



# THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

Issued by direction and under the authority of the American Section of the Theosophical Society, in convention assembled, for free distribution to all members.

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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## The Shifting of the View-Point.

At the close of the Nineteenth Century the prediction was made that the coming century would record as great an advance in knowledge about the inner nature of man as the closing century had developed with regard to his environment in the physical world. And truly, the researches of the last five years have given indications that the prediction would be fully verified; for the discoveries have been such that the interest of the most capable scientific minds has been excited, and investigation is being pushed with a patience and vigor which augur well for their results.

The existence of what has been termed "the larger consciousness," the "subliminal self," the "Ego," as something apart from the body, whose instrument

the latter is, is so fully conceded that efforts are now being made to discover something of the laws governing certain manifestations of the higher aspect of human nature, of the man as he is really constituted,—manifestations which have long been recorded as facts, but which have not heretofore been made the object of accurate scientific investigation. The operation of the physical body through the sense-organs, affected as they are from without, does not at all account for many phenomena whose actuality can no longer be questioned, and which cry loudly for explanation. Since the subliminal self carries on activities which become even more pronounced during the times when the physical senses, or their organs, are not active, as in trance or normal sleep, the question arises—what is the medium of

the subliminal self? This subject has been taken up by Dr. Henry A. Fotherby in "The Annals of Psychological Science" for July, 1906. He begins by discussing the theory of an all-pervading matter known as ether, to whose vibrations at different rates of speed and at different wave-lengths all radiant energy is due. Certain radiations of comparatively long wave-length are called "Hertz's electro-magnetic waves," and are those employed in wireless telegraphy. Near these in point of frequency, there are certain radiations which are given out by the nerves and nerve-centres of the human body, especially during active functioning.

Now the eye is constituted in such a manner as to be sensitive to the vibrations of this universal medium, the ether, at rates different from either of those mentioned above. The undulatory theory of light was that it was due to changes in the position of the etheric particles, to undulations in them: but the latest hypothesis is that light is due to periodic alteration in the electro-magnetic condition of the particles. In either case, however, vision through the retina of the eye arises from its being affected by the vibrations of the luminiferous ether, the impression being passed on to the nerve-cells in the visual brain-centres, where they are interpreted in the sense of color, light and form. This vision is called "objective," and depends upon the presence of some matter in the visual field capable of reflecting or emitting light. But there is another kind of vision, quite as real and as accurate as this objective vision. It does not depend at all upon the stimulus of the luminiferous ether, may not travel by the retina, and is probably received direct by

the brain centres themselves. This "subjective" vision it is which comes into play in cases of telepathy, clairvoyance and kindred conditions. These differ from the results obtained when the visual brain-centres are stimulated by drugs or by diseased conditions like those of epilepsy or hysteria. In clairvoyance, for instance, the optical conditions cannot be separated from the general mental state. Our author thinks that many of these phenomena are capable of explanation under the theory that the Ego, or directing consciousness, is able to set up in the body some forms of radiation emitted by the nervous structures and to send them out through space, as well as to receive them, somewhat in the same way as the Hertzian waves are utilized in wireless telegraphy. And he thinks it not improbable that the N-rays of Blondlot may be the medium of these communications.

This refers to the cases where the thought or action of an operator becomes subjectively apparent to the sensitive, and is a relatively simple phenomenon, in line with the idea that, after all, thought may be regarded as a kind of subtle action, taking place in a medium of extreme rarity. But when the further phenomena of clairvoyance are examined, mystery after mystery is encountered, and for them no possible explanation has as yet been offered. Of these the most mysterious is precognitive vision, the accurate foreseeing of events, years perhaps, before they take place. It is curiously characteristic of the scientific attitude toward such phenomena until lately, that our author, in speaking of clairvoyant power, says: "It is probably to a certain extent possessed by us all, but by

some people to an extraordinary degree. It has existed from time immemorial, and there is such an accumulated mass of well authenticated cases in support of the reality of the phenomena that it is impossible to ignore its existence."

It is in this very realization—that there are multitudes of facts which cannot be ignored—that the remarkable shifting of the scientific view-point becomes most evident. When Dr. Os-good Mason, ten years ago, wrote his work on "Telepathy and the Subliminal Self," he rejected the theory of etheric vibrations, which was then but newly put forth, because he regarded it as not only inadequate to explain certain phenomena, but "because there is no proof whatever that any such vibratory medium exists." But such proof has been of late forthcoming, and now the theory of a universal ether is almost as well established as that of evolution.

