live according to the highest ideals of manhood, whose lives are an unselfish endeavour to be of service to their fellows, whose aspirations are all on behalf of disinterested devotion to the loftiest ideals. This spirit is sure to spread and grow; and the work that the Central Hindu College will do for the raising of fine, noble-thinking, clean-living men, will be recognized as a powerful factor in the uplifting and regeneration of India's sons.

The College, in order to be free of red-tape and possible bureaucratic interference, receives no grant from Government, but has to rely entirely on voluntary donations and contributions. This means a good deal of anxiety and care, where those who are guiding the College should be free from any thought as to material considerations of making the ends meet; for without this feeling of security they cannot pursue the logical courses of development and enlargement. It is to be hoped that some generous and large-hearted person will have the intuition to understand the nature of the work that Mrs. Besant has so nobly begun in this country of India, and will come forward at some time or other, to enable her to put the financial side of the question on a definitely sound basis, without anxieties as to the future and independent of unnecessary outside interference from anyone.

Hockey, football, cricket, tennis, all these games are played with great proficiency and vigour, and I had occasion to see what graceful players the supple Indian bodies can make.

Their naturally serious and sober temperaments make excellent scholars and students of these lads; and their gentle, docile characters, when treated with sympathy and affection, respond at once with love and loyalty. I can imagine no better material to train and teach than Indian youths of the better classes, as these are.

During my stay at Benares, we visited Sarnath, the ancient Isipatana, which is easily reached by carriage as it is only some five or six miles away, past the old residence of Warren Hastings, and over the river Barna. Sarnath is chiefly remarkable for the fact that it is here, as Sir E. Arnold says, ". . . that the 'Light of Asia' shed its earliest beams." For this is the 'Deer Park,'* in which after attainment of Buddhahood the Lord Buddha preached His first Sermon and with the new Enlightenment 'declared the Law.' The place is marked, even now, by a great Buddhist *Stupa* or high mound, some eighty or ninety feet in height. The upper structure is of flat, ruddy bricks, probably originally surrounded with a coronet of pilasters, while the lower portion is also circular and is "formed of large blocks of square-cut sandstone of a russet tinge, the sweep of its surface being diversified by seven slightly projecting entablatures reaching from the swell at its base nearly to the crown of the larger tower, and each containing a nich which, doubtless, once held a gilded Buddha."[n] Here and there, one sees bits of carving in the stone which probably formed a girdle of ornamentation representing scrolls and lotus-flowers.

As Sir Edwin Arnold says of it: "The Stupa, in its entirety, with the band of graceful sculpture girdling it, its ring of seated golden Buddhas, and its solid columned top, must have looked grandly in the days when Asoka, or some Buddhist King, reared it—about the date of the first Punic War."[n]

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*The Deer-Park is alluded to in *The Light of Asia.* "Within the Deer-Park, at the feet of Buddh, . . . but the World honoured turned South from the Deer-park and Isipatan To Yashti and King Bimbisara's realm." (Book VIII).

Near by are the ruins of some ancient Monastery; and in a well-kept museum are preserved many beautiful and interesting remains of carved wheels, friezes, and numberless figures of the Buddha in the sitting posture, one of which is most beautiful and well-preserved, and familiar to all from the many photographs one has seen of it. But, as is the case with Buddha-Gaya also, the place where under the Bodhi-tree the Lord Gautama attained Buddhahood, the sacred spot so well described by Alcyone in his charming little sketch in the "Lotus Journal," it is less in the material remains than in the actual living "feel" of the peaceful surroundings that the spirit can be soothed and the mind be made to realize with hope and aspiration that on that spot a Saviour had taught; that there a Brother, who had reached the Goal set for our scheme of humanity, had declared the Law, and, with the Wisdom of Knowledge and the sweetness of Compassion, had in these self-same fields and quiet groves and hollows, taught the Path of gentle harmlessness and love to men.

Before leaving Benares, I felt I must make a closer acquaintance of Mother Ganges. For is not Ganga, "the daughter of the Himalayas," almost the *raison d'être of Benares?* True, there are 1,450 Hindu temples and 272 Mahommedan mosque—enough for the varied requirements of most pilgrims. There are every sort and kind of marvel-working shrines and sacred spots. There is the "Well of Gauri" which cures dysentery and all such diseases. There is a goddess with a silver face who infallibly protects from small-pox, there is the Dnyan Kup, a "well of knowledge," a dark and noisome pool said to be inhabited by Shiva Himself. There is the supremely holy "Mani Varnika Well" alleged to be formed of Vishnu's sweat, to be moistened by which is to be purged eternally from all past sins. There is Shankarishvara's shrine where wives pray for handsome sons; Charanpadak where the feet of Vishnu have left their impress on the circular stone slab; there is the Bisheshwar or Golden Temple of Siva, the Holiest; the Gopal Mandir temple, the richest; the monkey temple, one of the best known, where grey monkeys of all sizes and ages swarm round the visitor and take toll in nuts and sweetmeats before allowing him to proceed. And many another shrine sacred to Mahadeva or Ganapati or Parvati might one visit, amid sacred but intrusive bulls whose sanctity allows them to wander where they list and do what they please.

But indirectly all these attractions are, if I may say so with due respect, side-shows, as compared with the everflowing, ancient and life-giving, healing stream,—however unattractive and indiscriminately "soupy" it may look—of Ganga the physical cleanser and spiritual purifier. It is anyhow interesting to note that, whatever the reason may be, or the chemical properties of the waters are, no germs are found in Ganges water, and it is said that the most virulent microbes, if introduced, are killed and rendered innocuous in less than half an hour. This is comforting to learn; for with cholera, plague, and every kind of noisome disease and filth of humanity going into the river, one would expect Benares to be a spot of permanent infection and pestilence, which it is not. Perhaps the microbes are so many that they die from competition or overcrowding; or perhaps indeed holy Ganga has really cleansing and antiseptic properties.

But apart from these beliefs of the faithful, this river is mighty indeed, whose waters originate in the snows of Himalaya, and, traversing a great part of northern India, covers no less than 1557 miles in length, and drains and fertilises 390,000 square miles of land. Past Benares it flows in a swift stream which fortunately sweeps away continually and rapidly all that is thrown into it by the thousands of devotees; crocodiles and other animals deal with what is over. The orthodox visit, made in a sort of small houseboat, along the banks in the very early morning to see the washings and the prayings and the cleansings of sick and maimed and the burning of the dead, is a unique sight and appeals no doubt to the tourist; it has been

sufficiently described by many writers. Personally it left me with an uncomfortable feeling of intruding upon people's privacy and prayers.

In all too short a time my brief stay in Benares came to a close, else much more would I have seen and studied and pondered of things human and superhuman in that wonderful city, unique of its kind, untouched and unspoilt by European and extraneous influence or by the march of the times.

Alas, that circumstances did not permit of my visiting Gaya or the famous Bodhi-tree, which is a day's journey away! For the exigencies of 'time and tide' which 'wait for no man' obliged me to bring an all too short stay at Benares to an end, but many new links of cordial friendship and brotherhood in the work were made, and in bidding my friends *au revoir* at the station, it was with a feeling that not once but many a time will I return to Benares.

As chance turned out, I found in the train a welcome theosophist travelling companion, Colonel Ralph Nicholson, who, I learnt, has curiously enough been transferred to Aden just as Aden was becoming deprived of theosophical influence' by the transference from that station of Lieutenant A. E. Powell and his wife to India. Thus Col. Nicholson will become the theosophic milestone on the road from India to Europe in their place.

Calcutta confirmed and emphasized the disagreeable impression previously left upon me by the fact that at the hotel a packet of important registered letters were lost or stolen before I had seen them. More indications of blank carelessness.

The town was full of excitement and preparation for the arrival of the German Crown Prince on the morning that our good ship "Bharata," carrying mails, started down the Hugli bound for Rangoon. We passed, in fact, the German warship "Leipzig" at its anchorage and later the "Gneisenau" proceeding up the river; and after three days of uneventful but restful and pleasant voyage we steamed across the yellow waters produced by the many mouths of the Irawadi River, whose Delta covers 18,000 square miles. This Delta, though traversed by a great number of broad rivers and channels, is navigated only in two of the mouths: those of the westernmost or Bassein river, and of the easternmost or Hlaing—better known as the Rangoon—river, into which we entered, and twenty miles up which, in a natural bend of it, the city of Rangoon is situated.

Again the pilot was required, for the Irawadi is another dangerous giant among rivers, draining 158,000 square miles, and navigable for small craft for 700 miles into the interior of Northern Burma. The currents and tides are tremendously strong and great experience is required at all times and principally during the floods.

The city of Rangoon can no longer be called typically a Burmese city. Only about 50% are Burmans and, except in the temples and pagodas and in the native quarters and bazaars, one fails to see the pure burman type which is so distinctive of the towns in the interior and of the old capital of Mandalay. Intermarriage also seems to be one of the causes, for even Hindus allow their sons to marry Burmese women though they do not permit their daughters to wed Burmese men. The Tamil and South Indian element also is particularly numerous and predominant. There are also a good proportion of Chinese, Siamese, Malays, besides in the better classes, Parsis, Germans, Dutch and English. But it is interesting to see how Rangoon is growing and how the Burmese there are changing and being modified: almost as if they were being *"aryanised,"* and that there, under our eyes, is an instance in point of how, when the time comes, a race is made to gradually convert the bodies from vehicles of one race to those of another; the Burmese are of course of Fourth Race lineage and this infusion of Aryan blood would gradually tend, after many generations, to produce Fifth Race bodies.

One is at once struck in Rangoon by the quite different surroundings and aspect of people and things to anything one has seen in India. There is a distinctly Mongolian touch in it all. The houses, the pagodas, the flat, paper-and-bamboo parasols, the silk

jacket and skirt of the women, the way the hair is dressed, the tendency of the eyes to slope upwards, all hint at the fact that the great Mongolian Empire is a near neighbour.

The Burmese people appear peculiarly happy, light-hearted and charming in disposition. Many, in fact most, are prosperous and well-off, for their land is fertile and productive and beautiful, and being supplied with abundance of water, unlike Southern India which is in the same latitude, possesses luxuriant vegetation, lakes, and forests of immense trees.

I will not describe the one principal feature of Rangoon, the Schwê Dagon Pagoda which with its gilded spire can be seen for miles and miles around, glittering like a golden finger pointing to Heaven. Alcyone has already done this in a most attractive manner, and his account appears in the "Lotus Journal" with an accompanying photograph. But it is a wonderful sight, and has quite a pleasant, peaceful feel about it; no wonder, when one remembers the hundreds of shrines, the thousands of Buddha images, and the constant stream of kindly feeling and loving devotion that daily and yearly are poured out by the never-ceasing flow of worshippers and the attendant Monks or Bikkhus in their yellow robes.

