



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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The Theosophical Society is not responsible for any statement contained herein unless officially set forth.

All readers are cordially invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to **The National Committee, Editor, Room 426, 26 Van Buren St., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

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Edited by the National Committee.

Gleams From The Press

The food question has been much in the public mind during the last month and the revelations concerning stockyards methods have certainly a tendency to turn peoples' minds to a study of the resources of the vegetable kingdom and its ability to afford a complete food supply for man. The Chicago Sunday Tribune for June 17th contained the following among its science notes:

FOOD OF THE FUTURE

"The prophets foretell a great change in the food of a few generations hence, compared with the viands of today. As population grows we may tend to become vegetarians, nuttists and fruitarians, if for no other reason than that double the land is required to sustain one man on meat than on wheat. The

time is approaching when the human race will perhaps live far more largely on the fruits of trees. An acre of banana plantation will feed twenty-five human beings, while a potato field of the same size would support only two and a wheat farm only one. A grove of full grown chestnut trees will yield six times as much nourishment per acre as any cereal crop. With the reclaiming of desert areas date palms, banana and other fruit trees will result in a vast supply of food which will represent mankind's horn of plenty."

Along the same line is a review of a book on Dietetics in a recent issue of the Chicago Record-Herald from which the following extracts are taken:

"An unusually sensible and valuable book on what to eat has just been brought out by Dr. J. B. S. King of this city, under the title, 'Practical Obser-

vations Upon the Chemistry of Food and Dietetics.' It is a careful, scientific study of the relative values of all kinds of food and their proper use in sickness and health.

Food in general, the author says, contains (besides water and minerals) three important elements—(1) hydrocarbons, found chiefly in fat and oils; (2) carbohydrates found chiefly in starch and sugar; (3) protein, found in meat, fish, eggs, peas, grains, beans, cheese and gelatin. The hydrocarbons are best to produce heat, the carbohydrates to produce energy, the protein to build tissue. All are necessary to the health of the human body. A surplus of any one of these elements tends to clog the system and produce disease.

Dr. King is an ardent believer in Horace Fletcher's plan for the cure of all bodily ills by extreme mastication—chewing every bite of food until you can no longer taste it.

'This book,' says the author, 'is not an advocate of vegetarianism, but is an advocate of the principle that we should derive our muscular force and bodily heat rather from carbohydrates than from protein, and this involves a reduction in the amount of meat, though not abstinence from it. The objection to eating meat to such an extent that the most of one's energy is derived from it is that a certain part of its nitrogenous constituents, being hard and crystalline, are difficult to eliminate. They may slowly accumulate in the system, causing nodes and deposits or they may fall out of solution, causing an acute attack of gout, or they may be eliminated, gradually producing damage to the delicate structure of the kidneys, causing Bright's disease.

It is certain that the amount of protein consumed by Americans, in the form of meat, is very far in excess of what nature requires for the repair of waste." He continues:

"The vegetable kingdom furnishes all the elements of food in cheaper form than meat and without the undesirable excess of protein. The predominant feature of vegetables is the large proportion of carbohydrates, whereas animal flesh contains practically no carbohydrate. Vegetable foods are digested more largely in the intestines than meat. It is a strong point in their favor that the various food constituents are all represented in them, and in many vegetables in well-balanced proportion.

Cereal grains form the basis of bread and bread is the basis of human nutrition, the real staff of life. The importance of cereals rests in the fact that they and their preparations furnish the chief food constituents—protein, carbohydrates, fat and minerals—cheaply, abundantly and in an agreeable form. These qualities, together with their complete absorption, place them in the front rank of human foods.

Bread made from high-grade patent flour is the best for those engaged in out-door labor. Graham, whole wheat and the coarser breads are better for those engaged in sedentary mental occupations. As the mineral elements of the grain play an important part in the growth of tissue, it is better for children to eat bread made from the coarser flour than from the pure, white, highly refined flour. The term low grade, when applied to flour, does not mean poor flour or one of an essentially inferior quality. It is a trade name for a dark family flour making a cheap,

sweet, palatable and nutritious loaf, inferior to patent flour bread in the single quality of whiteness.

Dr. King analyses the qualities of all the other cereals, including rice, which 'is capable of sustaining the system under the strain of severe muscular labor and out-door life, but is ill adapted to those who follow sedentary occupations.' Beans and peas are given a high rank, but lentils are rated still higher as an all-round food. Potatoes supply carbohydrate abundantly and are good food when taken with meat."

