



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, 5131 Washington Ave., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

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Edited by the National Committee.

Press Points.

Shall we call the reports that are coming in gloriously good? The syndicate articles on Oriental ideas and ideals have already been accepted as a series by six papers, east, south and west, and if prospects prophecy truly they will be published in some others. In offering these to editors it may be well to specify the fact that the Orient is now in the eyes of the public and that these articles are based upon a nine years' residence in the Orient and subsequent researches. Mrs. Taylor of Boston writes concerning some prospective publication: "One number of your set has appeared in the——— Another set has gone to the———" mentioning two papers in different cities. Of her executive work as sub-

chairman she writes, "I propose to organize my territory. I shall have a secretary for each of the three states to divide the labor. We shall confer together and exchange helps and work as much as we can." She has got out a printed slip with directions and suggestions for the writers in her territory.

Mrs. McGovern of San Diego, Cal., sends a copy of a morning paper "containing an abstract from a lecture given Sunday in which was incorporated a large portion of Mrs. Besant's 'Reincarnation a Christian Doctrine.' Such an abstract from the Sunday lecture I write every week for Monday's paper, as I hope in that way to reach a class of people who would not go to hear a lecture on the subject. It seems to me a very important part of the work."

From Miss Jefferson of California comes some of the most detailed and enthusiastic accounts. "I had always

been told," she writes to Dr. Moore, "that nothing could be done with the local papers. It came to me one night two days after Mr. Prime had delivered his first lecture that I would begin with trying to report his lectures here. I wrote this up in two different styles, hoping if one did not suit the other might. I presented my longest one first to the most amenable editor. He not only agreed to publish it but any others I might bring him of a similar nature. This was about 750 words. Behold me parading down the street after this encounter to the most conservative editor. I emerged from the ordeal with his promise to print all mid-week notices as well as Sunday ones, which he has kept with interest. Last Saturday afternoon's issue he gave my notice three paragraphs and preceded it with a heading including the word Theosophy. Next I tackled the third editor. He also accepted it and gave publication the next day with most satisfactory headlines. I have reported four lectures and every one of them has been printed practically verbatim, some of them at the top of the page with big black letters. It was so easy that I deserve no particular credit."

Miss Jefferson is enjoying just as palmy success with her prison work as with her editors: "I visit the county jail once a week and speak to the assembled prisoners. I go to the women's department every week. Also am beginning at Alcatraz Island, the government military prison. The response in those places is beyond anything I dared to hope for. At the county jail I have a class of four or five in Man's Place in the Universe; quite a contingent of questioners and an attentive audience of more than half the inmates

every time I speak. Yesterday I went again to Alcatraz Island and gave them a sort of New Year's celebration. I wish you could have seen those hundred or so men sit for almost two hours and a half on little uncomfortable stools in a draughty old mess hall listening with marked attention to Theosophy. Two or three times I suggested that any who were tired were at perfect liberty to go and that they would not offend me in the least by doing so. A few got up and went out, and not a few of them came back again later, and the larger portion of them sat through to the end, some twenty or so crowding up around the table when I finally ran down and had a personal question or suggestion to offer. And you would be surprised at the nature of the questions. I was; one man showing a very close knowledge of the planetary chains; another tolerably well versed in the symbology of the Bible, and so on. Are we in the midst of the awakening? Is Theosophy the light that shall lighten the whole world? Do men of all grades and classes want it?"

And finally from the dear old Dixie land comes glad news from Miss Poutz telling of an awakening in New Orleans: "We are becoming more and more impressed with the importance of press work. I send you what we have succeeded in getting into the ———, the largest paper in the south. If I add that the ——— (the same paper) has published Mrs. Besant's ——— and Mr. Fullerton's ——— you will measure the progress made, for that same paper refused to publish an account of Mr. ———'s last lecture in March of this year. We are so full of hope; the

work has been progressing so satisfactorily in our city. One of our members has also published a French article in our daily French paper."

Nor is even this all. Other good letters await another issue. More offers of help have come. Nothing succeeds like success. Our beautiful work is succeeding.

