THEOSOPHIC MESSENGER

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MUSES

Goddesses were the muses of the ancient bards, the inspirers of the sculptor's graver, guides of harpists' fingers or dancers' steps. The hymns and odes and epics of Pindar, Hesiod, Homer gained their outbreathing of divinity through the Muses' tender nurturing and ministry. At least the tale is so.

In this our day more wondrous still the way true artists bring down Olympian breaths to us. Men, like to us but sanctified and grown past the stature of our spirits' measure, forever dwelling in the Muses' realms, inhaling the very Grace of God, may let fall gentle dews and baptize the children of their love into that realm of Peace where they, too, a moment's span, may deep inhale the afflatus of that phase of the divine they seek. Then may the seeker give the found to men in forms they love.

Swiftly the cycles are hurrying by, swiftly we change with their rolling. Each of us seeks his Daimon, longs for the uplifting Christ-man, yearns for contacts divine. Wait, watch, labor for Them; soon then They shall inspire, draw down the pure airs from bliss-worlds, even open the heavenly doors!

W. V-H.

"THE MORNING SIGH OF MEMNON"

From Darkness lead me to the Light.

Over the sleeping Nile hangs the velvet of Egypt's night spangled with its myriad wistful stars. Dimly we discern the mud-bank to which we are moored, and the adjoining plain, bordered by the western range of desert hills, like embattled walls of jet against a sky hardly less black. Across the broad river lies the tourist-burdened Luxor, now restful and still amid its palms and temples; and beyond loom the ghostly shapes of mighty Karnak, scattered upon its embracing desert, wind-driven from Arabian steeps. Under the prow of our dahabeeah the reeds are whispering secrets which the rippling river bears ever in its bosom, learned in the land of Cush and the far wilds of Abyssinia. The silence is the silence of things dead and forgotten; for Savak, the crocodile-god, whose robe of state is the darkness, and whose ministers are the lesser gods of the under-world, holds nocturnal court.

Hush! was that the cry of some earth-bound priest of Ammon, or Pharaonic visitant from yonder Lybian tombs? Above our mast-head it sounded shrill and clear, and now passes on soft wings towards its home amongst the pylons and monoliths of Thebes—"proud city of No, the jackals and the owls shall make their dwellings in thy palaces." In its flight it has disturbed the dogs of the near-by village, and their discordant protest, rising from solo to chorus, sinks, too slowly, back to solo and silence. Spirit or owl it knew the limitations of the night, for over the black ridge of eastern hills a faint greenish light shows in the sky. It is the false dawn—the wolf's tail, as the Arabs call it—and warns men to prepare for the coming day. Slowly it fades and dies, and the dark settles once more o'er the sleeping land, and upon eyelids dreaming of Cheops and his pyramids, or Rameses smiting Hittites. Again the sky begins to lighten in tints of pale greens and mauves; shyly and tenderly at first, and then in bolder pinks and yellows, painting all the face of the western desert in rosy reds and chromes. Savak and his hosts of the dark are in full retreat back to the underworld; his rear-guard stealing away in shadow of hill and temple, while Ra, the new-born, god of the sun and morn, mounts in his conquering chariot to the fields of heaven to greet his father Osiris, and to pour life-giving rays upon his world.

Then God waked—and it was morning;
Matchless and supreme!
All Heaven seemed adorning
Earth in its esteem.

Upon the deck of our dahabeeah the Arab sailors, each on his piece of prayer-carpet, with face turned to Meccah, are making the seven prostrations and beseeching protection through the day. From the village come trooping the good wives and maidens with water-pitchers balanced on their heads. Laughing and chattering they descend the pathway to the shore, and stand ankle-deep in the stream, helping one another to fill and lift pondrous vessels; and then move homewards in statuesque poses and grace beyond words. The bank so quiet a few moments ago grows populous with brown faced men intent upon our doings; with large-eyed wondering babies; with goats inquisitive and dogs in search of unconsidered trifles; while overhead the kites make up for noiseless wings by strident screamings. Awakened Egypt is astir.

We also should be starting for our goal—the twin colossi of Amenhotep; once the presiding genii at the entrance of a temple, now lonely and unministered in a debris-strewn desert. Foreknowledge tells us of their vastness, but distance dwarfs them to the semblance of two black pigmy sentinels guarding the secrets of the hills beyond, and we must wait to know them nearer ere we may ask their meanings and counsel. A sailor has been sent to find the necessary donkeys and now returns with a group of these sturdy little animals, shaved in bizarre patterns and carrying saddles like the poop-decks of Spanish caravels. Mounted thereon we thread the village and its dust heaps and pass to the fields which its good folk cultivate. We seem to be riding across an enormous checker-board, divided into innumerable squares of alternate brown arable and luxuriant crops of dourah, beans and lentils. The squares are separated by

channels embanked about a foot above the level of the ground, down which run rills of water lifted from the river by the bronze workers of the shadoofs or the patient buffaloes turning sakir wheels; and, where husbandry so needs, the mud-plastered sides of these artificial rivulets are cut and the fertilizing water floods the embanked patches of ground.

Here and there we may note some stone or palm log set up at the corner of a field to indicate the extent of some man's property. The slight character of these witnesses might call for doubt as to their sufficiency, if one remembered not the Levitican law "cursed be he that removeth his neighbor's land mark." But, though men respect these scientific frontiers, the Nile in flood-time has no such scruples, and sweeps away bank and channel and land mark, covering all with its burden of silt brought from the far interior. So, while we may not wholly accept the legend that Euclid, in his college of mathematics at Alexandria, wrote his treatise on geometry for the purpose of rectifying the confusion wrought by Father Nile, the realization that there is at times scope for the application of his rules, should, perhaps, win our forgiveness for many a puzzled hour of boyhood devoted to ratios and the pons asinorum.

Lovely are these fields in the wakeful lights of morn, carpeted with blossoming crops, and framed by lisping rivulets emprisoned within channels of chocolate colored soil. Where the life giving water passes all is green and tender; and, where it has been denied, the skin of nature is cracked and sore; aching beneath the relentless sun. Agape with thirst its seamed surface is dangerous to the rider, yet offers refuge to innumerable lizards which slip into the fissures at our approach. From verdant places white ibis peep shyly, forgetting that temples, centuries agone, were raised to Thoth, the ibis-headed scribe of the gods; and flights of quail—those fat and querulent burghers of the fields—rise protestingly from disturbed councils; while palm-doves and the crested hoopoes play hide and seek amongst the flowering beans, and gorgeous bee-eaters dart past in flashes of burnished copper.

With an abruptness, emphasized by contrast, we emerge upon the desert—supreme in desolation. It is the shroud of mummied Egypt. In its grim folds, rent and yellow with the ages, are wrapped the ruined shrines of the necropolis of Thebes; and the waste of sand and rock, stretching away to the Lybian is one vast grave. The very ground we ride over is littered with bones and shreds of mummy cloths and fragments of bitumized-flesh that were, perchance, long since, part of some fair maid in the court of Sethi, or formed the muscle of a soldier, far-travelled in lands he had aided to subdue. The wind drifts sand over these poor remnants, and discreetly smoothes again the winding sheet which the hoofs of our animals had displaced. But to the sensitive ear the place is filled with voices, and the stirred ego gazes backwards to a living past. Every object whispers animation and story. If your soul is so attuned you may listen to the merry laughter of her whom we thought a maid of Sethi's court, and hear the wheels of her lover's chariot bearing her back to the river from some priestly ceremony; or softly comes the chant of singers and musicians leading Pharaoh and his courtiers to the temple pageantry; or again the wailing of hired mourners, the neighing of horses, and the murmur of the crowd, crying, as they did for Jacob, "this indeed was a great mourning." The wraiths and their voices are everywhere. The whole space vibrates with picture, and sound and memories, until some trivial incident of the present breaks the spell—and they are gone; only the empty desert is about us. It is the realm of death, silent and motionless, save where the undying sun makes dance the air which treads upon the burning sands.

Awhile ago we were in the fields of the living from which we passed, almost at a step, into this desert of death. Once more a contrast meets us, greater than the last, for, in its significance, death dies with the transient night and only life lives immortal. In the centre of the plain, dominating space and thought, appear two seated figures; the famed colossi of Amenhotep. The hugeness of their stature—each seated figure is sixty-five feet high—is magnified

by the blank waste around them, and their solitude adds immeasurably to their pose of restful content. What mean these giants, petrified upon their lonely thrones between the mountains and the river? What message for us stays unspoken upon their lips? It should be worthy asking, for in face and figure they are kings of more than the wilderness, regnant in a realm real through forgotten, gracious and calm and strong.

Many ponderous volumes upon Egyptian history might be read ere these twin carven royalties would consent to speak to us. The erudite authors of these books will tell us that the warrior Pharoah Amenhotep of Thebes erected these two statues of himself; that they were originally monoliths of breccia and sat before the pylon of a temple long since dismantled and buried; that the more northerly of the two was partly destroyed by an earthquake in 27 B. C. and the upper part thrown down; that the Roman Emperor Septimius Severus restored the statue with blocks of sandstone in 170 A. D.; and that ancient travellers referred in their writings to this statue as "Memnon." How utterly insufficient and lacking in sympathy sounds so terse a description. It reads like the catalogue of some dealer in antiquities rather than an effort to hearken to the voice of these kingly figures who grant us audience! Ready they are to speak, but not to ears that will not hear, nor to hearts untuned.

It were unfitting to approach the thronesteps unprepared. Let us therefore first ascertain who Memnon was, and why the ancient travellers bestowed his name upon the more northern of our statues. We shall find the information we seek in the Iliad—that mine of mythology wherein Homer has crystallized the legends of the early Greeks and their Gods; whether from Hermetic teachings or from out of his abounding poetic inspirations who now may say? In its pages the blind poet of Attica tells

with graphic force and the atmosphere of walls of Troy, Memnon, the king of the Ethiopians. After brave words and mutual battle, how Achilles encounters, before the defiance, they fight and Memnon is killed. Then cometh Eos, his mother, who carries his body from the field and mourns his loss so passionately that Zeus, moved by her tears, awakens the dead Memnon and bestows upon him the gift of immortality.

In the course of time this story came to have two renderings. To the Greek unversed in religious subtleties, Memnon was simply a great warrior who came from the far East and was slain in the Trojan war. He was, however, reputed to have possessed such superb physique and beauty that he became a favorite subject for picturing on vases and armor, whereon he was generally represented as black, being an Ethiopian.

But to the inward-seeing and poetic mind of the cultured Greek the legend contained far other teachings. The tears of Eos were not the tears of a mortal. Eos means the Dawn, and her son, Memnon, could be no less than the Light of Day. Every morning, therefore, his mother wept for his absence, and her tears are seen by men as the early dew-drops. The son of the Dawn might vanish for a time, as the night shrouds the day, but he could not be destroyed. His life was immortal—the gift of great Zeus himself. Born in the East, the land of the rising sun, the dew drops fall from the eyes of the watching Dawn until she sees her son lift his awakened head above the world and run his course across the heavens to the West.

Passing to Egypt the Greeks were instructed in the cult of Osiris and Isis, and how the Sun-god, Ra, nightly overcame the powers of darkness and was born each morning to an eager and expectant world. With minds nursed on these legends, and intuitively conscious of their true meanings, our wandering Greeks visited the Theban nome, and there learnt from the priests that a curious phenomenon had been discovered in connection with the more northerly of the colossal figures of Amenhotep. It had been noticed that every morning when the rays of the rising sun touched the statue it gave forth musical sounds like soft moanings or the twang of a harp-string. The poetic Grecian mind, in keenest sympathy with Nature and prone to see in every unexplained movement and sound of this plane the presence of the unseen gods, instantly ascribed this responsiveness of the statue to the morning sun as the voice of the Spirit of Day. To them it was the reborn Light of Life, "the morning sigh of Memnon" answering the maternal greeting of Eos. To the devout listeners grouped round the feet of the statue the whispering god told that Night and Death were transient, Life and Light immortal.

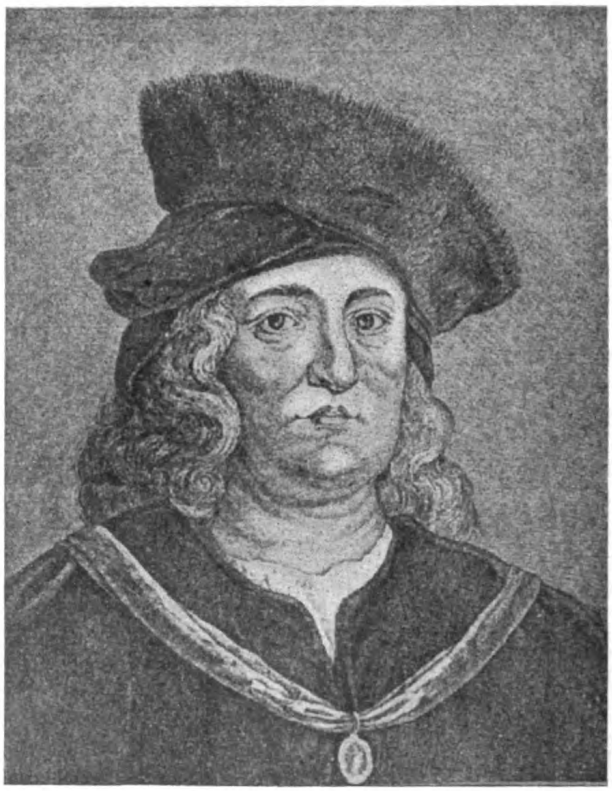
Gradually, as Grecian poesy was wedded to the involved Egyptian teachings, "the morning sigh of Memnon" became one of the famous oracles of the world. Probably the sounds given forth by the statue were due to the passage of air through the porous stone, caused by the sudden change of temperature at sunrise; although the modern traveller may watch, as did the writer, an Arab climb the huge monolith and produce dull and unconvincing tones from a sonorous stone which lies hidden in its chest. But to the ancient Egyptian and Greek the statue spoke in no uncertain tones. Venerated from the Danube to the sources of the Nile, it gave to all its votaries, at the hour of Dawn, admonishment, praise or counsel. That most accurate of early travellers, Strabo, declares that the god spoke to him; and Pausanias writes "one might most nearly compare the voice to the tender music of a harp string."

Ah! happy simile. May we not take the teaching suggested by this vast statue in the waste—the physical desert of Life and Death, grim and implacable—rising therefrom an immortal strength, the figure of the ultimate Day, born of the tears of Night and the watchful Dawn, and hailing the Light of Truth with song. Through centuries of the olden world "the morning sigh of Memnon" meant this and more to many a deep-thinking and sincere listener; and as we gaze upon this lonely statue in the plain, and look beyond the wondrous fable of Eos and her immortal son, we realize, in our true selves, that "in all that is, from dust to Archangel, the Divine Life is the motive power."

J. B. Lindon.

PARACELSUS

That erratic genius, Paracelsus—or, to give him his correct name, Philip (?) Aureol (?) Theophrast Bombast von Hohenheim,—was born at Einsiedeln in Switzerland in 1493. He studied the alchemistic and medical arts under his father, who was a physician, and continued his studies later at the University of Basle. He also gave some time to the study of magic and the occult sciences under the famous Trithemius of Spanheim. Paracelsus, however, found the merely theoretical "book learning" of the university curriculum unsatisfactory and betook himself to the mines, where he might study the nature of metals at first hand. He then spent several years in travelling visiting some of the chief countries of Europe. At last he returned to Basle, the chair of Medical Science of his old university being bestowed upon him. The works of Isaac of Holland had inspired him with the desire to improve upon the medical science of his day, and in his lectures (which were, contrary to the usual custom, delivered not in Latin, but in the German language) he denounced in violent terms the teachings of Galen and Avicenna, who were until then the accredited authorities on medical matters. His use of the German tongue, his coarseness in criticism and his intense self-esteem, combined with the fact that he did lay bare many of the medical follies and frauds of his day, brought him into very general dislike with the rest of the physicians, and the municipal authorities siding with the aggrieved apothecaries and physicians, whose methods Paracelsus had exposed, he fled from Basle and resumed his former roving life. He was, so we are told, a man of very intemperate habits, being seldom sober (a statement seriously open to doubt); but on the other hand, he certainly accomplished a very large number of most remarkable cures, and, judging from his writings, he was inspired by lofty and noble ideals and a fervent belief in the Christian religion. He died in 1541.



Paracelsus

Paracelus combined in himself such opposite characteristics that it is a matter of difficulty to criticise him aright. As says Professor Ferguson: "It is most difficult . . . to ascertain what his true character really was, to appreciate aright this man of fervid imagination, of powerful and persistent conviction, of unabated honesty and love of truth, of keen insight into the errors (as he thought them) of his time, of a merciless will to lay bare these errors and to reform the abuses to which they gave rise, who in an instant offends by his boasting, his grossness, his want of self-respect. It is a problem how to reconcile his igno-

rance, his weakness, his superstition, his crude notions, his erroneous observations, his ridiculous inferences and theories, with his grasp of method, his lofty views of the true scope of medicine, his lucid statements, his incisive and epigrammatic criticisms of men and motives." It is also a problem of considerable difficulty to determine which of the many books attributed to him are really his genuine works, and consequently what his views on certain points exactly were.

Paracelsus was the first to recognise the desirability of investigating the physical universe with a motive other than alchemistry. He taught that "the object of chemistry is not to make gold, but to prepare medicines," and founded the school of Iatro-chemistry or Medical Chemistry. This synthesis of chemistry with medicine was of very great benefit to each science; new possibilities of chemical investigation were opened up now that the aim was not purely alchemistic. Paracelsus's central theory was that of the analogy between man, the microcosm, and the world or macrocosm. He regarded all the actions that go on in the human body as of a chemical nature, and he thought that illness was the result of a disproportion in the body between the quantities of the three great principles—sulphur, mercury, and salt—which he regarded as constituting all things; for example, he considered an excess of sulphur as the cause of fever, since sulphur was the fiery principle, etc. The basis of the iatro-chemical doctrines, namely, that the healthy human body is a particular combination of chemical substances: illness the result of some change in this combination, and hence curable only by chemical medicines, expresses a certain truth, and is undoubtedly a great improvement upon the ideas of the ancients. But in the elaboration of his medical doctrines Paracelsus fell a prey to exaggeration and the fantastic, and many of his theories appear to be highly ridiculous. This extravagance is also very pronounced in the alchemistic works attributed to him; for example, the belief in the artificial creation of minute living creatures resembling men (called "homunculi")—a belief of the utmost absurdity, if we are to understand it literally. On the other hand, his writings do contain much true teaching of a mystical nature; his doctrine of the correspondence of man with the universe considered as a whole, for example, certainly being radically true, though fantastically stated and developed by Paracelsus himself.

From Redgrove's "Alchemy."

TWO FORCES

Two forces move Mankind—
One drives behind with cruel goads,
Hunger, cold, the pangs of birth and death;
The other calls us on and bids us leave
Such Earth-life realms and haste in our return to God!
There at the Pathway's end is rest for all His Sons.

Look forward! On! Pursue the beckoning way!
March not amid the army's rear, where harrying fiends
Wield Fortune's whips. Beyond! ahead,
Call the Emancipate, The Christs of Earth!
Amid the thorns and stones They found the way,
Discovered how, by struggling fast,
The slaves of Fate may be outrun
And joy be found by joying in the Way
Of God's sweet whispered call "Return to Me!"

W. V-H.

LETTER FROM INDIA

I. MADURA

There is an affinity between the East and the West, the same affinity that turns old grandparents into their grandchildren's playmates. Though I am a confirmed Asiatic by birth and temperament, I have a fondness for the growing American race; hence I find myself somehow attached to the American Messenger. Many months have passed by since I wrote from beloved Adyar. The reason is a double one: I thought some American resident here could perform the duty better than the old Magian who has never been in the West and is blissfully ignorant of the tastes and requirements of the Westerners; secondly, my work seems to grow with my growing age and old Time refuses to slow down his speed for me.

I am told that in America things Indian have a value all their own. Now it so happens that I find myself out of Adyar once a month on theosophical duty in distant towns, great and small; and there my eyes observe many strange things, and many new thoughts come into my mind. So, I thought perhaps it would be a good plan to utilise the opportunity and send to the *Messenger* some Indian notes and news, not such as Reuter can cable or the newspapers can provide, but such as would reveal even a little of the real India hidden by a veil all too thick and heavy for western eyes to penetrate or western hands to lift.

Last month I betook myself to Madura, 345 miles south of Madras. It is the second largest town in the Madras Presidency, with a population of about 106,000. The city is famous for its wonderful temple—wonderful in its architecture but more wonderful still for the ancient spiritual influence with which its atmosphere pulsates even now. Mr. Leadbeater, writing about it, has said "an excedingly powerful influence radiates from the holy of holies." The local chronicle (*Sthala Purana*), preserved in the temple, gives a curious but interesting account of the foundation of that building as also of the city. A veil of mystery envelops the history of ancient Madura—and it is without doubt very old indeed—till we come to the third century, when we catch a glimpse of Madura, or the place where Madura now stands, in the life of our dear and vivacious Mizar, narrated in the *Theosophist* for March, 1911, pp. 954-959. But this is occult history, physical plane history has preserved no record of the existence of the place before the fourteenth century, when Mussalman sway prevailed. An era of the destruction of the temples was that period, and the outer wall with its fourteen fine towers was levelled to the ground. Sad fact, so often met with in history! Ignorance and fanaticism making short work of the results of sacred knowledge and the temples that enshrine it. But that Mumammedan despotism came to an end, and then once again the four lofty *gopurams*, or towers, and other things sprang into existence. They exist to this day as a living witness of the religious fervour, enthusiasm and labour of the devout followers of Shiva. The middle of the sixteenth century saw the erection of the now famous Hall of a Thousand Pillars, a hall which, though kept in a somewhat unclean condition, still radiates an influence of ancient learning and peace. Well, the whole temple is a wonderful piece of art, but many pages would be required were I to enter into descriptions. Let me give the bare dimensions, and let my good reader fill in the details. The temple forms a parallelogram, 850 feet long by 750 feet broad, surrounded by nine magnificent towers, one of which is 150 feet high. It is profusely ornamented and contains some valuable jewels. It is sacred to Shiva in his form of Sundareshvara and to the local goddess Minakshi.

But the sights and scenes of Madura are not what I want to describe. Many a globe-trotter has written carelessly and inaccurately, many a careful student has expiated after due research on the many interests, historical, architectural and religious of the city of Madura. Any good library will yield knowledge of the place. I would rather write an interesting experience that came

to me personally in that attractive town. I came across a group of very wonderful Fakirs—Fakirs possessing some real powers, able to stand the tests of any psychical research society. When I saw their performances, I was reminded of Pierre Loti, who, when visiting the late Col. Olcott, asked that he might be shown some fakirs, "some of those fakirs of India so renowned as extraordinary, who have *powers*, whose achievements are almost miracles, in order to at least hold a proof of something outside, of something super-physical, extra-human." A Hindu at Adyar exclaimed: "Fakirs? . . . Some fakirs? . . . There are no more fakirs." All the same, I came across some in Madura, whose feats are sufficient to prove the existence of a super-physical controller of our body of flesh and blood.

They were Muhammedans, weavers by profession, living all together in a sort of community. They do not perform their feats for money nor before the public. I was, however, fortunate in having as host my good friend, Mr. Foulkes, an English resident of Madura, who inherited a well known estate from his uncle who settled there years ago. These fakirs owe, or at least think they owe, a debt of gratitude to this English family and are ready to perform their strange feats at the request of Mr. Foulkes, when they refuse all other invitations.

I must not go into details. They began by chanting mantrams, dancing weirdly the while, beating on drums and occasionally giving a horrible yell. They kept this up for almost an hour, until they had reached such a pitch of excitement that they were absolutely beside themselves. Then they did ghastly and horrible things. One man took a heavy metal instrument, sharply cone-shaped, and brought the point down with great energy on his head, which was closely shaven, so that half an inch of the thing disappeared into his skull. He pulled it out again and had not been in the least hurt. Another took a long sword in one hand, grabbed the skin of his throat with the other, and pierced it with the blade. We saw the two pieces of the weapon projecting from either side. A third bored a hole through his nose from side to side. A fourth plunged a knife into his cheek and then opened his mouth to show us the steel inside it. A fifth put out his tongue and ran a hole through it with a sharp instrument. By this time, we were all gasping, and the ladies of the party had been forced to retire, finding the horrors of the spectacle too much for them; but the worst was yet to come. A sixth gentleman actually stabbed himself near the eye, right into his head, in such a way that the eye-ball hung outside its socket. This he did with a pointed, heavy handled weapon, metal and thickly ornamented, so you can imagine the weight! This was the climax—fortunately. We could not have stood much more. It was all perfectly genuine and my host photographed them. Some day I hope to reproduce the pictures in one of our Theosophical magazines. There was not a drop of blood, nor was any injury done to the performers. They had begun with an invocation and closed with a thanksgiving, both in Arabic, and they went their way quietly to their business as if they were ordinary coolies.