Mrs. Besant and her companions were still absent in Mandalay when I came to Rangoon, but soon returned, and we all went to meet them on their arrival and conveyed them back to their quarters; an empty schoolhouse not yet completed, but large enough to harbour the whole party. Mr. Leadbeater, Alcyone and his brother and myself, drove off once again to the Schwé Dagon and took some photographs, while Mrs. Besant and the other members of the party remained behind to deal with their correspondence and to rest.

Our Rangoon brothers were in every way most kind and helpful; and in the evening meeting, held in their own Theosophical building, they presented the President with an address of loyal devotion and of thanks for her three weeks' visit to Burma, which had brought theosophy before large numbers of people in Mandalay and in cities of the interior where before it had not penetrated. In Rangoon itself the lectures were largely attended and the Governor himself came to the last of the series.

We were sorry next day to separate from all our good Rangoon friends, and in particular to leave Miss Arundale, who was returning to Benares; but we were delighted to be all turning our faces again to dear Adyar. Our party consisted of Mrs. Besant, Mr. Leadbeater, J. Krishnamurti, J. Nityanandam, Miss Willson, Mrs. Van Hook, Hubert Van Hook, M. Charles Blech and myself. We had a most pleasant four days voyage on the S. S. "Gwalior," which in such company was in every way delightful, and on the last day before arrival, Mrs. Besant, at the request of Captain and passengers, delivered a little lecture on theosophy which was much appreciated and aroused attention and interest: in fact some of the passengers subsequently came to Adyar to see Headquarters and buy books, and seemed to take kindly to theosophical ideas.

Our ship reached Madras before daybreak, and as soon as it was light we were overjoyed to meet again a large contingent of Adyar friends and relations who had come to escort us home. It was good to be home again, and, still better, that this home was Adyar.

W. H. Kirby.

ELEMENTARY JOY

Is there anything more peaceful in the northern latitudes than a winter-afternoon-landscape, whether snow-clad or bare? The sun low, meekly-shining, or beclouded, describing its minor arch in the heavens without radiating any heat. The sky neutral. The fields without harvest or herds; most of the trees in undress. The whole atmosphere silent and colorless. On roads and river lies the veil of calm negativeness.

That was in January.

But now a few weeks later, come to the same spot, and even with little difference in the weather, there is another atmosphere entirely. This is beneficent for body and soul, it warms with a peculiar glow all its own. You cannot say how it is, that suddenly under the influence of this invigorating tonic things seem to take on a different character. Cares and worries seem less heavy, work and the daily round become much more attractive—you begin to make plans.

If you search for the cause of this unexpected emotion, the probability is that you make the important discovery that spring is coming. You look up and you see that the buds of the elms are swelling, and, if by some happy chance, you hear the note of robin or bluebird, you attribute your cheer to these things.

Is it not probable that the joy that comes over you is caused in you by the same power which energizes tree and bird and man simultaneously, and therefore attunes you to their note?

The bliss of these spring impressions lies in the fact that we suddenly again feel at one with nature and the life around.

During the winter time we have lived against the stream. Winter-sleep, for hibernating, is expressive. A great part of the vegetable world round about us sleeps; many a one of the lower animals sleeps right through the winter. We humans, on some of the worst and bleakest days might also feel inclined that way, but that is not for us—we could not do it. Bodily conditions—even the very prosaic fact that we cannot be so long a time without food—prohibit this. We have to get through the winter whether we like it or not. And resignation such as is expressed by "well, if we freeze, we freeze" of the Holland peasant, best beseems the philosophic mind in the bleak season. And rather than sleep, human beings have shown their superiority in the shelter they have constructed against the inclemency of the weather.

Like the lower animals, man has first protected himself from the cold. But instead of curling up and remaining practically motionless in these shelters, at most swallowing a few provisions scraped together for the winter, he has gradually improved these retreats and converted them into comfortable living places. He has learned to make fire and making use of that fire in more and more useful ways, he has robbed the wintry blast of its keenest sting. From the windows of a well warmed house he can consider the snowy fields and frozen waterways, and determine how and when to venture on them. And when whizzing along in sleigh or on skates, may not the consciousness of having outwitted king winter be for something in the satisfaction we feel in winter sports; for the forces of winter are especially restrictive and hemming, but man can proudly move and move swiftly, regardless of, nay because of, frozen streams and snowy roads.

But man went further. Once master of winter by virtue of mental power, he has made him subservient to ends many and various. During the months when on account of the winter-sleep he can less live with nature, he has undertaken to devote himself most arduously to science and art; to energetic effort and study. The fact that these pursuits are most successfully carried on in the temperate zones, where summer and winter alternate in regular and fairly clearly marked succession shows that temporary winter-hardships, like all resistants work in the end for civilization and culture.

And behold, this year as in every preceding one, the coming change has been slowly and gradually prepared by atmospheric influences, but, apparently suddenly, we feel

that the turning point is passed and once more we are one with nature. The negative character of winter has given way to the strongly-positive influences of spring. The atmosphere of the landscape is no longer silently-neutral, but has much for our eager ear. In such a moment we understand but a small part of what it has to communicate, but still enough to know, that it is worth while to listen to that language.

Look at the sunshine and the wonders it is working even on the back fence of your neighbor, paintless and bare. All winter long it has caught your eye by its unsightliness, and now, when the first ray of the spring reaches it again it seems as if even it smiles at you and invites you to join in the joyousness of the times. It and thousands and thousands of other things animate and inanimate unite in chorus to hymn the sun. The four ancient elements, fire, air, water and earth sound forth a gigantic quartette and without our conscious knowledge a string in our own instrument is touched and vibrates in unison.

From that moment long experience gives us to understand that nature herself is awake and alive. We rest assured that, little intermezzos of snow storms and such like laggards of winter notwithstanding, "the world is getting more lovely from day to day" as the German song has it. From all sides come the invitations for us to join in the celebrations of spring and it will be our own fault if we take no part.

For the delight of this elementary joy is, that it is not dependent on age, on knowledge or social position. The child that plays on the sand-pile and the old grandmother sunning herself in a sheltered nook, both can share it equally. Of course the student of nature shares in it differently from the person who does not know an oak from an elm, but both, in the depths of their heart, can join in nature's jubilee with equal fervour. The cultured wanderer in wood and field sometimes imagines that the son of the soil regards the earth and skies from a purely utilitarian standpoint, until a picturesque expression falling from the lips of the clout convinces him that he also knows and sees the beauty of nature. The question is simply what we start out with in life and how we cultivate what we have.

No other joy is quite as selfless as this. We can contemplate the glories and rejoice without any desire for selfish possessions. It almost approaches the desireless bliss known in some philosophies and aspired to as Nirvana. In so far as it is possible to man to abstract oneself from personal desire, it can be done in this case. The joy of which we speak here stands outside and next to and over all selfish considerations; it is unpersonal and therefore not dependent on good or bad circumstances. It lifts us for a few moments out of the lower world and in consequence this joy may even prove the most effectual means of teaching us what it means to live in the eternal and how it conquers eventually what seems insuperable sadness.

The simple joys of light and air and sunshine, which can be had for the asking, are often less considered and appreciated than whole series of artificial complexities. We live in the midst of a society which imposes on us many unnecessary necessities. It is supposed that all this pressure is conducive to the more rapid evolution of the civilised world, is an integral part of that civilisation. Up to a certain point that may be true, in the same sense as winter hardship is good for our development. But we who are not quite lost in weakliness and artificiality and prefer sunshine to electric light, let us strive to retain or regain the appreciation of the elementary joys, for by cultivating them in ourselves we shall open the hearts of others to their elevating and purifying influence.

Geertruida Carelsen.

Translated from the Dutch by A. E. de L.

CLAIRVOYANCE AND TRADITION

A Parsi gentleman who is a very old friend of mine recently wrote to me offering some criticisms upon certain statements made in the twenty-eighth life of Alcyone, which is one of those for which I happen to be responsible. He pointed out that I have given masculine names to some of the ladies in the story, and also that some of my ecclesiastical titles are not correct—which means that they are not in agreement with those given in the sacred writings of the Zoroastrians. He suggests that these errors should be corrected.

From the orthodox point of view such a request is most natural; yet it shows an attitude with reference to psychic investigations which is entirely different from my own, and it seems to me that the best way in which to answer the request is to try to explain how these considerations present themselves to me.

I suppose that by an orthodox man of any faith his own scriptures must be regarded as at least to a large extent inspired and infallible, and if he finds any other account of the events therein recorded which does not in every detail agree with the scripture, it is natural that he should wish to correct the new account by the old.

To me no scriptures are sacred quite in that way; when they deal with history I regard them precisely as I should any other historical document. I find that very few of them even claim to be contemporary records; almost invariably they were written down long after the events which they describe, and often they bear unmistakable evidence of having undergone considerable alterations at later periods. In many cases, then, the evidence which they offer us is merely hearsay, and we all know by our daily experience that it is impossible to rely upon the absolute accuracy of that.

Take, for example, the case of the Christian Gospels. No one has pretended that they were written before 120 A. D., and the best authorities fix their date at about 180 A. D. Even apart from the fact, known to Occultists, that the true date of the birth of the Christ was 105 years before the Christian era, it is clear that the writers whose names are attached to those Gospels must have been dead long before their compilation. We have in them therefore not the writings of the alleged evangelists, but a tradition as to their teaching. Even the evidence of an eye-witness, if we could ever get it, would be by no means so certain as the actual examination of the scene itself. We all know how difficult it is to recall, after the lapse of a year or two, the exact details of any event or any conversation. In truth, it does not need even that lapse of time to introduce uncertainty; if we take the accounts of half-a-dozen separate people who were all present at some event which occurred yesterday, we shall usually find that they differ considerably—even vitally.

In examining the record of what occurred at any period in the past we are not accepting the testimony even of an eye-witness; we actually become eye-witnesses ourselves. I think that there is among our members, even yet, a good deal of misunderstanding as to exactly what happens when a record is examined. We may put aside, for the purposes of our present discussion, the question of the power by which the result is obtained, and consider only that result itself. A person who obtains a glimpse of the past merely by the use of the astral senses, sees a reflexion of what happened —sees it as though it were a picture; but one who employs the faculties of the causal body sees the whole thing happening over again before his eyes. It somewhat resembles the action of a cinematograph, and the scene under examination can be made to pass before the vision of the seer as slowly or as quickly as may be desired; and it can also be repeated any number of times to make sure that the details are accurate.