A very active discussion is now going on with reference to certain phenomena of materialization which took place in the presence of Prof. Richet at the Villa Carmen, in Algiers, and the most striking feature of it all is that from all sides are coming similar incidents, for the explanation of which the most strangely varied hypotheses are put forward. Dr. Fotherby suggests the idea that the medium "may either himself by auto-induction, or with his brain under the control of another personality, produce an etheric form, representing a person or object, from his own electrons, and project it into space, so that those sitting with him may actually see it as a true image." This possibility of the projection of electrons the doctor argues out from the consideration of the power of a glow-

worm to emit light, which is under the direct control of the creature's will, and is reasonably supposed to be an example of nerve-energy being converted into light. If so, and "as electrons are infinitely small electrically charged particles of matter, and light is due to the periodical electro-magnetic variations of these particles, and as all matter, animate or inanimate, not only contains those electrons in dissociation, but is capable like radium of emitting them, is it not possible that under the directing influence of the human will or personality, the living organism may be capable of actually materializing an object in space, formed simply of its own electrons, which—as Prof. Crookes has defined—constitute the 'fourth state of matter'?"

This takes us very close to some of the phenomena described by Mr. Sinnett as having taken place in the case of Madame Blavatsky, and probably the time is not far distant when the further investigations of scientific men will lead them to a point where, instead of being the "greatest fraud of the century," the possibility of her having been actually in possession of knowledge about such "projection of electrons" may be held as a valid opinion of her. Experiments are now being conducted with a view to the measurement of the power of certain radiations from the human body, an ingenious instrument called the sthenometer having been devised for the purpose: and that there is such a thing as the movement of objects at a greater or less distance from the operator, and without actual contact, is well established, and this apart from manifestations at spiritualistic seances.

As Dr. Fotherby says: "When we

consider what is known now about the properties of force and matter—namely, that there is a point *where the line of demarcation between the two cannot be drawn*, but each merges imperceptibly into the other, and the electron is defined as a ‘centre of strain in the ether,’ on the one hand, and an ‘infinitely small electrically charged particle of matter,’ on the other, and that all manifestations of energy are due to the electrical variations and vibrations of these particles; and again, when we are told that electricity is matter and matter is electricity, or rather that the concepts which bear the name are but manifestations of the same root-stuff in different conditions; and that what we call atoms consist of far tinier bodies, the ions or electrons which are simply charges of electricity, and that these are probably being given out from all substances—then one begins to see the first glimmering of a new light through the barrier which seems to separate the visible from the invisible, the material from the immaterial, and with it the barrier begins to fade away and vistas of ever-brightening light lead us to a new knowledge of many occult mysteries.”

#### • The Pentateuch.

There has recently been issued by the highest authority in the Roman Catholic Church a formal document regarding the results of the work of a commission appointed by the Pope to examine into the authorship and authenticity of the books of Moses. This document is really a curiosity in its treatment of the subject, there being a very decided recession from the dogmatism of former views supposedly held by the Roman Catholic Church as

to the verbal inspiration of the Scriptures. The declaration made by the commission is embodied in four sections, in the first of which it is held that Moses was really the author of the books bearing his name, and that they are not “composed of elements for the most part later than his time.” In the second section it is admitted that probably Moses did not write the Pentateuch “with his own hand, or even dictate it all to copyists.” The idea is that he had it written down by secretaries who were in such close touch with him that they were fully competent to render accurately his whole thought, and that their work was afterward submitted to Moses for his approval.

The third section grants the likelihood that the inspired author made use of earlier documents and traditions, constantly under divine guidance, which enabled him to separate the true from the false, “amplifying or abridging according to circumstances.”

The fourth and final section takes what would seem to many a Protestant churchman quite radical and dangerous ground in that it admits the certainty that in the course of the centuries since the books were written they have undergone many changes – additions by other inspired writers, explanations or commentaries interpolated into the original text, or even errors arising from the work of uninstructed copyists.