* * *

Bread and milk together are shown to make an almost perfect food. Eggs and bread also combine all the food elements. Buttermilk is recommended even in cases of sour stomach.

A page is given to all the more prevalent diseases, with a dietary recommended for the cure of each. The author believes that most of the ills that flesh is heir to should be cured by giving the organs a rest and proper food, rather than by "taking something for it." His book contains a surprising amount of information and scientific advice in a brief compass. It deserves to have many thousands of readers among both physicians and laymen.

("Practical Observations upon the Chemistry of Food and Dietetics," by J. B. S. King, M. D., 1008 Masonic Temple, Chicago. \$1.)

We have also received notice from our congressman that "The Government has issued a bulletin on the subject of 'Preparation of Vegetables for the Table,'" of which he proposes to send us a copy. We hope no member of the beef trust will regard this timely publication as an "expression of personal spite."

CONCERNING H. P. B.

(From the Theosophist-Continued from May Messenger)

In the case of one phenomenon referred to, the statements now made by Madame Coulomb are quite at variance with the account she herself wrote at the time of its occurrence (Pamphlet, pp. 54-9, and Report, pp. 121-4); whilst many of the alleged statements of fact in the letters are quite irreconcilable with the circumstances under which the phenomena in question actually took place.

It is also worth noting that the missionaries positively refused to allow an inspection of some of the more important of these letters. Then again, according to the Coulobms, all the various phenomena connected with the so-called shrine, an ordinary cupboard hanging upon a wall, at Headquarters, were produced through their agency, by means of a sliding panel in the back of the cupboard, a hole in the wall behind and sliding doors on the other side of the wall; but the evidence of many independent witnesses shows conclusively that this hole could not have been made earlier than in January, 1884, because the wall was newly papered in December, 1883, and the hole had been broken through the paper, leaving a jagged edge, and, even then, only going part way through the wall; whilst the phenomena in question were all produced prior to November, 1883 (Report, pp. 97-103). It was further said that, if the shrine had been removed, the hole in the wall would have been seen, and that, for this reason, even Colonel Olcott was not allowed to make an inspection; but the Colonel himself tells us that, on two separate occasions, he had the shrine removed altogether from the wall,

which was found quite solid and intact ; the testimony of numbers of visitors also shows that repeated examinations were made from time to time.

Dr. Hartmann declares that, in December, 1883, the shrine had a solid immovable back, with a sound plastered wall behind ; whilst Mr. Gribble, the expert employed by the missionaries, states that the two sliding doors and panels outside the room were made "without the slightest attempt at concealment," the sliding panel opening and closing "with some difficulty," being "evidently of recent construction ;" that, "in its present state, it would be difficult to carry out any phenomena by its means," and that neither of these appliances communicated with the shrine. The Editor of the *Philosophic Inquirer* also declares that, in April, 1883, he inspected the shrine and the wall behind it, and found that there was no opening of any kind, but that, on September 14th, 1884, after the so-called exposure, he found a sliding door and an opening in the wall, which, however, did not go right through to the back of the shrine, the work, he remarks, being clearly unfinished. But enough of the Coulombs.

And now as to Mr. (afterwards Dr.) Hodgson, a young man, at this time, with unbounded confidence in his own abilities, but otherwise without any particular qualifications for the investigation of occult phenomena. This gentleman, visiting India on behalf of the Society for Psychical Research, in November, 1884, spent three months inquiring into the nature of the various occult phenomena produced by, or through, the agency of H. P. B., during several of the preceding years. Having himself seen no single one of these