If the reader fully grasps the meaning of what I have just written, he cannot but see that this clairvoyant method of investigation has a certainty far surpassing any kind of written account or tradition, even though that may represent the testimony of a witness actually present at the time.

At the best that witness saw only once what happened, and was unable to have it repeated; he may have been flurried, he may have seen only part of what occurred, and when he tried to recall it afterwards in order to describe it, his memory may have played him false in any one of a dozen different ways.

For a man who believes that the record really exists, it affords a means of studying past history which is unequalled and unapproachable. It may well be, however, that there are students who are fully persuaded of the existence and accuracy of the records, who are by no means equally convinced of the power of any given investigator to read them. That is a perfectly reasonable attitude; and a man can convince himself of the dependability of a seer only by studying his writings and estimating his carefulness in all respects. I can assure my readers that in the early days of our investigations, now many years ago, we were quite as sceptical with regard to these matters as any of them can possibly be; and it is only after a long series of such investigations, many of which have verified themselves in the most unexpected ways, that we have come to feel in them the absolute confidence of to-day. It has happened to us again and again to observe in this way facts of which we had previously no knowledge whatever, and then to find them afterwards confirmed when we studied the works of specialists.

I remember, for example, once writing down (from what I myself had seen) a list of what seemed to me the principal works of a certain sculptor, of whose very existence I had never heard before that investigation was undertaken. I afterwards took the trouble to go to a great public library, and to examine the works of specialists who wrote upon the art of that period. In that way I was able to trace most of the statues which I had seen, but only by looking through several books; not one of them contained a list as complete as that which I had myself made by means of clairvoyance. Again and again we have copied down inscriptions or other writings in languages unknown to us, and have afterwards obtained translations of them from scholars to whom these scripts are familiar. We ask no one to believe in the results of our investigations, but I suppose that after many such experiences as I have described, even the most confirmed sceptic can scarcely blame us for feeling confident about them ourselves.

Anyone who grasps our position in this matter will readily understand that we do not feel called upon to *correct* such a record by any other kind of account, however sacred it may be supposed to be. At the same time we are always willing to admit that errors of certain kinds may arise—not in the records themselves, nor even in the reading of them, but in our deductions from them. We may easily, for example, take a part for the whole, as travellers have often done when they visited foreign countries. Suppose a visitor from another planet to be suddenly dropped into the midst of the noise and bustle of London and then taken away; if he attempted to base an account of the country of England on the theory that it was all exactly like the one spot that he had seen, he would obviously mislead his audience. Put the same idea into another set of surroundings. Suppose such a visitor came to a little group or colony of Theosophists, and associated only with them. He would get a very inadequate idea of the country as it really is, and might go about for the remainder of his existence describing all Englishmen as vegetarians and men of the utmost latitude as to religious opinions!

Something not dissimilar may well have occurred to us with regard to some of the great civilisations of which we have had only passing glimpses. In the various lives which we have seen, it may well be that we have sometimes dropped into a remote corner of a country, just as in following the life of a particular person at the present day one might find oneself in some quiet country village; and if the interests of the hero never moved beyond that peaceful corner, we might form a very inadequate idea of the power and progress of the country as a whole.

Another point is that every one of us has

his special interest, and those modify greatly the mental picture which he makes of what he sees. Suppose that you have a farmer, an artist, a mineralogist and an engineer standing together and looking at the same view; the points upon which their interest would be concentrated would be quite different one from the other, and their accounts of what they saw could not but be influenced by that. The farmer would note the crops within sight, and the indications that the soil would be suitable for this or that kind of cultivation; the mineralogist would be looking for indications of quite another kind, and would be chiefly interested in the geological formations and the possibilities of finding valuable deposits of metal; the engineer would be considering rather how the country would lend itself to the construction of roads or railways, and whether there would be sufficient water-power available; while the artist would pay no attention whatever to any of these things, but would think only of the beautiful curves of the hills, of the colors spread out before him in earth and sea and sky.

Just so with the investigator; when any scene comes before him, he is by his very nature interested in some one aspect of it more than in others, and he is sure to observe in greater detail that which most fully interests him. In either of these two ways, then, his report may be an imperfect one. The practised investigator is aware of these possible dangers, and does his best to guard himself against them.

With regard to the special questions at issue—the Persian life of Alcyone—it seems to me that the objectors are hardly looking at the matter in due perspective. I had no information whatever as to that period of Persian history when I commenced that investigation, and certainly no idea of the remarkable and uncouth names which were then in vogue. Impressed by the extraordinary character of these names, I noted down quite a number of them—more than twenty, I should think; and it seems that, in spite of my unfamilarity with the language, they all proved to be recognisable, and indeed practically correct, except these three to which my friend refers. Considering all the circumstances, I should have thought it a far more remarkable phenomenon that twenty of those names should be right than that three should prove to be wrong.

Nor does it seem to me to be as yet proved that even these three are inaccurate. It seems they are masculine in form, and that in the investigation they are attributed to ladies. It may be pointed out that among ourselves at the present day there are a number of names which have a male and female form, and that these often differ very slightly, as for example, John and Jane, Robert and Roberta, Harry and Harriet; while we have at least two in which the male and female forms are practically indistinguishable when the word is pronounced, Francis and Frances, Jesse and Jessie.

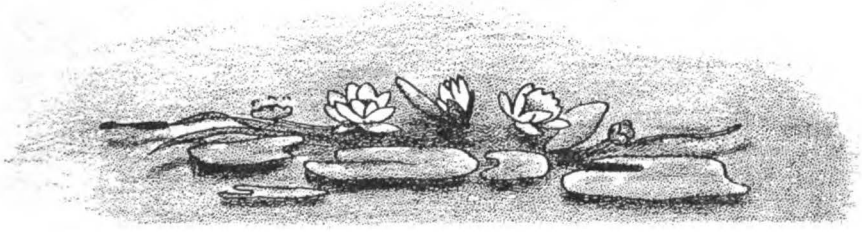
Other names are given indifferently both to boys and to girls, as the name Marie is in France, or Maria in Italy. It must be remembered also that with regard to names in ancient civilisations the investigators are dependent entirely upon the sound, as the script is usually unintelligible to us; so the slight difference of a masculine or a feminine termination might well escape our notice. It is by no means always easy to distinguish names from titles, family names from individual names, or pet names (or nicknames given in the family) from the fuller and more dignified appellations. I have some reason to believe that one of the three names to which exception has been taken in this particular instance is a surname, and that the lady was the daughter of the potentate with whom it is sought to identify her.

As to the ecclesiastical titles, I am told that one which I mentioned belongs to a much later period in history, and that another does not denote a permanent position, but only an office held temporarily by any priest —like the word 'celebrant' in the Christian Church. I can only say in reply that I have reported what I heard. It seems to me not impossible that at that distant period these terms may have been used in senses different from the meanings which they bear at the present day; and personally I would

rather trust to the undoubted fact that they were heard than to the theory that they ought not to have been heard.

I am not in the least objecting to the criticisms made—which indeed were couched in the gentlest of language and obviously offered in an entirely friendly spirit. I am only trying to explain for the benefit of our readers my own attitude towards the results of the investigations. I never care to argue about such matters—or indeed about any others, for I think argument a waste of time. In the course of my study I have become possessed of certain information which has been to me of the keenest interest and the greatest use. In the hope that it may be of interest and of use to others also, I put it forward in books or in articles; if anyone finds himself able to receive it and to profit by it, I am glad that that should be so; but if any man does not see his way to accepting it, that is exclusively his own affair. It would be ridiculous for me to attempt by argument to induce him to believe what he would not otherwise believe. We who investigate take the greatest possible care to ensure the accuracy of what we write, and when we have done that our task is ended. Whether other people choose to accept it or not is no business of ours; and we have not the slightest feeling of impatience against those who do not see their way to accept it. It is emphatically one of the things which people may take or leave, just as they feel disposed; there is no obligation either way; and in this case at any rate the matter is one of no importance.

C. W. Leadbeater.



THE SECRET OF GROWTH

Is thy cruise of comfort wasting? haste its
scanty drops to share,
And through all the years of famine thou
shalt still have drops to spare.

Love divine will fill thy storehouse, or thy
handful still renew,
Scanty fare for one will often make a royal
feast for two.

For the heart grows rich in giving; all its
wealth is living grain;
Seeds which mildew in the garner, scattered,
fill with gold the plain.

Is thy burden hard and heavy? Do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

Elizabeth Rundle Charles.

HINTS TO CONTRIBUTORS

Some of the contributors to the columns of the *Messenger* are, we regret to say, sending in their manuscript in such shape that it requires a considerable amount of work and time before it can go to the printer. It should be remembered by those writing any article or report for publication, that the printer setting up the type from a manuscript, does not make any corrections. The manuscript is supposed to be correct when it is handed to him, and it is his business to set it in type exactly as it reads.

From this it can readily be seen that if in reading over a manuscript, it is found to contain errors in spelling, punctuation, grammar, and construction, it is very necessary that some one correct all these mistakes before it is given to the type-setter. Now this takes time, in fact a great deal of time, and time is the one thing that we lack. Those who are working on the *Messenger* have all they can do, in fact at times there is really more than they can do.

So it seems no more than fair, that the one who is writing the manuscript, should look after these simple but important points. It is often for such reasons as these, that manuscript has to be rejected. The thought and ideas may be good, there may be a real message in it; but in manuscript form it may be unprintable and no one have the time necessary to correct it. Consequently it is laid aside or even rejected. It often takes more time to correct such manuscript, than it took to write it in the first place. One can easily see that it is hardly fair to place such a burden on those whose time is at present so completely filled. No editor will allow such uncorrected manuscript to go to the type-setter, and the corrections necessary in the manuscript or in the type after being set up, add very materially to the expense.

Some writers, whose manuscript is far from correct, object to any changes being made; but for many good reasons, editors insist that it is their right to edit (make necessary changes in) all manuscript from which they print. The following of the simple rules below, will result in the acceptance of manuscript that is now necessarily rejected.

A—Form

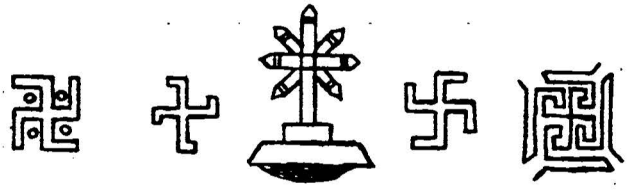
1. Use a good grade of paper. It has to stand the wear of being handled many times.
2. The size of the paper should be 8½ by 11 inches, though this is not essential.
3. Have the manuscript typewritten if possible.
4. Write on one side of the paper only.
5. Number the pages.
6. Leave at least one inch of margin all around.
7. If typewritten, use double or triple spacing. If written, leave wide spaces between the lines.
8. Have spelling and punctuation correct.
9. Have your name somewhere on the manuscript, even if it is not to appear with the article.