The explanation—I am not able to supply. It may be the aid of some elemental or elementals; it may be some kind of self-hypnotisation on the part of the performers; it may be anything. There it was—as real as real could be. Mr. and Mrs. Foulkes have watched this performance many times, and I can vouch for it that I was neither humbugged nor hallucinated.

I have already exceeded my limit. I could write about other interesting things that I learned in Madura; but one thing at a time, they say.

Magian.

KARMA

Karma is the eastern word for the law of retribution, which brings a definite result for every action of a man's life. The theologian defines this word by saying, "Whatsoever a man soweth, that shall he also reap." And the logician terms it, "The direct sequence of cause and effect." It applies equally to good and bad acts. One says of a man who has sacrificed his career for the sake of feeble and dependent parents, "He is earning good karma;" or of another man who lives a low and dissipated existence, "What bad karma he is piling up for himself!" Although unique, the word covers so completely the idea of acts and their inevitable results that it may, in time, win a place for itself in western nomenclature.

Even as there is a personal karma, there is also a national karma, showing definite results for every phase of a nation's existence. In the decadence of certain nations may be traced the direct karma resulting from the excesses and cruelties of that nation in an earlier period of its national life. In the rapid growth and wonderful development of our own country we are now reaping the good results of that indomitable, persevering, upright ideal of lofty morals and abstemious living which characterized our forefathers at the time we became a nation.

If karma be accepted as a mighty factor in the evolution of mankind, it necessarily carries with it a belief in reincarnation. No man can hope, in one brief life, to live out the karma, good and bad, that he sets going by the acts of that life. Only in reincarnation can there gradually be unrolled the scroll which reveals the logical results of the acts of the last years of a man's life, or the further consequence of any seeming accident that may have resulted fatally to him.

Suppose a man's karma in this life causes death by drowning. The results of that accident must necessarily appear in his next life. He will, for one thing, probably always have a marked aversion for water. Boating, sea-bathing, and like sports will hold no charm for him. But if his karma in business life places him at the head of a line of maritime commerce, his personal karma will force him to use every effort to make his steamers the safest and most trustworthy of any that traverse the ocean. Thus, owing to the manner of death in his former life, he may be the means of saving the lives of many others from drowning in this life. Not that he will be able to explain *why* he is so excessively cautious on that particular subject; it will be a characteristic whose appearance probably will be as unaccountable to himself as to others; after all it is not *why* a man acts as he does that is of so much importance, it is *what* he does that counts.

As to future karma, resulting from the acts in the present life, suffice it to say that the sowing of this life is literally worked out in some future life. The man who succeeds in spreading happiness around him now will have happiness meted out to him in some future life; and the man who makes others miserable now will himself be made miserable in a life to come. The law goes even further—so absolutely accurate is it in its manifestation, and allots to each man the kind of happiness or misery—it may be physical or it may be spiritual—that he is now creating for others in his present life.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.

The tissue of the Life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown."

Clara S. Henderson.

THE LIBRARY IN ADYAR

The institutions of the theosophical world-movement distinguish themselves by one special characteristic that they grow as it were from nothing. A disciple is prompted by a sudden impulse to do a certain thing, and performs it in the name of the Master, disregarding any of the usual considerations, and we see the enterprise grow and increase its life by that force which springs forth from the unknown fourth dimension, by theosophists called the Master.

Colonel Olcott gets the idea of a library, marks the ground and puts his own moneyless person as guarantee for the building fund, and then in the right moment under the right auspices with due initiation formulas—as you get no solid worker to start a building without the Brahmin who in the north-eastern corner of the building ground recites slokas, sacrifices cocoa-nut, red powder, areca-nuts, saffron and manga leaves, burns camphor and throws grain in the burning flame, and puts rice and burned sugar round it to satisfy the starving elementals—in the right moment in January, 1886, the building of the Adyar library was started for twenty-six years later to have reached the place of being one of the first collections of manuscripts of Sanskrit literature in the world.

Are we able to point to that which gave the growth? We find a Spaniard, Senor Salvador de la Fuente, who bequeathed the Society with 75,000 rupees, of which the library disposed 65,000. We trace down through the years smaller private donations and many honorable workers, hands and heads who have gathered and worked. But what about the very centrum of force? Perhaps the urn standing in the innermost third room could tell us something about it. It contains a part of the ashes of that gigantic personality whom we knew as H. P. Blavatsky and the power-ring which is now put on the finger of the present President.

When we enter the large lecture hall in the Theosophic Headquarters, we hear through the open door to the right leading to the library, the sound of humming voices. It is the pandits singing the texts of the manuscripts which they rewrite and study. Close inside the door you see them, the dark-skinned Sun-sons cross-legged with their foreheads covered with red and white painted stripes, the symbols of Vishnu and Shiva, eagerly interpreting the inherited teachings of the Sun gods, the teaching of the mighty Rishis of Krishna, Patanjali, Buddha,—all revealed knowledge of state, art, philosophy and religion imprinted on the costly secret manuscripts, long, thin palm-leaf parcels tied together between two wooden plates. Sometimes such a parcel may contain ten, sometimes one hundred leaves closely written in one of the many kinds of characters used for Sanskrit, in Bengali, Canarese, Devanagari, Grantha, Malayalem, Mandinagari, Sarada or Telugu letters.

And each day all these parcels of manuscript have to be dusted and treated with the greatest care because in India there are two enemies attacking all books, the dampness and the bookworm. In Egypt you may have manuscripts of which the material on which they are written is 3,000 years old. In India the material can not last longer than 500 years. You have in Adyar printed books older than any of the manuscripts, that is, if you reckon from the standpoint of their bodies, the often renewed bodies. But with regard to their contents, the spirit, they can rival the Egyptian manuscripts or any others in antiquity, ancient teaching and knowledge that never has been translated or published, which no one even knows exists.

The whole MSS. collection represents 18,000 books. But these being often duplicates they count in fact only 5,000 titles. You have thus the Buddhistic Canon, Tripitika, in Pali MS. as paper MS., bound as large books in red and brown leather with silver-knots. But the same copy you have also in Pali printed in Siamesic, a gift from the late King of Siam to Colonel Olcott; and also in Pali with Pali text, edited by the Pali Text Society in critical and scientific

edition. Then it is also in Chinese. When the library, as intended, buys the Tibetan edition the collection will be complete together with those copies of the series which are at hand in Sanskrit. But the whole collection counting many single MSS counts catalogued only one single title.

Of the catalogues edited by the library, a preliminary list of the Sanskrit and Prakrit manuscripts in the Adyar Library (1910) shows 1,182 MSS. divided between 5,270 titles. With regard to one special division of its MSS the Adyar library occupies the first place in the world, its collection of Upanishads surpassing those of the library in London, as well as the Indian Government Oriental MSS Library in Madras, which two come next to the Adyar library.

The descriptive catalogue gives a full account of the Upanishads collection as the largest and rarest collection of Upanishad texts and comments. We find 55 of the MSS here described not mentioned in any other catalogue. These rare matters being found in the Adyar library is mostly due to the able talent of collecting of the present director Dr. Otto Schrader. He discovered a Bashalamantra Upanishad MS which was believed to be lost. The Bashalamantra Upanishad is one of the most remarkable of the Sanskrit works, being a philosophical version of the story of Ganymedes.

Very little has till now been done in order to print and publish the old MSS. In this line also the Adyar library is one of the pioneers. All the rarest works will be edited in Sanskrit as the Adyar Library Oriental Series. The first one to appear will be Ahirbadhnya-Samhita, of which the first volume will come out this year.

As the Indian Ganymedes so is also this work unique for the Adyar library. It is one of about 100 (partly lost) works forming the canon of the ancient Vishnu schoolsect of the Panaaratras which is the historical link between the Bhagavad Gita and the modern Vishnu schools founded by Ramanyacharya in the 12th century and later. The Aninor Upanishads will appear in English translation by Dr. Schrader as the third of the publications of the library. This is a double series bearing the title "The Minor Upanishads critically edited" and "The Minor Upanishads translated and annotated" and it will consist of seven double volumes containing "Samuyasa-Upanishads, 2) Yoga Upanishads, 3) General Vedanta Upanishads, 6) Vaisnava Upanishads, 7) Upanishads of the Minor sects (Saklas, etc.) and as a last volume a general introduction, indexes to the whole work, appendixes etc. The edition of No. 1 will appear in April with 450 pages.

If one asks what the significance may be of this special publication and of the publication of the Sanskrit literature in general, we may answer the first question in the words of Dr. Schrader: "The Upanishads are the basis of the Indian philosophy and are as such of the greatest significance for the research of the Vedanta philosophy." To the second question we may give the answer of Dr. Max Mueller where he says: "If we were asked under what sky the human mind has fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention of those who have studied Plato and Kant, I should point to India, and if I were to ask myself from what literature we here in Europe who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the. corrective which is most wanted to make the inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again, I should point to India."

In the later years the general national understanding has awakened with regard to how deplorable it was that so many MSS had been brought out of the country, mostly perhaps by the pilgrims to Japan and China. In the last thirty or forty years a systematic collection all over the country has been started. In South India it is the Government Oriental MS Library of Madras and the Adyar Library which have produced the most important work in this branch. It was often very difficult to get hold of the MSS, as they were often only

to be had piece by piece or incomplete. When someone dies it happens that the inheritors find an old MS which from piety they do not like to give away as a whole but divide between the family members. To get it one has to go from one to another and obtain the consent of many instead of one. As a rule it is the pandits that hear of their existence and are sent out either in order to be presented with them when the possessor is interested enough in the public collection or get them borrowed for copying, or obtain permission to visit the house or the temple where they also may be and copy them out in the place.

In addition to the MSS collection the library possesses ten or twelve thousand books in all European languages, mostly in English. This consists of religious, philosophical and occult works. We find some very old copies, one from 1493 on Cabalism, a gift from Mr. Van Marle, also a very good collection of French modern occultism, a gift from Senor Salvador de Fuente. There are also some of the larger magazines which go from thirty to fifty years back:—The Journal Asiatic, the chief Oriental magazines, the Journal of the Asiatic Society, the Indian Antiquary, etc. The library has also a very interesting catalogue where one can find a list of all literature written on a special subject, in one all literature on travelling in the Orient from the year 333 until 1870, in another all astrological literature, etc. Of course you may find the same things in European libraries. But it is said that the books are better catalogued here and more easily accessible, this also is due to the amiable and deserving director.

Dr. Otto Schrader was born in Hamburg 1876. In 1902 he took his degree in Strassbourg with the dissertation "Sur l'état de la philosophie indienne dans le temps de Mahavira et Bouddha." In 1905 he translated from Pali in German "Les questions du roi Menandre." In 1906 he arrived here as director of the Adyar library and this year he goes as delegate of the Adyar Library to the Oriental Congress in Athens. Dr. Schrader speaks besides German, French and Sanskrit, also Pali, Greek, Latin, Spanish, Portuguese and English. He lives with his wife and little daughter in the Olcott Gardens, which has become a centre of all present nationalities. His cultural view is properly characterized by the names he has given to his little daughter with the light, almost white, curly hair and deep black eyes—Sita Ingeborg, the two names of the highest German and the highest Indian female ideal. The understanding of the unity of these two ideals marks him perhaps more than his other capacities as the right man for that significant post as director of the Theosophical Library,—that which is chosen to be one of the most important instruments in the hand of the Master for creating the great future culture of unity which will realize unity because it once more has received that knowledge which once was the inheritance of the whole Aryan race, the knowledge of the unity of life and the illusion of the manifold forms and which till now was buried in the old hidden MSS.

E. Blytt.

STRAY THOUGHTS FROM ADYAR

Peace and purpose are, or so it appears to me, the two most striking characteristics of Adyar. Two sets of vibrations, two distinct lines of tendency, translate themselves to my consciousness as peace united to a strong sense of pulsing life, moving to a recognised goal.

If what I am describing sounds paradoxical, as I know it might, look at the same characteristics as shown by our president. She is preeminently a woman of purpose and of strong will; yet she is ever peaceful and at rest. With purpose goes peace; it is the drifting uncertain people who lack will and its lower aspect of desire who are fussy, agitated, careworn. The holy places of the world must ever unite a sense of peace and a sense of life; and so it is with our headquarters.

The life at Adyar must also necessarily present a certain duality of aspect, inhabited as it now is by Easterns, native to the soil, and Westerns, men and women, of most European countries and of every continent in the world. It is, of course, a seeming duality, only a duality of manifestation; a common humanity uniting both sexes and all nationalities. Still, on the surface, the aspect of duality is definite to every newcomer and presents a very picturesque setting to our many meetings.

It must never be forgotten when thinking of Adyar that our headquarters are situated in the east, because that fact means a great deal. One reads and hears so much about the mystery, the enchantment, the brooding passion and the power of the East, that the words become a mere commonplace, tiresome through much repetition; but the facts the words convey are true and their truth can only be appreciated when the influence of the East is experienced individually. The East is complex and the West is simple; the East is gorgeous in colouring and the West nondescript and grey; the East is passionate and the West temperate. The appeal of the East is capable of various interpretations, but that it is insistent and very strong there is no doubt. And to each this appeal might arouse what is strongest in the nature; even if, in the sober West, the characteristic had been dormant, here, it would spring, Minerva-fashion, fully grown to life. The stimulus of the East is very strong; dangerously so, I am inclined to think. Hence there are manifold dangers to be guarded against in the East and particularly at Adyar. The East is nearer to nature than the West, and the evolution of man consists in his overcoming many of the natural instincts; those instincts he shares with the lower kingdoms and establishing himself firmly, on the contrary, in the supernatural world.

The great Trinity of Hinduism, Brahma, Vishnu, Mahadeva, represent, we are told, the creative, preserving, destroying and regenerating principles of Nature and these principles seem incarnated in the natural aspects of India. Look at India, brilliant under the noonday sun, look at her in the silence and stillness of the night in which alone the heavens seem alive with their brilliance of stars, and the creative and the preservative aspects of India strike you forcibly that India might stand as the great mother of the nations and of us all, and one understands how one of the many migrations of the Fifth Root Race bore with them, to their new home in the basin of the Mediterranean, the worship of the great Earth Goddess, a mother of all fertility. These aspects of India account also, perhaps, for those aberrations, those extravagances, of religion that in the West it is so difficult to understand. Comprehension of India can only be won by personal experience of India. Blue books and theories are of no avail to make one comprehend her problems.

The eastern element at our Headquarters might symbolize the peace of Adyar and the Western might stand for the life and purpose. And so at Adyar the natural beauties of the place due to the Great Architect of the Universe are being united by Western energy to very practical ends. In many ways Adyar is serving as an object lesson of what can be done in the East if thought

and care and effort is given to the work, and all the improvements on the place are due to the president's energy and far-sightedness. It is no good trying to save Mrs. Besant trouble in detail with regard to Adyar, the various officials tell you; the president insists on being kept informed of and over-seeing the smallest of life's daily rounds and common tasks at Adyar. She does a great deal of this detailed supervision in the celebrated evening walk. A residence in Adyar throws side-lights of a very interesting nature on the president's manifold activity, which personally surprised me by its care in detail to the life led there.

One theorises, of course, about the life at Adyar before one visits the place personally, and from all I have heard of it, I have considered it a difficult life, difficult mainly because of its freedom. For, I reasoned, if life at Adyar were conducted, planned out on the formal lines of a religious community, when to every hour of the day was given its own duty, the life there would be so much simpler. You would fulfil the obligations laid upon you, more or less perfectly, or you would fail and Adyar would know you no more. But as it is, rules are practically non-existent, the only one stress is laid on is the rule which lays down that a resident's chambers are private and not to be entered except by invitation until 5 o'clock. The only class of the day is that held on the roof from 7:15 to 8:00 o'clock, and attendance at that is not obligatory. It ensues that each resident has the whole day to himself, to spend entirely as he likes, and to none is he accountable as to how he spends his time; he may idle, work, or play exactly as he or she chooses.

I, personally, have a decided inclination for and interest in the monastic life and cherish a sneaking affection for the life led "under direction," but it is, I think, because the "directed" life is the easier life, that we are not "directed" at all at Adyar, but are carefully left on the contrary "to direct" ourselves. The Masters need men, not babes, to help Them in Their work and we cannot help Them in Their work of governing the world if we cannot at least govern our own lives to the best advantage. How we spend our time here is, I believe, one of the many tests to which we are exposed and a good deal probably depends on how we do employ ourselves. And it is not quite such an easy matter to decide as at first glance appears. Shall one be altruistic and give up all one's time to work for the T. S.? Or if, as students who hope by their residence here to fit themselves for greater usefulness in the external world, shall most of one's time be given to study and meditation? If work be decided on, will you work on the line of least resistance or endeavour to develop a nascent faculty? No one will ask you to work; you will probably have to make your work for yourself and the climate, of course, in the case of most Europeans, is a trying one; it induces a mood of Lotus eating in which it is very easy to abandon oneself to sloth and indolence. Not only the climate but the vibrations of Adyar tend at first, I think, to physical non-exertion. For the vibrations are so strong they may tax the physique of the new-comer at every point. They storm in upon him, as it were, and he has enough to do at first to accommodate himself to their inrush.

But happiness is another strong note at Adyar; a curious sense of radiant happiness sometimes falls upon one unexpectedly; and without apparent cause, he feels that he walks on air. It may be, that the gracious and benign influence of Those we follow, strong as it undoubtedly is in this Their land, broods over this fair home of Theirs and ours and accounts for the feeling of happy expectancy with which one sometimes treads its ways.

I imagine because Adyar is the first Eastern place I have ever known, and the Song of Songs is the most Eastern in its imagery and phrasing of all the many Eastern books of which the English Bible is made up, passages from the Song of Songs keep running in my head as I tread the paths of Adyar. It has been impressed upon us in our youth most probably that the Song of Solomon was not a mere passionate love-song but a parable putting forth the love of Christ for His Church; and a garden is the background of the song "Awake, O north

wind and come thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits." Now the grounds at Adyar are the great feature of the place, with its beautiful palm grove and strange tropical plants and trees. So strongly is the thought atmosphere of Adyar penetrated with the coming of the Lord Maitreya that it would not surprise one, nay, it would seem quite natural, if one saw approaching one a gracious, radiant figure before whom one could but prostrate oneself in adoration and love. And so the expressions of love come naturally to one's lips: "Set me as a seal upon Thine heart, as a seal upon Thine arm, for love is strong as death . . . many waters cannot quench love, neither can the floods drown it."

Personally, I believe, that as each student, each resident here directs his life in the spirit of "do I this O Lord in thy Name and for Thee," keeping the Coming of the World Teacher and Redeemer ever in his heart—and Love is one of the factors which will, we are taught, quicken the day of His coming and draw Him to us and us to Him, —so the dangers and perplexities of life will pass away or find their solution and the inspiration of Adyar will rest upon the heart and brain.

It is not therefore wrong but right that we should reiterate, "Return, return, O Lord (Shulamite). Return, return that we may look upon Thee." Blessed are they who will, in the future, say, as did Simeon of old "mine eyes have seen Thy salvation and Thy light." *Elisabeth Severs.*

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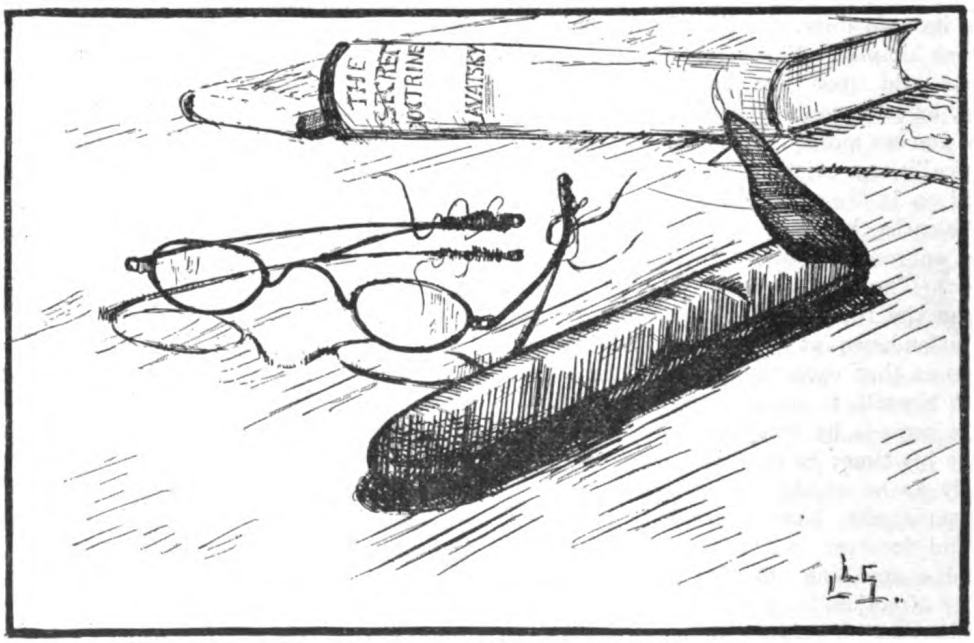


The Spectacles and Spectacle Case of Madame Blavatsky

Drawing by Miss Shuddemagen.

Mrs. Alida E. de Leeuw

WAYS OF USING FORCE

It is a principle that the more we make wise use of a thing the more there will be given of it. A thing not used will become ever harder to use. This is especially true of force or energy; and occultists, as they advance, come into contact with new forms of force which at first they are at a loss how to use. One thing is certain and that is, if the force is not used constructively it will be destructive, not only to the one who is the channel for it, but to others.

The time comes to an earnest student when he must face the question seriously and ask himself how that force is to be made use of. He knows it cannot be used for personal ends; whatever personal advantages are to be derived will come as a matter of course in the process of using the forces for the benefit of others.

If the student has evolved something of the buddhic attribute, he may use some of the force in sending kind and loving thoughts toward as many people as he can. He may work along this line for some time without having it occur to him at all that this is not all the use he can make of such forces. As soon as he questions in what other ways he can use it, he will see that a great quantity of force can be used in aspiration; but aspiration leads surely to the necessity of being more useful. Then he sees that force can be utilised in creating thought forms and he tries to create deliberately some thought form which will be a benefit to humanity; this effort when made for the first time will most likely be a revelation to him of his need of training along that line. Perhaps it is only then that he quite clearly discerns a difference between a feeling and a thought. There seems to be a missing link somewhere; one can hardly create a thing without knowing what should be created; truly one can imagine, or picture mentally, a symbol such as a cross, a triangle, and feel that it will endure for a time as a thought form; but, somehow, when the whole of humanity is stretched on a cross of suffering, one wants to do something more definite to relieve that suffering; he wants to create thoughts which will relieve that suffering; he wants to see environments change so that all people will actually feel happier and more joyful; he wants to see his desires for happier conditions and his thoughts of how such conditions may be brought about, come into realization. Shall he then, he wonders, take one problem and work at it mentally, definitely, until he has the solution; will his solution, his struggle to solve the problem, have its effect in the realm of thought, and if he himself does not actually carry out the processes, will he have the happiness of seeing them carried out by others?