ADA MAY KRECKER, Sec'y.

To the members of the National T. S. Press Committee: Owing to ill health Dr. Burnett has resigned from active work on this committee. At a recent meeting all field workers were elected members-at-large of the Nat. T. S. Press Committee. At present the membership-at-large consists of Dr. Burnett, Miss Lucy Noyes, Mr. Jinarâjadâsa, Dr. Eleanor, H. Moore and Mr. Hotchner. The Central Committee has received recently many letters from the various press committees asking for suggestions and instructions regarding methods of work. All this has been carefully outlined in MESSENGER and chairmen are requested to read carefully and *preserve for future reference* their MESSENGERS, beginning with last October. This will save time and work for the Central Committee. All clippings for the scrap-book should be sent to Mrs. Clara Henderson, 22 Bellevue Place. The Press Committee has every reason to feel gratified at the success which has attended its efforts to reach the ordinary reading public through the medium of leading magazines and newspapers. Avenues are constantly opening up before us where we had supposed entrance impossible. Magazines and newspapers throughout the country are accepting and publishing articles

setting forth the broad outlines of Theosophic thought. The great "moral wave" now sweeping over this country—the reaction against "graft, greed and ostentation" is an evidence that Theosophic ideals—it may be in a diluted form—are gradually and perhaps unconsciously, permeating the public mind. It is the glorious privilege of the Press Committee to stimulate—no matter how little—the activity of this "moral wave."

KATE C. HAVENS,

Chairman Nat. T. S. Press Com.

SUGGESTIONS FOR LODGE WORK.

An interesting and delightful program was presented by members of the Boston Theosophical Society at a lodge meeting on the eve of Thanksgiving. The winter having been devoted to a study of the book, "Thought-forms," the subject, "Forms built by music," was taken for a special program. As the text describing the music-forms was read, pictures were displayed—enlarged copies of the illustrations given in the book, done in colored crayon and in water colors.

After the description of each composer's music, piano selections from his works and transcriptions for violin and piano were given. The evening was enriched by a reading of Browning's "Abt Vogler" and a rendering of Grieg's "Watchman's Song." The latter brought out an interesting comparison of the thought-forms created in the minds of the listeners with the composer's thought, indicated by the title and the explanatory lines accompanying the tone picture.

The relation between Theosophy and the arts offers a field which may be

explored with much advantage to culture, as the study of the relation between Theosophy and the sciences adds to our store of knowledge. Theosophical excursions into these fields afford the participants much pleasure and stimulate thought and observation of "the hidden side of things," which, though lying easily within the range of vision for the thoughtful, is apt to be passed by unnoticed.

We believe that occasional evenings devoted to music, literature and science in relation to Theosophy, would broaden the Theosophical life. We should be glad to have suggestions from other lodges that may be working along this line.

Field Work on the Pacific Coast.

In the Southern District of the Federation our plan of propaganda included these methods of giving Theosophy to the public from the platform, through the press, and by literature sold and distributed. The plan of campaign was to deliver a course of six lectures at each place visited, get as extensive reports of them as possible in the daily papers, give a goodly number of our best books to the public library, sell others after each lecture and distribute to those attending, leaflets and pamphlets furnished by the General Secretary. The work in a town was rounded up at the close of the week by organizing a study class of those deeply interested.

There is at least one feature of this work that I think is somewhat new. We went into the towns and cities where Theosophy was practically unknown; in no instance did we visit a place where there was, or had been, a branch. Mr. Talbot would reach a

given point one week ahead of my arrival, engage a suitable hall, put the advertisements in the newspapers and spend the week in spreading as widely as possible the news of the coming lecture course. We cultivated the newspaper men assiduously and they have almost everywhere treated us most generously. It was a common thing to have from a half column to a full column report of each lecture in the daily papers and, after we got well into the work and began to produce results, interviews were given that afforded splendid opportunity to get Theosophical ideas widely before the public in attractive form. Some of these interviews have gone in a single issue to more than a hundred thousand readers.