B—Composition

1. When the subject of an article has been decided on, the first thing to be done is to make an outline of it. This will repay some thought and study, for you may find that to have your outline logical and in proper order, you may have to change the arrangement of the different headings in the outline, several times.
2. Then under the different headings of your outline, write fully and freely. Say all you can think of on the subject or heading on which you are working. Do not pay any attention to correctness of form, as the matter will have to be arranged later. The main thing is to get down on paper all you know in regard to your subject.
3. Then revise, re-arrange, and re-write, until you have done your best with the subject as a whole. Have the article or report as condensed as is consistent with the outline you have chosen.
4. Remember that it costs labor to be brief. You will on the first writing, put on paper a good deal of unnecessary matter that you will throw out later. Never mind, for this is as it should be, and from the first rough draft you can select the matter that represents your best effort, and

the rest can be discarded. Think how much more pleasure you derive from the reading of a short well-written article, than from a long rambling one; and remember that most people are very much like yourself in this.

Wm. Brinsmaid.



THE PATH

"Tired"!—Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day;
Coward, arise! go forth upon thy way!

"Lonely"!—And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another's life into our own;—
Work may be done in loneliness. Work on!

"Dark"!—Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight,—
Thy steps will guided be, and guided right.

"Hard"!—Well, what of that?
Didst fancy life a summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it then, patiently.

"No help"!—Nay, 'tis not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears His children's cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

Anonymous.

THY NEIGHBOUR

Thy neighbour? it is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and ransom him.

Thy neighbour? 'tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain—
Go thou and comfort him.

Thy neighbor? 'tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbour? yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet'st a human lot
Less favoured than thine own,
Ne'er be this truth by thee forgot,
Thou dost not live alone.

Oh, pass not, pass not heedlessly;
Perhaps thou canst redeem
The breaking heart from misery;
Go, share thy lot with him.

Anonymous.

The following letter was received not long ago and is a good specimen of a type of letters sent by people who are in trouble and have learned of the comfort to be had from a knowledge of theosophy:

"I trust you will pardon me for troubling you but if you can give me any information on the following subject I should esteem it a great favour. I was in ———— a few weeks ago and attended a meeting there of the Theosophic Society, and was greatly interested in what was to me an entirely new view of life, past, present and future. On leaving I was given a pamphlet and on it I see you state your willingness to answer questions and supply literature dealing with theosophy and I should be very pleased if you could send me some so that I might know more about the Society and its aims, etc. I am a married man separated from my wife for the reason that some time ago she took to drink and went steadily down, down until finally the children were taken from her, the home went and what was once a happy household is now an entire wreck. Where my wife is, whether alive or dead I know not. She has disappeared and cannot be traced and I am living alone on my farm. I may say that this is an awful trouble to me as in spite of all that she has done I love her still although I tried all kinds of methods to prevent such a calamity as finally occurred I would even now take her back and try again. What has theosophy to say on such a subject and what is the purpose of it on her and mine. Do I rightly understand the doctrine that we have met before in some past age and that we shall meet again in some future one to go through another stage of the purifying of the soul? I may say that already it has made a better man of me, more humble, patient, tolerant of others, etc.; but what of her, she was once one of the fairest of women but now, it makes my heart ache to think of it; her last state is certainly worse than the first. If you could supply me with some clue to the mystery I should esteem it a great favour and hoping it will not cause you a lot of trouble to do so, I remain,

X————

The pathos of this letter will cause many a thought of comfort and sympathy to be sent to its writer.

A LETTER

You write so frankly with reference to the policy you are to pursue that I cannot refrain from telling you that it is usually found far better for theosophists to abstain altogether from argument. Our work succeeds much better without argument than with it. Our philosophy is not a competitive philosophy of the day but rather a statement of facts. These facts we can not demonstrate, except a few of them, and it is far better policy merely to state the facts and let those accept them who will, while those who do not wish to accept them, may pass them by. Please do not think I condemn your controversy with Mr. ————; that is all right, but in the main, it is better, I am sure, not to argue; even formal defence has serious objections. You see that argument reduces our activity to the lower mental and astral planes. Positive statements to those who like to hear makes it possible to do our work on the lower planes it is true, but with the addition of the forces that we are entitled to use from the upper mental and buddhic planes, so long as our work is in harmony with the purposes of the great people whose consciousness is centered on these planes. You cannot send down these forces except through those whose lower vehicles are at least to some extent in harmonious condition.

Notes

We regret that in March *Messenger*, in the list of lectures, first page, sixth line from the bottom, the name of Mr. A. J. Corey was wrongly set down.

Dr. T. P. C. Barnard of North Tonawanda, N. Y., has donated to the Section a most interesting little book entitled "Some Laws of Oratory."

He has also kindly given the money to set the book in type and have it electrotyped for permanent use. His donation covers the cost of one thousand booklets finished in a substantial paper cover. The booklet deals with the manner and method of the speaker addressing an audience and contains hints that will be useful especially to the beginner. As the plates and booklets will belong to the Section at the outset, the sale of the booklets will provide a little fund by which the work can be made self-perpetuating. The price of the little book will be (10c) ten cents.

It is a great pleasure to announce that Mrs. E. B. Broenniman has donated to the Section the sum of $200.00 to be applied to the use of stereopticon work.

Members are requested to correspond with Mr. J. C. Myers, 10736 Walnut St., Morgan Park, Ill., in regard to this work.

We desire to cordially thank those who have been so kind as to aid us in making posible the continuation of Mrs. Russak's tour. Funds were provided quite generously by the members.

Mrs. Besant sailed from India for England April 22nd. She will devote some time to lecturing in England and will attend the European Congress.

Mr. Jinarajadasa expects to return to headquarters about May 15th having completed a most successful tour in Canada.

It is hoped that Mr. Jinarajadasa will have an opportunity to have a good rest during the time of his stay in Chicago before his Fall work commences.

We now have eight lodges in Canada, a most enthusiastic group of workers.

Members should not forget the summer school, the meetings of which will take place in mid-August.

We are now making a great effort to establish lodges over the country which shall hold meetings in foreign languages in order that those not wholly familiar with English may have some of those opportunities for study which we so freely enjoy. Besides the newly established Finnish Lodges in Chicago and Cleveland there have been established in St. Louis a German-speaking lodge composed of the following members: Mrs. Emma Niedner, Mrs. Edith M. Talbot, Mrs. Lucy Teuteberg, Mr. Henry Talbot, Mr. Ernst Lentz, Mr. Frank Primavesi and Dr. Edward E. Edmonson.

A lodge has been established at Edmonton, Alta., Canada, composed of the following members: Mr. R. F. Yates, Mr. M. Williams, Mr. Herman Gentis, Mr. F. A. Saunders, Mr. Joseph Carbeck, Mr. C. Donnelly, Miss Adeline Baxter, Mr. Charles Carter and Mr. Mr. Robert W. Ensor.

Papers on Elementary Theosophy by L. W. Rogers

(Continued from page 426)

A SCIENTIFIC RELIGION

(*Concluded*)

It is by no means only in the direction of the third object of the Theosophical Society —the investigation of the unexplained laws of nature and the powers latent in man— that theosophy may be called scientific. The term may appropriately be applied to the whole of the theosophical presentation of the origen, the evolution and the destiny of the race. And these theosophical conceptions are always found to be of the greatest utility when practically applied to the life of the world. The teaching of the absolute unity of all life is an example. In this we are given a scientific basis for altruism; for if the eminence of God is a fact of nature and therefore all life is one in consciousness, being unaware of that truth only because of the limitations of the individual forms which are but methods of its manifestation, then t is clear that an injury done to another is litearally an injury to the does that must become a fact of his consciousness as soon as it has outgrown the restricting limitations.

All brotherhoods have some foundation in a community of interests—a common object to be achieved that shall benefit those concerned, common interests to be protected from attack, or some other bond out of which grows a mutual boon—and their scope is determined by the material and intellectual persuits or religious aspirations of the participants. Being thus based upon interests common to a very limited number of people they can never, of course, become universal brotherhoods no matter how completely their ideals may dominate te lives of those concerned. But the theosophical teaching of the unity of all life through the immanence of God takes the basis of brotherhood from personal interests and places it at the heart and center of all nature. Lowell was not expressing merely a lofty sentiment but a profound scientific fact when he wrote "He's true to God who's true to man," for if the immanence of God be a truth of nature there can be no injury to man that is not a sin against God and no true devotion to the deity that does not include devotion to humanity.

What would be the result of widespread, general belief in this theosophical conception of the unity of all life? What inconceivable changes would be wrought in human affairs if all believed that an injury to another is as literally an equivalent injury to the self as we believe that an injury inflicted by one hand upon the other hand is an equal injury to the one conscious life that animates both. All personal antagonisms would cease and armed conflict would become impossible. The dream of universal peace would be promptly realized for it would be impossible for one people to war upon another, whether moved by motives of pride or plunder, as for one to use his hand in violence against his stumbling foot or to rob his left pocket to enrich his right. If a man understands this truth of the unity of all that lives he will need no legislation and no penalty to induce him to treat his neighbor as though the neighbor were himself, although the other might be unaware of the thoughtful action, for he would comprehend the truth that to strike another is to aim a blow at his own heart.

Action and reaction is a thing so familiar to everybody that none would think of arguing the existence of that law, and when it is taken in connection with the

great natural truth of the immanence of God, or the unity of all life, we have the scientific basis for the law of karma, with all its marvellous complexity. With that basis established it needs only the ordinary statement of physical science, that action and reaction are opposite and equal, to make it clear that theosophy gives the world a thoroughly scientific presentation of the thing we name "religion."

Inseparable from the law of action and reaction, as applied to the complex mental and emotional nature of the human being, is the fact of reincarnation; and even if it commended itself from no other viewpoint it must challenge the attention of the scientific mind from this; that it would be utterly inconceivable that the causes generated by a human being during physical life could react upon him during that period of time, and equally inconceivable that in either the popular heaven or hell they could react at all; for since his thoughts and acts have naturally enough been greatly varied—some good and some bad—it would require both heaven and hell to adjust them and we are not taught by the theology of our day that after death we shall take a turn at each!