It would almost seem that the claim for plenary inspiration of the Pentateuch was by this pronouncement of the Vatican practically abandoned. The question at once arises in the lay mind – if all these possible changes in the original text have taken place, what is to be considered authoritative in those

books? No educated man in these days regards the statements as to the creation of the world in six days as other than an allegory, or the result of attempting to put into words something that had been seen in vision, unrolled before the inner gaze of a Seer, and not to be accurately translated into terms of three-dimensional consciousness. And, in addition, any student of the Higher Criticism is aware that during the earlier years of even this latest of the centuries discoveries have been made of Babylonian documents antedating Genesis, but of such a character and from such sources as make it impossible that they, or similar writings, should have been used in modifications of the original Mosaic documents for centuries after the death of the great Lawgiver.

But this position taken by the great Roman Catholic Church is a distinct step in advance, and will undoubtedly make possible a broadening of the view of its adherents as to the manner in which the Bible is to be read and interpreted. Many earnestly religious people have a morbid fear of higher criticism, lest it should succeed in its supposed object of overthrowing faith in the Bible altogether, thus destroying the very foundation of religion in the West. Therefore, as these developments take place one after another, and the Church itself calmly recognizes the necessity for a modification of its position, the people will become accustomed to the idea that it is possible to look at the Scriptures from more than one point of view, and to recognize that the fact that the Bible contains multitudes of inaccuracies does not in the least militate against some of the great truths which it, in common with the other great World-Scriptures, contains; and which, because they do belong rightfully in all Scriptures, cannot be questioned or overthrown: for "there is no religion higher than truth!"

### To Fellows of the Theosophical Society.

To those of you who believe only in the great spiritual truths of Theosophy, apart from living Divine Teachers, these truths remain unsoiled and unshaken by any crime or blunder of their modern exponents; they stand on their own rock of intuition and reason, and no storm that blows down personal reputations can shake them. To those of you who believe in the existence of the Divine Teachers, and that They sent their Messenger H. P. B. to build this Society, there should be no cause for fear, for how can They be finally frustrated in Their loving work for man? If the time be ripe, the movement will continue to expand, and if not, the forces will all serve to ensure a future success.

ANNIE BESANT.

### Central Hindu College.

The following extract is from the June 15th, 1906, issue of "The Commoner," of which Mr. William J. Bryan is editor. It is taken from a letter from Mr. Bryan written while in India, and will be of special interest to those who have been helping along the work so unselfishly and ably carried on by Mrs. Besant and her colleagues. After speaking of the Durga, or "Monkey" temple, and the so-called "Golden" temple, with their disgustingly filthy and evil smelling surroundings, the home of the lowest kind of superstition, as he regards it, he goes on to say:—

It was a relief to find near this dark pool of idolatry an institution of learning, recently founded, which promises to be a purifying spring. I refer to the Central Hindu College, of which Mrs. Annie Besant, the well known theosophist, is the head. Although the school is but seven years old, it already includes a valuable group of buildings and has some five hundred students. Among the professors are several Englishmen who serve without compensation, finding sufficient reward in the consciousness of service.

## PROGRAM

OF THE

**Twentieth Annual Convention**

OF

**The Theosophical Society,****American Section.**

Saturday, 15th, Sunday, 16th, and Monday, September 17th, 1906.

**Kimball Hall, 243 Wabash Avenue,**

**CHICAGO.**

*Saturday, Sept. 15th, 8 to 10 p. m.*

Reception to the President-Founder, Col. H. S. Olcott, General Officers, Delegates and Visiting Members, Stratford Hotel, Michigan Avenue and Jackson Boulevard.

Address of Greeting by Walter G. Greenleaf, President Chicago Theosophical Society.

*ORDER OF PROCEEDINGS.*

*Sunday, Sept. 16th, 10 a. m.*

1. Convention called to order by the President-Founder.
2. Election of Temporary Secretary.
3. Appointment of Committee on Credentials.
4. Address by the President-Founder.
5. Receiving delegates from other Sections Letters and Greetings.
6. Report of Committee on Credentials.
7. Election of Permanent Secretary.
8. Appointment of Special Committees.
  - (a) Of Audit,
  - (b) On Nominations,
  - (c) On Resolutions.
9. Report of the General Secretary and Treasurer.
10. Introduction of Resolutions.
 

(All Resolutions must be in writing and in duplicate)
11. Report of the National Committee.
12. Report of American Section Press Committee.
13. Reports of Field and other Workers.