Mr. Talbot's first work upon arriving in a town was to present the package of books to the public library so that they might be on the shelves when the lectures began. Then at the close of each lecture the announcement was made that interested people could get these books for further information. Mr. Talbot also sold at the door such books as were desired, and gave each person who came a leaflet or pamphlet to carry home with him. The announcements of the lectures distributed over the town a couple of days before our opening gave, in themselves, a considerable amount of information on Theosophy. The local book dealers were not overlooked, and wherever they could be induced to place the literature on sale this was done. We were much too busy to keep exact accounts of all this, but roughly estimate that during the first quarter in the field we distributed about 5450 leaflets, folders and pamphlets, none of them being carelessly placed. Books are now on

sale by seventeen dealers in the district, while gifts of books were made to twenty-three public libraries.

Study classes were left behind, usually consisting of from half a dozen to twice as many members, and these have naturally met with varying fortunes. In only two instances, however, have they failed to keep up the work. One class has asked to be formed into a branch. Unfortunately neither of us was able to give our entire time to the work, which was therefore subjected to frequent interruption. It must also be remembered that the work was experimental and that we naturally encountered some unexpected difficulties. Yet I think it can be said without the exaggeration of enthusiasm that Theosophy has been fairly established in a half dozen new localities, while through the lectures and newspaper reports of them, some degree of knowledge of the subject has been carried to tens of thousands of people.

We are now at work in the central district, the plan being to go on with the pioneer work in nearby cities, cutting the course of lectures down to five so that I can return to San Francisco each Sunday, lecturing at Oakland in the afternoon and in San Francisco in the evening.

L. W. ROGERS,

Pres. Pacific Coast Federation.

"The Pedigree of Man" is now out of print. If any one has a copy which he is willing to sell, the National Committee would be very glad to get at least two copies. Address the secretary, 5131 Washington Avenue, Chicago.

Third Annual Theosophical Congress.

(FIRST NOTICE)

The next (third) annual congress to be held by the Federation of the European Sections of the Theosophical Society will assemble in Paris, the 3rd, 4th and 5th of June, 1906, at the Washington Palace, Rue Magellan. As preliminarily arranged its activities will be of a threefold nature.

First, there will be the intellectual side, or the congress proper; that is, the reading and discussion of papers.

Secondly, there will be the social element, consisting of a number of informal meetings, with musical attractions contributed by members of the Section.

Thirdly, it is hoped that an artistic exhibition can be organized which would bring together works of art of a distinctly Theosophical character, but limited to the artists of the section.

As said above this is but a preliminary outline of the programme of the congress, and much may be yet added to make it more attractive.

Participation in the congress will be open to all members of the Theosophical Society, on payment of a fee of five francs.

All members of the society intending to send in papers to be laid before the congress are cordially invited to do so and to notify the secretary at once of their intention. Papers should be in the hands of the secretary before the 1st of April, 1906.

All general correspondence concerning the congress should be addressed to

Le Secrétaire du Troisième Congrès
Théosophique, Société Théosophique,
59 Avenue de la Bourdonnais,
Paris.

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 9.

Pages 76 to 85, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) What does Paul mean where he refers to the Perfect?
- (b) Can you name a similar stage of development in any other philosophy or school?
- 2 What Esoteric truths do you see in verses 9-10-11 Colossians, 1st chapter?
- 3 What Esoteric truths do you see in the phrase, "Give not that which is holy to the dogs, neither cast ye your pearl before swine?"
- 4 How came you to join the Theosophical Society? Recall your doubts and fears and inward yearnings, that you may understand others who now may be where you were, that you may be the more sympathetic and able to help them.

LESSON 10.

Pages 86 to 95, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) Who was Origen?
- (b) Was he an Initiate?
- (c) Are his teachings accepted by religionists today?
- 2 (a) What was the attack upon the early Church instituted by Celsus?
- (b) What reference to other Mysteries did Origen make in his defense of the Christian religion?

- 3 What significance, if any, should be attached to words, etc., such as "those without," "in the house," "mountain," "follow Him on high?"
- 4 Explain meaning of word "sinner" and are any in the world today exempt from that name?
- 5 What state of perfection was necessary to be initiated into the Mysteries?