There is neither vagueness nor incompleteness in the theosophical teachings but always scientific precision and presentation of a comprehensive scheme of human evolution. In the great truths of the immanence of God, the law of cause and effect, and of reincarnation, is presented a natural, logical, coherent outline of the origin and evolution of humanity that satisfies both metaphysical and scientific demands. While it promises the investigator, as the reward of serious and persistent effort, personal knowledge that his consciousness is independent of his physical body—a personal knowledge that many of its students can truly claim—it also furnishes evidence of the survival of bodily death along the various lines mentioned in preceding articles that must have great weight with the unprejudiced enquirer. It throws a flood of light upon all the perplexing problems of physical existence that have not only baffled, but also dismayed, millions of earnest and thoughtful people—a light that does more than merely solve the riddles of life, for it has the magic power to dispel even the gloom of death, light up the tomb with Reason's torch and drive all the fiends of fear from the mind of men.

The Field

Nanaimo, B. C.

The ten weeks lecturing in Canada is coming to an end in this quaint city of Nanaimo on Vancouver Island, in British Columbia. The last report was sent from Brandon, Manitoba, where three lectures brought very little response. A few *Primers* and some other books were sold, and one individual was found interested enough to follow up with correspondence.

The next place was Regina in Saskatchewan. There were here five members-at-large, though most of them had scarcely met each other. Two of the members had well prepared the ground for us by newspaper work and by sending five hundred lecture notices individually to prominent citizens, in closed envelopes like letters, so that the notices might really be read. Mr. Charles A. Grubb, who presided at the meetings, was an old theosophist, joining the Society in Australia after listening to a course of lectures there years ago by Mrs. Isabel Cooper-Oakley. Mr. John Hawkes, though not a member of long standing, with his literary contributions had roused the interest of thinking people. The meetings were highly successful, and the editor of one of the dailies on three days had editorials on the lectures being delivered. With six new members joining, a branch was organized.

After the departure of the lecturer, the local Baptist minister came out with an attack on theosophy, defining it as the Wisdom of God, and that therefore theosophists consider themselves wiser than God. Mrs. Besant also was denounced as an atheist. The Vice-President of the Regina Branch, Mr. John Hawkes, took up the cudgels on behalf of Theosophy, and a nephew of Mrs. Besant, Mr. G. B. R. Besant, then in Regina, testified to having lately heard his aunt lecture in Benares and that she was exactly the reverse of an atheist. The minister however, from his further attacks, would evidently seem to be of that type of individual whom Lowell compared to the pupil of the human eye—the more light you throw on them the more they contract.

The weather still hovered around zero, and one incident that the lecturer will not forget was seeing, on the way to the lecture, a small band of Salvation Army soldiers, beginning their usual meeting in the open air, with four below zero. The devotion of the Salvationist may be crude, but there is enough volume there to make many a theosophist ashamed.

Moose Jaw, an hour's ride from Regina, was the next stop. Three days were spent, the audiences ranging from thirty to fifty. There was seemingly little response though "Primers" were sold. It was noteworthy that in nearly all the places, the men were more numerous than women, and not infrequently most of the men would be young men between twenty and thirty. Like English audiences, those present keenly followed the lectures, but were distinctly averse to affiliating themselves with an organization. Here and there, after a lecture, one or two would make an inquiry, but mostly the audience would file out with no comment. At Moose Jaw, on the last night, much to the lecturer's surprise, one lady actually came up and shook hands with him expressing her appreciation of what she had heard.

Next came Calgary. We were here joined by Mr. Robert W. Ensor, who was sharing with Mr. Yarco and the Section, the expenses of the tour. Mr. Ensor had made all arrangements for Calgary and Edmonton. Calgary was given a week, but the visible results were small. One member-at-large had lately settled in the town,

and after the lectures, one of the audience joined the Society. A little study-class was organized and left in charge of Miss Baxter, who had come across theosophy while studying art in Boston and had joined the Society.

Edmonton was the next place. Here Mr. Ensor had just been appointed Chief of Police, and under his fraternal wing, a week's work was done. The audiences were excellent, and far more satisfactory than at Calgary. As Mr. Ensor would be a resident of Edmonton a study-class was organized with a few members and under his auspices it was expected that soon a branch would be organized.

Next came lectures in Vancouver and Victoria in British Columbia, but in both these places all the arrangements were made by the resident members, and they were outside the sphere of the work planned by Mr. Yarco in places where no lectures had been given on theosophy. Lastly came this city of Nanaimo. Three lectures have been given with an average audience of sixty. Thirty *Primers* will represent Theosophy in the town till the next lecturer visits the place.

The work in Vancouver, under the auspices of the two branches and the study group in the west-end, was highly successful. The meetings were large and enthusiastic. Two lectures were given in North Vancouver to small audiences, and a new field was entered upon with a lecture in New Westminister. My special thanks are due to the members in Vancouver and North Vancouver for having so well collaborated to make the work a success.

Certainly the most beautiful place visited during the tour was the city of Victoria on Vancouver Island. Views of the sea on all sides, balmy spring weather and flowers, and the general air of a country town in England were most pleasing after the snowy wastes. There is much rivalry between Vancouver and Victoria, the former calling the latter a sleepy place; but the sleepiness was not in evidence so far as interest in the lectures was concerned. The Alexandra Club requested a lecture on Wagner's "Ring" and the University Club (of women graduates) listened to a lecture on "The Relation of Art to Life." The last night the hall was crowded out, though we managed to get in two hundred people.

My next place is Seattle, and thence to Tacoma and Portland. Portland will be the farthest south, and from there the travel will be eastwards by way of Spokane.

Looking back over the ten weeks work in Canada several interesting points come up for observation. Wherever the English element predominated, the best way to expound theosophy seems to be to follow up from orthodoxy or from accepted beliefs point by point some one line of argument without missing a link in the chain, and then come as a logical conclusion to a generalization or a principle. This process would be too tedious for some Americans. With the later it is possible to plunge *in dedias ras*, mentioning one or two facts, and then to expound a principle, and next to draw deductions.

The English type of mind does not like being rushed, whereas the American, having something of intuition, can work swifter. My work in the last years has largely been to find methods of presentation that would as soon as possible call out a response from the dawning buddhic quality; the way best suited to the English temperament seems to be to go from the lower mind into the higher, and through that to break into the buddhic. This temperament often clings too much to the form side of things, missing thereby many opportunities where the true life is manifesting but the true form has not yet been evolved, on the other hand there is a precision and stability that the very limitations of the method of going from the lower mind to the higher call forth that are often lacking where the connection is from the purified astral to the buddhi. Happily all these various temperaments and methods are needed in the divine economy, and therefore must, from the standpoint of the Divine, be equally ways of His revelation to His created cosmos, and so equally harmonious and beautiful.

I have seriously pondered over the question how much of our money and energy should just now be spent in going into

absolutely new territory. In the early days of the T. S., to be a theosophist was merely to profess Universal Brotherhood and perhaps reincarnation. But the T. S. to-day stands for an ever increasing body of ideas (indeed reincarnation is already ceasing to be a theosophical fad)—ideas, religious, scientific, philosophic, that are several centuries ahead of the general convictions of the public. To my mind, the efficiency of the organization depends not on numbers, but on as many members as possible intelligently understanding the philosophy and following its development. A certain number, vaguely philanthropic, will always join the Society, because of its altruistic aims, but unless they become *committed to Theosophy* they are a dead weight to carry. As remarked before, to be committed to theosophy in these days means an intelligent endorsement of many ideas, which can be only after earnest study and work for theosophy.

If in a place there is already one student, who is committed to theosophy and has fairly assimilated the main theosophical truths, a lecturer with a public lecture can gather round the one theosophist, those who will later join the Society. Indeed, these are just the places that field-workers should be sent to. But where in a place there is not even one theosophist, it is a question in my mind whether the money and labor spent there would not be more productive for the immediate plans for the coming of the Great One if utilized in the already established centres.

It is not that lectures should not be given in every town, but rather how just now our small means can be utilized most effectively among ninety millions of people. The centres that mould the thought of the people are the large cities, with their commercial and journalistic activities. The fashion set by the large cities, magazines and papers the inhabitants of the smaller towns soon follow. As in agriculture, where there is both extensive and intensive farming, we must go into new territories, but cautiously, not forgetting the intensive cultivation needed in the larger cities. The problem of propaganda is the most pressing one before us and we might well here take a hint or two from the large corporations, and directing a business campaign all over the country from one centre build up a powerful organization. *C. Jinarajadasa*

Cleveland.

Viveka Lodge has taken larger Headquarters and now is located in the Stoneblock, Room 501, No. 418 Euclid Ave.

The opening of the new room took place with a lecture on the Laws of the Higher Life, written by Mrs. de Leeuw and read by Miss Goedhart. A word of welcome and encouragement was spoken by Mr. Frank Houghton, President of the Cleveland Lodge, and music added to the inspiration of the evening, which was passed very harmoniously and gave great hopes of success for useful work.

Every Saturday afternoon the room is open for inquirers, an informal reading furnishes food for questions and discussion.

The members study classes are held on Tuesday evenings, and an open lecture is given the second Tuesday of every month.

On Tuesday, March 14th, Mrs. Maude Foote gave a very interesting paper on the Power of Thought to a good-sized audience, which was followed by an interesting discussion.

At the yearly business meeting the following election of officers took place; President, Miss Anna Goedhart; Vice-President, Mr. Auguste Bienfait; Secretary, Mrs. Sally Austin; Treasurer, Mr. Richard Svehla; Librarian, Mr. Aaron Wirple.

Owing to other duties however, Mrs. Austin has had to give up her office and Miss Betsy Wyers was appointed in her place.

Anna Goedhart.

The visit of Mr. Jinarajadasa to Vancouver extended from the 3rd to the 17th of March, during which time he delivered ten public lectures, beside holding two question meetings and addressing several members gatherings.

Two of these lectures were given in North

Vancouver and in the neighbouring city of New Westminister. At these latter points the attendance was not large, but in this city the audiences were fully up to expectation, averaging about three hundred.

The interest was so great as to be distinctly encouraging and appeared to indicate a changing attitude toward theosophy on the part of a section of people. An increasing number of the liberal minded are examining the theosophic teachings and while few are yet for various reasons prepared to accept them fully and even fewer are willing to join the Society in its activities, yet many are recognizing that they throw a great light upon the problems of life and are intuitively reaching after the truth.

The lectures themselves were recognized as masterly in substance and presentation and appropriate in every detail; so much so as to win the respect of every hearer and from time to time enthusiastic applause.

Mr. Jinarajadasa is well fitted for his important mission and is certainly doing a valuable work in connection with the Society.