phenomena, Mr. Hodgson's report is, of course, based, not upon his own observations, but entirely upon the evidence of others, and thus consists, to a large extent, of inferences drawn by him from such evidence, these inferences appearing, in many cases, to be built upon very shadowy and unsubstantial foundations. Unfortunately, the report is rendered practically valueless, to the unprejudiced investigator, by the fact that, at a very early stage of his inquiry, Mr. Hodgson fell under the influence of the Coulombs, and thus accepting their statements as to the genuineness of the Blavatsky-Coulomb letters and the production of phenomena by means of trap-doors, etc., he at once abandoned the role of the free and unbiased seeker after truth, adopting instead that of the pledged advocate, seeking only for evidence in support of his preconceived ideas ; and so, when later he allows himself to sit in judgment upon the charges he has, from the first, adopted, it is but natural that he should find these charges proven. However, on receipt of his report, the Society for Psychical Research, as Mr. Sinnett points out in "Occult World Phenomena and the S. P. R.," proceeded to pass judgment on Mr. Hodgson's accusations without even calling for, let alone hearing, the defence, even refusing to allow H. P. B. to see certain of the above letters, then held by the Society, and which she had already declared to be "in large part fabrications." Mr. Sinnett goes on to say, "We have all heard of cases in which the judges think it unnecessary to call upon the defence, but these have generally been cases in which the judges have decided against the theory of the prosecution," but "the com-

mittee of the S. P. R. furnish us with what is probably an unprecedented example of a judicial refusal to hear a defence, on the ground that the *ex parte* statement of the prosecutor has been convincing by itself" (p. 7). Now, the whole case made out by Mr. Hodgson rests, in reality, upon the, for the most part, unsupported evidence of the Coulombs, two persons, who, in the words of Mr. Sinnett, "endeavour to blacken H. P. B.'s character, by first exhibiting themselves as engaged in fraud and deception, and by then accusing her of having been base enough to make such people as themselves her confederates" (p. 8).

(*To be Continued*)

REST.

It is said that in the famous School of Pythagoras, at Crotona, each pupil was required to give a certain portion of time each day to perfect rest—rest of the physical body, of the emotional nature and the thinking power—the mind was to be kept still as well as the body.

It is clear that very few persons living under the conditions of intense pressure that characterize our present civilization can live up to such a rule, but we can adopt the idea contained in it in such periods of rest as fall to our lot.

The activities of a Branch and of its members should certainly cease for a time during the summer, and some portion of the time thus set free could well be devoted to withdrawal of the self from the activities of the emotional and mental vehicles as well as from physical activity. Emotional disturbance—the intensity of desire—is what wears upon the physical body, and the

dropping of all desire for a time, whether the desire be good or otherwise, will bring a sense of rest and refreshment that nothing else can give.

A complete change of mental work is well known to be a sovereign remedy for "brain-fag," and we are strongly of the opinion that if our members would drop all distinctly Theosophical books for the summer—except some devotional favorite—and follow some other line of reading, work would be taken up in the autumn with renewed interest and with minds and hearts refreshed and serene.

(*From the Chicago Record-Herald*)

BRAIN NOT SEAT OF MIND?

Correspondent Implies That Intelligence of Each Person Will Exist in Life After Death.

BOSTON—To the Editor: Here is a conundrum for those who call themselves believers in immortality, in a life after death in which they will meet know, love and rejoice with their friends, yet who laugh when told that they do not think with their brains.

Conundrum: When the brain has fed the worms or the flames, what is it then that we are to love with, to remember with, to recognize our beloved with in the Heavenly places? What is it that we shall know with, rejoice with?

Cannot mind and thought exist when the brain disintegrates? What are the media through which thoughts pass from friend to friend wirelessly?

If we know our friends with brain and eyes only, or by the physical senses, how shall we know them when brain and eyes are dust?

There must be a thinker if there is thought, a knower if there is a known, or knowledge. Does he live or does

he die when the body dies, or is he the immortal one clothed with mortality?

The science of psychology grows apace, and many individuals are satisfied that consciousness does not entirely depend upon flesh, bones and blood for its exhibition as proved by so many instances of dreams (?) and other happenings (?) which could not be accounted for. "Miracle," sings a chorus of those who admit words of other people's coining without looking up their ancestry. It is really pathetic when you think of it that so many people imagine their brains contain, yes, even are, the cause of memory. What is memory and where is it? But that is another conundrum which modern psychology must deal with.

FLORENCE ALLEN TAYLOR.

MEMORY NEVER DESTROYED.

Correspondent Says it May be Latent or Active, However, Depending on Stage of Evolution.

CHICAGO—To the Editor: Replying to the psychological conundrums propounded by Florence Allen Taylor, I would say that to my mind the only satisfactory explanation which I have found for these interesting and perplexing problems is that given by students of Theosophy.