Then the student discovers some day that an immense quantity of force can be used in concentrating the thought on the solution of a deeply abstruse question; he is likely to find this out by accident. He knows, then, he need never ask for answers to his questions—that the answer will come when he tries to get it. *N. H. Baldwin.*

THE DAWN

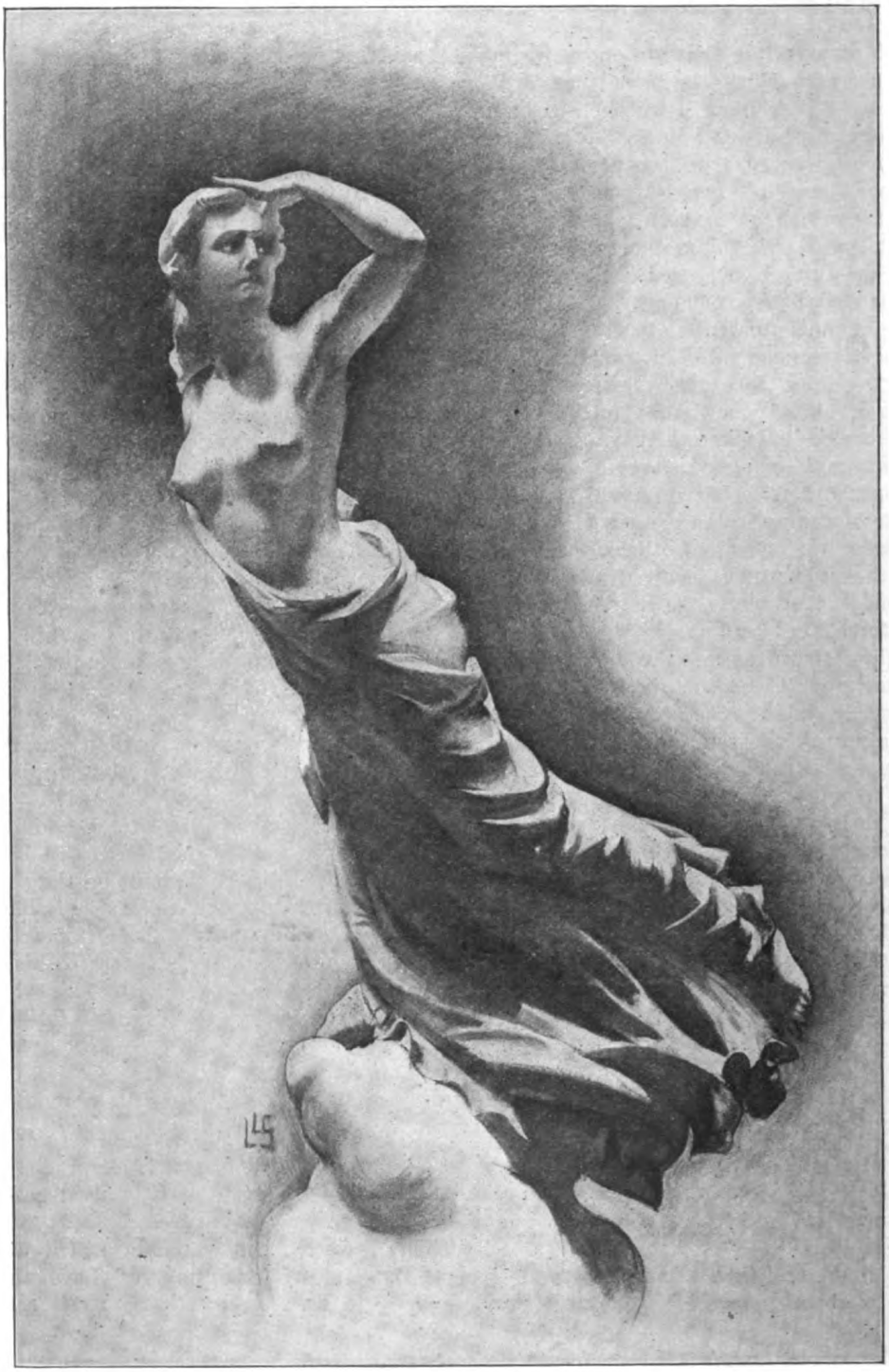
I WITHOUT

Below—the sea; grey sky around my peak;
The whispering wind across the billowed sand;
Silver dawn, and then a lambent streak—
The world unrolled before me as I stand.

II WITHIN

Unlocked within my heart a silver gate.
On iris sands a coruscating sea;
This I watch, and watching still await
Dawn's primrose pale of Love that is to be.

Fritz Kunz.



THE LOST PLEIAD

All humanity instinctively recognizes its separateness from the Creator, its orphan-estate. The pleiad of the ancient myth, dropped and wandered from the starry galaxy of her sweet sister spheres, is carved for us by the creative artist's genius from marble, the stone of devachan. The drawing of Miss Shuddemagen emphasizes the movement of the flying spirit.

The coldness, the longing of her weary yearning and seeking belong not to the flesh but to the spirit. From the pure and gentle form, gliding in space remoteness, ever seeking the ever lost, comes the agony of heart and mind of this star-creature for unity restored.

A deva of the plane of manas is portrayed in this gem of sculpture, a denizen of the milky way, the deeps of universal space. The upper part of the body greatly preponderates over the lower which is the earth expression of her being. To the sky, to the heaven world she belongs. Calm and serene, the brow so well befits her angel state. All her consciousness belongs to tender unity.

She seeks the major part of herself as does the soul that would regain the Self. The awe of her loneliness in limned upon her face. Where and when in spacial voids, amid the wheeling clocks of infinite Brahma, will be found hand-linked the cluster of her sister spheres? When shall the wandering soul have power to find and reach her lost union with God?

W. V-H.

THE WORLD'S ACHING HEART

Once in the night time, when my heart was heavy with repressed grief, there came to me a wondrous Friend, whose presence radiated a soft, comforting light. His step was noiseless, and though He spoke no word of greeting or explanation, I knew that I was in the presence of my Master.

Upon His shoulders He carried a heavy burden. I knew its weight was very great, although His shoulders were not bent, for it seemed to be testing His endurance to the utmost, even though His was the strength of ten thousand.

Quickly there came to me a great longing, a desire more intense than I had ever known, to help Him bear that burden. He caught the flash of my thought of service and said, in a voice like a golden bell, only much sweeter:

"You would help Me?"

I would have thrown myself prostrate at His feet, but there was a look within His eyes that bade me stand, and I spoke falteringly but quite clearly, for He made me feel very brave:

"Yes, I wish that I might be able to help you carry the burden that rests so heavily upon your shoulders. What is it?"

"This," He said, "is the World's Aching Heart. The grief of every soul is here, but the secret griefs are heaviest, for they lie deepest. Look!"

Then suddenly my vision was changed, and by some wonderful power my sight was focused upon just one little drop of blood in the World's Aching Heart, and I knew that it was mine, my addition to my Master's burden.

My heart was filled with contrition, for I had felt so self-righteous because of the fact that I had always remained silent. He saw my sadness and asked:

"Do you not know why pain and grief are given to you and to your brothers?"

"Yes," I answered, "it is that we may learn to grow to greater stature, and so to become like you."

"And would you do this," He asked gently, "by cherishing the pain, or by learning the lesson intended and thus changing it into a faculty, transmuting it from a weakness to a power?"

I saw the truth of His words, and again my vision was changed, but this time in such a way that I beheld a long vista of causes and effects, and I saw the meaning and necessity of the pain which I had borne, and its relation to my eternal welfare. Immediately the lesson was learned and the pain was gone.

With a smile of ineffable sweetness He said: "In transmuting your own pain into power, you have not only relieved Me of that weight, but have lifted the burden of all the world just a little."

And I was happy, not that the pain was gone, but that I had helped Him.

Gail Wilson.

A CHANCE MEETING WITH MRS. BESANT

One of the most satisfying experiences in life is to have our opinions pronounced valid by others, and to have our estimate of a cherished superior confirmed by the unbiased judgment of an uninterested person.

Most of us love to adorn our loved ones with all sorts of charms, graces, virtues and depths of character which frequently are unperceived by any but ourselves. In the case of Mrs. Besant it is gratifying to learn that whatever freedom we may allow our imaginations in picturing her, we shall not be far from the mark.

The following extract from the letter of a friend traveling in India, who is a non-Theosophist gives a very delightful view of Mrs. Besant.

"An incident occurred when we were on our way to Benares that may be of interest to you. They have a brutal custom here of waking passengers at half past five in the

morning by thrusting tea and toast in at the carriage window and getting choto hasri. On this particular morning they woke us all, but didn't give us all tea. We couldn't understand the explanation our native servant gave and were becoming violent when a white haired old lady with the dearest face in the world, over-hearing our sad attempts at Hindustani, came from the next compartment and explained the trouble, then insisted upon making tea for us herself and upon giving us some fruit and biscuits. Later, we were told she was Mrs. Annie Besant, the head of the Theosophical Society. At Benares, she was met by the students of the Hindu College, who covered her with flowers and formed an aisle down which she passed to the carriage."

The moral of this little incident is so very obvious that no comment is necessary. The Chinese have a proverb, "One look is worth a thousand books." May not we also make these little unexpected side lights of ourselves plead more eloquently for theosophy than a wide distributing of tracts might do? Surely by the serene and happy expression of our faces, by our eagerness to help, our willingness that some one else should have the best seat, we should be able to demonstrate "What Theosophy Does For Us," and perhaps we might make some feel that theosophy is the thing for which they have been seeking.

Ednah Percy Freeland.

LOVE IS FROM GOD

Love is one of God's forces; we cannot separate it, in its uses and meaning, from Him and His purposes. The unselfish use of the love force leads us peacefully, sweetly to Him; its selfish use makes infinite difficulty for the growing ego.

The proof that the love-force is peculiarly from Him lies in the fact that we can feel and see that it is really the divine or its reflections that we love in our dear ones. It is always some characteristic of beauty of form or of emotional nature, or intellect in the lower phase of being that quickens our own love for others or forms the firm foundation for its enduring growth.

The idealist tries to see the abstract quality of these charms of being and, dwelling in their contemplation, rise above the limitations and crudities of the flesh.

A great step beyond goes the theosophist who sees in the loved one's charms of form and character the expression of the divine in him. For it is really the tension of God's will to draw us on to Him by the tenderest arts that expresses itself to us in this way through Nature and through the forms, characters and life-expression of our beloved.

With joy we recognize that our love remains untouched when the form of the beloved fades. Even when the vivid play of life diminishes and the milder flow of Nature's forces through the bodies tells of a more portentous change of form we feel our souls still drawn to the spirit yearning in the inner nature of the loved ones.

Some hold most dear some single soul and reserve for it the tenderest place, nearest the very center of being. So did the Lord Buddha with His Ananda, and the Christ with John. Yet each of us has love for many men as known individuals and for all men, somehow sensed as brothers, parts of ourselves though not known one by one. In these facts we must see the universality, the all-inclusiveness of love. So if we rise in our love feeling for the chosen one to a great pinnacle of self-expression in that love we may thence the more easily see the inclusiveness of our own divine love power and may at last rise to those realms in which the vibrant note of all expression of the nature of our God is in the insistent terms of love not to be denied.

The separative and destructive expressions of the love force are to be controlled by the will and wisdom phases of our nature. This once done love may have all the rest, an infinite field of being full of that deepest joy that springs most from the un-

manifest fountain heart of the Creator of our worlds.

How may these general principles be expressed in practice by the theosophist? First that all love shall be that which gives, not that which takes away from others and from the general store and that all loves must be directed to the uses of the law of evolution. To do these things is not impossible though most difficult and requiring for its refinements of practice the aid of those who have already trod the path of holiness to its end. Love thy neighbor as thyself, said once a Holy One. It is only through an immense love of all humanity that the way may be found said another.

So at last all our individual loves are merged in one and find just places there. And this is the love of the All Father and His creation in which we live. Our love for all other beings is most sanctified when we find our love for them a part of His great plan of labor for His children's growth and return to Him.

Hence theosophists rejoice in the saying of Jesus, "If I ascend unto heaven I shall draw all men unto me." For all students of the Wisdom learn not only how to make progress themselves but to look forward to the time when those souls attached to them by bonds of love will again be with them, even if now departed and, after the advantageous period of the heaven-life come into beautiful relations with them again in new ways.

Those who recognize that they have made some spiritual progress find great cause for rejoicing in this certain knowledge that their loved ones will be drawn nearer to the Sacred Men they worship through their service and thus at once workers for them be found and the loved ones set forever in the ranks of the Priests of the Order of Melchisedek. *W. V-H.*

Mr. C. G. S. Pillay

President of Lotus Lodge, Mandalay, India, who recently visited theosophists in Chicago and other American cities, while completing a westward tour of the world.

THE HERMES OF PRAXITELES

The following communication was received for *Messenger* a short time ago apropos of our article page 265, Vol XIII:

My attention has been particularly directed to the drawing of "Hermes and the Infant Dionysos" and the interesting interpretation which accompanied it in the *Messenger* for February. Knowing that some of our readers are but slightly acquainted with the works of the famous Greek sculptors, I assume that a brief history of this group of Praxiteles will be of interest.

On May 8, 1877, German explorers found in the ruins of the Temple of Hera in Olympia, Greece, at the base of a pedestal this marvelous piece of sculpture somewhat mutilated. It is priceless because it is the only original group of the great Praxiteles (or of any other ancient Greek sculptor) now extant.

Pausanius (the famous Greek traveler) saw and described it as occupying the third pedestal from the east on the north side of the temple, and it was at the base of this identical pedestal that it was found seventeen centuries later.

Good authorities on Greek history state that its original significance was purely political. The final battle between Elis and Arcadia took place within the sacred enclosure of the Temple of Hera at Olympia in the fourth Century B. C., and this statue was erected and dedicated as a symbol of reconciliation. The grouping of Hermes, the national god of the Arcadians, with Dionysos the divinity of Elis, alludes to the peace soon after concluded.

The following technical descriptions by two great critics will be interesting to the art student.

Ernest Arthur Gardner, M.A., late Director of the British School of Archaeology at Athens, says in his "Handbook of Greek Sculpture":

Hermes was represented as standing in an easy and graceful position, leaning his left elbow which supports the child, on a tree-trunk, partly disguised by the folds of his chlamys which hangs from the same elbow. His weight rests mainly on his right hip, his left leg being bent at the knee and the distribution of support thus produced in the central line of the figure, while the tree-trunk prevents the weight of the child from affecting or stiffening the pose. The right arm of Hermes is raised, but there is no clear evidence as to the object which it held. Some have maintained that it was some object like a bunch of grapes, towards which the child is reaching out his hand; others, that it was the caduceus in the form of a long sceptre, like that held by the "Irene" of Cephisodotus. Either view can be supported by the evidence of minor works of art reproducing the motive of the statue, which vary considerably in detail. In any case Hermes cannot be regarded as taking any active interest in the matter; his gaze is fixed, not on the child, but on a point beyond him, and his expression has nothing of the concentration of playfulness. The child is treated with *none of the realism* which we find devoted to the forms of children in later art. His proportions are those of a much older boy, and his face is but *slightly* sketched; he is in every way treated as an attribute rather than as a separate figure forming part of a group. We have not to do with a *genre* scene in which the interest lies in the action or in the relation of the figures, but with an ideal representation of Hermes as the protector of youth; this function is exemplified by his care of his younger brother Dionysus."

Edmund von Mach, A.M., Ph.D., Instructor of Greek Art, Harvard University, says:

"In his arms the Hermes holds the little Dionysus whom he, as the messenger of the gods, is bringing to the Nymphs to be educated. Full of childish affection, the infant god is reaching forth his caressing arms to his big brother, but Hermes is musingly looking past him; he seems to be looking at us, and we cannot help being drawn within the spell of these longing eyes by which only a great master could have known how to express the soul of the statue. The lips are exquisite. The bodily forms are well rounded, the anatomy is fully understood and well brought out, but the transitions are subtle and often unnoticeable unless one steps back to a distance. . . . The skill with which Praxiteles has executed what he planned is marvelous. If we would appreciate it we must go to see the statue itself. The master's touch is everywhere and this one statue can teach us a better lesson of the little trustworthiness and value of Roman copies than anything else."

This masterpiece is now in the Museum of Olympia, Greece.

Helen Louise Earle.

The comments on this remarkable group have been numerous indeed. To those of our correspondent we may add the following from the article *The Art of the Greeks*, by H. B. Walters, London, 1906. This is a good work and the opinions of the writer are in most cases apparently reasonable. He writes as follows:

"To speak of the statue in detail, it may be mentioned that the right arm and both legs from the knees, with the exception of the exquisite sandalled right foot, are wanting, and that the former is generally supposed to have held up a bunch of grapes, towards which the child extended its left hand. This theory is supported by the existence of one or two copies in other materials, and of a terra-cotta caricature of the subject. The graceful, easy curve in which the body is posed was a specially Praxitelean characteristic, appearing in all his works, and this leaning, restful attitude forms a remarkable contrast to the square sturdy figures of Polykleitos. The left arm which holds the child rests on a tree-trunk covered with drapery, the folds of which are reproduced with wonderful realism; but the child is the least successful part of the composition. In speaking of the Eirene and Ploutos we have already had occasion to allude to this singular deficiency on the part of the Greek sculptors of the period; it is rare to find a child treated otherwise than as a miniature adult. And we may note a curious parallel in the many failures of the great Italian painters to do justice to the figure of the Infant Saviour.

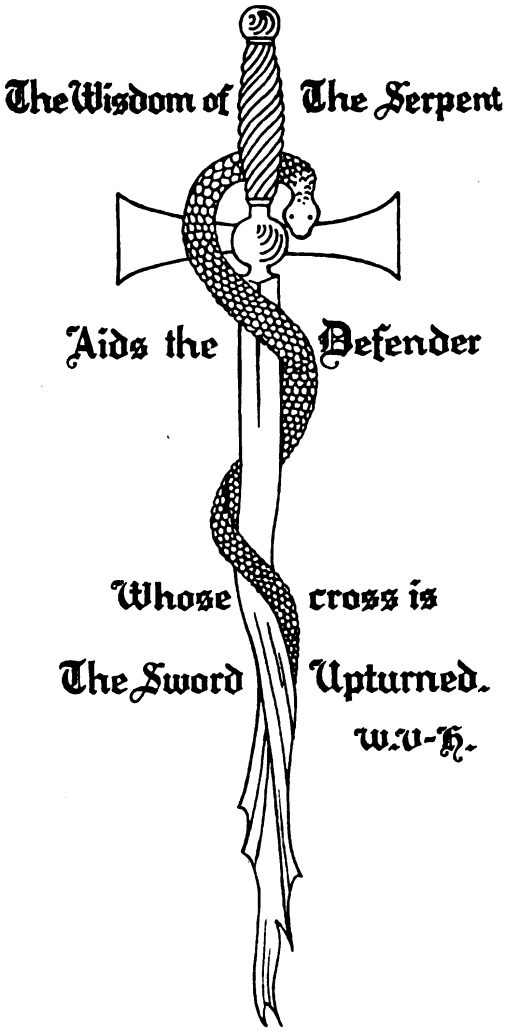
"The Hermes was not regarded in antiquity as one of Praxiteles' great works, but it must now always form the basis of any criticism of his style, and it is possible that even if one of the more famous ones had been preserved in its place we should not have received such a favourable impression."

The *Encyclopedia Britannica*, 11th edition (just off the press), contains the following from the pen of Percy Gardner, M.A.:

"Until about the year 1880, our knowledge of the great Greek sculptors of the 4th century was derived mostly from the statements of ancient writers and from Roman copies, or what were supposed to be copies, of their works. We are now in a far more satisfactory position. We now possess an original work of Praxiteles, and sculptures executed under the immediate direction of, if not from the hand of, other great sculptors of that age—Scopas, Timotheus and others. Among all the dis-

coveries made at Olympia, none has become so familiar to the artistic world as that of the Hermes of Praxiteles. It is the first time that we have become possessed of a first-rate Greek original by one of the greatest of sculptors. Hitherto almost all the statues in our museums have been either late copies of the Greek works of art, or else the mere decorative sculpture of temples and tombs, which was by the ancients themselves but little regarded. But we can venture without misgiving to submit the new Hermes to the strictest examination, sure that in every line and touch we have the work of a great artist. This is more than we can say of any of the literary remains of antiquity—poem, play or oration. Hermes is represented by the sculptor in the act of carrying the young child Dionysos to the nymphs who were charged with his rearing. On the journey he pauses and amuses himself by holding out to the child-god a bunch of grapes, and watching his eagerness to grasp them. To the modern eye the child is not a success; only the latest art of Greece is at home in dealing with children. But the Hermes, strong without excessive muscular development, and graceful without leanness, is a model of physical formation, and his face expresses the perfection of health, natural endowment and sweet nature. The statue can scarcely be called a work of religious art in the modern or Christian sense of the word religious, but from the Greek point of view it is religious, as embodying the result of the harmonious development of all human faculties and life in accordance with nature."

Editor.



AN APPEAL FOR ADYAR LIBRARY

On the 28th of December, 1911, the Adyar Library completed the first twenty-five years of its existence. It is thought that it would be fitting to commemorate this jubilee in some suitable manner as a token of gratitude to and admiration for the Founder of the Library, the late Colonel H. S. Olcott, whose far-seeing policy and splendid energy made it possible that this institution should have reached in the brief space of a quarter of a century its present important status.

To-day the Library can boast of possessing, besides an extensive and useful range of books of reference and for study, a considerable number of series of valuable publications and of rare and important western and eastern works both printed and in manuscript, of which latter the collection of Sanskrit MSS ranks with the premier collections of the world.

The group of works under the heading 'Buddhist Texts' is noteworthy as to completeness, including as it does: The whole Tripitika or Canon, in a printed Pali recension as issued by the late King of Siam; the same collection in the editions of the Pali Text Society; a costly Pali manuscript of the complete Canon; an entire copy of the Tokio edition of the Chinese recension; practically all texts so far published of the Sanskrit versions. The only version wanting is the Tibetan one, namely the Kandjur (in 100 vols.) and the Tandjur (in 225 vols.). With these in our possession the Library would have a practically complete collection of Buddhist texts. An exceptional occasion now offers of acquiring one (and possibly both) of these exceedingly rare sets for a very moderate price: and a sum of Rs. 5,000 (£335 or $1,670) is needed to effect the purchase of the books and pay the cost of transit and of their installation in the Library.

To enable the many friends of the Adyar Library to unite in presenting an appropriate memento of its twenty-fifth birthday, there has been opened a subscription list for the purpose of raising the sum mentioned in order to acquire these sets of books. In order that the opportunity may not be lost, and that the negotiations for their purchase may be carried through forthwith, arrangements have been made to borrow sufficient money to cover the purchase price: the amount borrowed will be repaid out of the donation resulting from the present appeal.

All donations should be sent to the Hon. Treasurer: A. Schwarz, Esq., Adyar, Madras, S., India.

I heartily recommend the above to all lovers of our great Library, and I have sanctioned the loan necessary to secure the books.

Annie Besant, P. T. S.

THE STAR IN THE EAST

Away from the earth to the stars man feels he must look for his final hope, perhaps in ancient memory of the coming from Venus to the earth of the mighty Four, the Kumaras, who brought mind to us and who linger still with us to guard us as part of the body and spirit of God.

The star speaks of the emancipation of man by the birth of buddhi, the Christ-child, in the heart."

The Star of Bethlehem! How the nations and races of Christendom have chanted the words! Yet far older than Christianity is the knowledge of the star and its mystery. The most ancient of religions tell of the star. It is the symbol of what He, the great Initiator can give, the entry into the Path that leads to likeness to Him.

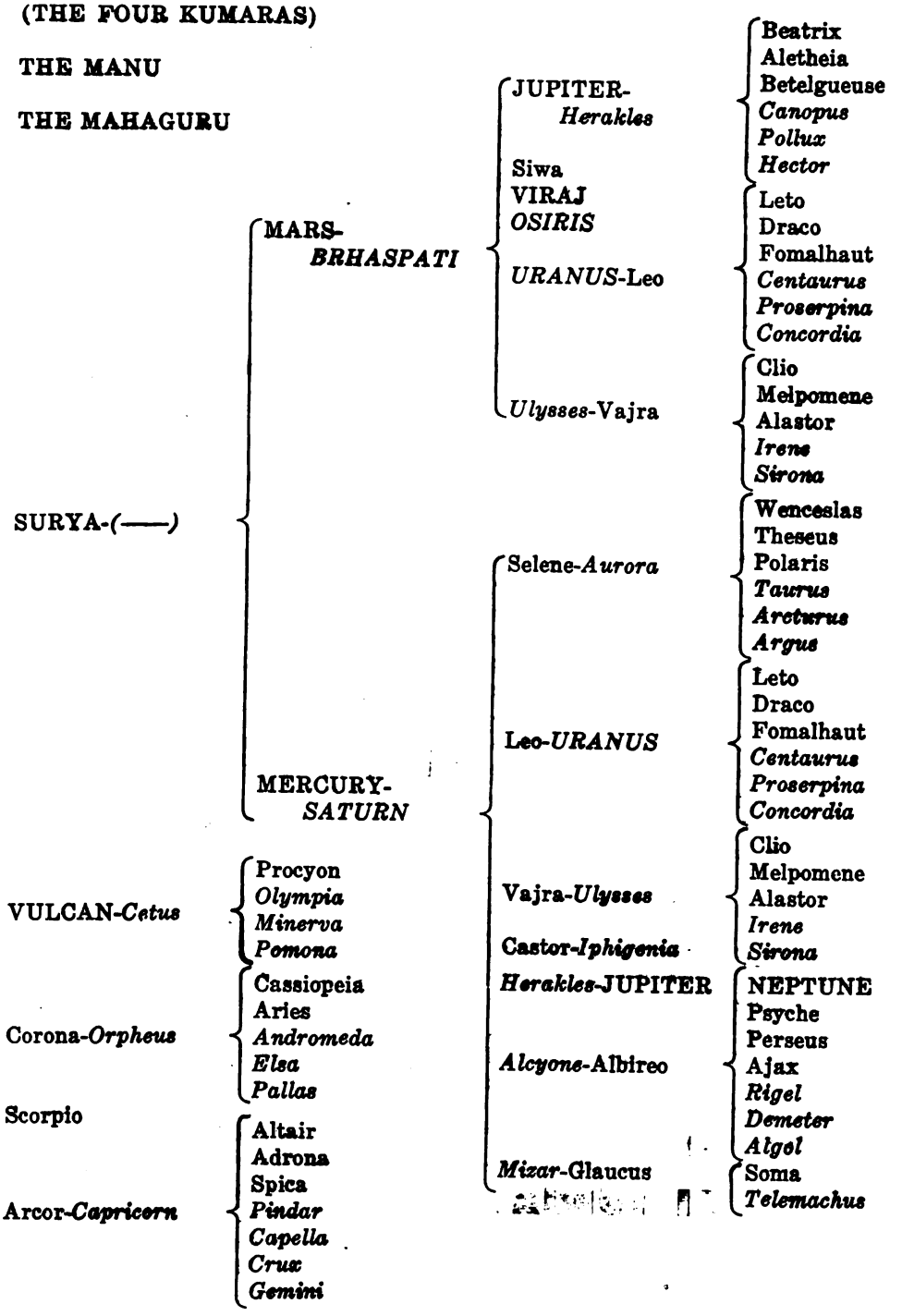
The star fitting emblem! Up and away from the earth as far as it may be conceived! Out into the farthest ethers and into the presence and the knowledge of God.