For the purpose of this campaign a joint committee was formed representing the two lodges and the study centre; and this committee worked together throughout with the utmost harmony and satisfaction. In addition to the dissemination of other literature, a special leaflet was put into the hands of the people furnishing a schedule of the various meetings of the lodges and conveying a hearty invitation to use the libraries and join the study classes. We are looking for some increase to our membership as the result of these efforts but apart from such tangible results we are glad in the certainty that much good seed has been sown in such favorable soil.

G. A. L.

Mt. Vernon, N. Y.

The study group organized last April by Mr. Rogers after a course of lectures by him, and reorganized in the fall by Miss A. McQueen, has met regularly ever since.

We studied first *Man and His Bodies*, then the *Primer*, and we are about ready to take up *The Ancient Wisdom*. Mr. Harold Boon, Mr. Richard Dubs and Miss A. McQueen kindly gave interesting talks followed by question meetings which were greatly enjoyed by the group. We expect Mr. Whitty soon for another talk. We have a small lending library to which we add every month and the books are read with great interest. So is the *Messenger*. The attendance at the meetings has been good and the interest in theosophy has steadily increased.

We are glad to report a successful year's work.

Mrs. M. C. Clarke.

Mrs. Russak's Tour.

The next place visited after Oakland was Seattle. We arrived there on time, late in the evening of Monday, March 6th, and were met by Mr. F. W. Wald, who, with his two daughters, extended to us most cordial hospitality in their home, during the visit.

On Tuesday Mrs. Russak received informally several of the officers and members of the lodge, and on Wednesday evening she gave the lantern slide lecture—or at least she made a noble effort to show the pictures. But that "little elemental" of which I have made mention before, and which I had hoped would have shown a sufficient appreciation of the beauties of Southern California to remain there, again appeared and played pranks with the light, before one-half of the pictures had been shown. The incandescent lantern burned out, and an extra blub had not been provided by the person who had rented the lantern to the lodge. The best that could be done was to substitute an ordinary electric light bulb which brought out the pictures but faintly. But Mrs . Russak showed that she had the self-possession of an Occultist and rose to meet the occasion, so that there should be no disappointment to the members and public. She delivered an address with such earnestness and conviction that it aroused the full enthusiasm of the audience, and enabled the evening to be a success, in spite of the mishap.

On Thursday came the inevitable interviews, and hours of correspondence; on Friday afternoon I had the pleasure of addressing the E. S. Group, and in the eve-

ning Mrs. Russak gave a public lecture. She spoke with great brilliancy, and in her closing words rose to even greater eloquence than usual.

On Saturday more interviews, and on Sunday, after two E. S. meetings, addressed by Mrs. Russak, we took our departure for Denver.

A few short days in Denver were crowded full of the usual work. We were entertained by Mrs. Oder, and the members gave us a very cordial assistance in carrying out all the activities. The *brilliant* manipulation of the lantern here must have been sufficient to cause our troublesome elemental of the past to retire into the silence and darkness of complete extinction—at least I hope so, for happily he did not appear at Kansas City, where we arrived on the morning of the 18th.

We were met at the station by several of the devoted Kansas City members, and were driven by Mrs. Coffman in her automobile to the home of Mrs. Hillyer, where we were entertained. Mrs. Coffman's sixteen year old son, Charles, proved himself to be an expert chauffeur, and drove Mrs. Russak to and from the many activities that were crowded into the few days spent there, thus lightening the great fatigue of her work.

Regarding the work at Kansas City, the story of the enthusiasm and success of former places visited repeats itself,—crowded houses and much appreciation of Mrs. Russak's charming presentation of Theosophy. There were two public lectures, one question meeting, one E. S. meeting, and two Co-Masonic meetings.

On the 24th we left for Minneapolis where we were entertained at the home of Dr. and Mrs. Thomas G. Lee. There were here practically the same number of meetings as at Kansas City, and at the public lecture given in the large Uniterian church, the capacity of the auditorium was taxed, and on this occasion Mrs. Russak made her best effort before the public. The audience was not only large but was a cultivated one, there being present University officials and some of the highest officials in the government of the State, and on coming out one of the latter remarked that he had never seen an audience held so spell bound.

The activities at Minneapolis brought to a close the western part of Mrs. Russak's tour. During this tour she has traveled over 8,000 miles, delivered nearly fifty lectures and talks, besides giving an uncounted number of "endless" interviews, and at the same time making investigations into the inner causes of obsession, serious illness, etc. I feel more than sure that all who came into touch with the work that Mrs. Russak did on this tour will give unanimous assurance that the character of her work and the immediate results seen are quite unprecedented in our field. The American Section owes her a debt of gratitude.

A. P. Warrington.

Vancouver, B. C.

At the passing of another year I am pleased to report that throughout the entire year the lodge meetings have been held on each Thursday evening without interruption.

On each Sunday evening a public meeting has been held, also on each Tuesday evening an elementary study-class has been conducted; the attendance and interest taken by the public in both of these during the year has been both gratifying and encouraging. During the latter part of the year this class has been studying *Esoteric Christianity* and the interest shown by the participants leads us to feel that the choice was well made.

A lending library, containing about 125 books, is conducted in the lodge room and is well patronized. A book concern, containing a general assortment of theosophic literature, is also conducted in the lodge room. The room is kept open on each afternoon for reading and enquiry and the public are cordially welcomed, the same being announced at each public meeting.

The numerical strength of the lodge is about the same as it was one year ago. A number of new members have been taken in and a number of demits have

been issued, the latter not leaving the Society but taking membership in other lodges or forming new ones. It is difficult for us to foresee where the seed we sow will yield its harvest, but the results that are manifest from the limited and feeble efforts we have made should stimulate and encourage us to a greater and more united effort in the future. Could we but fully realize that this work is a great and glorious privelege that has been granted to us and not a task set for us to perform in the stern light of duty, I believe that the difficulties that confront us would all disappear.

We are at the present time enjoying a visit and course of lectures from Mr. C. Jinarajadasa. So far a generous attendance has greeted him at the lectures, the interest of many of the local public is very acute in this subject at the present time. We are looking hopefully forward for much new interest in theosophic thought and study as a result of this visit.

J. A. Baker.

The different lodges throughout the country ought to make known to the public the time and place of their public meetings on Sunday. There are often times that a man travelling like myself would be only too glad to meet with them, but they are the hardest people to locate that I know of. I was compelled to spend a Sunday evening in an eastern city this last winter and worked hard all the evening to locate the society or some one connected with it. At last I got the residence of the secretary but she had gone out, supposedly to a meeting, but no one in the house could tell where she was or where the Society met. This has been my experience in other places and I have often wondered if it could not be remedied by a few lines in the Sunday papers or a small frame such as other societies use and hang in hotels, depots and other public places.

P. M. Cooley.

A MATTER-OF-FACT COMPUTATION

There are many lodges of the T. S. which only have one or two workers, upon whose shoulders fall all the burdens of keeping up the lodge. Now, although theosophical work cannot well be computed in dollars and cents, yet it would seem that an approximation may be useful.

Skillful labor, such as is required in the T. S commands in the United States from $3.00 a day and up. Taken at this lowest basis, a worker in a lodge who gives one day a week to the T. S. contributes twelve dollars a month. Now, there are workers whose Will makes them very much more valuable. For instance: Mrs. Besant's work cannot possibly be computed in dollars and cents. Many of these workers devote their whole lives to the work, contributing enormous sums, if computed in hard cash. Yet, there are some of us lesser lights who think we have done our full share of the work when we have paid 50c or $1.00 a month lodge dues.

This, of course, is better than nothing, if that is all we can do; but in view of the great need to stimulate the work at this stage, is it not possible to do a little more. Although money is useful, the T. S does not need money as much as regular, continued, faithful service.

When we think over what we have received, and where we would be if we had to do without it, does it not seem as though we should strain every nerve to help to spread the teachings so that others may also be comforted?

There are undoubtedly members who have no capacity for independent work. Suppose such put themselves at the disposal of the workers, for folding papers, addressing circulars, receiving visitors, taking charge of library, or classes, or any work one is capable of doing, and suppose in that way 25c a week is contributed to the T. S. work. This would mean a little less than one hour a week. At the rate of $3.00 a day this would mean a contribution to the work of the Section of at least $2,700.00 per month, or $32,400.00 a year, if every member participated.

Can we not spare so little for so much we have received?

And even if we cannot give one hour a week can we not show visitors to lodge

meetings that we have a live interest in theosophy by punctually attending every meeting held.

Now is the time our services are in order. *This* day

"Yesterday is but a dream. To-morrow is but a vision. But to-day well-lived makes of every yesterday a dream of happiness, and of every to-morrow a vision of hope."

Let us then begin *this* day. There is no more auspicious time.

Let us conquer procrastination, dislike of fellow-members and work for the great, common cause, Theosophy.

F. T. S.

On March 2nd, Mr. George Pinto visited our Branch. For some time he has been Secretary of the Braille Council. The lodge became very much interested in the work the Council is doing for the blind. *The Outline of Theosophy* and *Ancient Wisdom* have been published in braille and they are now working on *Path of Discipleship*. These books are advertised in the magazines for the blind. Many letters have been received by the council of the benefits accruing to the blind from becoming acquainted with the philosophy of theosophy. A knowledge of the overruling of an exact justice meted out to all renders their afflictions much easier to bear. Our lodge feels it to be an excellent field for propaganda work.

Fannie C. Spalding.

"Lantern Lectures" in Chicago.

Three Chicago lodges, Annie Besant, Adyar and Central, with the propaganda committee as the power behind the throne, have recently combined forces and bought a long needed stereopticon. The immediate cause of the purchase was a propaganda lecture gotten up by Mr. J. C. Myers of Annie Besant Lodge. The question of renting the machine and slides every time the lecture was given, of returning the slides to the firm and then spending hours to pick them out of the racks or boxes again, and the possibility of giving the lecture more often if a machine were in the possession of the lodges,—all these considerations urged the instant purchase of a magic lantern! Fortunately, some enthusiastic friends were able to lend the money and some other enthusiastic friends donated certain necessary parts of the machine so that soon the lodges were the proud possessors not only of the lantern apparatus, but also of a goodly number of slides.

The cost of the machinery was about $56.00; of the slides, $26.00. This included a lens for use in a small drawing room so that now, with very little trouble, the lecture can be given in the private house of members as well as in large halls. With the slides in his possession, the lecturer can pack them up, and almost at a minute's notice, go to any hall where he may be asked, and give an illustrated talk on theosophy which will interest even children as well as grown people and also those who might not be interested in theosophy unadorned. In fact, the lecture has proved such a success that Mr. Myers has been asked to give it in several charitable institutions and settlements. This use of the lecture in Chicago has shown how theosophy may be attractively presented to a new class of people who have not been reached before by any other form of propaganda.