LESSON 11.

Pages 96 to 105, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) What is meant by "word of wisdom," "Word of Knowledge" and "Faith?" See page 98, E. C.
- (b) How may these virtues be acquired?
- 2 (a) What views did Origen hold in regard to the Scriptures?
- (b) How may we find the inner meaning of the Sacred Writings?
- 3 What do we understand by the Master's words as given in John Ch. 14, verses 18-19-20?
- 4 What may Christmas day mean to a Theosophist?

LESSON 12.

Pages 106 to 118, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 (a) What were the two streams which came forth from the Mysteries?
- (b) Do these two streams exist today?
- 2 (a) What is Neo-Platonism?
- (b) How did it influence Christian thought?
- (c) Mention names of its chief adherents?
- 3 (a) Who was Giordano Bruno?
- (b) When and where did he live?
- (c) What did he do for Christianity?
- 4 (a) Give the names of some of the earnest adherents of the Christian Church during the middle ages.
- (b) Did they understand aught of the inner side of the Christian teachings?
- 5 (a) Who was Thomas a Kempis?
- (b) Tell something of his life.
- 6 What does Alphonse Louis Constant say of the Mysteries?

Note—Study his words carefully.

Branch Reports.

Butte Branch. Mr. Henry Hotchner arrived in Butte Dec. 13th. On the following evening he was given a reception at the headquarters of the society. His branch and public lectures have been very well attended and have aroused a great deal of interest. The newspapers have been liberal with their space and generous in their treatment of the lectures. As an instructor in "Applied Theosophy," the practical side of Theosophy, Mr. Hotchner has been more successful than any one who has ever appeared in this state. He has done a great work in bringing this philosophy and its great truths home to the minds of the thinking and tolerant people of Butte. During his stay in Butte he delivered fifteen public lectures. Some of the subjects were: "Theosophy in the Bible," "Rebirth a Logical Principle in Evolution," "Does Theosophy Satisfy the Religious Instinct?" "Character Development," "Reincarnation and the Law of Justice." At the headquarters of the Branch he gave a series of lectures for members of the Theosophical Society only. He also organized a new class for non-members, which will be carried on by one of the branch students. While Mr. Hotchner made valuable contributions to the knowledge of Theosophical students, he also added a few things to his own experiences while in Butte, including a trip 2,200 feet down into one of the world's big copper mines, and later a tour through the Washoe copper smelter at Anaconda, the largest smelter in the world.

The Butte T. S. has elected the following new officers: President, Judge W. O. Speer; First Vice President, J. E. Lustin; Second Vice President, Mary

E. O'Neill; Financial and Recording Secretary, Blanche St. Charles; Corresponding Secretary, Charles Copenhagen; Treasurer, J. P. Hanson; Librarian, C. J. Layne.

Los Angeles Branch. The two new classes formed last October are proving remarkably successful. The class in physiology, under the direction of Dr. Ruth M. Wood, has a membership of about twenty-five, and the Secret Doctrine class, which meets immediately afterward on every alternate Monday evening, holds nearly the same number.

The Friday evening public discussion meeting has been very well attended also. The Baba Bahrati recently addressed this meeting and aroused much interest by a description of experiences in India. Although a Brahmin, he confessed that he never really understood his religion until shown its inner meaning by Madame Blavatsky.

The Lotus Circle has been struggling under the disadvantage of frequent changes in leadership, but it has held its centre and now bids fair to develop into an interesting group.

The recent marriage of our president, Mr. E. R. Bohan, to Miss Mary Gray, a former corresponding secretary, has called forth the most heartfelt good wishes. Surely the world has great need of truly Theosophic homes—homes that shall be truly sanctuaries, from which shall be exemplified "the way, the truth and the life."

LAURA OSGOOD ROGERS, Sec.

"A good man finds every place he treads upon holy ground; to him the world is God's temple."

John Smith, A. D. 1750.