Students of psychology hold that thinking implies a thinker—an ego—an individual unit of consciousness—divine and immortal in its essence, but limited and more or less imperfectly expressed through vehicles or "bodies" of varying degrees of density; that the physical brain is the transmitting and receiving instrument which this thinker—or ego—uses during his waking consciousness, a very small part of the real consciousness of the ego; that this

physical instrument is liable to injury, decay, death, thus temporarily limiting and preventing the physical expression of the ego; that the ego slowly and naturally perfects his instruments by practice—long-continued use and experimentation, carried on by means of the great law of evolution, implying a use of not one only, but many, many physical bodies, used in successive incarnations.

Thus the thinker—the ego—grows from savage to sage—from sinner to saint, the difference between them being a difference in degree not in kind. The savage and the sinner are young souls, learning to use bodies, and constantly, through ignorance, conflicting with natural laws (the will of God as expressed through intelligences). The sage and the saint are older souls, who through repeated lessons and long experience have learned how to manipulate their bodies in accordance with these natural laws—the laws of growth and of progress. Hence, the one recognizes the value of law and order and regulates his actions in accordance with them; the other does not. One short life is not sufficient to transform the savage into the sage, the sinner into the saint.

As to the medium of expression, the brain, acting as transmitting and receiving instrument is, like all instruments, subject to wear and tear; it also decays and disintegrates at the death of (or withdrawal of the ego from) the body. The will or desire power of the thinker sets in motion a subtle form of matter ("mind stuff" or "mental matter") and certain organs within the brain act as receivers and transmitters of these subtle vibrations.

In what does memory inhere? How

is it preserved when the brain and body decay ?

Theosophical psychology posits certain immortal centres, "permanent atoms," which are the storehouses of the various experiences of the ego. There is a physical "permanent atom" ("the immortal germ cell" of Weismann), an "astral permanent atom" and a "mental permanent atom." These act as storehouses—"continuing substrata"—for the "ego experiences" on the respective planes of matter, remaining as permanent centres within the magnetic field (causal body) of the ego, and are revitalized at every incarnation.

Memory of the past may be latent or active, depending upon the stage of evolution, but is never totally destroyed. The destruction or annihilation of anything once existing is philosophically inconceivable. Change and transmutation there is constantly, but not destruction. So the sages of old have taught us.

KATE C. HAVENS.

Esoteric Christianity Class

ITS OBJECTS

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

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

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

LESSON 25

Pages 210 to 215, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 In what manner does the Form seek to preserve its existence?

- 2 How may Man learn that he is not the Form but the Life that ensouls the Form?

- 3 (a) What means have the Great Ones used in teaching Man the True Sacrifice?

(b) Name the first lesson therein?

- 4 What is the second lesson in this Sacrifice?

- 5 What is the third lesson in this Sacrifice?

- 6 What references in the Gospels or Epistles refer to this Sacrifice?

LESSON 26

Pages 216 to 221, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 (a) Who is the Guardian of Christianity?

(b) Was He the Guardian during the "Dark Ages?"

(c) What constitutes this Guardianship?

- 2 (a) Has the Guardian of Christianity Helpers on the higher planes only?

(b) Whom do you think He may use on the earth plane?

- 3 Describe the beginning of what may be called the ministry of Christ-Soul.

- 4 Where may the Christ-Soul turn for Peace and where may He look for the "Centre of Divine Life?"

- 5 Is this high state of Divine Life within the reach of students of this class? When?

- 6 How may we become Peace-Centres?

LESSON 27

Pages 222 to 229, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 In what sense does the Christ become One with Man?

- 2 Who may be called "Sons of God?"

- 3 What must be the attitude of one who desires the blessing of the Christ?

- 4 May any soul aspire to the "High Calling" of the Christ?

- 5 Name some of the characteristics of an aspirant to this divine life of service.

LESSON 28

Pages 230 to 240, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 From whence come the doctrines of Resurrection and Ascension?
- 2 (a) What three divisions of the human constitution are acceptable to Christian Theology?
- (b) Describe the constitution of each division.
- 3 Does Man really need a Physical body, of what is it composed and what is its purpose?
- 4 For what purposes are the Desire and Mental bodies created?
- 5 Describe man's Spiritual body.
- 6 How may we forward the development of the higher bodies?

BRANCH REPORTS.