Blessed the Star-season, the time of the birth of the Christ! Yet all the months and the days tell of His Star which shines forever above, in the East, calling, beckoning, leading to Him. Awake! Arise! Make His paths straight!

W. V-H.

FAMILY RELATIONSHIPS IN THE LIVES OF ALCYONE

LIFE 10. CENTRAL ASIA. 15995-15937 B. C. (V. 1)



LIFE 11. INDIA. 15402-15323 B. C. (V. 1)

MARS-*VULCAN* — Vajra; *Herakles*-MERCURY (NEPTUNE, VIRAJ, *VENUS*, *OSIRIS*); *Dorado*

SATURN-*URANUS* — MERCURY-*Herakles* — cf. above

Cetus-*Cancer* — *Alcyone*-Scorpio

Thetis-*(——)* — Pollux-*(——)* — Tiphys — Proserpina, Fides, *Mizar*, *Orpheus*, *Telemachus*

(——)-*Achilles* — (——)-*(——)* — Cygnus-*Iris*; Alcestis-*Phocea* — *Melete*, *Tolosa*, *Ausonia*

Vega-*Auriga* — Glaucus, Parthenope, Beth, *Calliope*, *Daleth*, *Aleph*; Boreas (servant Vega)

Iphigenia-Soma — *Gimel*

Calypso-*Viola* — Polaris, Phoenix

EXPLANATION FOR THE STUDY OF THESE RELATIONSHIPS

The names of two egos whose personalities were related as husband and wife are joined by a hyphen. The male characters are printed in Roman letters; the female, in italics. Immediately to the right of each couple are given the names of their children, if they had any who belong to the list of characters. A brace indicates this group of children, and the middle point of the brace points to the names of the parents. Usually the pointer is directly opposite the names of the parents; sometimes it is a little out of place, but no difficulty should arise in understanding the relationships.

For example, in the "Life" above, Mars had Vulcan as wife. Their children were a son, Vajra, and the daughters, Herakles and Dorado. Herakles married Mercury; their children were the sons, Neptune and Viraj, and the daughters Venus and Osiris.

Below we see that Mercury was the son of Saturn and Uranus. His wife was Herakles, and their children as before stated. Sometimes when a series of names should be repeated, they are omitted, and the words "cf. above" or "cf. below" direct the reader's attention to this fact.

The Roman numeral in brackets for each "Life" indicates the Root-Race, and the Arabic numeral gives the sub-race, into which Alcyone was born.

If a dagger follows immediately after a name it indicates that the person died young and may therefore have a much shorter interval between this and the following incarnation than usual.

Brackets around the name of a Master mean that He was not incarnated, but that He appeared astrally to some of the characters.

LIFE 12. INDIA. 14551-14460 B. C. (V. 1)

(MERCURY)

BRHASPATI-Aldebaran†
- *Herakles*-Helios
- *Algol*
- *Proteus*
- *Canopus*-Juno

Vesta, Albireo†, Pindar, Aurora, *Adrona*, *Argus*, *Cetus*

Bellatrix-*Lomia* — Helios-*Herakles*

Vesta, Albireo†, Pindar, Aurora, *Adrona*, *Argus*, *Cetus*

Selene†-*Mira*† — Leo-*Orpheus*

URANUS, *Alcyone*-NEPTUNE, Pegasus, Leto, Aquarius-*Iphigenia*, *Sagittarius*, *Berenice*

- Ajax
- Fomalhaut
- Psyche
- *Arcturus*-Hebe
- *Taurus*

Alastor-*Cancer*

Cygnus-*Mizar*
- Betelgueuse
- Regulus
- Perseus
- *Libra*
- *Virgo*

Irene

Monks under Vesta:
- NEPTUNE
- Aletheia
- Wenceslas
- Altair
- Draco
- Cassiopeia
- Procyon
- Lyra

Aries-*Ophiuchus* — Aletheia

Telemachus-*Glaucus*
- Soma
- *Mizar*

(*Life 13 on next page*)

LIFE 14. INDIA. 12877-12795 B. C. (V. 1.)

MARS-*SATURN*
- VIRAJ
- Vajra
- *VULCAN*
- *Herakles*-Polaris

- Viola
- Dorado
- Olympia
- *Phoenix*

MERCURY-*VENUS*
- NEPTUNE
- URANUS
- *OSIRIS*
- *Proserpina*
- *Tolosa*

Algol-*Theseus* — Alcyone-*Mizar*

- Fomalhaut
- Telemachus
- Soma
- Altair
- Wenceslas
- *Iphigenia*
- *Glaucus*

Orpheus-*(——)*
- Psyche
- *Mizar*-Alcyone

Vesta
Aletheia
Draco-*Cassiopeia*

LIFE 13. POSEIDONIS. 13651-13569 B. C. (IV. 2)

			URANUS-*Elsa*	Beatrix Orpheus Alcestis *Concordia* *Ausonia*
			Aurora-*Crux*	Calypso Tolosa *Dorado* *Viola*
			Selene-*Melete*	Fides-*Daleth* Siwa *Pomona*-Soma *Sirona*
			Vajra	
			NEPTUNE-*Bellatrix*	Phoenix Minerva *Proserpina*
MERCURY-*Pindar*	*Alcyone*-Sirius		*Herakles*-Aldebaran	Helios Arcor Albireo Capricorn *Achilles* *Rigel* *Hector*
Corona			*Mizar*-Irene	Regulus Polaris Argus *Andromeda* *Phocea*
Ulysses				
Cygnus (steward Sirius)			*Demeter*-Calliope	Beth *Iphigenia*
Boreas (servant Cygnus)			*Mira*-Parthenope	Aleph Telemachus *Gimel* *Glaucus*
Thetis (traitor)				
		Sirius-*Alcyone*		cf. above
	Ursa-*Orion*	*Vega*-Capella		Centaurus *Tiphys* *Auriga* *Iris*
Alastor-*Eta*	*Orion*			
	Ursa-*Hesperia*	Pollux-*Cetus*		*Gemini*

LIFE 15. PERU. 12093-12008 B. C. (IV. 3)

JUPITER-*VULCAN*	MARS-*BRHASPATI*	Siwa-*Proteus*	cf. below
		Pindar-*Tolosa*	cf. below
	URANUS-*Hesperia*	Sirius-*Spica*	cf. below
		Alcyone-*Mizar*	cf. below
		Centaurus-*Gimel*	cf. below
		Aquarius-Virgo	
		Sagittarius	

Siwa-*Proteus*	Corona-*Pallas*	Ulysses-*Cassiopeia*	VIRAJ	
	Orpheus	OSIRIS		
		Theodoros		
Pindar-*Tolosa*	Olympia	Vajra	Alastor-	Markab
	Herakles-Castor	Aurora-*Wenceslas*	*Clio*	*Trapezium*
	Adrona	*Lacerta*-Ursa	Thetis	
	Cetus	*Alcmene*	*Cancer*	
		Sappho	*Phocea*	
Sirius-*Spica*	Pollux-*Melpomene*	Cyrene		
		Apis		
		Flora		
		Eros	Alastor-	Markab
		Chameleon	*Clio*	*Trapezium*
	Vega-*Pomona*	Ursa-*Lacerta*	Thetis	
		Circe	*Cancer*	
		Ajax	*Phocea*	
	Castor-*Herakles*	Vajra	Alastor-	Markab
		Aurora-*Wenceslas*	*Clio*	*Trapezium*
		Lacerta-Ursa	Thetis	
	Alcestis	*Alcmene*	*Cancer*	
	Minerva	*Sappho*	*Phocea*	
	(Fides)-*Glaucus*			
Alcyone-*Mizar*	Perseus	Deneb		
		Calliope-*Parthenope*		
	Leo-*Concordia*	*Iphigenia*		
		Egeria-Telemachus	Beth	
		Daleth		
	Capella-*Soma*	Telemachus-*Egeria*	Beth	
	Regulus	Aleph		
	Irene	*Parthenope*-Calliope		
	Ausonia			
Centaurus-*Gimel*				
Aquarius-Virgo				
Sagittarius				

SATURN-*VENUS*: MERCURY, Calypso, Selene, Vesta, *Hesperia, Crux.*

MERCURY-*Lyra*
- SURYA
- *Andromeda*-Argus

Calypso-*Avelledo*
- Rhea-*(——)*
  - Sirona
  - Lachesis
- Amalthea

Selene-*Beatrix*
- Aldebaran-*Orion*
  - Theseus
  - Fomalhaut
  - *Arcor*-Capricorn
    - Gemini
    - Polaris
    - Hygeia
    - *Boötes*
  - *Arcturus*
  - *Canopus*
- Albireo-*Hector*
  - Pegasus
  - Berenice
- *Leto*
- *Erato*-Melete
  - Hebe
  - Stella
- *Spica*-Sirius
  - Pollux-*Melpomene*
    - Cyrene
    - Apis
    - Flora
    - *Eros*
    - *Chameleón*
  - Vega-*Pomona*
    - Ursa-*Lacerta*
    - *Circe*
    - *Ajax*
  - *Alcestis*
  - *Minerva*
  - (Fides)-*Glaucus*
    - Vajra
    - Aurora-*Wenceslas*
    - *Lacerta*-Ursa
    - *Alcmene*
    - *Sappho*
  - Castor-*Herakles*

Vesta-*Mira*
- Bellatrix-*Tiphys*
  - Juno
  - Proserpina
- *Orion*-Aldebaran
  - Theseus
  - Fomalhaut
  - *Arcor*-Capricorn
    - Gemini
    - Polaris
    - Hygeia
    - *Boötes*
  - *Arcturus*
  - *Canopus*
- *Achilles*-Demeter
  - Aletheia-*Ophiuchus*
    - Dorado
    - Fortuna-*Eudoxia*
  - Aries
  - Taurus
  - Procyon
  - *Elsa*
- *Mizar*-Alcyone
  - Perseus
  - Leo-*Concordia*
    - Deneb
    - Calliope-*Parthenope*
    - *Iphigenia*
    - *Egeria*-Telemachus
    - *Daleth*
  - Capella-*Soma*
    - Telemachus-*Egeria*
    - Aleph Beth
    - *Parthenope*-Calliope
  - Regulus
  - Irene
  - *Ausonia*

Hesperia-URANUS	Sirius-*Spica*	Pollux-*Melpomene*	Cyrene, Apis, Flora *Eros, Chameleon*
		Vega-*Pomona*	Ursa-*Lacerta* *Circe, Ajax*
		Castor-*Herakles*	Vajra Aurora-*Wenceslas*
		Alcestis	*Lacerta*-Ursa
		Minerva	*Alcmene, Sappho*
		(Fides)-*Glaucus*	Deneb
		Perseus	Calliope-*Parthenope*
		Leo-*Concordia*	*Iphigenia*
			Egeria-Telemachus
	Alcyone-*Mizar*	Regulus	*Daleth*
	Centaurus-*Gimel*	Irene	Telemachus-*Egeria*
	Aquarius-Virgo	Capella-*Soma*	Aleph Beth
	Sagittarius	*Ausonia*	*Parthenope*-Calliope
Crux-NEPTUNE	Melete-*Erato*	Hebe, Stella	
	Virgo-*Aquarius*	Olympia	Vajra
	Tolosa-Pindar	*Herakles*-Castor	Aurora-*Wenceslas*
		Adrona, Cetus	*Lacerta*-Ursa
			Alcmene, Sappho

Psyche-*Libra:* Algol, *Mira, Rigel.*

Algol-*Iris*	Helios-*Lomia*		
	Draco-*Phoenix*	Atalanta	
	Argus-*Andromeda*		
Mira-Vesta	Bellatrix-*Tiphys*	Juno	
		Proserpina	
	Orion-Aldebaran	Theseus	
		Fomalhaut	Gemini
		Arcor-Capricorn	Polaris
		Arcturus	Hygeia
		Canopus	*Boötes*
	Achilles-Demeter	Aletheia-*Ophiuchus*	Dorado
		Aries	Fortuna-*Eudoxia*
		Taurus	
		Procyon	
		Elsa	
	Mizar-Alcyone	Perseus	Deneb
		Leo-*Concordia*	Calliope-*Parthenope*
		Regulus	*Iphigenia*
		Irene	*Egeria*-Telemachus
		Capella-*Soma*	*Daleth*
		Ausonia	Telemachus-*Egeria*
			Aleph Beth
			Parthenope-Calliope
Rigel-Betelgueuse	Altair	Aletheia-*Ophiuchus*	Dorado
	Demeter-*Achilles*	Aries	Fortuna-*Eudoxia*
	Viola	Taurus	
	Cygnus	Procyon	
	Hector-Albireo	*Elsa*	
	Auriga	Pegasus	
		Berenice	

G. S. de G.

Prison Work Bureau

HEAD: E. B. CATLIN, ANACONDA, MONT.

The American conscience is slowly awakening from its long slumber and is taking cognizance of one phase of work that has been neglected by church, state and philanthropist; the work of making those who are in prison *think right.* It is being surmised that perhaps the time is ripe for taking the Golden Rule out of its plush-lined souvenir receptacle and using it as a tool for the measurement of public policy in the treatment of so-called criminals. The notion is gaining currency that human happiness, sympathy and brotherliness are more to be desired than corporate wealth, and after ages of denial the heart of man is coming to claim its own in his relations with those under the shadow of the common law. For centuries the heart has been kept in the background; it has been decried as an unsafe guide, both for the individual and for the state. Now it is hungry for its share in human life, and will not be denied.

Life after life, incarnation after incarnation, man has fought his way through barbarism to enlightenment and he has been able to shake off every other practice of savagery, excepting the most contemptible of all—retaliation and revenge for wrong. But times are changing; already a number of states are teaching their citizens by precept and example that the dispensation of justice is not attained merely by inflicting torture upon some fellow being; that the highest purpose of the law is not to punish but to correct, and that offenders are deprived of their liberty only for the protection of society.

We hear much of what is being done on the question of the honor system regarding prisoners. One of the pioneers and the chief exemplar of this system is Governor Oswald West of Oregon. He believes in leading men by the hand of love and the heart of understanding, into that great Kingdom of Self Respect, which is the Kingdom of God. The following characteristic story illustrates how Governor West gives penitentiary prisoners liberty and an opportunity, through industry, to become good citizens instead of hardened criminals:

"Hello, Warden! This is West talking. Send Number 3615 down to my office. I want to talk to him."

"But, Governor," answers the Warden, in a tone of incredulity, "Number 3615? Why, he's a desperate man. He's one of the worst men we've got."

"All right. Send him along."

"But—well, I can't send him down until this afternoon. I haven't a guard to go with him."

"Well, give him a dime car fare, and put him on a car."

It was an unbelievable and apparently foolish thing to do; but the Governor demanded it and took the responsibility.

After a few minutes' ride Number 3615 arrived at the capitol and stood, hat in hand, before Governor West.

"Oh, hello!" said the Governor, "enjoy your trip?"

Number 3615 had enjoyed his few minutes' liberty, and said so, but he did not know what to make of Governor West; he was noticeably embarrassed. What could the Governor mean by sending for him in this strange manner?

"Now, Billy, you're a 'lifer' and have been a bad man, haven't you? Tried to escape once and have given a lot of trouble? Why didn't you try to escape this time?"

"Well, I'll tell you," said Number 3615, now thoroughly overcome, "*you are the first man that ever trusted me,* and I couldn't throw you down, Governor."

"All right. Now go out and look around town for an hour and go back to the penitentiary."

Number 3615 took the Governor at his word, and, after walking about the streets of Salem for an hour, returned to the penitentiary. He was called several times before the Governor without a guard, until

one day Governor West said to him, "Billy, you have been in the shoe shop and are a good mechanic. We ought to make all the shoes for the State institutions out there; but we need modern machinery. Go down to Portland and investigate the latest methods. The State will pay your expenses."

Number 3615 went to Portland without a guard. The Rose Carnival was at its height, and he saw aeroplanes, rode in automobiles and gazed wonderingly at the alluring sights of a great city. But he did not forget his job of investigation and after two days and nights returned to Salem and reported to the Governor that the most modern shoe plant was at Oregon City.

"Well, go down there, then, and look around."

Again Number 3615 went. With the expert eye of a skilled mechanic he learned all about the most up-to-date way of making footwear, bought a plant for the penitentiary, ordered it shipped at once and returned to Salem. He acted as superintendent of the shop for a time, was then paroled, and the Governor found him a job, where he at once made good.

Even such men as Governor West have their critics, and a hostile newspaper made a vicious attack on the Governor because of his treatment of Number 3615. "Make out a full pardon for that man," was Governor West's answer to newspaper criticism and to society. A literal translation of this answer is that men will continue to be human, whether they are confined within prison walls or not, and that they will be moved in their actions only by influences which take a firm grip on their human nature. Believed in sufficiently and there is none so deeply fallen that he may not be lifted up. Touch the outcast with faith in him, or in her, and the power of evil will be broken. But affront the erring with our condemnations, dazzle them with our cold, austere virtues, awe them with our implacable righteousness, and they turn from us with at first contempt, at last despair.

"Billy's" answer to Governor West, "You're the first man that ever trusted me," recalls this word in Mrs. Fremont Older's new book, *Esther Damon*, where she makes her principal character say, "I am not poor because I have lost my money—I am poor because no one has confidence in me. I need a dollar badly, but, O, I am in poverty—a poverty of faith and love." Again, quoting from the same book, "The power of love as the basis of the State has never been tried," but it is going to be, and this Prison Work Bureau shall have a part in the glorious task of lifting men toward the stars!

The Founder of Christianity did not overlook in His platform the principles which should govern the attitude of His followers towards the wrongdoer, nor did He fail by example to point out the proper method of dealing with the lawbreaker. He is the Savior of men, because He stood in the presence of society's stainfullest evil and spoke only words of encouragement and hope. A woman was brought before Him, condemned as an outcast, a being of shame. The Jewish law treated offenders of that class with death by stoning: that was the law, the tradition, the custom; and every man had an eager hand to take the cruel stone and hurl it against that unfortunate woman. The Master seemed not to hear when first they spoke to Him, but wrote, the story reads, with His finger upon the sand. Did He not mean to say in that dramatic way, "The lines I make on this shifting sand will be washed away by the first wave that breaks on the shore. Human sympathy poured out in a similar way would turn to melted tears that hardened heart and wash away forever, the stain of that polluted life." Perhaps He meant to say that there is a condemnation of wrong-doing that is in itself more wrong than the crime which it condemns, and that the woman, or the man, overcome by temptation, fierce and pitiless, has, notwithstanding the fall, resisted more, triumphed more, achieved more than tens of thousands of men or women never fallen, never tempted. Instead of condemning the woman He placed her "on probation," on condition that she sin no more.

Experience and a knowledge of laws of modern psychology have taught us that punishment actually increases the chances

of repetition, because the mind of the one punished is focused on that particular thing; but if we turn his mind to the rewards of good conduct we get the results of good conduct.

Is then the criminal to be left at liberty to prey upon society? No. The function of the state is to protect its citizens. The criminal is dangerous. The state therefore must restrain the criminal as a protection for society. It is as a protector, and not as an avenger that the state imprisons the criminal; and the criminal should feel that society cherishes no hatred against him, does not seek to punish him. Punishment is not and cannot be a function of the state. In assuming that function the state interferes with the laws of nature. Between act and consequence, there is fixed in the nature and constitution of things, a relation more firm than if it were bound with adamantine chains. The man that wrongs his fellow man should not be told that he has man to fear, because he may escape from man. All men ought to be instructed that he who does wrong, puts his own naked feet upon the heated bars of judgment, that each man is his own law-giver, his own executioner. They should be taught that there is no escape, and can be none, until the criminal can hide from himself. He should be taught that in this universe there is no place where Karma is not. He may fly from man, he may bribe judge or jury, but he cannot bribe or fly from Karma. Hopeless cases there may be, but this kind of training could not fail to improve all of them.

There never was an act of punishment that reformed or regenerated a human soul. The penitentiary should be a school, the prisoners should be educated. Misery and suffering should be held up as the inevitable consequences of wrong doing, and the prisoner will come to see the hideousness of crime, the sweetness of virtue. The prisoner should feel that his imprisonment is the result of his own acts; that he inflicts his own punishment, and that whether it is long or short depends solely upon himself.

Within the divine heart of society rests all the power necessary to lift up this human world. We should never boast of our society, or of our Christianity, while one human soul shrinks and cowers in an earthly hell. Nor should Civilization reach for its jeweled crown until every imprisoned man and woman has been touched by the divine power that love alone can bring.

Prison Work Notes

The objects of the Prison Work Bureau are: To help the fallen and friendless, irrespective of creed, or nationality. To see that nothing shall harm the discharged prisoner who continues to do what is right. To correspond with prisoners who desire instruction and to assist them to a higher life.

The rule in most prisons is that prisoners are allowed to write but one letter a month, but there is no limit to the number of letters prisoners are allowed to receive. No newspapers or periodicals will be received unless sent direct from the publishers.

Members having books that they are through with are requested to send them to the head of the Bureau for placing in prison libraries. Lodges are requested to send new books.

Mrs. Besant's books, *The Changing World*, *The Immediate Future*, and *The Riddle of Life*, are very popular with the boys in several prisons and are in constant use.

The Bureau has a splendid friend and worker in the president of the Omaha branch, Mr. Burd F. Miller, who recently visited the Iowa State Reformatory at Anamosa, the Bridewell prison in Chicago, and the federal prison at Leavenworth, Kan. In each of these prisons Mr. Miller paved the way for our members, who are earnestly taking up the work.

An Oakland, Cal., member has contributed nineteen copies of *At the Feet of the Master*, also copies of *Man Visible and Invisible* and *Thought Forms* for the use of prisoners in Deer Lodge.

If this paragraph meets the eye of any prisoner who is interested in occultism or theosophic research, the Bureau will be pleased to furnish him with a correspondent, upon request, who will write him along these lines of thought. Do not hesitate to write. Such correspondence is considered a privilege, and not a duty, by every theosophist.

Edwin B. Catlin.

Notes

OFFICIAL

I

Resolution by the Board of Trustees, American Section T. S.

WHEREAS, the following resignation has been received from Dr. Weller Van Hook, namely:—

GENERAL SECRETARY'S OFFICE,
31 N. STATE STREET.
Chicago, February 27, 1912.

To The Members of the Executive Committee of the American Section, Theosophical Society:

Gentlemen:—

Owing to the pressing need of devoting more of my time and energy to the private affairs of business I am constrained to offer my resignation as General Secretary of the American Section of the Theosophical Society and as a member of the Executive Committee to take effect upon the conclusion of the necessary formal examination of the records.

The documents dated before March 1st, 1912, should be regarded as of the present regime while those dated after that day should, if you please, be considered as of the regime of Mr. Warrington.

This arrangement will make easy the transfer of documents and of the actual work of the office.

The fact that Mr. Albert P. Warrington, now residing at Krotona, Hollywood, Los Angeles, California, a gentleman enjoying alike the fullest confidence of the President of the Society and of the entire membership of the Section, has consented to take over the duties of the office during the unexpired portion of the term, makes my action possible.

The undersigned will continue to edit *Messenger* for a short time, until his successor has established the routine of his office, if you concur.

Permit me at this time to express my affectionate gratitude to each and all of you for your more than generous support and to the members of the Section who have, almost without exception, done their utmost to aid and not to impede the progress of the simple general plans which it seemed wise to make.

May the blessings of the Masters of the Divine Wisdom, Who form the First and Irresistible Rank of our Organization, continue to abide with us.

Sincerely yours,
(Signed) *Weller Van Hook.*

AND WHEREAS, the following consent to serve in the present emergency has been received from Mr. A. P. Warrington, namely:—

KROTONA, HOLLYWOOD,
LOS ANGELES, CAL.
March 6th, 1912.

To the Board of Trustees American Section of the Theosophical Society:

Gentlemen:—

I have received from you and Dr. Weller Van Hook information of his resignation, as General Secretary and member of the Board of Trustees, and in answer to his inquiry, and yours, I beg to state that I regret exceedingly to be called on to fill the office which it seems to me so greatly needs the administration of the present incumbent. But since Dr. Van Hook feels impelled to relinquish the office by circumstances which obviously he cannot control, I will, as I promised him, when we recently met personally, take over the duties of his office and fulfil them as well as I can in connection with the many duties which I am already performing in the Service.