San Diego T. S. Since our last report the San Diego Lodge T. S. has held regular Sunday afternoon meetings at the lodge headquarters with an average attendance of seventeen people.

A Lotus Group meets on Sunday afternoon just before the public meeting. It is well attended, and there has been a great deal of interest shown in it, both by the children and older lodge members.

In November the lodge gladly welcomed Mr. Thomas Prime for a short visit on his way to his new home in Honolulu. He lectured on Sunday, Nov. 16, to a crowded roomful of people on "The Night-time of the Body is the Day-time of the Soul." On Dec. 1st he gave a public lecture at the Spiritualists' Temple on "Spiritualism and Theosophy," which was very well attended. A great effort is being made to secure larger quarters for the lodge, as it has outgrown the small room which it has occupied since last spring. So far the effort has been unsuccessful. The membership roll at the beginning of the year shows twenty-three people.

Our outlook for 1906 is very bright and we are hoping for and expecting a successful year.

FLORENCE SCHINKEL, Sec.

Grand Rapids T. S. The first Friday in January the Grand Rapids Branch elected officers for the year 1906 as follows: President, George Alexander; Vice President, Judson J. Towne; Secretary and Treasurer, Mrs. Emily M. Sones; Librarian, Mrs. Lydia A. Mitchell; Corresponding Secretary, Mrs. Ru Emma Town.

The Branch meets at the home of Mrs. Town every Friday evening at 8 o'clock. We are studying "Death

and After," and have nearly finished it. We have not yet decided what book to take up next. Our membership remains about the same, but we have many visitors who are taking a great interest. If any of the older branches have an encouraging word for us we should be glad to receive it.

RU EMMA TOWN, Cor. Sec.

New Orleans Branch. The year just ended has been one of greatly increased activity in our Branch. Our number has doubled within a few months. In addition to our regular Branch meetings we have an inquirer's class which has been quite successful. We give an advertised public parlor lecture every month, this being our first attempt at public work. Public opinion seems more favorably disposed towards Theosophy. Our leading paper has even published a few articles on reincarnation. No field worker will come to us this year, but we have not been left without help, for Dr. Elizabeth Chidester spent a few days with us in November and we shall not soon forget her visit.

SIDONIA A. BAYHI, Sec.

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 22.

Can any clue be given as to whence the Red Indians derived their traditions? There is a striking similarity between the figures they paint on their mats and carve on their totems and the figures on the first page of "Egyptian Magic" by Wynn Westcott. In their totems there seems to be a crude idea of evolution through the animal kingdom, but the majority of the Indians are quite ignorant of the mean-

ing of those signs. Some of them will say they sprang from the animal—the fish, the frog the boar, the owl—or whatever animal belongs to their tribe. How can this apparently young race on the west coast of America have gained possession of these Egyptian symbols with their deep meanings which probably came from India?

E. R.

It is a mistake to speak of the American Indians as a young race. They really belong to the Atlantean or 4th Root Race, which is several millions of years older than the 5th Race, to which we belong. The individual egos incarnating as American Indians are younger egos than ourselves, but they belong to a decaying race, a race that has past its prime and is now dying out.

A large part of America belonged to the ancient continent of Atlantis, and when the main part of Atlantis was split away from the American part in the great cataclysm of 800,000 years ago, the inhabitants of the western portion became the various tribes of American Indians, and of course retained much of the manners, customs and traditions of the Race to which they belonged.

Egypt as well as America was peopled by the Atlanteans, therefore there must be a great deal in common between the Egyptians on the east and the American Indians on the west, although the Atlanteans, who were the ancestors of both, perished when their continent sank beneath the waves of the Atlantic ocean.

In Mexico and Central America more striking similarities are found with Egyptian hieroglyphics than the ones mentioned in the question. E. R. is referred, for further information, to Dr. Le Plongeon's books on the Mayas and Quiches, and to Scott Elliott's book, "The Story of Atlantis," and also to Ignatius Donnelly's "Atlantis."

R. H. R.

QUESTION 23.

What are the foods called "Rhythmic?" Please name them.