*Sunday Evening, Sept. 16, 8 p. m.*

**FREE PUBLIC MEETING,  
KIMBALL HALL, 243 WABASH AVENUE.**

Chairman—D. D. CHIDESTER,  
Philadelphia.

ADDRESS — THE DANGERS OF PSYCH-  
ISM: A PLEA FOR COMMON SENSE.  
COL. H. S. OLCOTT, *President-Founder.*

*Monday, Sept. 17, 10 a. m.*

14. Reports of Special Committees.
  - (a) Of Audit.
  - (b) On Nominations.
15. Election of Officers for the ensuing year.
16. Election of Executive Committee.
17. Unfinished Business.
18. New Business.
19. Report of Committee on Resolutions.
20. Adjournment.

## PROGRAM

OF

## POST-CONVENTION MEETINGS

UNDER THE AUSPICES OF THE NATIONAL COMMITTEE

*Monday, September 17th.*

- 8:00 P. M.—Music.  
"THE USE AND ABUSE OF ASCETICISM,"—  
Col. H. S. Olcott.  
Music.  
"THE PARIS CONGRESS," Mr. R. A. Burnett  
Music.

*Tuesday, September 18th.*

- 10:30 A. M.—Methods of Class Work. Papers and Discussion,  
2:30 P. M.—Branch Reports and Discussion.  
8:00 P. M.—"THEOSOPHY AND PUBLIC LIFE," — Mrs.  
Pauline Steinem

*Wednesday, September 19th,*

- 10:30 A. M.—Press Committee Parliament.  
2:30 P. M.—Question Meeting, followed by Afternoon  
Tea.  
8:00 P. M.—"FALLACIES AND VERITIES," — Mr. Henry  
Hotchner

*Thursday, September 20th,*

- 2:30 P. M.—"SOME ASPECTS OF EVOLUTION," — Mrs.  
F. W. Richardson  
8:00 P. M.—"THE CONQUEST OF ILLUSION," Dr. E. M.  
H. Moore

*Brief Devotional Exercises will be held at  
10.15 a. m. before the morning session of each  
day, conducted by Mr. Knothe. All members  
are cordially invited to attend.*

*Questions for the Question Meeting should be  
in writing and presented in advance.*

## Convention Rates.

Chicago, Ill., Aug. 23, 1906.

*Editor Messenger:*—

All persons intending to be at the Convention, when buying their tickets should get a certificate, from their agent at home station, showing they have paid full fare to Chicago, as an effort is being made to obtain the regular rates allowed organizations of this kind, where one hundred are in attendance holding certificates showing fare paid of 75cts or over; thus it is important to obtain this certificate that it may be presented to the representative of the Railroads who will attend Convention, and if sufficient of said certificates are presented, a return ticket may be obtained for one-third the amount paid on the going trip. A fee of 25 cts will be collected by agent for certifying each certificate at Convention.

R. A. BURNETT,  
Chairman of Committee on Rates.

### To Secretaries of Branches.

In order to facilitate the work of the Credentials Committee at the Convention, it is specially requested that all Secretaries of Branches send in the Certificates of Delegates or Proxies as promptly as possible by mail to the undersigned, who has been requested by the General Secretary to tabulate them. About half of the certificates have been received.

W. G. Greenleaf,  
49 East Kinzie St.,  
Chicago, Ill.

**Members** attending the convention to be held in Chicago, September 16-20, inclusive, will not be able to participate in the certificate plan for the reduction of rates, as the railroad companies inform us that those long distance lines have special excursion rates of one kind or another, which would be quite as cheap as this plan.

### NOTICES

#### *To Our Brothers in the T. S.:*

The members of the San Francisco Lodge T. S. wish to convey to you their hearty thanks for the messages of sympathy and the generous financial aid that you extended to them after the recent catastrophe in this city. Your prompt aid, coming as it did at a time when all business was at a standstill, relieved many a pressing, though in most cases a temporary want. Thanking you once more for the kind thoughtfulness that helped many in San Francisco through a very trying period, I am

Yours sincerely and fraternally,  
Margarete Miklau,  
Secretary S. F. Lodge.

Mrs. Una M. Shields, of the Superior, Wis., branch, T. S., has for some months been conducting a class in Duluth, Minn., and the result of her faithful effort has been the formation of a new branch in the latter city. An application has been made to the General Secretary for a charter, there being ten charter members. We congratulate Mrs. Shields, and for the new branch we wish a prosperous and useful career.