Golden Gate T. S.—Golden Gate Lodge found itself, after the terrible disaster which visited our city, homeless, and its members scattered in many directions; but before a week had gone by an advertisement inserted in the papers brought together those members who remained in town—and also those of San Francisco Lodge who could be reached—at the home of one of the members, where the regular meetings and study classes are still being held. Although without homes, without libraries, without in fact any of the necessities with which to carry on our work, we have not lost courage, nor the zeal to serve in any capacity which seems to present itself to us. San Francisco Branch and Golden Gate Lodge have joined forces and we are holding our public Sunday evening lectures in common in a hall near the

present center of the unburned district, and hope to continue our public work together for an indefinite time. Of course, the loss of our library is a great one—I was going to write, an irreparable one—to me personally. I have lost a friend in whose presence I have spent many happy hours; it was my pleasant duty to be in charge of our books very frequently. I knew them all, and I cannot quite feel that we can ever replace them. However, we will assuredly reestablish our library at once.

Golden Gate Lodge takes this opportunity, while making its report, to thank all Branches who have sent words or messages of comfort and cheer to us in this time of stress. The truth of brotherhood has come nearer being realized during these days by just such messages than at any time before, and Theosophy becomes each day more necessary to each of us and the need to help our fellows to the knowledge more apparent. Much work is ahead of us, and our hearts are strong and willing in the great love we bear our brothers, and we feel sure the work will go on undisturbed, perhaps indeed aided by this seeming great calamity. Golden Gate Lodge may be reached by addressing, for the present,

MARIE L. BLAKE, Sec'y,
1860 Golden Gate Avenue.

Washington T. S.—Sunday, May 27, 1906, M. K. Shermerhorn, who has been a delegate to the convention, just terminated, of "New Thought Movement," gave a delightful talk to the Washington Branch T. S., 222 A Street, S. E. The gentleman was a minister in the Unitarian sect—although he declines to be labeled—for forty years. His talk

was interesting, and well received by a good audience. He laid stress on the fact that there exists today a great number who are Theosophists without knowing it; that the T. S. practically stood alone as one whose prime object is the recognition of the universal brotherhood of man.

I take pleasure in recommending the gentleman to any Branch that would avail itself of the earnest work of a conscientious, lucid speaker.

A. J. CORY, Pres.

Toronto T. S.—The general interest taken in Theosophical subjects in Toronto is steadily and surely increasing. The average attendance at our Sunday evening meetings since the first of January has been sixty-two, and our study classes are well attended. Never has our Branch work been in a more prosperous condition than at present.

We celebrated White Lotus Day on May 17th, and our hall was filled. An unusually interesting program was arranged for the occasion, and included a number of musical selections. A special collection of \$25.00 was raised for the Japanese Famine Fund.

Quite a lot of time and effort have been devoted to propaganda work. Over three hundred and fifty leaflets as well as other Theosophical literature have been sent out, and, as a result, many letters of appreciation and inquiry have been received from all parts of the Dominion. Our propaganda committee is corresponding with persons residing in thirteen different towns in the Province of Ontario, and in a number of other towns throughout Canada.

The librarian at Winnipeg expressed

a willingness to receive a few standard works, and a number of selected Theosophical books have been sent to the public library there.

Our Branch library now contains a large and excellent collection of books, and we are glad to report that the public, as well as our members, are making good use of them.

ELMER OGILVIE, Sec'y.

San Diego T. S.—The activities of the San Diego Branch have been marked within the last two months—a number of new members having joined, and much interest being shown in all the study classes as well as in the public lectures, which are given on Sunday afternoons. There are now three study classes for adults, two for members one of which is studying "The Secret Doctrine," the other "Ancient Wisdom," and an inquirers' class for non-members; also a Lotus Circle, in which results obtained with the little people have been most gratifying.

Mr. Rogers' visit to us last week was a great pleasure to the members, and eminently satisfactory as regards the effect produced by his lectures upon the public. Mr. Rogers delivered a course of seven lectures, commencing June 3rd. All of the lectures were given at the Spiritualist Temple with the exception of the lecture on Wednesday, June 6th, which was given in the parlors of Hotel Robinson, the rooms of the San Diego Branch not being large enough to accommodate the numbers who were anxious to hear him.

Though all the lectures proved popular, those bringing forth the largest measure of public applause were the two entitled respectively: "Occultism as a Factor in Civilization" and "Universal Brotherhood."

JANET B. MCGOVERN, Pres.