No one can deplore Dr. Van Hook's resignation more than myself, for I realize fully what his loss to the Section will mean. It is a pity the Section cannot make its chief officers independent of the mere bread and butter problem.

With cordial greetings to you, I am,
Heartily yours,
(Signed) *A. P. Warrington.*

NOW, THEREFORE, BE IT RESOLVED, That the Board of Trustees of the American Section of the Theosophical Society hereby accepts the resignation of Dr. Weller Van Hook as General Secretary and member of the Board of Trustees, the same taking effect on the examination of the records.

AND BE IT FURTHER RESOLVED, That the Board hereby appoints Mr. A. P. Warrington, of Krotona, Hollywood, Los Angeles, California, to fill the vacant office of General Secretary and member of the Board of Trustees, said appointment to take effect on the date aforementioned, and to continue until the next annual re-election of officers.

In taking this action, the Board wishes to express its very deep regret that Dr. Van Hook has been unavoidably compelled to lay aside his duties to the Section which he has fulfilled so ably and with such large personal sacrifices to himself.

And the Board wishes further to express its belief in the great debt of gratitude which the American Section owes to Dr. Van Hook for the services which he, with rare ability, has contributed to its activities during his incumbency of office. And in doing so, the Board feels that it voices the sentiment of the entire Section.

The Board is grateful to Mr. Warrington, whose hands are already full of duties, for consenting to fill out the unexpired term.

F. J. Kunz,
Thos. H. Talbot,
E. Holbrook,
Robt. W. Ensor,
Board of Trustees.

II

The Treasurer, Mr. Elliot Holbrook, appointed certified accountants to audit the books of the Treasurer and of the General Secretary. From their report, which was accepted by the Board of Trustees through Mr. Holbrook, the following is given as presenting the status of the finances of the Section March 25, 1912:

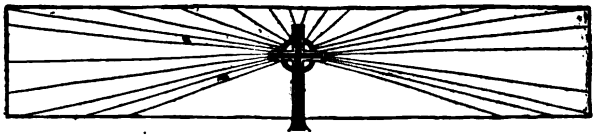
CASH RECEIPTS AND DISBURSEMENTS FROM SEPTEMBER 1, 1911, TO MARCH 25, 1912

Balance September 1, 1911.....		$ 1,374.84
RECEIPTS:		
Messengers Sold	$ 295.88	
Discretionary Fund	1,263.50	
Dues—Members at Large.....	395.50	
New Members	1,088.50	
Lodge Dues	3,619.70	
Propaganda Fund	523.25	
General Fund	189.25	
Propaganda Literature	230.44	
Primers	268.30	
Messenger Subscriptions	346.81	
C. Jinarajadasa Fund	224.57	
In a Nutshell	94.12	
Advertising	104.57	
Spiritual Life	30.26	
Propaganda Press Committee	45.23	
Charter Fees—Lodges	35.00	
Building Fund	19.00	
Theosophic Notes	2.00	
Rent	440.48	
Miscellaneous	39.52	9,255.88
Total		$10,630.22

DISBURSEMENTS:		
Salaries	$1,315.75	
Messengers	2,531.02	
Postage	513.87	
Propaganda Fund	916.81	
Adyar	660.97	
Discretionary Fund	378.73	
General Fund	43.00	
Theosophic Notes	96.00	
Binding	55.00	
Primers	92.80	
Express	21.85	
Dues—Lodges	33.50	
Freight	3.59	
Messenger Subscriptions	.60	
In a Nutshell	1.69	
New Members	4.00	
Rent	440.48	
Sundry Expenses	360.71	
Miscellaneous	21.12	7,496.49
Balance, March 25, 1912....		$3,133.73

The books and records of the General Secretary were examined by certified accountants appointed by the treasurer. Their report was dated April 5th, 1912, and was received on April 8th. The undersigned by agreement with the Executive Committee, therefore, ceased to be the Executive Officer of the Section on April 8th. The seal of the Section together with the records and documents of the office were accordingly sent to Mr. Warrington and the remaining properties are being sent forward as rapidly as possible, the business of the Section being uninterruptedly conducted by the co-operative activity of the retiring and incoming officers.

Weller Van Hook.



Magazines are gratefully acknowledged as having been received by the Librarian of the American Section from Mrs. M. C. Clark, Mt. Vernon, N. Y.

It is requested that in *Messenger*, January 1912, page 230, the statement should be "the sphere is the locus of the cube's motions upon its three axes, and not upon any two of them, as therein stated."

It is requested that the address of Mr. Albert P. Warrington be now set down as Krotona, Hollywood, Los Angeles, California.

POST-CONVENTION PROCEEDINGS

Tuesday Afternoon, September 12, 1911

Mr. C. Jinarajadasa, acting as Chairman, called the meeting to order at 2 p. m., saying, "We will take up a topic on which I am sure every member can say something, and that is the report of Lodge Activities. Each one of you has had some kind of experience in regard to the difficulties Lodges have, as well as the opportunities which they have, and that is the topic now.

Dr. Wright (Washington Lodge, D. C.): "As far as lodge activities go, I can report for Washington, D. C. We haven't done anything very striking there; we have two lodges; one meets in the morning at 11 o'clock, and the other in the evening. We always publish our proceedings in the paper.

The ladies have formed a guild which they call the "Jaquess Guild." It is formed on the lines of guilds in the churches and takes up the social end; they make a little money; they make all male members honorary members; and it is wonderful what they have done.

I would like to speak of something in which you can help and which requires no money. Washington is the center of the Legislative Department of the United States. As theosophists you have been told of the great power of thought, and you cannot imagine the tremendous thought-forms concentrated on the Capital of the Nation when Congress meets. You are familiar with conditions in the country and things that are going on; all the various interests focus there and I suppose the selfish interests predominate. It occurs to me that with all these things that are happening there, it would be a wise thing for all theosophists through their lodges to keep track of legislation pending that has a bearing on national welfare and try to size up the good side of it(the greatest good to the greatest number), and it would not be a bad idea then to concentrate your thoughts on your Congressmen, your Senators and Representatives; and I am sure those thoughts would have great power.

In the Episcopal Church they pray every Sunday for the President of the United States and all others in executive positions, and I think that is a very good idea; if theosophists would recognize the value of their thought, the occult side of it, it would have a great power over them. Congress needs all the good thoughts that can possibly be focussed upon them collectively through your lodges."

Mrs. Hillyer (Kansas City, Mo.): "What I have to speak upon comes really under the head of Propaganda and should have been given yesterday. I think the delegates would like to know something of the work which Kansas City has done.

Our plan has been to send theosophical literature to surrounding towns; selected lists. We first mailed *What Theosophy Does for Us*, with a self-addressed card, to be filled out and mailed back to Kansas City Lodge, if the recipients desired more literature; we did not want to send them any more unless they wanted it. We get a great many answers, especially from Atchison, Kansas. The next was the mailing of *Is Theosophy Anti-Christian?* and then we followed that up with a letter asking them if they would like some one to visit them from the Kansas City Lodge and give them a theosophical talk, and I believe there has not been time to hear from them on that yet. The other towns have not been so much heard from as Atchison."

Question: "How do you get the addresses?"

"We take the directories and select the names of the lawyers, doctors and school teachers principally."

Mr. Burton (Kansas City, Mo.): "I believe in Atchison some 25 or 30 wanted a lecturer to come up there."

Mrs. Tuttle (Chicago): "In connection with the using of a directory for sending out pamphlets, letters, etc., I might say that very unexpected and strange results sometimes happen from that. I was visiting in a city two years ago just before Mrs.

Besant was expected there, and all the members in the city were very eager to do everything possible in preparation, and they thought it would be well to send out a little personal note of invitation to a certain crowd of people, and they told me a certain page in their directory gave the names, and I was to send a note to each one on that page. Unfortunately, or rather fortunately, I did not notice that it was a classification, and very carefully sent out a courteous and polite invitation to these people to attend Mrs. Besant's lecture; it just happened that all these people were negro janitors of the different buildings in the city and they of course received the notes from the mail, and I may tell you that they responded beautifully; they came to hear Mrs. Besant with their wives and friends. That was all very nice, because the result was this: they became interested in what they heard from her, and they found one of the principal members of the Society and through meeting that person they formed a study class, and quite a large one, and the one who directed that class told me he expected later to organize a regular lodge among them, because he said he found some very intelligent people there; but I don't know whether that has been carried out or not."

Mrs. Breese (Chicago): "Right after the Convention of last year a suggestion was made to see what we could do in spreading the work among the foreigners, and I was very much interested in the Germans here and we tried to see what we could do. We first sent out notices to those of German names and afterwards sent little articles to the German papers here, which were gladly received and always published free of charge until later on we were asked to advertise more freely, and we did so, and we formed quite a good-sized study class in the winter; always six or seven would turn out, sometimes eleven or twelve, and we were very much encouraged over it. A few months ago a German Lodge was formed here; it is the first one here and the second in the Section; and I would like to ask whether the other states represented here would not like to co-operate with the German Lodge in Chicago; when you go home will you make a little effort to find the German-speaking people in your town or vicinity? If they cannot be taken care of by your lodge will you send us their name and address? We will communicate with them. Also, if you can do any further work with the Germans here, you can present to them the ideas of theosophy yourself; we have a bureau formed and will gladly answer all questions sent to us. We think we ought to be able to reach the German-speaking population and that they would make good, staunch and earnest members. If they cannot form a lodge elsewhere they can easily become members of the German lodge either in Chicago or St. Louis. I am sure we shall report next year a half a dozen German lodges instead of two."

Dr. Shuddemagen (Chicago): "I would add that there will be a German study class in the Correspondence School carried out through the *Messenger*, and the first instalment of questions in German we hope to have in the next issue, and it would be very nice if all of you who have German friends will mention this to them. The book used will be *Man and His Bodies*, which I regard as the best manual for beginners."

Mrs. Breese: "If you have no person to even speak to the people, and will send the names and addresses, we will gladly take care of them."

Mr. Jinarajadasa: "What Mrs. Breese says about German-speaking people holds just as good for any tongue in this country; if you have friends or know of strangers who will be intersted to know of Theosophy in their own tongue, and if you will send the names and addresses of such individuals to Dr. Van Hook, some one will be delegated to correspond with them; a list is kept of members of the different nationalities. Perhaps some of you have noticed already the Finnish Lodge formed here by Mr. Forssell among the Finns, and for a good many years in Minneapolis they have had a lodge composed of Scandinavians—the Yggdrasil Lodge. There is a good deal that can be done to help the people of the older generation who came to America, who were not born here, to get theo-

sophy in the tongue they are familiar with."

Dr. Hoya (Milwaukee, Wis.): "Five or six years ago I was the only member in Milwaukee and my initial activities took place in the Odd Fellows' Lodge and made a nucleus from which grew the present Milwaukee Lodge. A little over a year ago Mr. Jinarajadasa came there and gave a series of talks, shortly thereafter we formed a lodge of about eleven members. We have gradually increased to nineteen members at the present time. The activities are very remarkable, I think, for such a lodge as we have. About eight or ten of the members do active work, public lecture work, within the lodge, and we have an average attendance of from ten to twenty-five people every Sunday. We started the work for lodge members this year, taking up Mrs. Besant's *Ancient Wisdom*, as a text-book. We are going to meet twice a month in the lodge and take up *The Pedigree of Man*. It is very interesting to see how the lodge has grown since the activities have been started."

Mr. Ray Wardall (Seattle, Wash.): "We have of late been giving somewhat more of tention to the social side; we had an outdoor picnic, at which some eighty were present, about twenty being young people, and we have decided to make this side more of a feature of our lodge activities. It seems to me that is a good way to interest and hold the young members particularly. We have a sort of program, having little speeches from the younger members and music, and it seems to be effective.

We have been doing considerable in the sale of books and have a fairly well-organized committee handling them; the average sales run about seventy books per month, and particularly we have sold all we could keep on hand of Alcyone's little work.

Four of the members have classes outside of the lodge rooms in their homes, averaging about seven in attendance. During the past few months we had the largest percentage of increase during the history of the lodge, and the visits of Mr. Warrington, Mrs. Russak, and Mr. Jinarajadasa stimulated the work very largely, and the spirit of harmony and unity exceeds anything we have had in the past. We have our public meetings on Sunday. At the lodge rooms we have a reading-room.

We have a propaganda committee that has been working faithfully and has evolved this plan: A little reincarnation tract will be printed, about 50,000, for distribution. Our first thought was to print it on cards about the size of postals, but we decided on a size a little larger, because if we gave postal cards out and they were not used, it would be that much loss. So we decided to have them printed on cardboard, then take the names in the telephone directory (not the city directory), numbering about 32,000; the members volunteering for the work send out a hundred a month, paying their own postage; we estimated we could cover the entire city in about ten months, and then we shall take up places outside.

We divided the membership up a short time ago into those that were active and those that were inactive, and tried to interest the inactive members by giving them something to do. If we can make each one feel that there is some particular work he can do better than anyone else, he is very apt to get busy, and we have succeeded with about six already and we only started about a month ago. We hope to rejuvenate the lodge. We have had the misfortune to demit about thirty per cent the last year, but have on the whole increased the membership."

Mr. Jinarajadasa: "This is very interesting as showing the possibilities of various kinds of activity."

Dr. Shuddemagen: "I would like to draw attention to that point about putting people to work; the large percentage of people who drop out of the lodge do so because they are not put to work; they are put to work elsewhere, and where they work there is their interest."

Mrs. Stowe (Brooklyn, N. Y.): "We always have a beginners' class to draw in the people who come to the public lectures. When Mr. Rogers lectured, we had some one at the door to take their names and addresses, and then we notified them of the classes, and had those classes for four or five weeks on Sunday afternoons. About fifteen ultimately kept on in the two study

classes, one for beginners and one for those who had read a little more, and out of those we have four coming in this year as active members. They have been helping us all spring to get the lodge house established, and also came in to my house to sew for the T. S. Out of those who came there were seven who were not members of the lodge at all; they were eager to help. It is our plan this year to have five or six classes; one of our members thinks every member of the lodge ought to conduct a class of some sort, not only to develop himself or herself, but because each one reaches a different group of people.

But the thing which interests us most now is the "House" and I would like to tell you how easily it came about; the idea lived in the mind of one of us a year before it was broached. The lodge will pay the rent for the first floor of the house, as it always has, because it is not well for the lodge to depend upon one or two members to bear the expense. It will pay $20 a month, as it has paid for the last two or three years. The rest of the house is given over to the secretary of the house, who is a very capable woman and sets a vegetarian table. We have a guest room, where we wish to entertain any theosophist or lecturer who comes to the city for any purpose whatever. We already had a list of three people who wanted to go into the house; we did no advertising and the last week in August the house was filled. It is not our wish to run a theosophical boarding-house, but we do wish to have a home where all the activities of the lodge may go on. The place will be self-supporting; the furniture and all things for the house were contributed by lodge members and their friends; the beautiful thing about it was, that anyone who heard of it wanted to do something to help. One man acquainted with one of our members, who may never come into the house, offered to get certain things at wholesale for us and we accepted it. Many people offered time or money or something they could get for us. With all their co-operation and love, it must be a success, so I say to you who wish you may have a place like that, start it and it will go.

We have all of our lodge activities there; a class Sunday morning and another Sunday evening. Another thing I would like to speak of: we have given entertainments from time to time. There is quite a little talent in the lodge; we have had readings from plays to which we could give a theosophical interpretation, as also music, and at the end we always give an opportunity to join the study class, and this year I think we shall add a question class. We can accommodate in the lodge room and library, by crowding, ninety people, and when we have a lecturer like Mr. Jinarajadasa, whom we still hope to have this year, we must have a large hall for him; first, we shall have two or three lectures, and then we shall, I hope, have two or three evenings for members only, and study classes. About the cost of halls, which Mr. Rogers spoke of yesterday, in Brooklyn we had some years ago the assembly room of one of the libraries, which would seat several hundred people; we hired that for $5 an evening for several consecutive evenings, and filled it most evenings, 200 to 250 being present."

Mr. Jinarajadasa: "I am sure you are all very much interested in hearing about this Home which Brooklyn Lodge has. In London the English Section has had no definite home of its own for many years, and this last two or three months they have made up their minds that it is absolutely necessary, to further the greater plans they have in view, to have in a convenient and fairly central locality a headquarters. The plans have been made; a building such as they require costs them $250,000, but arrangements have already been made for it, and I see from the *Vahan*, their Section magazine, that on the third of this month Mrs. Besant was to lay the foundation-stone, so I hope that not only will every lodge in our Section soon have a definite home of its own, but that we shall have a great central headquarters in Chicago.

There are one or two points about our lodge work to which I want to call your attention. One is the necessity and importance of somebody standing at the door after a lecture and trying to get the names of

of people; it is for that purpose that more than a year ago there were made ready convenient address slips; you will find them advertised in *Messenger* on the page devoted to propaganda literature, as follows: "Name and address blanks sent free, postage 3 cents per 100." It says on these blanks, "If you are interested in the topics treated of in these lectures, please write your name and address down and you will be notified of lectures," and so on. I have often found in some of the lodges I have visited that they have not realized that the name and address blanks are of the greatest importance. A little slip like that can be put on the big press when it is printing something else; there is no cost for printing only for the paper; they merely have to be put through the cutting machine and they are all ready for distribution. Over a year ago 10,000 were printed. I had a large number on my Canadian tour and many people filled in their names; for 3 cents a 100 you can have as large a stock of the slips as you desire.

Under this topic of lodge activities, I will mention that to help in the study of Mrs. Besant's *Esoteric Christianity*, Mr. Unger has prepared a little pamphlet giving in an orderly series, the lessons to be studied week by week; you have seen these lessons in the *Messenger;* the book is taken up chapter by chapter; a little pamphlet like this will help you greatly to conduct a study class in orderly fashion.

One most important point I would like to bring to the attention of members is, to make the utmost effort to see that the lodge room is not rented out to other organizations. The lodge room should be permeated with a definite lodge atmosphere, and if other societies share it, you can well understand it makes a difference in the effect our propaganda work produces upon the public. I have in mind a particular lodge room, where the lodge is small and the members have great difficulty in meeting expenses, so they rent the room to a lecturer who is half on the verge of theosophy and half on the verge of other things, and people that come in there cannot help being confused as to what theosophy is and go away in that condition. In order that our work may be more efficient, most strenuous efforts should be made to keep the lodge room intact, if I may put it so, for lodge work and lodge activities only.

Another vital activity of a lodge is its library, and on this I should like to make a suggestion as to choice of books. There is no reason why we should keep in our libraries books that any one can get at in any public library—I mean books on spiritualism, hypnotism, New Thought, Yogism, etc. Nor is there, so far as I can see, any reason why books and magazines supporting other organizations than our T. S. should be found in lodge libraries. I refer to books and magazines like those of Ramacharaka, T. K., and other semi-theosophical writers. They do good work in their way, and so far as the trend of their teaching is spiritual we have no criticism to make of them. But that is no reason why our branches should disseminate their particular views, seeing that we are organized to teach theosophy and help to build the T. S. They have their own organizations and publications and people interested in their teachings can find them if they want to. Our duty on the other hand is to make clear to the public what are our theosophical ideas; there is already confusion enough in the mind of the public between Theosophy and New Thought, Yogism and the ever increasing number of psychic and pseudo-occult schools, we must see that this confusion is cleared up.

I have seen many lodge libraries, and in the average library one finds all sorts of books on the same shelf, a mere jumble of books on the occult generally. In a central Section library, or indeed in a special *reference* library of a lodge, we can well have books on palmistry, astrology, Yogism, Special Revelations, Rediscovered Gospels, etc., etc., but in a book case or shelf of a lodge lending library for the inquirer there should be nothing but our own theosophical books. Our books should be on a shelf or case clearly labeled *Theosophy*, and apart from the other books of the library. I mean by "our books" those of the recognized leaders of the theosophical movement, in whose judgment and reliabilty and taste we have

confidence. No lodge can complain that there are not enough books, written by our own recognized leaders, to suit all temperaments, provided of course the inquirer is earnest for truth and not for facts he can use for selfish purposes.

I should like to suggest that there should be some order and neatness about a lodge room; so often now a lodge room seems little more than a dump for books and pictures which members do not want. Pictures are beautiful to look at on the walls, but there is nothing appropriate in one of "Daniel in the Lion's Den" or "The Doctor" by Fildes, or dozens of others I could mention, in a theosophical lodge room. The pictures, too, might surely be arranged with some regard to the fitness of things. One lodge room had a picture of the President in the center but that of the Christ was relegated to a minor position at the side. It is not unusual to find stray calendars adorning the walls, or scraps of paper in corners. Surely a lodge room ought to be so clean and tidy and tasteful that should a Master be present we should have nothing to be ashamed of with respect to the home in which we give Him welcome. Next to disseminating theosophy by lectures is that of spreading it through books; every book can be charged with the uplifting message which is felt strongly in the place whence it comes forth; and if our lodge rooms and libraries in their outward aspect show a beautiful form and setting the inner life will flow outwards all the more readily."

Mr. Wardall (Seattle, Wash.): "One other point I would like to mention is that each Sunday as the people pass out from the meeting, we hand them a leaflet; we gave them one Sunday, *What is Theosophy?* and the next time another. The last time we sent in an order for literature, we ordered eight different kinds, and before the same leaflet could be handed out a second time, eight weeks would elapse. As we hand it to them, we say, "Something to read on the car as you go home," and we find that has brought many people back again. I think that is something members should do; it keeps up the thought the visitors have had in the meeting."

Dr. Lindberg (Kansas City Lodge, Mo.): "I have been asked to say a few words about Kansas City. Lectures are given on Sunday evening by members, which are generally delivered from notes, or read; the attendance is generally from thirty to fifty, except when some noted speaker comes, when we can fill the hall, which holds between two and three hundred. We have also a lodge room in connection.

The slips that Mr. Jinarajadasa mentioned are used and have proved to be a great help; at the end of a lecture, the president or vice-president announces that the slips will be passed for questions; we always allow a question meeting afterwards and the questions are answered by the speaker to the best of his ability, or by some other member present. By the filling in of the slips we are finding the names of many who are interested. We always hand out a pamphlet, as was mentioned by the last speaker; when we have no pamphlets, we give *Messengers*. We also have a librarian who has a small table for books at the exit of the hall; this is a great thing for the lodge library; people will stop and examine the books and there will be a beginning for a sale later.

The lodge activities have been rather many the last year; we have had a meeting almost every night; they are always announced at the end of the meeting on Sunday evening and strangers are invited to attend them. Monday evening, especially, is given up to strangers, for the study of *Man and His Bodies*, or *Reincarnation*. Tuesday evening, *Ancient Wisdom;* Wednesday, Members' Class and H. P. B. Training Class, besides a study class; Friday, a *Bhavavad-Gita* Class that proves to be a great help to some. Of course our membership being large permitted so many classes, for no one could attend all of the meetings. We have in mind to use the stereopticon to help next year."

Mr. Jinarajadasa: "We have two representatives from Alberta, Canada, and we would like to hear from them."

Mrs. Mackenzie (Edmonton, Alberta): "I might say that in the north it is quite difficult to attract the people—they are so con-

servative. Mr. Ensor has done so much more than I have that I feel he could tell you about.".

Mr. Jinarajadasa: "Will you tell us some of the difficulties the lodge has had to contend with?"

Mrs. Mackenzie: "We have to be careful in presenting our teachings. We cannot open our meetings in the manner that other lodges do; in St. Louis we opened with a theosophical prayer, or the singing of a song, or a devotional meeting, but we cannot seem to do that in Alberta. I think we are progressing; we have sixteen members now. We have sent literature to about twenty-four ministers and as many in Calgary; we sent the *Messenger* and leaflets."

Mr. Jinarajadasa: "It is a question often asked me in connection with the work of branches, how the lodge meeting should be opened, whether there should be any ceremony or ritual or a meditation. I find it impossible to give any positive and definite reply. One has to keep in mind two rather contradictory elements in the public. One element welcomes a theosophical approach to the truth just because it is free from all the ritualism they have been accustomed to in the churches; they want to get at the truth not dressed up and veiled in ceremonies. On the other hand, another element in the public is attracted to theosophy because they find in it a beautiful channel for the embodiment and expression of their devotional nature, giving them a beautiful and harmonious atmosphere for any rituals and meditational practices they have been used to. So you have the two elements that absolutely will clash, and I suppose it is then the president has to exercise great wisdom to bring together those two elements. I am president of a lodge myself, but in our lodge there is no form or ceremony at all; we get busy with the ideas.