### New Zealand Section.

We publish the following address at their convention last December by the Chairman of the New Zealand Section, who evidently does not hesitate to give his colleagues "Plain Tales from the Hills" when he thinks it necessary. We sincerely hope that the future may reverse his opinions of the past as expressed in the last sentence of the first paragraph, and that the Section may arise to its possibilities and justify the ambitions of the members who were instrumental in bringing it into existence. It is a matter difficult of discrimination--this knowing when to go ahead promptly and when to make haste slowly.

The second and third paragraphs are particularly worthy of the careful consideration of every member of the T. S.

*Mr. Richardson in opening the Convention delivered the following address:*

"On behalf of the local Branch I have much pleasure in heartily and warmly welcoming the visiting members, some of whom have come 600 or 700 miles to attend a dry convention at a great expense and sacrifice of time and pleasure at this period of general holiday making. I must confess that, personally, I long for the sweet simplicity and peace of those early days which we enjoyed before the vaulting ambition of a few members had forced into existence a New Zealand Section on very inadequate grounds--practically there were only four branches--the other three to complete the necessary seven were scraped together with the utmost difficulty, and have never prospered. In those regretted times we existed most happily without the cumbersome machinery of a Section, and could still do so. I have always been of the opinion that we emerged prematurely from the Australasian Section, and I consider it desirable to re-enter it if possible. It would be better to be part of a strong section, able to command and pay for

the services of a competent lecturer as General Secretary, than to exist as a small independent entity. The business of the early conventions was really "Much Ado About Nothing" in order to justify the existence of a Section. Latterly, sectional officers have shown a tendency to grasp at irresponsible and autocratic influence--attempts that, had they been successful, would certainly have proved most mischievous. I think that the Annual Conventions are expensive and unnecessary, if the officials and executive have the confidence of members, and that a triennial convention would answer all requirements. Special meetings could be called by the Executive should any emergency arise. On reviewing the past, the N. Z. Section appears to me to have been rather a hindrance than a help to our progress.

I would draw the attention of members to a very obvious statement, which we, as Theosophists, should constantly bear in mind, and that is the splendid motto of our society: "There is no religion higher than truth"; this cannot be too often reiterated. The Jesuitical precept, "that the end justifies the means" is a most pernicious one, and when applied in the conduct of a Section of the T. S. does not tend to "Peace, Love and Harmony but generates exactly their opposites, Discord, Dislike and Distrust. Let us then remember always and everywhere: It is fatal to forget our motto. Do not let us be unduly elated if we possess or imagine we possess such elementary Psychic faculties as etheric or astral vision; it is not necessarily evidence of advanced occultism; cats, dogs, horses, canaries and savages are similarly gifted. Balaam's Ass could see the Angel when the



Prophet was unable to do so. The spurious occultist is ever talking about his phenomena—strange dreams, projecting his astral body, etc., etc.

A motto of the true occultist is "Will, dare, know, and be silent." Some people tell us they recognize their comrades of past incarnations. I do not think there are half a dozen Europeans in our Society who can recall the memory of past births, and I should say certainly not one in New Zealand; for this, be it noted, is the Buddhic consciousness, the result of the purest life and thought for many incarnations, and for the present, very rare. True Spiritual Comradeship is the only permanent bond, and this does not require any exhibition on the lower plane of nature to demonstrate it. I am pleased to observe that there is less boastful talk about doing "Master's Work." If work is to be done, let it be done for its own sake, from a sense of duty; let us humbly do the work that lies to our hand, and abjure the idea, born of vanity, that we are vessels specially chosen unto honour.

Let me conclude by quoting from the pamphlet, "Why I became a Theosophist," Mrs. Besant's noble farewell words addressed to the Members of the National Secular Society: "It has cost me pain enough and to spare to admit that the materialism from which I hoped all has failed me, and by such admission bring upon myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth as I see it whether the speech please or displease, whether it bring praise or blame. That one loyalty to

truth I must keep stainless, whatever friendships fail me, or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but

"She tried to follow truth."