M. C. C.

In physiology the term "rhythm" signifies a succession of alternate and opposite states, such as is manifest in the systole and diastole of the heart, inspiration and expiration, the contraction and relaxation of muscle, etc. This quality of rhythm is one of the three gunas or attributes of matter, i. e., one of the three forms of energy (inertia, mobility and rhythm). The Sanskrit term for rhythm is Sattva, which is synonymous with harmony or purity. Using the term in this sense, "rhythmic" foods would signify pure foods—foods that were not only free from harmful adulterations but foods combining in their own constitution only pure elements; that is, elements of the highest and most harmonious potential. In the *Bhagavad Gita* (17th Discourse) Krishna said:

"The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure."

(These are Sattvic or rhythmic in their nature).

"The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning, and which produce pain, grief and sickness.

(These are rajasic foods, non-rhythmic).

"That which is stale, and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark."

(These are tamasic foods which promote inertia or stupidity).

By pure or rhythmic foods are meant those forms of nutriment whose etheric, astral and rudimentary mental components are of a fine quality, of a high vibratory potential, free from the lower

types of matter. All substances which cannot be assimilated by the body in the form of nutriment are classified by some dietitians as poisonous, either actively or negatively injurious. To this class belong all condiments except salt and all stimulants which have no nutritive value. These substances are therefore non-rhythmic. According to the *Gita*, "bitter, sour, saline, over-hot, dry and pungent foods" are non-rhythmic; so also putrid foods, i. e., foods which are the product of decomposition. Pure or rhythmic foods exclude all animal tissue or preparations made from it, but include vegetables, cereals, nuts and fruits. Among the latter it is stated that some are more rhythmic than others, i. e., some tend to promote more actively the normal "succession of alternate and opposite states" which constitutes a healthy or rhythmic body. The order of preference is as follows: 1. Nuts and fruits. 2. Cereals. 3. Vegetables. In each class there is, of course, another graded scale based upon the relative nutritive value and digestibility of the food in question. The order of preference can be ascertained by consulting a table of food values. (See Dietetics). Broadly speaking, those vegetable foods grown in sunlight and above the ground have the highest vibratory potential and the greatest nutritive values. In considering this question it is to be remembered that every atom has within itself by nature of its evolution some of the matter of every plane in nature, and that in consuming physical matter we are inevitably consuming particles of every other existing type. As the environment in which the food is produced and subsequently prepared for ingestion naturally affects its quality, that environment becomes also a

factor in the relative rhythmic quality of the food in question. Food primarily pure can be made impure from contact with low astral or mental conditions. In ancient India the Brahmans acted as cooks for this reason.

E. M. H. M.

QUESTION 24.

What is the principal ganglion of the nervous system that acted as the mechanism of the "waking consciousness" in the "slightly developed creatures before the brain was evolved?"

M. C. C.

The cerebral ganglion which is found in the Invertebrate Kingdom. (See Leconte's "Outlines of the Comparative Morphology and Physiology of Animals.") The absence of a brain is characteristic of invertebrates whose nervous system consists of a chain of ganglia linked by nerve fibres. In the evolution of animal types the anterior ganglia of this nerve chain developed more rapidly than the other ganglia and acquired special functions. The cephalic ganglion (ganglion in the head) and the oesophageal ganglion perform in the body of invertebrates the function of the vertebrate brain.

The crab and lobster have no brains, simply cerebral or cephalic ganglia. The seat of consciousness and volition and of whatever instinct or intelligence these creatures may have is this cephalic ganglion which corresponds to the cerebrum of vertebrates. The oesophageal or gastric ganglion presides over the gathering and mastication of food, apparently also over the co-ordination of bodily emotion and corresponds to the cerebellum of vertebrates. The "principal ganglion" which acted as the mechanism of the "waking consciousness" (see question) was, as has been stated, the cephalic or cerebral ganglion.

E. M. H. M.

QUESTION 25.