When members meet it is well to begin with a quiet meditation, but it should not be obligatory. We must keep in the branch an open platform, not committing ourselves to any ritual or form of doing things, except a businesslike routine which is non-committal as to ceremonies. If there are one or two in a branch who feel that the devotional element should be developed in lodge meetings, I think they should not insist on having their way, but should gather themselves together in special meetings, where that devotional element could be emphasized with meditation and whatever is felt helpful.

My own general experience is that, considering the present situation and the work we have to do, the less we keep to a form or ritual of any kind the better we can serve the public. There are beautiful rituals in churches, but I think a large number of people first need clear ideas, and then they will go back to the churches and understand the ritual there and appreciate it better; most of you now are in sympathy with, and feel a greater vitality in, the Christian ritual, because you understand theosophy. Our most important work is to give understanding, and it would seem the less we have of ritual the better; but again conditions differ in different places, and I haven't the wisdom of the Logos to tackle the problem fully."

A Member: "I would like to ask about beginning classes in the home."

Mr. Jinarajadasa: One of the most wonderful opportunities in theosophy, is that each can pass on the Light to another. There is no one who has not this opportunity. Of course theosophical lecturers do a great work, but their work is strengthened and made of more consequence where some active member remains in a place after he is gone. It is only some one great like Mrs. Besant who brings along her flock of souls from past lives, and so when they hear theosophy from her for the first time, hundreds plunge into it at once. For others it is not so, and they can pass on the Light only to a few individuals at a time. Mr. Rogers quoted Mrs. Besant yesterday as saying that the work of spreading theosophy would have to be done through existing lodges. Then it is that force radiates from the center, for the center is connected with headquarters, and headquarters with Adyar. To the little force put out by a lodge organized for work or to a member working for a lodge, additional force comes then from the inner planes. Lodges as col-

lective bodies have their propaganda duties, but so have individual members. It is for them a wonderful opportunity. It is therefore well to gather a few people in the afternoon or evening for study of theosophical topics in your own home; later on you may bring them into the lodge meetings. I know this has been done in many places with great success. On this topic ideas may be exchanged now."

No one desiring to speak, Mr. Jinarajadasa continued, "We will pass on to the last topic, the Report of the Order of Service."

Dr. Mary Weeks Burnett (Annie Besant Lodge, Chicago): "I can only speak generally because no report has been made of all activities of the Order of Service; a few little organizations have been established during the past year. One is called the "Anti-vaccination League;" another, "The Mystic Drama League," and of this, one branch has been established in Chicago within the last year. The idea has been in regard to the active work of this organization to help those who are interested in that line of work to learn how to build dramas, and the league here started in to build a drama itself; it has a teacher who is quite familiar with that kind of work; there will be three acts in the drama which they are building, and the first act is completed; this drama in process of building is based on the idea of reincarnation; the thought is not so much that it will ever be given on the stage, although that is possible, but that by building this definitely into words and into form, by building into the thought-world the thought-form of reincarnation, some playwright who is looking for an idea may come in contact with this and may put such a thing as that into a play; by this means the Mystic Drama League is hoping to influence the world of drama."

Mr. Jinarajadasa: "The point which Dr. Burnett has brought out is really interesting. We ourselves may not be very great dramatists, but by gathering to talk of an idea like reincarnation in a particular drama, we sometimes suggest the thought of reincarnation as a theme to a dramatist who is building another drama. Something of the kind has been attempted in one of the little branches which I have visited where the atmosphere had not seemed specially favorable. Some of the members gathered together to meditate on reincarnation, as to what that truth meant as the great solver of the problems of life. A thought like that hovering in the air for some days before the lecturer's arrival predisposed people who were half-seeking to accept it; so that when the theosophical lecturer came and did good work some of his success he really owed to those who prepared the way in this unusual manner."

The meeting adjourned.

New Orleans.

Last week we sent out four hundred envelopes, containing four pamphlets each: *The Meaning of Theosophy, Reincarnation* (Edmonds), *Karma as a Cure for Trouble,* and *Is Theosophy Anti-Christian?* I chose these as being almost a complete short course, so to speak, of Theosophy in itself. It was expensive, but I believe will produce results. We now have twelve little racks made, from a pattern of my own, to hold the literature we intend to use. and they are now getting the words "Theosophy—Take One" burnt in on the sides, and we will first try the railway stations and then the ladies rooms in the department stores and also the public libraries. I had two sizes made: one to hold four kinds of leaflets, the others but two. For some places, I think they will accept a small rack, but not a large one. All literature will be stamped with the lodge address. I have had a list made of theosophical literature in two public libraries, and through a twenty dollar donation, will put ten dollars worth of literature in each, and see that it is properly catalogued.

Our propaganda envelopes included all Episcopal clergymen, prominent professors, lawyers and physicans. I feel sure that it will swell Mrs. de Leeuw's audiences in April. *I. H. S. Devereux.*

CHILDREN'S KARMA AND REINCARNATION LEAGUE

Program for Children's Meeting. IV.

Opening thought: Whenever we think we make a thought form which goes out into the air. There are some people in the world who can really see thoughts, and in future lives everybody will have learned to see thought forms, because, in the future, people will learn to use a new kind of vision which can see many things which are now invisible to many of us. But the air is full of thought forms all the time, even if we don't often see them.

(The leader can show the children the pictures of thoughtforms in *Man Visible and Invisible* by Mr. Leadbeater, describing the different kinds of thoughts and the meaning of the colors.)

Story: "The Golden Ball," from *In a Nutshell,* by Agnes Boss Thomas; "Toads and Diamonds," in Andrew Lang's *Blue Fairy Book.*

Game:—"Auras": Each child is provided with a sheet of paper and pencil. He writes his name at the top of the paper and folds the name over so it can not be seen. Then the papers are collected, mixed up, and distributed again, so that no one knows whose paper he has in his hand. Then each child begins to draw a picture on the paper of a little boy or a little girl, drawing an aura and all sorts of thought forms around the figure. If paints or colored pencils are available these aura-pictures can be made very realistic. Otherwise the thought forms will have to be labelled so as to show what color they are supposed to be. When every one has finished drawing, the top of the paper is unfolded to find whose name is at the top. The picture is supposed to represent the aura of the one whose name is on the paper and the picture is given to its proper owner. If any of the thought forms are curious and fantastic, the artist who drew the picture may be asked to explain what k'nd of a thought would ever produce such a form!

End by reading from *At the Feet of the Master* the last paragraph on page 13.

Marjorie Tuttle.

The Field

Washington.

The Capitol City Lodge has had various experiences during the past six months. We have lost by death two very remarkable members, namely, Dr. Elliot and Mrs. Florence S. Duffie. The former, an ordained minister of the Episcopal Church, found his wider outlook in the Divine Wisdom, but in accepting that, found himself out of accord with his superiors in the Church, and was thrown out of regular parish work. He taught however, in Baltimore, and winter before last at our lodge room here, every Sunday evening; he had a remarkable power to heal, also, but acquired to himself the unhappy bodily conditions of his patients; he passed over the border in December, 1911.

Mrs. Florence Duffie was from the establishment of our lodge one of its most unselfish and able workers. She was a remarkable teacher and lecturer with a most winning personality and was largely instrumental in the forming of the Baltimore Lodge, going very often to teach and to lecture; she had visited the Newark and Orange Lodges, and was a co-mason. Her last public appearance was December 24th, lecturing for us on the Star in the East, being barely able to conclude her lecture from weakness, she stepped from the platform for the last time and died March fourth.

In January we were notified to vacate our Lodge Room, which had become in our four years tenancy to us as our own quarters; we went to the parlors of one of our members temporarily, as we could not locate, it seemed, in the right locality at once. We were obliged to have a second moving on March first to Rooms 419-420 Corcoran Building, where we hope we may remain permanently.

We have now forty-seven members, twelve having joined since October first. Our president, Dr. W. W. Baker is a most faithful worker; our vice-president, Mr. John C. Howard, and the members in general are faithful and devoted, showing a vital interest in the work. Mrs. Janet B. McGovern has been in this city this winter and has given us much assistance. She has most ably led a class, taking as text book *The Inner Life*, every Wednesday evening. She has lectured once a month for us on Sunday morning, and will lecture on April 21st on "The Psychology of Mental Healing;" she lectures for the Washington Lodge, one Sunday evening a month and also has lectured at intervals to the Baltimore Lodge. Theosophy in this city has profited much by her stay here. April 14th we will have a meeting in memoriam of Mrs. F. S. Duffie.

Mary E. MacAdam.

Order of the Star in the East

We wish to announce to all who are interested in the Order of the Star in the East that it is our intention to make, in the near future, our American headquarters of the O. S. E. at Krotona, Hollywood, Los Angeles, California. We hope thus to join with the T. S. and E. S. members in making at Krotona a home which may perhaps be worthy of receiving the World-Teacher when He comes to our Western land.

This change of headquarters of O. S. E. is expected to take place in the fall of 1912, the National Representative and Miss Swain, the Organizing Secretary, taking up their residence at Krotona in October.

We have to give thanks to some of our

friends for kindly helping us adjust the mistakes which inevitably occur now and then in the details of an organization that is new and rapidly growing like ours. Many of us are new to this work, yet we try very hard to be accurate in sending out certificates, stars, etc., and we are always glad to know at once of any mistake that has been made so that it may be corrected as soon as possible. We especially wish to be sure that the stars and certificates are received in good condition and if it is otherwise in any case, it is a help to be notified at once. Many subscriptions for the *Herald of the Star* have been forwarded to India, but as the magazine is a quarterly, and as India is a long way from us, there is likely to be a long delay before the members finally receive the magazine.

We were interested to note a favorable reference made to our Order and to Mrs. Besant, our Protector, in an article by Mrs. Ella Wheeler Wilcox, published by some of the leading newspapers about March 28th. We may well be glad of the tolerant attitude taken towards us in many places where we might expect our news to be too startling to be really well received.

Marjorie Tuttle.

ESOTERIC CHRISTIANITY

Pages 322 to 342 Inclusive
Subject: "The Sacraments"

QUESTIONS

1. What is a Sacrament?
2. Are Sacraments potent on other than physical planes?
3. What is the attitude of the Christian Church toward the observance of the Sacraments?
4. Give the Church of England's definition of a Sacrament.
5. What is the "outward and visible sign?"
6. What do we mean when we receive "inward and spiritual grace"?
7. What body of Intelligences reach from God to man?
8. What have the Sacraments to do with these Intelligences?
9. What have sounds to do with the Sacraments?
10. Why do the Roman and Greek churches use the Latin Service?
11. What have signs to do with Sacraments?
12. How are physical objects magnetised and for what purpose?
13. What is the radius of influence at the offering of a Sacrament?
14. What is the relation of the Invisible hosts to the Visible hosts at the time of the offering of a Sacrament?
15. What should be the thought attitude of one after participating in a Sacrament?

Send answers to D. S. M. Unger, 2020 Harris Trust Bldg., Chicago.

ANCIENT WISDOM

Lesson Fourteen

1. What are the real barriers between souls, and what causes illusions on the mental plane?
2. How do the three higher sub-levels differ from the four lower sub-levels of the mental plane?
3. How is an imperative command of the Ego felt in the lower vehicles?
4. By what method do the Masters of Wisdom work?
5. How do the lower mental and astral become interwoven?
6. Where do memory and imagination begin, and what is the state of the astral and mental bodies at this stage?

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

THE THEOSOPHICAL SUNDAY SCHOOL CLASS

The lesson for June 30 is omitted because it is what is called the review lesson; it is suggested the student so regard it and review the lessons for the quarter. This review would be very beneficial, especially to those who may not have studied the earlier lessons of the quarter.

It will please the students to know that lodges are taking up the Sunday School work and classes are being established. The head of the bureau would be pleased to hear of the progress of classes in the study of the lessons.

David S. M. Unger.

LESSON 9 JUNE 2, 1912

Hypocrisy and Sincerity

Lesson Text:—Matthew 6:1-18.

Golden Text:—"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven."—Matt. 6:1 (Amer. Rev.)

The Exoteric Lesson:

The lesson is quite plain, it is a plea for selfless giving and sincere living. To give alms because of the praise of men is certainly not Christ-like, for the rule of the Christ-life must be self-sacrifice; not only sacrifice by works, but also the sacrifice of the reward therefor. To give alms, means not only to give them, but to give them as from the heart; the giving should be a sacrament," an outward and visible sign of an inward and spiritual grace."

Prayer likewise must be sincere. To say a prayer with the lips only is not a prayer. The words must express the feelings of the heart. The confidences of a child told to his Father, an act of love, of filial duty, of reverence and trust; only a prayer thus uttered may reach the highest heaven. The highest kind of prayer is that aspiration of the soul which asks for nothing but gives the heart's dearest treasure, its hopes, its all, in service to God.

The Esoteric Lesson:

Understanding as theosophists do the workings of the law of karma, we quite comprehend how a gift made purely for show or personal profit in any way, is not the proper form of doing alms. One who truly gives does so with a real desire to help, and cares nothing for praise or other reward; by thus giving he relieves the material need, (the physical), conveys with his gift a warmth of kindliness, (the astral, and a generous mental attitude, (the mental), he has then given his help with a threefold value, physical, astral and mental; this accomplished, a channel is made by which a spiritual blessing can reach the afflicted one, a blessing from on high, and as this law is only understood by those who *know*, you will comprehend what our Lord meant when He said: "Let not thy right hand know what thy left hand doeth," which means, the spiritual, the unselfish man, will give so that the lower, the selfish, or material, man may not benefit thereby. There is also a similar application to be made to prayer. It is almost inconceivable that one should pray to be heard. True prayer is an outward expression of the heart's desire. Indeed prayer need not have any outward expression whatever, for its utterance is within the heart.

However, prayer is the link between God and Man, and as all men are at different stages of evolution, there must be prayer of different kinds. Hence there is the prayer for material things, (the physical), for the love of family and friends (the astral), for knowledge (the lower mental), for conceptions of ideals and principles (the higher mental), for unity with the world (the buddhic), Universal Brotherhood, and finally for unity with God (the atmic).

The highest form of prayer, therefore, is that which asks for those gifts which are not for the personal self but for the Universal Self, and when one prays thus he is not far from the Kingdom of Heaven (the Path of Holiness).

A mystic's definition of prayer: "The best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul." (*Miguel De Molinos*, 17th Century).

LESSON 10 JUNE 9, 1912

Hearing and Doing

Lesson Text:—Luke 6:39-49.

Golden Text:—"Be ye doers of the Word, and not hearers only, deceiving your own selves.—Jas. 1:22.

The Exoteric Lesson:

It is almost impossible to look at the faults of another and judge impartially, and if we could do that, our judgment must still be liable to mistake, for "to err is human," however good our intentions. There can be only one perfect judge, He whom we call God.

As a tree is known by its fruits, so is a man known by his acts, and whether he be sincere and honorable in all things will show by the life he leads. To claim the fatherhood of God, one should live as befits a child of God. A man who relies on gratified desires, on material prosperity, on honor and fame, builds his life on foundations of sand, but the man who builds his life on reverence for God, honorable living, justice towards his fellow man, builds his foundations upon solid rock.

The Esoteric Lesson:

Until a man becomes an Adept he is subject to error, for his subtle bodies are undeveloped,—they are imperfect, therefore, he has no right to sit in judgment on his neighbor. Our own imperfection is the beam referred to, and the fault in our brother may be a very small one, and yet because of our imperfect astral and mental vision we think it is very great.

A spiritual man bears the fruit of the Spirit; he not only deals justly and honorably with his fellow man, but he carries about with him a kindly feeling wherever he goes, his words soothe and comfort, and his thoughts uplift and ennoble; this is the fruit of a life lived as unto God.

Physical bodies die, astral bodies change easily from love to hate, and the mind alters continually, therefore, they are as shifting sand, but the selfless love for all men, the reverence for God and the longing to be at one with Him, these are as the Rock which the storms of manifested life cannot move. To be a true disciple is to build upon the Rock of the Spirit, the Rock of Ages, which ever endures, and living thus he will bring into the outer world the fruits of the life in the inner world.

The house of the Spirit is described by St. Paul when he says "an house not made with hands, eternal in the heavens."

LESSON 11 JUNE 16, 1912

Christ's Witness to John the Baptist

Lesson Text:—Matthew 11:2-19.

Golden Text:—"Among them that are born to women there is none greater than John; yet he that is but little in the kingdom of God is greater than he."

The Exoteric Lesson:

The words our Lord sent to John together with the fruits of His life were sufficient to prove that He was the Expected One. Following our Lord's message came His witness to the faithfulness of John the Baptist and the magnitude of his message and work. Yet notwithstanding John's great work and devotion, our Lord said "He that is least in the kingdom of heaven is greater than he."

In this lesson reincarnation is clearly taught, for Christ said distinctly of John the Baptist, "this is Elias which was for to come."

The Esoteric Lesson:

Our Lord's comparison of one who is least in the kingdom of heaven to John the Baptist is most significant, for He there

tells that no matter how great the human being is in the eyes of the world, no matter how great be his work, yet the least in the kingdom (the youngest Initiate) is greater than he. The Kingdom of Heaven is the kingdom beyond the human, that of the Gods, the divine kingdom, and therefore when one has begun to tread the Path, he is said to have entered the kingdom, has become as one of the kingdom of gods.

"He that hath ears to hear" refers to an inner perception, which hears the voice of the Spirit, and one who hears will hear the Voice of Intuition which is the Voice of the Spirit, and that Voice never errs; therefore, "he that hath ears to hear" has reference to those who have this inner perception and ever listen for the Voice of the Silence.

St. Dionysius suggests a way to this attainment when he says, "To know God one must first know one's own Spirit in its purity, unspotted by thought." And Albertus Magnus speaks truly when he says "He who penetrates into himself, and so transcends himself, ascends truly to God."

LESSON 12 JUNE 23, 1912

The Penitent Woman

Lesson Text: Luke 7:36-50.

Golden Text:—"Faithful is the saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The Exoteric Lesson:

Christ, because of His purity of mind, attracted the best within the sinful woman at His feet, therefore, she worshipped Him and bathed His feet, which signified a menial act and therefore an act of humility. The Pharisees thought if He were a true prophet He would have sent her away, she being a sinner, for that is the way of the world, but it is not the way of those who follow in God's footsteps, whose heart is full of love for all beings. The realization of her sinful life, her humble service, her love for the pure and noble, brought her great reward,—the forgiveness of her sins. We who bear the name of Christ should feel our at-oneness with men and women of sin, not our separation from them, for are we not all sons of one Father, therefore, brethren?

The Esoteric Lesson:

The example set by the Christ in His attitude toward the sinful woman is indeed a beautiful lesson, in that we see the evil does not contaminate the truly good, for instead, the truly good purifies the sin. The power of the Spirit is great indeed.

When Christ entered the river of Jordan, which was indicative of His entering the stream of human sin and woe, He thus became one with sin, and therefore all who came to Him found comfort and forgiveness. We who follow him are not separate from the sinful in the world, we are at one with them, and by our purity and true living we shall bless them.

He who would be a Christ-soul must be like unto our Lord in this; that he brings not condemnation, but words of comfort; not acts of cruelty, but acts of greatness and love. One who treads the Path to God treads the Path of unearthly joy and earthly woe.

A Great One has said the one who truly treads the Path becomes the Path, which means, I think, that one who becomes a Christ-soul feels himself a part of the whole world, and therefore, the sin as well as the righteousness is his; the pain as well as the pleasure are his also, and thus he becomes at one with his brother, though that brother is "most sinful"; yes more, for in a mystical sense he bears the sin and shame of his brother as his own sin and shame, to the end that his brother may know the true God, which is the Spirit within him, the Light eternal.

Current Literature

"ADVICE FROM A MASTER"

[This letter in *Vâhan* by the man who received the famous letters from a Master in the middle eighties of the last century is printed to emphasize the importance of reading with discrimination these valuable letters. ED.]

The letter published under the above heading in the *Vâhan* of February was addressed some time about the year 1884 to someone then acting either as secretary or treasurer of the London Lodge, then in its infancy,—when, as the date will show, the theosophical movement in the Western world was also in its infancy. I regret its reappearance at this period for two reasons. Firstly, it is calculated to give rise to misconceptions on the part of those who may imagine it to have had a more recent origin, and secondly because letters of that kind may excite painful impressions among some of their readers, who may suppose them to be the actual composition throughout, of the Master whose initials may be appended to them. Many of such letters are written, under general instructions *for* the Master and not actually by His own hand. In such cases it would be a grievous mistake to hold the Master responsible for all they may contain,—a still worse mistake to imagine him responsible for the style. In reference to the letter just published I wish emphatically to declare that I do not regard it as embodying the *ipsissima verba* of the Master whose initials it carries though very likely conveying in phraseology not his own, some message which, in substance, he wished to send. Some of its "advice" would already have been out of date twenty years ago. It is all the more inapplicable to the present time.

A. P. Sinnett.

FREEMASONRY AS A UNIFYING FORCE

Dr. T. P. C. Barnard, one of the staunchest members of the American Section, has recently delivered an important address based on theosophic principles at Riverdale Lodge, Toronto, on the attractive subject at the head of this article. Much of his lecture appeared in *The Masonic Sun* and reprintings have been made in other Masonic magazines. We quote from the *Masonic World:*

A glance at the past of this world of ours shows us that there have been mighty civilizations which began in a condition of savagery, rose to positions of high civilization and power and then gradually sank into savagery again. The history of each one of these nations shows us that, ere their decline had set in, there was what we might call a sort of segregation which marked the beginnings of the race which was to follow it, and such a beginning was always marked by the advent of one who came as teacher and as guide, founding the religion of the new race and striking the keynote of its civilization. Thus far in the history of the world it is said that there have been some five of such races, each having many sub-divisions. It is, however, with our own race, the Aryan—the fifth and last—that we have principally to do.

It is obvious to the most casual observer that the races of the earth differ from each other in certain characteristics and it requires but little study to see that, while there are certain common characteristics there are others that are being particularly emphasized in special races.

As we study sub-race after sub-race we find a succession of mighty teachers who strike the keynote of what that race is to develop. The history of their reception by

the peoples to whom they came is similar. They have been rejected, persecuted, ridiculed, slandered and finally murdered. These are they whose names cause an answering thrill in the hearts of man. Theirs the lives that are worthy of imitation. Their work was of permanent value, for it dealt with those truths that are eternal.

If we drop our narrow, personal and national view of these and their teachings; if we realize that the G. A. O. T. U. has never left mankind without His witnesses; if we view the whole humanity instead of a part, we will see each religion as one note in a mighty chord—a chord that will lead man to the full and complete realization of his own inherent divinity.

Ever with these teachers were connected what we call the mysteries. The keynote of their teaching was the identity of the self in man with the Universal Self; in other words, the Fatherhood of God and the Brotherhood of Man. They all taught the same fundamental truth, wrapped in symbol and allegory.

*THE TRUTH OF REINCARNATION**

People sometimes say: "I do not like Reincarnation," forgetful that we are more concerned with truth than with liking where our knowledge of Nature is concerned. They would like it if they understood it, but that side of the question is dealt with in another article, on "The 'Good News' of Reincarnation." Here I am concerned with it as a true theory of life and immortality, solving some of the most puzzling problems which we meet in daily life.

'Equality of opportunity' for all is one of the favourite social reforms of those who complain of the inequalities of human fate. The idea which so much inspirited the "Grand Army" of Napoleon was that every man in it had a chance of rising to the highest military rank. "Every soldier carries a marshal's baton in his knapsack," it was boasted. It is not really the differences of opportunity that count so heavily in the game of life, but the differences in the capacity to grasp an opportunity when it presents itself. Many a man surrounded by opportunities proves to be a failure; a man surrounded by difficulties wins a success. Inequality of capacity—there lies the real difficulty, the real injustice, if man has only a single chance on earth. Look at the clever man and the dolt, the saint and the criminal, the healthy and the sickly, the well-made and the deformed. Where is Justice if the dolt, the criminal, the sickly, and the deformed have done nothing to deserve their condition, any more than the clever, the saint, the healthy, the well-made have done aught to win their happier fate? Man may remedy inequalities created by man-made laws, but who can touch the inequality of capacity due to Nature?

But if these inequalities of capacity are due to differences of age and differences of effort; if the more stupid or more vicious is merely a younger soul with less experience behind him than the more clever or the more virtuous; if sickliness and deformity are results of past evil living and of cruelty; then Justice is replaced on her pedestal and her scales are a just balance. Difference of capacity between a little child and a grown man, difference between the naughtiness of a child and the strong patience of an adult—these are natural, rightful, and inevitable. The child will grow into the man, the criminal into the saint; sickness and deformity are passing results of temporary wrong-doings. Each man passes from infancy to age in the soul's immortal life; each man has the same chances, the same difficulties, the same inevitable success at last.