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### **New Zealand Headquarters Destroyed.**

On the evening of June 21st the building known as City Chambers, Auckland, was totally destroyed by fire. This included the N. Z. Sectional Headquarters of the T. S., the Library and the Book Depot. The whole of our valuable Reference Library and files of Theosophical Magazines and Sectional records were destroyed, so that the Section has sustained serious and irreparable loss; for although insured, we can never hope to be able to replace the many valuable works that are out of print and unprocurable. From a mass of debris we were fortunate enough to recover in a very damaged condition, the cash books, ledger, magazine and membership registers, the contents of which we shall endeavor to transfer to new books as accurately as possible.

The business of the Section and the Book Depot will be transacted temporarily at 38, H. M. Arcade. Some delay must necessarily arise in connection with orders from the Book Depot, but all orders will be executed with the utmost despatch under the circumstances.

### BRANCH REPORTS.

*Los Angeles Branch* is taking a three months' vacation from public work. Only the regular Branch meeting and the Secret Doctrine Class will be continued through the summer. In our Branch meetings an attempt will be made to introduce a more varied program, and the reading from the "Study in Consciousness" will be abandoned for the present.

We have the promise of some interesting talks from Mr. Bruce Kingsley, formerly of New York City Branch, and we are hoping that the coming year will find us stronger both in number and in spirit.

LURA ROGERS, Cor. Sec.

*Seattle T. S.* Our city is enjoying a Theosophical revival, and all members are rejoicing. Mr. Talbot came to Seattle ten days in advance of Mr. Rogers, and with the co-operation of Seattle Branch, accomplished by his tactful and energetic work wonderful things in the way of advertising the coming lectures. Mr. Rogers was welcomed on the evening of the 4th by a most cordial reception at the T. S. Hall, and on Sunday evening opened his course of lectures in one of our largest halls, upon "The Scientific Evidence of a Future Life." Every chair was filled, and many had to go away for lack of seats. But at least 700 people listened most attentively to his clear, forcible presentation of the subject. Each succeeding night has witnessed an increase of interest, the mass of the audience sitting until nearly ten o'clock enjoying the questions and answers. Mr. Rogers is certainly a most charming and attractive speaker, and presents the fundamental principles of

Theosophy in an exceedingly clear, definite and simple manner, and withal, well-polished expression and diction. Eight lectures will be delivered in Seattle, and from here, he will go to Vancouver, B. C., for a series of lectures.

Elizabeth M. Wardall,  
Pres. N. D. Pacific Coast Federation.

### Reincarnation.

A member of a Northern Branch sends us an interesting communication received through automatic writing by a friend of his, a lady whose mediumship seems to put her into touch with thoughtful and instructed people on the other side of things. We have space for only the substance of what was written, which was definitely in full accordance with Theosophical teachings.

"Reincarnation is the method of soul evolution; a logical fact. The soul life evolves through education. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sunlit life of immortal growth. The infinite possibilities which reincarnation gives will in time help you to grow onward and upward until you reach the divine life of saints and the saviours of mankind. This is certain truth. You do not carry the memory of the previous life into the next life, but you are gradually evolving in a graded course. There is eternity in which to develop. The remembrance of past existences I will explain to you. In each incarnation you take a new physical, astral and mental body. At the present stage of evolution the mental alone remembers; therefore the mind cannot remember past incarnations because it is part of the new, acquired for the new birth. The soul, the true self, has had many births: when you can raise the mind into soul, evolution will become real to you, and previous lives unroll like remembered dreams. The tide of life passes on from sphere to sphere, the evolution of each being the result of previous evolutions."

**FRUITS AS GERM-KILLERS.**

We reprint the following from the *Theosophist* for July, 1906:

Among some "Science Notes" republished by the *Indian Mirror*, we glean the following relating to the virtues of fruit. This is supplemental to the well-known effect of the juice of acid fruits, such as limes, apples, pineapples, etc., in mitigating the craving for alcoholic drinks. It is said that an eminent Japanese bacteriologist has recently shown, with success, that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs which cause disease and pain in the human body. The acids, citric and malic, contained in the fruit juices, probably have the effect of killing these disease germs. Cholera germs are said to be killed in fifteen minutes by lemon juice or apple juice, and even typhoid germs, which have great resisting power, are killed in about thirty minutes by either of these acids, even in a very diluted form. A tumbler full of cold water saturated with cholera bacilli might be gulped down one's throat with impunity, provided a lemon has been squeezed into it fifteen or twenty minutes prior to the act. The safety here lies in the absolute certainty of the destruction of the bacilli by the action of the lemon juice. What is a delicious drink to the human being is here evidently a poison to these micro-organisms. Thus the two most dreaded diseases in India, *i. e.*, Asiatic cholera and typhoid fever, have a simple remedy to checkmate their ravages. These prevalent and universal diseases have now this universal remedy. Limes are within the reach of the poorest people in India, and they could be secured for a pie even in the districts