But the most important thing of all about this wonderful magic lantern is that it has created much discussion and many schemes for "stereopticon propaganda" and is itself the basis for future operations along that line. Already there is a scheme afloat on the mental plane, for getting up similar propaganda lectures with appropriate slides, and for establishing a stereopticon bureau which would circulate among all the lodges of the section outlines of these lectures with a set of slides for each one. As soon as a lecture has been given in one city, the slides could be expressed to another lodge, and so on. This scheme is as yet still in devachan, but if there are any future worshippers at the Green Temple who are interested in bringing this idea down to the physical plane and in working out the details, they would do well to correspond with Mr. Myers about it. Those interested in ways and means of purchasing stereopticons for lodges will find that Mrs. M. V. Garnsey of La Grange, Illinois, has had experience in this matter. *Majorie Tuttle.*

Correspondence School

QUESTIONS ON "THE ASTRAL PLANE"

(Pages 9-16).

1. What is the Astral Plane and when does man live in that world?
2. Is it "real"?
3. On what authority are the statements in this book made? Can we verify them?
4. What characteristics of astral objects make it difficult for a man to "see correctly" on the Astral Plane?
5. Why is a study of this plane valuable?
6. In what way may one first become conscious of the existence of the Astral Plane?

Send answers to Miss A. de Leeuw, 658 Jefferson Ave., Detroit, Mich.

CORRESPONDENCE CLASS IN ANCIENT WISDOM

Lesson Second.

1. What was the work of the First Life Wave?
2. What is a Plane?
3. What are the seven sub-divisions of the Physical Plane?
4. On which sub-division is the ultimate physical atom found?
5. What is the work of the Second Life Wave?
6. Where do all forms exist as Ideas?

Send answers to Addie Tuttle, 2453 East 72nd Street, Chicago, Ill.

ESOTERIC CHRISTIANITY

(Pages 186 to 188 inclusive).

QUESTIONS

1. How many lives may elapse between the first and second Initiations?
2. Can an Initiate fall from his high place in the Spiritual world?
3. What particular state of consciousness must a man attain after his second Initiation?
4. As a man how would the Initiate who has passed his second Initiation appear in the world?
5. What planes of consciousness does the man tread at will, who has passed his second Initiation?
6. In what manner is the second Initiation referred to in the Gospel Story?
7. Why is it against Spiritual Law to do things for one's self?
8. What do you understand by the Transfiguration?
9. Is the Initiate ever alone in his struggles?
10. Who is likely to come to the Initiate at the time of his Initiation?
11. What phase of training does the Initiate enter after the third Initiation?

Replies to Mr. D. S. M. Unger, care Gen. Sec., 31 N. State St., Chicago.

Once more the theme of Christ's presence among us has been found useful for literary purposes. This time it is as a satire, and the author is French, Charles Morice. His novel bears the title "Il est ressuscité"—*He is Resurrected.* The following review from the London *Times* gives a general idea of the story:

"M. Morice's story, which has already attracted a great deal of attention in France, is so far original that it brings the Saviour into the midst of the seething, cynical life of modern Paris. The first sign is the appearance of the newspapers without any advertisements, an event which naturally causes a profound sensation in journalistic circles. This goes on until suddenly there appears an announcement in small type, "The Son of God has no need of advertisement. He has arrived at the Hotel des Trois Rois, Place de l'Etoile. He will receive from midday to midday, all day, this December 14th, and to-morrow." A reporter named Narda first discovers Him; but He is at the disposal of all comers to answer their questions. The situation is certainly not shirked. A terrible sort of 'Barnum,' for instance, comes with proposals for a tour which would be far better than Oberammergau."

He speaks of Making up the Twelve: "I am in a difficulty only for the role of Judas, for unhappily Renan is dead."

"The whole book is a brilliantly bitter satire on the France of to-day, full especially of shrewd hits at current politics. For such is the influence of Jesus that people are no longer able to lie and to cheat, with the natural result that not only finance, but civilization in general begins to crumble. The President of the Republic takes counsel with the Prefect of Police, and on the evening of December 25th Jesus is requested, in the name of the Republic, to leave Paris and France as soon as possible. After recalling the incident of the swine of the Gergesenes, when He was similarly asked to 'depart out of their coasts,' Jesus goes away in the Prefect's automobile."

A remarkable article on Christianity is to be found in the last *Hibbert Journal* by the Rev. K. C. Anderson, D.D., of Dundee, Scotland. Its title is "Whitherward: a Question for the Higher Criticism."

Dr. Anderson sums up the work of some Higher Critics with the conclusions that the Gospel is an allegory, and not to be taken as history at all, that the writers of the Gospels did not intend their story to be taken *literally*, and that what is important is not the Christ Story of the Evangelists, but the Christ conception of St. Paul.

"As a result of the work of the Higher Criticism the Four Gospels are a complete wreck as historical records.

The same is substantially true of the Synoptics. As authorities for a life of Jesus they are hopelessly shattered by the assaults of the Higher Criticism."

But this does not at all matter. To St. Paul it was not the historical Jesus that was important, but "Christ *in you*, the hope of glory."

"His conversion meant that he became conscious that the Son of God dwelt within him. By the Son of God, therefore, this man did not mean an historical Jesus of Nazareth; he meant the Divine that dwelt within him, of which up to the time of his conversion he was unconscious, but which from that moment became the dominant fact and factor of his life. Hence the writings of this man say little about the historical Jesus, and quote nothing of his teachings, a fact which must seem curious to the modern Christian who cares so much for them. The idea that

man is saved by an historical Saviour who lived at a definite time in human history —a Saviour external to himself—is the great error of the Christian Church; it is the great apostasy, the idolatrous materialisation of the truth. Man is saved when the 'Christ' is born within him. To drag the symbol 'Christ' down to mean a human being in this way is nothing less than a profanation of the message of the Eternal contained in the Gospels. The word 'Christ' is the richest in our language. It means the Higher Self—the soul—in every individual man, instead of one who lived in the first century, and apply that conception to the interpretation of the Gospels and see what is the result."

Anyone that reads St. Paul will find that, in the main, Dr. Anderson is correct. To St Paul "the word 'Christ' becomes a symbol of the soul in its spiritual aspect, or the Son of God, as Plato long ago explained the term. Now, this Christ is potential in every individual of the race. He is first a germ, then he is born and grows in consciousness and power. This, indeed, is the whole of religion, the attainment of Christ-consciousness, the realisation of God within oneself. The Christ within is the spiritual self of every man, and is identical with the Divine Son of God ever living in the bosom of the Father. There is only one Son of God, but this Son of God is in every soul, and constitutes the real being of every soul. This is the light which every man brings with him into the world, the light which shines in the darkness that does not comprehend it. The Real Self is thus a ray of the Divine Light, a spark of the Divine Fire. It contains within itself all poten tialities."

But the extreme wing of higher criticism cannot put aside those elements in the life-story that show the superhuman characteristics of Jesus. There is the Christ who is partly myth and partly allegorical, but at the same time there is a wonderful historical Personality. It certainly is about time, if those that love Jesus, are not to lose Him utterly, that they should turn to theosophy, where all the sane historical conclusions of the higher criticism are accepted, and yet the Master is proclaimed a present glorious living Entity, Who responds ever to those that look to Him for guidance.

A sign of the times is the "First Universal Races Congress" to be held in London, July 26-29. Its object is "to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved. Among the supporters, who hail from no less than fifty countries, are over twenty-five Presidents of Parliaments, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Iaw, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages."

C. J.

The remains of a palæolithic man have recently been discovered by Dr. Capitan and M. Peyrony at Ferrassie, in Dordogne, France. The first bones seen were the ends of a tibia and femur, and before excavating further an invitation was sent to a number of French archæologists to witness the exhumation. With infinite care and precautions, an entire skeleton was revealed. It lay on its back, with the trunk turned slightly to the left; the legs were strongly flexed, the knees being turned to the right; the left arm was extended along the side, with the hand at the hip; the right arm was flexed, the hand being near the shoulder, and the head was turned to the left, the mouth being open.

The skeleton was photographed *in situ*. Around, above, and beneath were a large number of bones which had served as food for and had been broken by the Mousterians, as well as teeth of bisons, deer, goats and reindeer; the artifacts included points, knife-scrapers, disks, hammers, and bone-breakers of quartz of the Lower Mousterian type (that is, worked on one face only).

The long and small bones were carefully removed. The pelvis, thorax and skull were severally covered with tinfoil, and plaster was poured around each, so that when the plaster set they could be removed without injury. Thus protected, they were taken to Paris without further damage or loss. The restoration, mounting, and study of the skeleton are being undertaken by Dr. Capitan. As no anatomical details have as yet been given concerning the find, anthropologists will have to wait with what patience they can muster until the investigations are completed.

The attention of readers of *Nature* has been directed at various times to the recent finds of Palæolithic man, but as this is the first whole skeleton which has been obtained of a Mousterian man, the discovery is one of prime importance.—*Nature.*

A recent cablegram to the *Chicago Tribune* contained the following:

The skeleton of a man recently found in the Thames bed at Agley Hill, near Northfleet, is declared by Prof. Arthur Keith to be 170,000 years old.

Delivering a lecture before the Royal College Surgeons yesterday on the antiquity of man, Keith said he arrived at his estimate of age by the work done by the Thames since the time when the level of the river was 90 to 100 feet higher than to-day. Measured at the lowest estimate, the Thames bed had been lowered and raised at least 170 feet since the upper terrace of gravel was laid down in the post-glacial times.

"Seeing how little the level and aspect of the valley has been altered since the Roman period and that there is no reason to presume the changes in the level or climate occurred at a faster rate in past times than in the present, one may safely allow," said Prof. Keith, "100 years for every foot which the river has worn away or laid down. On this basis of computation the antiquity of the Galley Hill remains may be estimated at 170,000 years."

Consideration of parts of this skeleton shows how old the modern type of man is. The Galley Hill man, although differing in several features, is essentially modern in type and is the only representative known of the thousands of generations of Englishmen which span the vast period of human life in this country from the glacial to the neolithic times.

Making all due allowances for the exaggeration of the reporter, we may be sure that a great deal of inquiry in regard to this important field of study will be aroused.

Speculation in regard to the Lost Atlantis is also being indulged in as indicated in the subjoined:

The recent announcements made by the German explorer Frohenius regarding relics of the mythical Atlantis have aroused much controversy in Germany.

Some scholars maintain that Atlantis was not where it is generally supposed to have been, that is, westward of the Straits of Gibraltar, nor do they accept Dr. Frobenius' hypothesis of southern Nigeria as the probable location.