What are the alternatives? Special creation by God, with the inevitable corollary of favouritism and injustice; heredity, in which the sins of the fathers are visited upon the children, and the child writhes helplessly in the grip of the father's sin. But if the incoming child is reaping the harvest of his own previous ill-doing, while the father's sin merely provides a suitable body for the outworking of the results of that ill-doing, then man is no longer the powerless victim of another's sins, but the

*Bibby's Annual, 1913.

reaper of the harvest from the seed of his own sowing.

Again, consider the ascent of man from a condition little removed from the animal to a state of high civilisation, and ask what accounts for the difference between the limited content of the consciousness of the child of the savage and the brilliant intelligence of a well-born English child. The qualities shown out in infancy are widely removed from each other in the two cases: if the child of the savage is removed into a civilised environment, he makes very rapid progress for some years, and then stagnates, his mental faculties proving incapable of further expansion. How has this mental content been accumulated with which the child of the civilised man is born? Again the only rational answer is that the soul has accumulated increased powers by long previous experiences, and that the younger soul has not yet had time to accumulate a similar store. Heredity does not here help us, for mental and moral faculties are admittedly not transmissible from parents to offspring; and, further, the greater the mental power the less the prolificness. "Genius is sterile"; the lower organisms multiply the most rapidly. It is remarkable that there are no brilliant descendants of the greatest geniuses; where are the heirs of Beethoven, Brahms, Wagner? If Reincarnation be true, the soul brings his genius with him into a body, and carries it away with him when he leaves the body, to reappear once more, ages afterward—as when a Cicero reappears as a Gladstone, an Alfred as a Victoria, a Hannibal as a Napoleon. Genius is an individual possession, not an inherited legacy.

The evolution of social qualities is another proof of the truth of Reincarnation. The social qualities are of the nature of sacrifice—compassion, tenderness, protection of the weak, are all a disadvantage to their possessor in the struggle for existence: the mother bird saves her young at the sacrifice of her own life; the doctor dies in saving his patient; the son remains unmarried to support his mother; a scrupulous conscience keeps its owner poor. How can such qualities develop, slaying or fettering their possessor? Only if the soul which shows them takes another body after losing the one sacrificed in their manifestation, and so carries them on into another form, wherein they receive further evolution. Hence, it was truly said by an Eastern sage and repeated by Huxley: "The law of the struggle for existence is the law of evolution for the brute, but the law of self-sacrifice is the law of evolution for the man." For such evolution Reincarnation is necessary.

These are a few of the facts which show the Truth of Reincarnation.

Annie Besant.

A MESSAGE FROM THE WEST TO INDIA

[Mr. Cooper has written some brave words for East Indians in *The Central Hindu College Magazine*. Some scattered sentences follow]:

The introspective Hindu often wonders whether there is any need of troubling about the affairs of the physical world since in the light of philosophy and spiritual insight all forms are but illusion. It may not be denied that physical things are fleeting, temporary and unreal, and that the only Reality is the Life which is the basis of all. But such arguments are one-sided and do not take into account that this illusion is serving a purpose and is necessary. Truly the universe is not everlasting, and in it solar systems appear and vanish like waves upon the restless ocean.

It will be of the greatest value to you to study the principles of education as laid down in the west and trace out certain subordinate facts which spring from such education.

Instead of studying for the learned professions or for Government service, it would be of the utmost value to India if many of her sons commenced an education which would give them a comprehensive grasp and detailed knowledge of scientific agriculture. The harvests of the farmer are the chief mainstay of this country, and yet the knowledge of planting, ploughing, irrigation and fertilization is still in a most primitive condition.

RABBINICAL MYSTICISM

The two terms which constitute the title of my paper require definition. Let me define Rabbinical literature first. People commonly understand it in two senses. Firstly, the narrower, which comprises the literary output of the Palestinian and Babylonian Academies, which commenced in or about the century preceding the rise of Christianity, and lasted on to about the eleventh century—in other words, the literature familiarly known as the Mishna, Midrash, and Gemara. Secondly, there is the wider, which embraces the aforegoing epoch, and in addition the literature of the mediæval Jewish commentators, poets, and philosophers, the works of Aben Ezra, Maimonides, Nachmanides, Karo, the authors of the Kabbalah, and a host of others, both contemporaneous with, and successors of, these and stretching practically down to our own day. This ambiguity of the term "Rabbinical" really arises from the uncertain and elastic usage of the term "Rabbi." Whereas some would understand the title as referring only to a teacher of the Talmudic age, others would claim it equally for any mediæval or modern Jew who was distinguished in this particular branch of knowledge. In the course of this paper we shall confine ourselves to the narrower connotation, although it must be said that were we to venture into the larger field we should find far ampler substance. For we should then have to comprehend the mediæval Kabbalah in the scope of our investigation; and the mediæval Kabbalah is a veritable hotbed of mysticism.

Now, what is mysticism? Mysticism might be defined simply as that phase of thought or feeling which tells us that God is a supreme, all-pervading, and all-indwelling power in which all things are one. To the mystic, God is not an external Being or object merely to be worshipped or thought about or spoken to in prayer. God is a living Presence which the mystic experiences within his own soul. In his book on *The Evolution of Theology in the Greek Philosophers*, Professor Edward Caird says: "Mysticism is religion in its most concentrated and exclusive form; it is that attitude of mind in which all other relations are swallowed up in the relation of the soul to God." The mystic is conscious of God as an indwelling Father in his own soul, as an imminent spirit of goodness in the world. His aim and purpose is to know this indwelling Father, to experience and realise this spirit of goodness, and by these means to unite himself to God in as close a bond as it is possible for any human being to effect. In a work published last year under the title *Studies in Mystical Religion*, Professor Rufus Jones gives the following excellent definition: "Mysticism is the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage." In fine, the mystic is he who lives religion, not merely feels or professes it.

It goes without saying that, covering such a wide area as it does, the name of mysticism is given to a great many differing tendencies of religious thought. Besides, mysticism, on account of its dealing with abstractions, is a branch of philosophy as well as of religion. But what is most germane to our present argument is the fact that all forms of religion possess a mystical element. For what is the acme of all religious teaching but the truth that man is face to face with God, that he hears His voice and feels His presence, that he can only find his veriest sanctification, his being's highest and holiest joy in drawing as near as he can to the love that radiates from the Divine Presence. There is no religion in which the word "love" and the idea it stands for do not occupy a commanding place. And it is mysticism that pushes love to the forefront. The mystic's soul reaches out in loving yearning to commune with God. And he knows that he has found God because he has felt the thrill of His answering love. Indeed, it is hard to see how any religion can resist the wear and tear of time unless it emphasizes the emotional element far and away above the intellectual. The religious man *feels* rather than knows. To quote Father Tyrrell: "Everyone is something of a mystic; no one is nothing but a mystic." By "everyone" he probably means every professor of a religion, excluding, of course, the atheist. It is this over-towering predominance of feeling in faith that is the burden of the well-known mystical lines of Tennyson:—

"If e'er when faith had fallen asleep,
I heard a voice—'Believe no more,'
And heard an ever-breaking shore
That tumbled in the golden deep,
A warmth within my heart would melt
The freezing reason's colder part;
And like a man in wrath the heart
Stood up and answered, 'I have felt.'"

Furthermore, a strong feature of religious teaching is the fact that in its conjunction with the body, the soul is the superior partner. The soul is the seat of love. The body is the abode and instrument of sin. The soul must be stronger than the body, because in the sight of God love must vanquish sin. Mysticism elaborates this idea by declaring that man's love calls out the Divine essence in response. But in order that this communion should be complete the bar of our lower self must be removed. There must be a total self-surrender to God on man's part, otherwise he cannot possibly be united to God. In this way, mysticism is really reinforcing religion's universal preaching on the necessity of the suppression of sin before man can claim the title of a child of God.

Yet one further point. Mysticism may be said to express the inmost core of religion, because in its insistence upon the "nearness" of God and the fatherhood of God, it, ipso facto, conveys the sterling truth of the "nearness" of man to man—in other words, the brotherhood of all men. It is thus the greatest incentive to works of altruism, to self-sacrifice on the noblest scale. The true mystic can never be a self-centred individual. He must recognize the image of God in every fallen brother. Sympathy, love, benevolence, mutual helpfulness and encouragement must be the practical outcome, whether of the individual mystic or of the nation in whose fundamental beliefs and hopes mysticism is enshrined. Jews claim this prerogative for Judaism; Christians for Christianity. Both sects adduce instances from their theologies and histories to prove their contentions. And the fact that of all the world's faiths it is just these two that are the concomitants of the highest grades of civilisation and enlightenment goes a long way towards showing the indispensableness of mysticism to religion. It makes it a living power.

To demonstrate that the theology of Talmud and Midrashim is coloured with a considerable tinge of mysticism is to vindicate for Rabbinic Judaism two claims which are made by present-day Christian thinkers for Christianity exclusively. *Firstly*, it is maintained that a religion can only hold its ground to-day provided its fundamental doctrines and demands are in keeping with the findings of modern empirical science. Religious facts are getting to be treated more and more after the fashion of the phenomena of science, of astronomy and geology, of botany and zoology, of human physiology and psychology. We seek empirical evidence of God, first-hand experience of Him. We want to weigh and examine, accepting little which comes from any other channel, no matter how hoary it may be with the veneration of past ages. The final test of the rightness or wrongness, the credibility or falsity of a religious fact consists in the ability of the individual to experience this fact. We *live* religion and not merely derive it from books or formulæ. And it is by taking the noblest types of men and women who have lived religion and noting the records of their first-hand experiences in this domain, that we can lay down for ourselves the surest line on which to base our own religious conduct.

Well, the apologists for Christianity to-day attempt to bring their faith into line with modern empirical science by showing how the wonderful power and irresistible fascination which the Nazarene wielded over primitive Christianity were due primarily and essentially to his direct experience of God and how this experience of God gradually filtered into the hearts of his followers, binding them together into a fellowship with the Divine, raising them to the level of feeling themselves the objects of a constant incoming of the Divine life, partakers of the Holy Spirit which filled them within and enveloped them without, and in which they lived and moved and had their being.

Assuming for the moment that all this is a correct deduction from the recorded facts in the Gospels and Epistles, what has Rabbinic Judaism to say for itself? Must it confess its exclusion from such a beautiful inheritance? Or can it show that at epochs both preceding and succeeding Jesus and the Apostolic age its adherents also had experiences of a Divine Presence filling them and encircling them and following them whithersoever they went. It certainly *can* do this. And accordingly it too can enroll itself among the mystical religions. It too can bring itself into line with the canons of modern empirical science. *Secondly*, there is nothing more harassing in reading the opinions of the average Christian theologian upon Judaism than the ever-recurrent taunt that the Jewish theological thinkers and teachers of Old Testament as well as New Testament times confined their horizon wholly and solely to the Transcendence of God. It was left, say they, for Pauline Christianity, with its mystical teachings on the Holy Spirit that dwells *in* man and unites him with his Maker, to complement and correct this one-sided view of religion; and by thus bridging the gulf between God and man to give the world the first complete understanding of the truest and worthiest moral relationship between man and his Heavenly Father. The same argument is sometimes presented in another way. The so-called "inwardness" of the Christian faith is contrasted with the alleged "outwardness" of Rabbinical Judaism. Even an acute thinker like Professor Henry Sidgwick—who, however, writes as a philosopher and not as a theologian—lets himself be drawn into the same stereotyped rut of error when on p. 114 of his *History of Ethics* he contrasts "the righteousness of the Scribes and Pharisees" with the "inwardness" which, says he, "is the distinctive feature of the Christian code." The implication here is, of course, that the "righteousness of the Scribes and Pharisees" was merely an external punctiliousness in ceremonial observances of all kinds which left the heart untouched and implied no underlying spiritual content. It is too well known to need mention here how these arguments have been given their quietus over and over again by scholars like Mr. C. G. Montefiore, Dr. Shechter and others. But if the contention which I am urging in this paper is a correct one, viz., that Rabbinical literature is permeated with hosts of strongly pronounced mystical elements, then we are furnished with a new weapon for fighting the foe. If it be a fact that, as Dr. Shechter so laconically puts it in his *Aspects of Rabbinic Theology* (p. 633), "to the Jew, God was at one and the same time above, beyond, and within the world, its soul and its life," then who will arise and deny the virtue of inwardness to Rabbinic Judaism? For who could have realised the presence of God more acutely, more intensely, and more vitally than the Rabbinic Jew, who aimed at sanctifying even the smallest details of the physical life because he regarded nothing as being too humble to come within the purview of Him whose glory fills the universe and whose word is the mainstay of all.

To say that Rabbinical literature embodies mystical thoughts and teachings is tantamount to saying that it teaches the truth of the Immanence of God. The opposite of the Immanence of God is the Transcendence of God. Let me for a moment make clear the exact meaning of these two terms by a quotation or two. In Isaiah xl. 22 we read, "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Here we have an instance *par excellence* of the Transcendence of God. The Divine Being is represented as a kind of magnified man sitting far away from the world which he has long ago created, surveying it unconcerned from some incomparable height. He is like a superannuated workman that, after once having set the engine of the universe going, has retired from it and views it from a distance. Take again such passages in Job as the following:—"Great is God, and we know Him not." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him." Now what are the basic ideas in these verses? They are (1) that God is isolated, far away from, all contact with man and the world; (2) that He is unapproachable; (3) that He is unknowable. Deism, which found such a great stronghold in England and France during the seventeenth and eighteenth centuries, preached this Transcendence of the Deity. There is a great deal of it in the Old Testament. But let us now turn to adduce illustrations of immanence. One flies instinctively to the magnificent lines of Psalm cxxxix.: "Whither shall I go from thy Spirit? or whither shall I flee from thy face? If I climb up into heaven, thou are there; or if I make my bed in Sheol, lo! thou art there. If I lift up the wings of the dawn and settle at the farthest end of the sea, even there thy hand shall lead me and thy right hand shall hold me." Here we have the very core of the mystical idea. The universality of God, His nearness, His ever-active love, His in-dwelling in the very recesses of the heart, His Fatherhood, which involves an amount of interposition in human affairs—the Psalmist voices all these conceptions. And so does the author of Deuteronomy when he declares, "For the Lord thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee; therefore shall thy camp be holy. . . ." And so does Elihu in the Book of Job when he exclaims, "Verily, there is a spirit in man; and the inspiration of the Almighty giveth them understanding." The spirit is an emanation of God; and from it there flows man's wisdom, his authority, and his sense of justice.

Having now made clear, as I hope, what is in a general way the pith and marrow of mysticism, let us now come to close grips with our main subject and see of what nature is the mysticism embedded in the vast and variegated domains of the Rabbinical literature. Investigation has led me to divide the subject off into two independent departments. These are (*a*) the mysticism of the Shechinah, (*b*) the mysticism of the "Ruach Ha-Kodesh," or Holy Spirit.

To deal with Shechinah first. It is a noun from shakan—to dwell; but whenever it is found in Talmudic or Targumic literature, it is invariably in the sense of God's dwelling, *i. e.* the abiding of the Deity in either a finite or infinite space. Thus in Psalm lxv. 2 the phrase, "God is in Zion," is rendered by the Targum, as "God whose Shechinah is in Zion." But a process of development is obvious. From meaning the localised abode of God, both the word and the underlying idea were widened to mean God Himself. And from meaning a finite locality it came to connote the infinity of the Deity. The material husk was dropped and the spiritual kernel alone retained. Shechinah became coined as a new word signifying the universal Godhead quite apart from any notion of space. How this development came about in Rabbinical literature we shall shortly see. Let us first quote one or two illustrative instances from the Targum. In Exodus xvii. 7 the words, "Is the Lord among us, or not?" are rendered as, "Is the Shechinah of God among us, or not?" This is an enormous stride in advance of the localised idea. In Numbers v. 3 the

phrase, "I dwell among them," is translated, "My Shechinah dwells among them." In Psalm xliv. 10, "And thou goest not forth with our armies" is paraphrased as, "Thou causest not thy Shechinah to dwell in our armies." The rendering of the famous eighth verse of Psalm xvi., according to the Targum, is, "I have set the Lord before me continually, because His Shechinah dwells upon me, and therefore I shall not be moved." It is a moot question whether the Greek in the New Testament is or is not a reference to the Rabbinic Shechinah. Thus, in Hebrews viii. 2 we read, "A minister of the sanctuary and of the true tabernacle which the Lord pitched." Here obviously it cannot mean the Shechinah, because both the grammatical construction of the phrase and its meaning are quite foreign to Shechinah ideas. The passage in Revelation xxi. 3, "Behold, the tabernacle of God is with men, and He will dwell with them," etc., seems to be but a reproduction of Ezekiel xxxvii, 27, 38, where "mishkain" and "mikdashi" are used indiscriminately to mean "tabernacle" or "sanctuary" in an unquestionably localised sense. The allusion, however, in the Gospel of John (i. 14), where the Logos is said to have "dwelt among us," seems a probable reference to the mysticism of the Shechinah ideas. And this view derives support from the fact of the striking usage in that chapter of words like "light," "word," "son," "glory," all of them strongly reminiscent of the Rabbinic usage of Shechinah, or Kabod, Yekara (in the Targum), as well as the oft-mentioned Rabbinic references to the Sonship of the Messiah. Harnack, in his recent booklet on Dr. Rendel Harris' edition of the *Odes of Solomon*, thinks that the Gospel of John is the work of a Jew, in or about the first Christian century, who was steeped in these prevailing Jewish mystical conceptions.

The treatment of the Shechinah idea in the literature we are considering is developed on the following lines:—*Firstly*, it is regarded as a material thing. It is light or fire, or a cloud, or a bird with wings, or some object that emits a noisy tinkling sound. Let us quote a few examples. In T. B. Sabbath 22b, we are told that the light of the Menorah is a testimony unto all who came into the world that the Shechinah rests in Israel. In the Sifri also in Numbers, Rabba xi. 5, the phrase, "May the Lord cause the light of His countenance to shine upon thee," is interpreted as, "May He give unto thee of the light of the Shechinah." Deuter., Rabba xi. 3, alludes to an imaginary dialogue between Moses and Isaac, in which the latter is told that his eyes became dimmed through the dazzling light of the Shechinah which he saw when stretched out on the altar, whereas the former spake with the Shechinah face to face and was unhurt. Then there is the "shining brightness," of the Shechinah. A passage in the Song of Songs, Rabba iii. 8, compares the "tent of the congregation," which was full of the Shechinah, to a cave by the sea-shore. The sea rushes in and fills the cave; but the sea suffers no diminution of its waters. It is as full as before. Just so the "tent of the congregation": the Divine Presence filled it, but it filled the world just the same. There is, by the way, a passage in the *Confessions* of St. Augustine which bears a curiously close resemblance to this Midrashic simile of the sea and the cave. These mystic ideas of light seem to be the starting point of the mediæval Kabbalistic ideas of primal light, primal ether and condensation point, as they appear in the works of Moses de Leon, Abraham Alulafia, Recanati, and others. And with these might be compared the idea of the "spark" in the mysticism of Meister Eckhart.

With the conception of the Shechinah as cloud or as the wing of a bird we are in the main pretty well familiar, and time will only allow us to deal with one little interesting point in this connection. In the New Testament, Mark i. 10 (as well as in Matthew iii. 16, Luke iii. 22), the Founder of Christianity is reported to have seen the heavens opening and the Spirit like a Dove descending upon him. In a recent book by Professor Swete of Cambridge on the Holy Spirit, the author alludes to an essay by Conybeare in the *Expositor*, where he shows how Philo regarded the dove as the symbol of the Divine Wisdom; and Swete regards it as possible that the Christian symbol is due to the popular association in Philo's time of the Dove with Wisdom or the Holy Spirit. But Philo, as more than one modern scholar has shown, was influenced by the early Haggadah of Palestine. It seems, then, to be possible to go a little further than Swete does, and say that Philo's associating the Dove with Wisdom or Spirit may be but a sort of Hellenisation of the Rabbinic notion of the wings of the Shechinah. As a matter of fact there is a passage, seemingly old, in T. B. Chagiga 15a, where Ben Zoma says as follows to R. Joshua ben Chananya: "I was gazing at the space between the upper and lower waters, and I see that there is only an interval of about three fingers' breadth between them, as it is said, 'and the spirit of God was hovering upon the face of the waters, *i. e.* as a dove which hovers over her young, but does not touch them.'" But the quaintest instance that I have met of the materialisation of the Shechinah idea is the event mentioned in T. B. Megillah 29a, where the father of Samuel and Levi (Babylonian Amoraim of the third century), sitting in the synagogue of Shef-we-Yatlib in Nehardea, hear the noise of the coming of the Shechinah and immediately leave the synagogue (probably out of fright), whereas R. Sheesheth, having the same experience on another occasion, is undisturbed by the occurrence.

Secondly, a striking development and refinement of these teachings is noticeable in those numberless passages where the Shechinah is personified. It speaks, walks, weeps, rejoices. This is the stage where the Rabbinic mystic is able to dissociate, disentangle the idea of the Deity as the immanent Power and Love embodied in the material phenomena, from the material phenomena themselves. But let it not be thought that we are verging here upon any suggestion of a plurality of persons in God. We know the uncompromising repugnance of the Rabbins to any doctrines which possess even the barest hint about . . . . Besides, side by side with passages like . . . . "the Shechinah says," we get passages like ". . . . . ." The danger that Shechinah might be interpreted as a person by the side of the Godhead is done away with by our being shown that after all Shechinah is only one of the active manifestations or emanations of the Deity.

Then, *thirdly*, a development is noticeable in the following respect: We find many statements in Rabbinical literature telling us that the Shechinah has constantly or unfailingly accompanied the Israelites in all the lands of their dispersion, and that it ever hedges round every individual Israelite. The classical instance for this first bit of teaching is the well-worn dictum of R. Simeen b. Yochai in the Baraita (T. B. Megillah 29a): "Come and see how beloved are the Israelites before God, for whithersoever they journeyed in their captivity, thither the Shechinah went along with them," etc., etc. Another and an even more pointed illustration of the second theme is a passage in the Palestinian Talmud Berachoth (repeated in brief in Deut. Rabba ii. 16): "A ship, whose passengers consisted of heathens with the exception of one only Jew, was once in great difficulties when in mid-ocean. The passengers in the wildest dismay flock to the Jew and beg of him to pray to God for help. The Jew prays, and the ship is saved. When the harbour is reached, those on board, feeling exceedingly hungry, petition the Jew to disembark and procure food for them. But to this the Jew replies, 'Am I not a stranger here as well as you? I do not know this place any more than you do!' 'Not so!' reply the passengers flatteringly. 'Is, then, a Jew a stranger anywhere? Is not God with you wherever you go? Does not your Bible say, For what nation is so great that hath God so nigh unto him?'" So far so good. But then we can adduce another and a considerable batch of teachings which distinctly lay it down that the Shechinah only rests upon certain persons who are equipped in certain mental, spiritual, and

even physical respects. He that does so and so, that acts in such and such a way, will be worthy of the Shechinah or Ruach Ha-Kodesh.

We need not give quotations; they are familiar. How can the doctrine which tells of the Shechinah as an ever-present and realised fact be made to tally with the doctrine which says that it is an ideal only to be realised as the result of a spiritual, intellectual, and physical discipline? As a matter of fact, the two cannot be reconciled. And to expect it were to expect too much of Rabbinic logic. The Rabbins were not metaphysicians; theirs was not the speculative but the childlike spirit. We can take up their stray remarks here and there on theology and ethics and a host of other things, and by induction and classification reach what we think to be their theories and dogmas and doctrine. But this in only what *we* think, because we are always so anxious to see how these problems work out when they are applied to the things of the ordinary life. There were no such attempts at coordination with them. Even in this very matter under consideration it is not impossible for us by our theorising to make out a plausible reconciliation of the apparently contradictory teachings. Thus: the Shechinah is ever present with every Israelite. Put into other words, this means that as men we carry about with us and are hedged round by a certain godliness. As creatures of God we share all of us in the effluence of His light, His life, His love, an effluence which is not entirely absent anywhere, and from which no one of us is necessarily shut out. But, say the old teachers, the Shechinah only rests upon men who have reached a high spiritual equipment. Quite right! A certain amount of divinity we all have. But in some of us it is dormant, inoperative. It is for us to rake it up: the germ only fructifies when it finds a congenial soil. We have the present possibility of acquiring the highest spiritual perfection. It is our fault if the possible does not become the actual.