of great scarcity. Even the very poor people, by having a plentiful supply of lemons and oranges, in the times of epidemics, could tide over the infection with great credit. The Western physicians pledge their faith to the unscientific system of inoculation even as regards cholera and typhoid fever. But of course, our Eastern bacteriologist has given us the safest, the cheapest and the most natural of all remedies advocated for these terrible maladies of humanity. Then is it not true to say that to live a happy, healthy and cheerful life one has to live more and more according to nature.

**Questions and Answers from the Vahan****QUESTION 305.**

E. E. L.—Is one justified in believing that Jesus, the Christ, as an historical personage, was a man in his last physical incarnation, one who, by virtue of his crowning act of self-renunciation, won redemption from the cycle of birth and re-birth, and now exists as a spiritual entity, infusing his followers the world over with his spirit, ever seeking to proclaim to them their at-oneness with the Father, or that he was a man who, by reason of his extraordinary physical, moral, intellectual and spiritual advancement, had rendered himself a fitting instrument for the fulfilling of a great mission, but one which he, as he was constituted, was unable to accomplish, and therefore a higher spiritual entity, one capable of carrying out the work, entered into his physical shell, mingling with or absorbing his (Jesus') spiritual self? Or was Jesus one who had achieved emancipation from physical incarnation, but who deliberately chose to incarnate that he might become a World Teacher and aid the mighty work of evolution thus?

B. K.—The expression "justified" in the question rather puzzled me, especially in its application to such a subject matter as this. If it means no more than to imply that a certain opinion is rational, or intelligible, or capable of being supported by reasonable arguments, then one can only say that each and all of the three views stated in regard to Jesus may be "justifiably" believed. But that leaves the question

of truth and fact altogether open; and indeed I cannot see how any of us can go beyond mere "opinion" in the Platonic sense in regard to such matters. On the one side we have the traditional view of the churches; on another the various views taken by the early Gnostic schools of Christianity, with some of which the labors of Mr. Mead are making us acquainted; on a third we have the view put forward by Mrs. Besant in her *Esoteric Christianity*. Now we have in the question three new and differing theories advanced, no one of which exactly coincides with any of the three just named; and I suppose an indefinite number of other variants could be devised by the exercise of sufficient ingenuity.

Who then shall decide for us between all these conflicting alternatives and possibilities? Those who cling to authority and lean thereon will naturally each attach himself to his own special tradition, or teacher, or authority, and I can see no final court of appeal—accessible to us—competent to decide between them. Nor, after all, does it seem to me in any way important or desirable that such a decision "on authority" should be reached at all. For such a decision, if it were possible, would really only leave matters where they were. For so long as we follow authority it does not appear to matter in the least either what that authority is or what it teaches, so long as we follow it blindly and without doubt or question and in every respect conform our whole lives and natures to its dicta.

But for many, at least, a time comes when this is no longer possible, when the intellect awakens and refuses to be content with what does not satisfy its

own nature and inner *logos*. For such any authority is as good—or as bad—as any other, and they are constrained by their own natures to hold all such statements and assertions as equally requiring verification. And that verification it seems can only be obtained by the individual for himself. For such matters as these are beyond the scope of the discursive intellect and can at best be barely touched by the highest flights of intellectual intuition. Indeed my personal opinion is that they demand the development and exercise of a super-intellectual order of consciousness for their apprehension and elucidation.

And therefore—to come to what seems to me the practical issue—what we need to do is to try to realize within ourselves that higher life which we feel and sense in the world's illuminators, rather than try to speculate upon details concerning them, when the very terms in which we think—as for instance in this question—are such as to involve a whole volume of controversy as to their proper meaning and application.

#### Notice to Secretaries.

A plan was formed last year of supplying Secretaries of Branches with a receptacle for the purpose of soliciting funds for the *Central Hindu Girls' School* at Benares.