Dr. Albert Gruhn writes in the North German Gazette in support of his theory that the western basin of the Mediterranean was once dry land and that the Atlantis of the ancients was situated either in what is now the Tyrrhenian sea or between the Balearics and Sardinia. He points out that scientists practically agree that the entire Mediterranean basin was formed by the collapse of the earth's crust, which took place at a (geologically speaking) late period.

Dr. Gruhn further argues that Plato in referring to the lost Atlantis says that it lay "in front of" the Pillars of Hercules, which may well have meant the side turned toward Athens and not "beyond," which is the more popular interpretation.—*Chicago Tribune.*

The Diving Rod

The divining rod or dowsing rod, much used in this country as well as in Europe has attracted much attention among the scientific as well as the unscientific. An article in *Hibbert Journal* has the following to say about it:

The question now arises, what evidence is there, that will stand the test of strict scientific enquiry, to show that the "*sourcier*," or "dowser," is of any use in locating the site for a well? In many places it is, obviously, of no use at all, for where underground water exists, as it were in sheets in a porous stratum, like gravel, over an impermeable bed, like clay, water will be found anywhere you choose to dig to a moderate depth. But in other places underground water runs in channels or fissures between rocks or other impermeable strata, and it is just in those places that the dowser is held in the highest repute. As an able geologist wrote to me: "This condition of fissure water which is the geologist's extremity is the dowser's opportunity," for with all respect to the learned geologists, who are consulted on the best site for sinking a well, the humble and often illiterate dowser has again and again been successful in certain regions where the best scientific advice has failed. Of this I will give a few instances later on. It was this singular success which attended certain dowsers, that led the Council of the Society for Psychical Research to invite me to examine and report upon the facts. At that time, nearly twenty years ago, I was not only sceptical but inclined to scoff at this "relic of an ancient superstition." However, having agreed to investigate the subject, with the help of geological friends, I found to my surprise that the evidence on behalf of the dowser was much more extensive and unimpeachable than I had imagined. The labour of making an exhaustive inquiry and conducting experimental borings to test the dowser's indications, was much more formidable than anticipated, and it took many years before I was able to pen my first lengthy report, which was published in the *Proceedings of the Society for Psychical Research* in 1895; this was followed by a second long report in 1900, and abundant materials have since accumulated for a third report not yet published.

It is interesting to compare the strong convictions of those who can speak from experience of the use of the dowser, especially in the South-West of England, with easy-chair critics who have never taken the trouble to examine the evidence, and write contemptuous articles and letters in the daily papers with the usual arrogance of ignorance. De Quincey, who was a Somerset man, refers in several of his writings to the value of the dowsers, or "jowsers," as he calls them, in the search for water springs in Somerset, where he says, "nobody sinks for water without their aid." And to-day the same testimony is borne by numerous landowners and land agents in the South-West of England. Thus the Treasurer of the Merchant Ventures in Bristol wrote to me: "On the estates I look after we always employ a dowser, and I do not recollect any instance of their failure; in fact, we never sink a well without making use of the dowser," and another neighbouring landowner, Mr. Clifford Gibbons, writes to me to the same effect; he says, "The thing is altogether a mystery to me, as I spent very large sums of money fruitlessly in sinking for wells before I employed a dowser." Even so distinguished a judge and scientific man as Sir Edward Fry, F. R. S., informed me that he has on more than one occasion employed with success a dowser to locate the site for a well; the late Marquis of Salisbury and many other eminent men, who cannot be accused of credulity, have borne testimony to the success of the dowser on their estates when other means of locating underground water have failed.

There is thus a strong *prima facie* case on behalf of some peculiar gift or instinct possessed by certain persons in discovering the position of underground ore and water. The dowser himself usually believes some electrical influence is exerted which causes a sudden muscular spasm and so twists the forked rod, and in proof adduces the fact that the rod will not move

if he is insulated from the ground. But electricity has nothing to do with it, for if the dowser *thinks* he is insulated, whilst really he is not so, the rod is still motionless, and it will freely move when he thinks he is uninsulated, though really not so. Nor can I find any peculiar sensitiveness to either electricity, or radio-activity on the part of the dowser.

In fine we may confidently assert as the result of a prolonged and critical inquiry, extending over Europe and America— for dowsers exist in all civilized countries— that the explanation of the success of a good dowser cannot be attributed to lucky hits, or chance coincidence, or the detection of surface indications of underground water. The true explanation, I am disposed to believe, is that the dowser possesses a faculty analogous to *instinct* among animals; a sub-conscious perceptive power, which gives rise to an instinctive (but not conscious) detection of the hidden object for which he is in search. This obscure, and hitherto unrecognized human faculty, reveals itself by creating an automatic or involuntary muscular spasm, that twists the forked rod; sometimes it produces a curious *malaise* or transient sickness, which furnishes some dowsers with sufficient indication to enable them to dispense with the use of a forked twig.

By many it has been thought that the sudden twisting of the forked rod was merely a little stage play on the part of the dowser in order to impress the ignorant. It is, however, nothing of the kind. The motion is quite involuntary, and sometimes so vigorous that the twig curls completely round, often breaking one limb in so doing. The rod twists, as an eminent French *savant*, Professor P. Janet, has remarked, "sans le vouloir et sans le savoir" on the part of the dowser. In fact, many amateur dowsers, among them we may cite eminent church dignitaries, distinguished writers, able scientists, well-known peers, acute lawyers and others, have told me that they cannot possibly control the gyration of the forked twig, "that it appears to be alive," and are inclined to believe some external force is moving it and not their own involuntary muscular action, which, as I have said, is the probable cause. The phenomenon is, in fact, a very curious illustration of automatic reflex action, or *motor automatism.* We are familiar with such actions in the beating of the heart and respiration, or when we instinctively close our eyelids if danger threatens the eye, or in the case of hiccough, or sneezing, or blushing, or pallor; the two latter being due to some emotional disturbance, which evokes the reflex action that controls the flow of blood through the capillaries. It is probable that when the dowser is near the hidden object of his search a somewhat similar emotional disturbance is produced by his supernormal perceptive power, and this excites the reflex that suddenly twists his rod.

Hibbert's Journal.

CREMATION CONGRESS SOON

Brussels is to be the scene this month of a great international congress on cremation, at which one of the most notable delegates will be the Duke of Bedford, the vice-president of the Cremation Society of England. Germany, France, the United States, Switzerland, Italy, Austria, Canada and Austria are all sending representatives, while the congress will be opened and welcomed in the name of King Albert by his premier although Belgium is one of the countries where incineration of the human body is still forbidden by law.

Belgium is by no means the only country where cremation is still prohibited. It is a peculiar fact that despite the well-known opposition of the Roman Catholic church to this form of the disposal of human remains, it is tolerated in countries

that are essentially Roman Catholic, such as, for instance, Italy and Bavaria; while it remains forbidden by Protestant governments, such as those of Sweden and of Denmark.

When some years ago the Danish legislature, on sanitary grounds, passed by an overwhelming majority a vote in favor of the toleration of cremation, the minister of public worship, in the name of the crown and government, informed the house that after having consulted the principal dignitaries of the Lutheran or state church of the kingdom, he must decline to permit the bill to become a law, or to be put into execution, since the entire clergy, as well as the religious sentiments of the nation, were most strongly opposed thereto. In Sweden, the Lutheran state church has taken up a similar stand toward incineration and so, too, have the Lutheran synods of Prussia and of Wurtemberg.

Many thousands of cremations, however, take place each year in the dominions of King Victor Emmanuel, while Munich and Nurenberg, the two principal cities of Bavaria—a kingdom in which more than 7,000,000 of the 9,000,000 inhabitants are Catholics—have each of them recently established huge municipal crematoria, that at Munich being in conjunction with the great Eastern cemetery. It, however, by no means follows that all the Protestant denominations entertain the same views as to the burning of the dead as those of Scandinavia, of Prussia, and of Wurtemberg. Thus, in the grandduchy of Baden, the government has expressed its approval of incineration, while the Lutheran clergy there have announced that from a doctrinal point of view there is nothing whatsoever to prevent them from reading the service of the dead at obsequies which terminate in the annihilation of the corpse by means of fire.

In England some of the divines of the established church assume that cremation is permissible, since the words "ashes to ashes" are comprised in the most solemn portion of the liturgy for the dead, and there has been no canonical pronouncement against it. Yet the general attitude of the ecclesiastics of the Anglican rite, both in Great Britain and the United States, may be said to be one of mild disapproval.

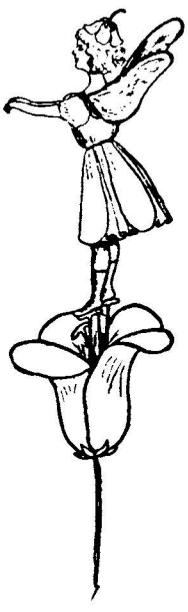
It is only since 1886 that cremation has been officially forbidden by the Roman Catholic church, and among the principal reasons which prompted Leo XIII, the most broad-minded and liberal pontiff who has ever occupied the chair of St. Peter, to take this step, was, first of all, the fact that incineration had been adopted by the Atheist Freemasons of Italy and France as a feature of their funeral rites, for the purpose of giving public expression to their disbelief in the doctrine of the resurrection and of the life hereafter; while in the second place he held that cremation tends to a diminution of the tokens of respect for the dead that constitute so beautiful a feature of most of the recognized religions.

Leo XIII likewise took the ground that the ordinary form of interment has been, so to speak, consecrated by usage, ever since the foundation of the Christian faith; that it has been accepted from time immemorial as forming part and parcel of the religious ceremonies of the latter; and that the old fashioned form of Christian burial may be said to have become one of the most solemn features of the rites of the church and a consolation in life to the dying and to the bereaved.

Jews and Mohammedans discountenance cremation under ordinary circumstances, and yet admit, like the Catholic church, that there are a number of cases where it is not only permissible but even necessary, and where it would be unjust to refuse the last rites of religion—*Chicago Tribune.*

Children's Page

LIFE AND FORM



A wee, dear, tiny fairy maid
Arose from a flower in a wooded glade.
She raised her arms, and softly said:
"Do you know why I've come from my peteled bed?

I, the LIFE of this flower here,
Am to enter a butterfly body, dear.
A butterfly that flies about
The gorgeous blossoms, now coming out.

It is, perhaps, a prison too,
But I can move about as humans do;
And some day when my life grows warm
I shall slip into a Divine Human form.

Now, I shall leave you for a while,
Perhaps in some cloverfield you to beguile."

She changed into a Butterfly.
The flower drooped over, I saw the FORM die.

Minna Kunz.