Then, *fourthly*, we are accustomed to the taunts hurled against Rabbinical teachings by those who say that to the ancient Jew God was only the God of the Jew. The world had to look to Paul and Christianity to overthrow this narrow nationalism and particularism by such pronouncements as, *e. g.*, "There is neither Jew nor Greek, there is neither bound nor free, there is neither male nor female" (Gal. iii. 28), because, as the Epistle goes on to imply, all are equally one before God, in accordance with the fundamental teachings of the Christian faith. Now it is not quite true that in a preponderating number of cases the Shechinah is not made to extend outside Palestine or outside the Temple or outside the Synagogue; and it is mostly the prerogative of the Jew, the non-Jew not being usually thought of as worthy of inclusion in the privilege. But an investigation into this subject has proved to me that Rabbinism is not so bereft of universalist elements as it is customarily represented to be. Besides, the political circumstances of the period covered by this literature are a great factor in the case. The Jews were in a state of tutelage in which the ruling power was more often than not the oppressor. This state of things could not be expected to generate in the Jew the highest and broadest and most refined religious attitude towards the non-Jew. Yet we do find ever so many pronouncements in which not only the Jew but all the world are made to be participators in the immanent Love of God—the Shechinah. One illustration may be regarded as typical of a large class. In Exodus Rabba ii. 2 we have as follows:—"Until the Temple was destroyed the Shechinah abode in it. After the destruction it departed and ascended up to heaven, as it is said, 'the Lord hath established His throne in the heavens.' R. Eliezer, however, said that the Shechinah never left the western wall, as it is said, 'and mine eyes and my heart shall be there perpetually.' . . . . What says Cyrus? He says, 'and build the house of the Lord God of Israel. He is the God who is in Jerusalem' (Ezra i. 3). Cyrus hereby implies that although the Holy City was as yet in ruins, nevertheless God was still there. R. Aba said that the Shechinah never departed from the western wall, as it is said, 'Behold He standeth behind our wall' (Song of Songs, ii. 9). : : : : R. Yanai said, although the Shechinah is in heaven, nevertheless His eyes behold, His eyelids try the children of men."

In the aforegoing we have three different opinions:

(i.) That after the fall of the Temple the Shechinah left the universe entirely.

(ii.) That it abode in the western wall, *i. e.* that it was still, so to speak, hovering round the spot once so sacred, but went no further.

(iii.) That it became the possession of the whole world; this is the broad view of R. Yanai when he says that the heavenly Shechinah still tries and proves the children of men. God's immanence, which was concentrated in the Holy House, disseminated itself universally after the House was no more.

I fear that there is no space left to speak upon the numberless passages in the Talmud and Midrashim where illusions are made in all sorts of ways to the "Ruach Ha-Kodesh" (Holy Spirit). The study of it goes hand in hand with that of the Shechinah. It is a parallel piece of teaching.

But we must pass by all these and many more kindred fascinating themes, and proceed to ask ourselves, What are the general deductions with regard to the nature of Rabbinic theology which we are justified in making on the assumption that that theology is deeply engrained with mystical elements? In other words, if it be true—as we maintain it is true—that the several usages of the Shechinah idea really point to an inward, first-hand experience of religion, the individual Israelite or the whole race of Israel feeling themselves actually encircled with the mystical presence of God and in a sort of organic union with Him; if, further, it be true—as we maintain it is true—that the various applications of the term Holy Spirit show how clearly the Rabbins realised the seed of divinity which we carry in our breasts, how it is an emanation of God which is the originator of the prophetic faculty, and how like the Shechinah it is the medium by which we get awareness of the nearness of God, of His Fatherhood, and of His ever-constant accessibility to our desire to hold communion with Him,—then to what conclusion are we inevitably led with regard to the much-discussed but so frequently prejudiced question, What is the correct Rabbinic conception of God and religion?

One conclusion is obvious. Rabbinism is not mere legalism. Hitherto the usual means for combating the accusations of Schuerer and Weber and others that Rabbinism was mere law pressing with an unrelieved and unremitting burdensomeness upon every moment of the life of the Jew who lived under it, took the form of either or both of the two following arguments:—Firstly, that the evidences to hand of the social, domestic, and religious life of our fathers prove to the hilt that the word "burden" is an entire misnomer, and that the statutes of the law were a joy to them. Secondly, that ceremonial and ritual meant something inward as well as outward. The sense of loving obedience to a Divine Father which underlay the act was greater than the act itself. But it seems to me that once we establish the thesis that a strong mystical element breathes throughout Rabbinical literature, we obtain a more comprehensive argument and get at the truth by a closer cut. If the Rabbinic conception of God were really that of a rigid and narrow legalism, then there could not possibly be room in Judaism for a spiritual life. That there is room in Judaism for a spiritual life is shown by the strong infusion of mysticism that characterises it. In his article on mysticism in the *Encyclopedia Britannica*, Professor Pringle-Pattison says: "The Jewish mind did not lend itself to mysticism because of its rigid monotheism and its turn towards worldly realism and statutory observance"; and again: "Mysticism instinctively recedes from formulas that have

become stereotyped and mechanical into the perennially fresh experience of the individual." But what becomes of the Professor's theory if we lead him to see the literature of the Shechinah and the Holy Spirit and kindred themes, and show him how the Jewish mind, with all its indubitably rigid monotheism, with all its insistence upon statutory observance and formulas, yet finds ample room for teachings about the immanence of God—a doctrine which is the central core of mysticism? The mistake lies in thinking that monotheism must necessarily be synonymous with a rigid transcendence of the Deity. As a matter of fact, the Rabbinic God *had* contact with the world; He ruled it from within as well as from without; the Jew's relations to God were not external and accidental; God was not only viewed as the Creator of the cosmos, but as the immanent Shechinah, and the traces of Himself which were embedded in the human heart were the unmistakable workings of the Holy Spirit.

And that statutory observance can very well consist with this inner sense of religion, and as it were dovetail into it, is seen from, among other quotations, that surpassingly great dictum in the Sifri: "Peradventure thou mayest say, 'Verily I will learn the Torah in order that I may become rich or that I may be called "Rabbi," or that I may receive a compensation in the future world.' Let everything that thou dost be done out of pure love for Him."

And this brings us to our final consideration. Mysticism must by its very nature be the most individualistic type of religion. The mystic believes in God not so much because he has been taught to believe in Him, whether by books or men, but because he can experience God. Religion is a subjective matter. Rabbinical Judaism, as commonly understood, stands at the opposite pole. So far from being individualistic and subjective, it is a body of objective teachings in which formalism and tradition demand a more or less uniform obedience. But by our hypothesis, based upon the hosts of references to the Shechinah and Holy Spirit, Rabbinism does possess a strong mystical element. Hence we logically conclude that it is a compound consisting of the harmonious co-existence of the two factors, viz., mysticism and formalism. Does this theory square with the facts? Yes. R. Meir (in T.B. Menachoth 43b) says it is the duty of everyone to utter a hundred benedictions daily. This is formalism with a vengeance. Prayer becomes a mechanism, and among enlightened and unenlightened alike it must finally receive its quietus. But no! another Rabbi says (T.B. Sanhedrin 22b) that "He who prays must look upon himself as though the Shechinah were standing over against him, as it is said, 'I have set the Lord before me continually.'" Thus, through being a blend of the formalism of tradition with the individual independence of feeling, prayer retains its validity for us.

And so one might go on showing from many more characteristic observances of Rabbinic Judaism how it is this very fact of the interweaving of these two elements—the mystical and the authoritative—that has proved the safest anchorage of the religion of the Jew. Not that mysticism is, for the Jew also, without its intellectual and moral dangers, but fortunately Rabbinical mysticism was judiciously balanced. The history of Judaism, with its proud roll-call of martyrs, with its moving record of outrage and pain, loneliness and death, bears witness to this great fact. The Jew's trust in the all-encompassing love of God is, to us, the least contestable of truths. And the consciousness of our fellowship with the Divine is so all-important, seeing that it sets up before our mind's eye an ideal from the pursuit of which we may never for a moment turn back. To be Shechinah-possessed is to be no idle dreamer. The nearness of God realises itself only through our active obedience. It urges to a life lived on the highest plane, a life rich in service to all things that constitute the practical demands of religion. *J. Abelson.*

From "The Hibbert Journal."

A PEN-PORTRAIT OF MRS. ANNIE BESANT

In the December number of the *Millgate Monthly* Mr. Gerald Cumberland has a short biographical article on Mrs. Annie Besant. He concludes his sketch with this pen-picture of his subject:—

"Her deep eyes are warm and sympathetic. She talkes well and quickly, with the matter-of-fact air of a woman of affairs. She has no affectations. One sees in a moment that she is trustworthy. Her demeanor is always calm. Years ago she had a violent temper, but she has killed it now. Her hands are small and soft; their touch is like velvet. There is a strange serenity about her, though one knows that this peacefulness exists side by side with extraordinary energy.

Everything she says is precise, and not to be mistaken. It is evident she thinks clearly and quickly. She never hesitates for a word. Great vitality seems to animate her. She is easy and natural. Moreover, she is very human and likeable. She does not hold herself aloof from anyone; she is, above all, a comrade. Her wisdom is given forth spontaneously, without the oracular manner of the self-important and without the over-emphasis of the vain. In a word, she is wise and good and strong. She is one of the few heroic figures of our day."

Review of Reviews.
Jan. 1912.

Book Reviews

The Life of the Learned and Pious Dr. Henry More, Late Fellow of Christ's College in Cambridge. By Richard Ward, A. M., Rector of Ingoldsby in Lincolnshire, 1710. To which are annexed Divers Philosophical Poems and Hymns. Edited with Introduction and Notes by M. F. Howard. London: The Theosophical Publishing Society.

This life of Dr. More cannot fail to be of great use from the point of view of the theosophical reader in this that it speaks sympathetically of the life and work of a great mystic. The English mystics have been, as a rule, very careful and conservative observers. Dr. More had some psychic experiences, not a few in number. We quote:

"But to make amends, if possible, for these Extravagancies I have mentioned (at least in part) 'tis more than time now to advertise the Reader that the Doctor was far from over-valuing or laying any great weight on things of this Nature. If they were offered, he thought them Priviliges and of Use; but to be received, at the same time, with the greatest Caution and Humility imaginable. It was true Life and the Divine Morality, that after all he chiefly relished or regarded; with the sober use of his Reason and Faculties, whether in Philosophy or Religion. These are the things he every where magnifies beyond all External Accidents whatever; even the Outward Converse of Angels themselves, if it were to be vouchsafed. And to this purpose he writes, in a certain Letter I have seen, as followeth:

"'Now for his Mind running on the frequent Intercourse betwixt the Inhabitants of this and the Invisible world; there is no harm in thinking that many come to pass in due time. But the Converse of those will be with the most humble and simple-hearted. And a Man must take heed how he affects any such thing; both because it may easily arise from unmortified Pride in a Man, as also it may expose him to the Delusion of evil Daemons. And besides the Converse of the Spirit of God within us, by the Presence of its Light and Life rebuking sweetly, and putting out of Countenance, by the Lovely Presence of itself, every Appearance of Turpitude in the Soul, is far to be preferred before all external Conferences with Angels. And the Affectation of this latter may be a Hindrance to the former. Which I conceive is the Cause why Good Angels rarely confer with Piously dispos'd Persons in way of Personal Conference; on purpose to engage them to seek where they may find Better Satisfaction, in such a way as is more Perfective of their own Nature; and that is by attaining to and growing up in the Spirit of Life in the New Birth, which is Christ begotten in us. Which is of a more standing Consequence to us than ever to have seen His External Person, though in His Glorified Condition; unless thereby He were conceiv'd by His Approach to heal our Souls of all Sin, as in His Incarnate Condition He heal'd the Diseases of the Body. This is by Communicating His Spirit in an external way, as He might in some sort to Saint Paul; which yet was abundantly more perfected by a Dispensation internal. The Affection of External Appearances beats the Fancy; but a sincere Hunger and Thirst after the eternal Righteousness of God in the inward Man, purifies the Heart, where is the best Speculum of seeing God."

From this quotation it can be seen that Dr. More was one of those who had psychic powers of a certain degree.

He was moreover a man of deep theosophical and general learning, an idealist of high type.

Death: Its Causes and Phenomena, with Special Reference to Immortality. By Hereward Carrington. Late Member of the Council of the American Society for Psychal Research, Author of *Vitality, Fasting and Nutrition, The Coming Science, The Physical Phenomena of Spiritualism, Hindu Magic, Eusapia Paladino and Her Phenomena,* etc., etc., and John R. Meader, ("Graham Hood") Member of the American Statistical Society and of the Society for Psychical Research, Author of *The Laws of Success,* etc. London, William Rider & Son, Limited, 164 Aldersgate Street, E. C., 1911.

We cannot but admire the effort which is made in this book to study the topic of death in its relation to life, yet we cannot feel that the result of the study is in any way satisfying. It would seem that the writer wishes to regard his effort as tentative and as preparing the way for further efforts along the same line.

His final words are as follows:

"Part III we devoted to a discussion of the scientific evidence (or, rather, a very small part of it) for 'survival'—the strength of which the reader must decide for himself. Taken en masse, we cannot help feeling that we have here a great quantity of material, all evidence of the supernormal and pointing to 'spiritualism' as its most intelligible interpretion—which must accordingly be looked upon as a rational theory, and accepted provisionally as a 'working hypothesis.' It may not be absolutely proved by the evidence in the case, but every theory has a right to be tested—and a right to win acceptance, if it be found to fit into and satisfactorily explain all the facts.

The nature of death is likely to remain unsolved for many years to come—so long as we are ignorant of the nature of life. When the one is isolated, and its innermost 'essence' known, then we shall know and understand the other. But in this field, as in all others, there must be pioneers—the first crude attempts must be made to solve the problem. We can but hope that our book may in some way have helped to solve it—may, perhaps, be a starting-point for future work by qualified experts. The world-old problem, 'If a man die, shall he live again?, might, perhaps, be answered, were we to study minutely and carefully enough the evidence bearing upon this all-important subject—Death."

The explanations of the phenomena of death offered by theosophy are so clear that it would seem unfortunate that they could not be accepted by one who is evidently making a sincere effort to gain the truth.

The Wisdom of the West, An Introduction to the Interpretative Study of Irish Mythology. By James H. Cousins. London: The Theosophical Publishing Society, 161 New Bond Street, W., 1912.

This little work is written by James H. Cousins and the matter in it has been presented before a number of Societies including some of the theosophical lodges of Great Britain. One not especially informed and interested in the mythology of Ireland would scarcely be able to make much of it, yet we cannot doubt that some one familiar with this subject would find it of extreme utility.

We may quote as suggestive of the writer's effort, the following paragraphs:

"Here, at this remote period, it may be well to pass from the consideration of the mediaeval Irish philosopher to a summary of the significances of the mythology of whose fundamental principles he was, whether consciously or unconsciously, the philosophic expression. Here, then, is the outline of a Celtic philosophy derived from the Celtic mythology. The first principle of the Cosmos is an unknown and unknowable unity, which passes into the duality which runs through all manifest things, as positive and negative, spirit and matter, masculine and feminine, Fomorians and De-Dannans, Daga and Dana. But these dualties cannot be regarded as absolute entities; the existence of one depends on the existence of the other, and their interaction is manifested as a trinity consisting first of essential being; secondly, of power or will, which is the attribute of the Cosmic Mind; thirdly, of activity, which is the essence of

manifestation. From these spring life, which presses into multiplicity; every atom being a partaker of the essential being, a sharer in the Cosmic will, an exponent of the universal activity, an epitome of the whole. The Divine Substance passes from degree to degree until, as we inadequately say, in human speech, it loses all semblance of Divinity: Dana, the universal mother, as her name implies, *dwindles*, as the primal impulse sweeps down to its ordained limit. Then comes a change. Dana reappears as Brigit the *expander;* conscience is evoked, and grows and grows, and cannot cease growing until it becomes one with the Universal Consciousness."

Such is the quintessence of the Celtic philosophy. Put into hymns like the Vedas, it might provide texts for innumerable Upanishads and interminable commentaries. But the question or special importance to us as human beings, living among a multitude of apparently conflicting interests, is, what effect should such a reading of the universe have on our attitude toward ourselves and our conduct towards our fellows?

Absolute Life On Trial, A Plain Statement of the Progress of Absolute Life Against the Opposition of the Mortality and Perversion of the World. The State's Prosecution as Seen in the Light of the Truths of the New Life. London: C. F. Cazenove; Chicago: The Absolute Press, A. D., 1911, A. L. 6.

This is a book written in defense of Evelyn Arthur See and his peculiar doctrines with reference to what he calls Absolute Life.

We cannot commend the book to our readers as it does not seem to afford even a lucid explanation of the writer's views.

Self-Investment, by Orison Swett Marden, author of *Pushing to the Front, Peace, Power, and Plenty, The Miracle of Right Thought*, etc. New York, Thomas Y. Crowell Company. Publishers. Price, $1.00.

Mr. Marden is a well-known optimistic writer who very frequently has proclaimed his belief in the propriety of not only looking at the bright side of things but also of making such forms of thought as will enable a man to form for himself a mental environment of a desirable character. This effort and the tendency to proclaim such a gospel is not wholly undesirable. At the same time the binding power of thoughts that are selfish, especially when one deliberately cultivates this power, is strong indeed and we would caution our friends against its indiscriminate use.

Health for Young and Old, Its Principles and Practice. By A. T. Schofield, M. D., M. R. C. S., etc., author of *Elementary Hygiene, Hygiene for Schools, Fit for Work, Christian Sanity, Nervousness*, etc., etc. An Unconventional Manual. London, William Rider & Son Ltd., 164 Aldersgate Street, E. C.

This work entitled an "unconventional manual" does not belie this statement of its character, hence it does not in its method conform to any recognized rules.

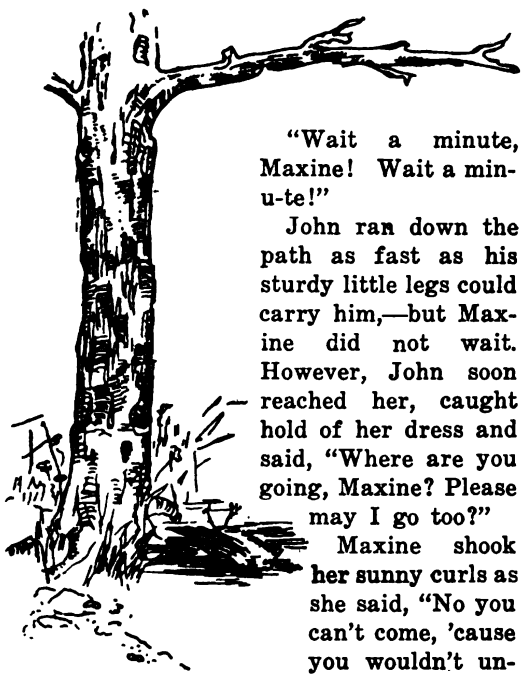
There are many excellent ideas in the work but the man who is fixed in his opinions before reading it does not need them, and the man who does not know, would find such an erratic work a poor guide to new ideas.

The Self Superlative. Series—New Age Mysticism. By W. Frederic Keeler, Author of the *Power Thought Manuals for Beginners*. London L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, America: The Unity Brotherhood Publishing Co., (Co-operative), Oscawana-on-Hudson, N. Y., U. S. A. (New Age City).

This is one of the series called *New Age* Mysticism, one of those so-called optimistic books which with the New Thought movement is flooding the English speaking world. The chapter headings presented give a good idea of the tendency of the book and gives guidance to the readers:

I. The Ever Creative Self. II. The Majesty of Choice. III. The Mystical Will. IV. The Supremacy of the Within. V. The Master Consciousness. VI. Clothed in the Regal Now.

IN THE WILD GARDEN



"Wait a minute, Maxine! Wait a minu-te!"

John ran down the path as fast as his sturdy little legs could carry him,—but Maxine did not wait. However, John soon reached her, caught hold of her dress and said, "Where are you going, Maxine? Please may I go too?"

Maxine shook her sunny curls as she said, "No you can't come, 'cause you wouldn't understand and might laugh."

"O no, cross my heart, I won't laugh, and I do want to go, Maxine. What do you do all alone every day, way down there in the end of the garden?"

John had been so anxious to know this *very* thing, as he had watched Maxine go down to the wild garden every day and she never would let him go.

"Are you sure you will understand, John? You know, you do laugh about my dreams, sometimes."

"Well, I just wanted to tease you, Maxine. Please tell me what you do in the wild garden?"

"Come on then," said Maxine looking at him earnestly, "and I'll tell you about it.

"One day in the old garden, I was sitting on the edge of the fountain watching the sunbeams playing in the water, when the dearest little dream girl came and sat down beside me. O John, she had such golden curls, big blue eyes, and sweet little face—just like a flower. I just wanted to hug her! She said, 'Won't you play with me, Maxine?' O we played such lovely games and she told me some wonderful stories,—so every day I go to play with her."

"What is her name?" asked John.

"I call her 'Dream' 'cause you know she isn't like you and me—she lives in the dream world, as she has no physical body now;—you remember Aunt Jo told us about the world where we go when we leave these bodies, most children call it Heaven!"

"Yes, I remember. Do you think she will let me play with her too?"

"I'll ask her," said Maxine, "but you must be very sweet and gentle, or she might go away."

The children entered the wild garden—Maxine ran at once to the foot of the old pine tree, saying, "O Dream, what is the matter, why are you crying?" For a moment John could see only Maxine, who was kneeling on the ground, great warm tears rolling down her cheeks; then gradually he saw kneeling beside Maxine the dearest, daintiest little girl, she was so white and shining, she looked like a fairy.

"What is the matter, Maxine?" he said.

"O John, see this dear little bird some naughty boy has killed! Dream says it was shot a little while ago."

"Well, it's *only a bird;* there are hundreds more of them flying around. What's the use of crying about that?" said John.

Dream looked at him so earnestly, John thought he had never seen anyone that seemed to look clear through him like that. Coming close to him, she said, "Suppose some giant shot you, and another giant said to someone who was sorry, 'O never mind, it's only a boy, there are hundreds and thousands more in the world, what's the use of crying over just one boy?' "

"Well that, that's different," stammered John—"I'm a boy, and—and some day I will be a man, and—!"

"What is different?" asked Dream, "Don't you think God made birds as well as boys, and loves them as much as He does you?"

"I have never thought about that," said John. "Why, men kill animals and birds and eat them—why most people eat cows

and sheep and even baby lambs!"

"Well because many people don't know any better than to eat the dead bodies of beautiful animals, do you think that makes it right?"

Something in Dream's eyes set John to thinking, and as he watched Maxine and Dream carefully cover the little robin with leaves, many questions came into his mind.

"Dream, won't you and Maxine come sit on this mossy log, and you tell us more about why we shouldn't hurt animals?"

"O please do," said Maxine.

"Yes, indeed," said Dream, "I'll tell you some of the wonderful things I've learned in the dream world, where I live now."

The three children sat on the old log, Dream between Maxine and John, who were so anxious to hear all she would tell them.

"You see this rock in my hand," said Dream, "Do you know it is alive?"

The children shook their heads. "Then I'll tell you all about it from the start," said Dream.

"God sent part of His Life into the rocks and stones, when He made the worlds,—into all the mineral kingdom. This Life goes through rocks, glass, iron and all the minerals till it finally is in beautiful jewels like diamonds and pearls. By that time the Life has learned all the lessons in the mineral school, so God's helpers send it on into the vegetable kingdom. All kinds of grass, shrubs, flowers, trees—they are all alive and learning lessons in the vegetable school. When all the lessons are learned, the Life passes on to the animal kingdom, and the butterflies, beautiful birds, wild animals, fish, rabbits, horses, cows, sheep, cats, dogs, are all in the animal school. Do you begin to see why we should not kill the animals? But here is the wonderful part of it all—when an animal like a fine dog, has learned all the lessons, then he wants to know more—to be promoted, like you are in school. Dogs have minds, you know,—so this dog's mind longs to learn greater lessons. Then God, or the Divine Spirit we call Him, sends down a little part of His own Life—a tiny spark that will *never* die, the mind of the dog reaches up and meets this Life and a baby soul is born which will be sent to earth very soon as a little boy or girl, to learn all the lessons in the human kingdom. This takes a long, long time—we have to be born as little boys and girls hundreds of times, till we finally become perfect like the Master."

John jumped up off the log his eyes shining—"Why, when we kill animals and beautiful birds we make them wait *so long* before they can be boys and girls, do we not?"

"Yes," said Maxine, they have to keep coming back to learn all the lessons in the animal school. And just think of really eating them too, when we have so many good things like fruits, nuts, milk and honey."

"I'm sure God loves all the birds and animals just like He does boys and girls—why they will be boys and girls too some day—just think of that!" said John.

"O thank you Dream, for telling us all this, we'll tell all the little boys and girls we know," said Maxine.

Dream smiled and said, "O that will be fine! And tell them too that the Master is coming to this earth very soon, to teach all the people about Brotherhood, and that means being kind to every living thing. Thousands of years ago when the Master told all the people, 'Thou shalt not kill,' He did not say, 'Thou shall not kill men' but just, 'Thou shalt not kill,' which means we must not kill any living creature, for they have as much right to life as we have.

"I'll come again tomorrow, and tell you some more. Good-bye," and Dream was was gone.

"O, I am glad you let me come, Maxine, I just love Dream. Do you suppose we will see the Master when He comes?"

"Yes, Dream says we will if we help Him by teaching all children to be kind. O here comes Cedric!" and they rushed off to tell him the wonderful things they had learned.

Josephine E. Wardall.