It was thought to be the most feasible plan to suggest to you how to prepare a box for said purpose, and I wrote you our ideas. Now that the Convention is near, we would like to report the amount raised in this way; hence if you will remit the amount collected you will greatly oblige the Committee.

W. G. GREENLEAF, Treas.,  
49 E. Kinzie St., Chicago.

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General Secretary, ALEXANDER FULLERTON, 7 W. 8th Street, New York City, N. Y.

*In order that Branches may be accurately represented in this Directory, Secretaries are asked to report all changes promptly to the editor.*

**Anaconda, Mont.** Anaconda T. S. Mrs. Addie Tuttle, Cor. Sec., 518 Hickory st. Public lecture the second Monday evening of each month at Dewey Hall. Regular Branch meetings for members, 1st, 3rd and 4th Mondays of each month. Study class for both members and non-members Thursday evenings, weekly

**Boston, Mass.** Alpha T. S. Mrs. Bertha Sythes, Sec., 167 Huntington Ave. Public meetings Sundays, 3 p. m. H. P. B. Training Class Thursdays, 8 p. m. Study Class Fridays, 8 p. m. All meetings held at 226 Newbury St.

**Boston, Mass.** Boston T. S. Mrs. Cato E. G. Knauff, sec., Fenway Studios, meets Wednesdays at 8 p. m. for members T. S. only. Ancient Wisdom Study Class, Fridays 8 p. m. Public welcome. Public Lectures, Sundays. 8 p. m. All meetings at Room 29, Pierce Bldg., Copley Sq.

**Boston, Mass.** Huntington T. S. Mrs. Emily A. Partridge, Sec., meets at 320 Huntington Chambers, 30 Huntington ave. Sundays at 3 p. m., Wednesdays 7:30 p. m.

**Brooklyn N. Y.** Brooklyn T. S. Mrs. Kate C. Stowe, Sec. & Treas., 172 South Oxford St. Study class Sun. evenings at 7. Lectures 1st & 3rd Sundays at 8 p. m. Enquirers' meeting 2nd Sunday 8 p. m. Social evening last Sun. in month. All meetings at 172 S. Oxford St.

**Buffalo, N. Y.** Buffalo T. S. Mr. Olean E. Rowley, Sec., 876 Ellico square. Meet-Sundays 3:30 p. m. Library and reading-room open to the public. Rooms 111-112 Law Exchange Bldg. 52 Niagara St.

**Butte, Mont.** Butte T. S. Chas. Copenharve, Sec., Anaconda *Standard*. Public meeting second Thursday evening of each month. Public study classes Mondays and Fridays at 8 p. m. Weekly meetings, for members of the T. S. only, Wednesdays at 8 p. m. Room 66, Silver Bow Blk, W. Granite st.

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**Chicago, Ill.** Englewood White Lodge T. S. Mrs. Gussie M. Trull, Sec., 528 W. 63rd St. meets Thursday evenings at 6:55 Stewart ave.

**Cleveland, O.** Cleveland T. S. Miss Anna Goedhart, Sec., 92 Fourth av. Public meetings on Sunday evenings 7:30 p. m. Address and Questions, Study classes for members, Tuesday 7:30 p. m., Wednesdays 2:30 p. m., Fridays 7:30 p. m. All meetings at headquarters, suite 17. 1273 Euclid ave. Library and reading room open to the public on Wednesdays and Fridays from 2 to 5 p. m.

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**Denver, Colo.,** Colorado T. S. Maud W. Miks, Sec., 2622 Gilpin st.

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**Detroit, Mich.,** Vivelius Lodge, T. S. Mrs. Helen B. Young, Sec. 83 E. Elizabeth Street. Meetings held Thursdays, 7:30 p. m., 202 Whitney Bldg.

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**Helena, Mont.** Heliotrope T. S. Mrs. Jennie Sanden, Sec., 321 Broadway, meets Tuesdays 8 p. m. 206 Warren st.

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**Seattle, Wash.** Seattle T. S. Mrs. W. M. Patterson, Sec., 417 Blanchard street, meet\* Sundays and Fridays at 7:45 p. m. 1420 Second ave. Inquirer's class, Wednesdays 7:45 p. m. H. P. B. Training class, Thursday evenings.

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