Philadelphia T. S.—Last evening Mr. Henry Hotchner, of New York, gave the last of a series of six lectures in Philadelphia—one public, one partly public, and four for members only.

A very unusual degree of interest was manifested, all the meetings being well attended—the public lecture on Sunday evening especially so, there being between 150 and 200 present. The subject was “The Life Beyond Death,” which experience in the past has shown is one that invariably brings out a good and intelligent audience.

On Monday evening our headquarters was crowded by members and their friends to listen to the talk on “Character Development,” quite a number standing during the entire meeting.

There was an excellent attendance at the meetings for members only, and all those present seemed to greatly enjoy Mr. Hotchner’s talks. We think he has grown greatly within the last year in his ability to do good public work. Application has been made by our Branch to the general secretary for Mr. Hotchner’s services for a month next autumn, and possibly arrangements may be made for a longer stay.

Our public and regular Branch meetings have closed for the summer, but we have arranged to keep our headquarters, Room 107, Fuller Building, No. 10 South 18th Street, open as a free reading room. Visitors have free use of the library and periodicals, and may take out books from the lending library by depositing the price of the book with the librarian or with the member in charge, the deposit to be returned upon return of the book.

Our branch has steadily grown during the last year, and we now have a membership of over 100.

When Branch activities are resumed in the autumn, the study of Mrs. Besant’s “A Study in Consciousness” will again be taken up, using “Sirra’s” excellent little “Quiz-Compend.” of questions on the book. Beginners’ Class No. 1 will resume the study and discussion of “The Ancient Wisdom,” while Beginners’ Class No. 2 will probably take up Miss Mallet’s “First Steps in Theosophy.” Additional classes and groups may be formed for beginners and for more advanced study, and there is even some talk of a Secret Doctrine Class, some of our members having expressed the wish to take up the study of H. P. B.’s monumental work, as it is a veritable mine of Theosophic lore.

C.

Brooklyn, T. S.—The past season has spelt progress for the Brooklyn Branch T. S., it having increased its membership from ten to sixteen, of whom four are practicing physicians.

Mr. Henry Hotchner gave a public lecture in Brooklyn May 9, under the auspices of the Brooklyn Branch.

The weekly meetings have been well attended, lectures having been given twice during each month by Branch members or visiting Theosophists, among the latter being Dr. E. M. Hiestand Moore, of Philadelphia; Mr. F. W. Willis, of San Francisco; Mr. George W. Coffin, formerly of Washington and Mr. and Mrs. Woodruff, of New York.

The question nights on the second Sunday, and social nights the last Sunday of each month have been remarkably successful. One study class has been conducted by Mr. Stowe, meeting once a week for the study of Theosophy and the new Psychology.

On April 22 the Secretary suggested that Branch members should at once subscribe for the San Francisco sufferers. The sum of \$35.00 was thus raised and sent through the Brooklyn Eagle.

On May 6, after Mr. Knothe suggested that the usual White Lotus Day collection for flowers be sent to San Francisco Lodges. The Brooklyn Branch sent its evening collection of \$6.00 to Mr. Fullerton to be sent to San Francisco Theosophists.

The usual White Lotus Day floral display was not omitted, however, but consisted of wild flowers in profusion contributed by members. At the meeting selections were read from "The Voice of the Silence," "Old Diary Leaves," "Recollections of H.P.B. by some of her pupils" and from "The Light of Asia." The leader of the Vegetarian Society, Mr. Montgomery, was present that evening and was invited to speak on Vegetarianism which he did most felicitously.

The Brooklyn Branch extends its thanks to Mr. and Mrs. Woodruff of the New York Branch, who have been present at all but one of the meetings and who have assisted the younger Branch very materially.

The season closed May 29,—meetings to be resumed October 7, at 172 South Oxford street, Brooklyn.

KATE C. STOWE,
Sec. and Treas.

BOOK REVIEWS.

"LIFE AND MATTER." *Sir Oliver Lodge.* (Putnams).