"A mass of things have been handed over by the waking consciousness of the sympathetic nervous system. Those we separate and put to one side, as they differ in characteristics from, *those which have fallen a little out of the ordinary waking* cerebro-spinal system, but lie still in the brain and nerves, but are also in the sub-consciousness, *but stored up* in a different PART of the mechanism." Please name the "part" of the mechanism." Name "some other cupboards in the lumber room of sub-consciousness."

M. C. C.

To answer this question fully would require an exhaustive discussion of brain anatomy and psychology which space will not permit. The "part" of the mechanism referred to is the medulla oblongata, the bulbous swelling of the spinal cord which connects the brain with the spinal axis. The medulla controls the automatism of the vital processes of the body. Other "cupboards in the lumber room of sub-consciousness" are the cerebellum (which controls the co-ordination of muscular contraction), the optic lobe of the brain (which controls the sense of sight), the thalamus and corpus striatum (which are centers of habitual movements). Outside of the cerebro-spinal system there are various "cupboards" in the sympathetic or ganglionic system. These are the ganglia and plexuses, especially the solar, pelvic and cardiac plexuses, whose function may be ascertained by consulting Foster's Physiology. The solar plexus, which is a network of sympathetic nerves, in which ganglia are entangled, is destined, according to Madame Blavatsky, to evolve into a brain just as the cephalic ganglion did, (See Question 2). This would endow the future human being with a second brain. The sympathetic nervous system, in its present state of evolution, presides over, influences and co-ordinates (though not exclusively) the various processes of involuntary motion, secretion and nutrition; also the movements of the heart, lungs, stomach and intestines.

E. M. H.-M.

BOOK REVIEWS.

"Theosophy and Human Life."

BY MRS. BESANT.

Theosophical students have learned to look forward early in each year to the coming from India of Mrs. Besant's annual lectures before the conventions of the Indian Section, and this year their expectations have been most fully realized, for seldom have we had from that apparently inexhaustible source of intellectual and spiritual knowledge teaching of such value and interest. If in the mind of anyone, whether or not familiar with the all-embracing scope of Theosophy, there remained any doubt as to its catholicity of application, that doubt will be removed by the study of these new lectures. The array of facts set forth in all of them, notably the last one, on "Theosophy and Science," is most convincing; and the close reasoning founded upon those facts drives home with the greatest force her logical conclusions.

In the first lecture, that on "Theosophy and Religion," she takes up a question which in the nature of things is more familiar to students of her writings—at least in the way in which she deals with it—than the others of this series. While it will appeal to all who study religions broadly, it is specially addressed to her immediate audience. But it clearly shows the truly remarkable influence which Theosophy is exerting upon the religions of the world, and gives ground for the certainty we feel that, however slow the progress of events, the leaven of the Ancient Wisdom will raise the level of religious conceptions all over the world.

The most striking point in the second lecture on "Theosophy and Sociology" is the warning to her hearers

drawn from those conditions in the west with which her work in London in the past has made her so familiar. The fearful results to a nation are shown of allowing such social horrors to exist within its borders as we find in the slums of Europe and America; the inevitable attractions which such conditions exert in drawing into incarnation the least advanced and most dangerous class of undeveloped egos—"nothing but reincarnated savages, who have come to learn the rudiments of moral lessons under these terrible conditions, and who form a constant menace to the stability of the state,"

One wonders what would be the results in this country if the third lecture on "Politics," could be read, marked, learned and inwardly digested by the thinking people who are today contemplating with mingled anger and disgust the revelations of "graft" on all sides! And would that the day may be hastened by the example of Theosophists when the ideal of true honor, of Dharma, "the wide duty of man in every relationship of life" shall come to be effective among our people!

For keenness of interest the last lecture, that on "Science," may perhaps be awarded the palm. Every student of Theosophy is watching modern scientific investigations for evidence corroborative of the validity of the line of thought to which he gives his intellectual allegiance; and here he will find some of the most recent of that evidence skillfully brought together.

The debt we owe to the gifted author of these lectures is hard to measure; we can but express our gratitude to her, and by putting into practice the teaching she sets forth show that feeling in the one way of which she would most approve.

W. G. G.

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