This most valuable contribution to the literature of the subject has recently been put forth as a definite criticism of Prof. Haeckel's "Riddle of the Universe," and, as an antidote to the destructive tendency of that work along religious lines, Dr. Lodge's book should be

carefully read and studied by every Theosophist, for in it he will find arguments, which from a strictly scientific point of view, will strongly corroborate any that he may bring out along Theosophical lines to refute the assertions of the average materialist. One cannot help being struck by the eminent fairness with which this critic approaches his task, and the thorough and satisfactory manner in which he has accomplished it. He feels that Prof. Haeckel, like many another man of science who has stepped across the boundary between science and philosophy, has made assertions that are unduly confident, and has caused to rank as theory of a scientific character merely speculative hypotheses, where verification was both unnecessary and impossible. "It appears to me," says Sir Oliver, "that although Prof. Haeckel has been borne forward on the advancing wave of monistic philosophy, he has, in its specification, attempted such precision of materialistic detail, and subjected it to so narrow and limited a view of the totality of experience, that the progress of thought has left him, as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction.

"Matter is the instrument and vehicle of mind; incarnation is the mode by which mind interacts with the present scheme of things, and thereby the element of guidance is supplied. Is life a temporary trivial collocation associated with certain complex groupings of matter, or is it something which uses this matter in order to display itself amid material surroundings, but is otherwise essentially independent of them? Scientifically we do not know; and, for a man of science to pretend or to assert in a popular treatise that life, mind and consciousness, affection, art, religion and all the other facts of experience, to which in the process of evolution humanity has risen are properties nascent and latent in the material atoms themselves and known thus to be, is essentially and seriously to mislead. That the atoms have the potentiality of life and choice and consciousness is a legitimate speculation, but the only answer that can be given legitimately by science is 'we do not know.' But I believe we have some positive evidence which—though I may acquiesce in an assertion of present ignorance—makes me not at all willing to say 'we shall never know,' for that evidence seems to be against Prof. Haeckel's contention."

Some Theosophists have seemed to think that men of science are slow of apprehension and lack intuition because they hesitate to accept certain statements relative to super-physical matter which are familiar to us. But the study of such a work as this will impress one with the idea that the safety of the West lies in this very scientific caution, which makes the investigator endeavor to make very sure of each step before he takes the next. In this respect the physicist, Sir Oliver Lodge, seems to have the advantage of the biological philosopher, Prof. Haeckel, who has leaped before he had looked carefully enough. I.

American Question Department.

Readers are cordially invited to send in Questions and Answers to Questions for this department. All manuscripts should be in the hands of the editor by the fifteenth of the month.

QUESTION 28.

In "The Ancient Wisdom," page 189, Mrs Besant, treating of evolution in the vegetable kingdom, writes "the nature spirits do much toward the differentiation of species." To what extent may we correctly suppose that these builders use intelligence in their work, as, for instance, Luther Burbank, of California, uses it in his work along this line, making many failures (experiments) before succeeding in evolving the new species? To what extent also may they be guided by a consciousness of the archetype to which their experiments are directed?

N. W. J. H.

ANSWER—We have been given to understand that the great Deva evolution, of which the Nature-Spirits form one division, embraces grades of Intelligences ranging from those whose wisdom and power far exceed the capacities as yet developed by humanity, down to those to whom the average man is as superior as he is to the members of the animal kingdom. This being the case, there must be Devas who possess the initiative faculty, the power of invention. Such Devas of the "Nature-Spirit" division would be anal-

ogous to the man of genius, and results of their work would appear as differentiations of species, in what Darwin called "sports," and in all improvements in forms. These Devas may not be guided by an accurately detailed consciousness of the "archetype," to any greater degree than is Luther Burbank, for instance, but in the case of either the man or the Deva possessing what we call genius, the "God within" is able to express more fully than his fellows the One Life which is working through every living creature.

The guiding Deva is to the Nature-Spirit what Burbank is to the Mexican laborer who digs in his garden. It is a beautiful and instructive thing to see the results of co-operation between man and Deva, even though as yet neither of them may be directly conscious of what they together are actually doing, and the man's many failures in his experiments may probably be due to his ignorance of the conditions on the physical plane necessary to effectively assist the work of the nature-spirits in the etheric and astral worlds.

When science comes to recognize more clearly what there is "on the other side of the partition," as Sir Oliver Lodge puts it in his "Life and Matter," we will possibly see restored to common use some such practices as in ancient times were known as the sacrifices by which the Gods were nourished. In other words, scientific men will teach the methods of furnishing to invisible beings such help as they need from the physical side of the partition. How much swifter will be the development of the Great Plan when the harmony that once existed between the human and Deva evolutions is again in effective operation.

W. G. G.

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