



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

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Edited by the National Committee.

The Thirtieth Anniversary and Convention of the Theosophical Society at Adyar.

The January number of the *Theosophist* contains the Report of the Thirtieth Convention of the T. S. held at Adyar, Dec. 27th and 28th, 1905.

Since the last Convention held at Adyar, many improvements have been made at the headquarters. The new library building has been completed and Dr. Otto Schrader, a graduate of Strasburg University, appointed Director of the library under a five years agreement. Dr. Schrader comes highly recommended, and it is believed that much benefit to the library will accrue from his association with it. Since his arrival at Adyar he has become a member of the T. S.

This Convention excelled all its predecessors in the number of delegates, members and sympathizers who attended, and in the perfection of the arrangements for their lodging and entertainment. Seven hundred Indians were fed after their own fashion, and ninety-five other guests—Europeans, Parsis and Buddhists—were entertained during the Convention.

Mrs. Besant gave four lectures in the hall on the "Bhagavad Gita," and one in the open air on "India's Awakening."

Among the "Subsidiary Activities" the report of the Central Hindu College shows it to be in a flourishing condition. The increase in attendance has compelled the building of a large new school which is to be opened by T. R. H. the Prince and Princess of Wales in February.

A school for Hindu girls has been built at Benares and has seventy pupils

on its books. There is also a school at Lahore which is affiliated with it, and the school at Delhi, under the care of the Delhi Branch, and the Madura Girl's School for which the Branch has just erected a fine building, will soon be affiliated.

There is a long and interesting report of the Panchama Free Schools, showing a continuation of the excellent work done by the devoted superintendent and teachers. Our members will be pleased to know that the contributions from the American Section—over Rs. 1,000—together with contributions from other sources, have enabled them to relieve the distress in the schools during the partial famine of last year, and leaves a balance in the Food Fund sufficient for immediate needs. What they do need this year is money for the erection of new buildings for the "Damodar" and for the "Olcott" schools.

A full account is given of the incorporation of the Theosophical Society which was accomplished last April.

The Cuban Section has been formed, and the Report of the General Secretary, Mr. J. M. Masso, shows that the members in Cuba are working with great earnestness and devotion. They have a membership of 153.

The President refers to troubles and difficulties which have occurred in several of the Sections, but regards the prospects of the future as encouraging.

"The spirit of love does not want to be rewarded, honored or esteemed, its only desire is to propagate itself, and become the blessing and happiness of everything that wants it."

—JACOB BOHME, A. D. 1575-1624.

Pacific Coast Federation of Theosophical Branches.

The Third Annual Convention of the Pacific Coast Federation of Theosophical Branches was held at San Francisco on January 13 and 14, 1906.

The Convention was called to order by the Secretary, Miss Ivy Anderson, at 2:15 o'clock, P. M., and Mr. W. C. Shepard was elected Temporary Chairman.

The Roll Call of Federated Branches showed the following represented: Los Angeles (20 votes), Golden Gate (7 votes), Oakland (5 votes), San Diego (5 votes), San Francisco (17 votes), Seattle (13 votes), Santa Cruz (1 vote), Tacoma (6 votes), and Vancouver (7 votes); Pasadena and Victoria Branches were unrepresented.

The Report of the Secretary of the P. C. F. was to the effect that little had been accomplished by the Executive Committee, the districts having been the centers of activity.

Six sets of T. S. explanatory charts had been finished and four sets delivered. Propaganda had been given financial aid in the way of small sums sent to the Theosophy Booth at the Portland Fair, and aid given the Central Book Distributing Committee. A Traveling Library was purchased to send out to new study centers, this last has proved exceedingly helpful.

Dr. Edward Bowes was elected to fill the vacancy left by Mr. Prime.

The Acting Treasurer, Miss Anderson, reported that the total amount received during the year for the various funds, was - \$451.20
Total amount expended, - 168.00

Leaving balance in treasury of \$283.20

The election of officers was the next business before the Convention, and resulted as follows: Mr. L. W. Rogers, President; Mrs. May S. Cooper, Secretary; Mr. M. P. Christensen, Treasurer.

In his Inaugural Address, Mr. Rogers urged the Federation to push propaganda in two ways: through the Platform and through the Press.

The work of the Southern District was reported by Mr. Rogers.

(The Report of the work in the Southern District appeared in February MESSENGER.)

The report of the Northern District gave an account of the work done at the Exposition at Portland which has already been given in MESSENGER.

At the second meeting of the District \$70.00 was subscribed, and Mrs. Wardall elected General Organizer for the District.

Public Libraries are being reached with Theosophical Literature, and Public Lectures and Study Classes being arranged for in some of the largest centers in the District.

Mrs. Taffinder, Secretary of the Central District, reports as follows:

The Initial Convention of the Central District was held in San Francisco in February, 1905. The Book Distributing Fund, Printing Fund and Lecture Fund were established.

Most of the work done by the Central District has been in the way of book distribution. Theosophical books have been placed in the majority of public libraries in California; also such books have been cordially received at the University of California, Stanford University and the Lick Observatory. The Secretary records a total of 250 books distributed between August 11, 1904, and December 31, 1905.

On resolution presented by Dr. Scott,

Spokane Branch was admitted to membership in the Federation.

The application of the Portland Branch for membership in the P. C. F. was favorably acted upon.

SPEECHES FOR THE GOOD OF THE WORK.

Mr. Christensen reported the receipt of \$100.00 from Mrs. Stempel for Federation work.

He urged that Messrs. Rogers and Talbot be asked to remain and work in the Central District, giving public lectures, establishing study classes and generally interesting the public as they had done so successfully in the Southern District. This plan was agreed to by the gentlemen, and arrangements at once begun for this work; that is, Mr. Rogers to go into the Centers within a radius of one hundred miles of San Francisco, to lecture during the week, returning to San Francisco to give a public lecture every Sunday until the first of March, and longer if arrangements can be made; Mr. Talbot to accompany him to these various centers and attend to the business arrangements.

Miss Jefferson, from Oakland, was then heard with great interest on prison work.

In this work the plan is to give the prisoners an opportunity to learn something of Theosophy, to this end Miss Jefferson is at present visiting the Alameda County Jail every Sunday, where a study group has been formed; she also visits the Oakland City Prison once a week, the Broadway Jail in San Francisco once in two weeks, and the Military Prison, on Alcatraz Island, once in two weeks, and she is making plans to go to the State Penitentiary at San Quintin.

Miss Jefferson and any associate who

may go with her, talk to the prisoners about Theosophy, answer their questions, which are numerous and intelligent, and give them books to read as far as they are able, with limited funds, to secure them. The demand for free literature is very much greater than the supply.

She urged that this phase of Theosophical work be carried on in other places, the fact that the men and women in the prisons reach out for it so eagerly is sufficient guarantee of the importance of the work.

The subject of Lotus work was introduced by Mrs. Patterson, who asked a question concerning best methods of carrying it on and proper literature for children.

Various members spoke in regard to this: Miss Anderson suggested that for the younger children no literature was necessary, the teacher could put the Theosophical lessons in the form of stories, or in other simple forms, always avoiding the use of technical terms. Mr. Christensen advocated out-of-door lessons in Nature studies, when possible.

Mr. Talbot spoke briefly on newspaper work, emphasizing the fact that the newspapers are willing to take Theosophical matter if it is put in the right form.

Mr. Rogers made the closing address. He said in part:

"I am a most ardent propagandist. The very essence of the philosophy is giving to others. All the world teachers from the Buddha and the Christ down to our own leaders, have taught it and practiced it. I believe, most ardently, in carrying this philosophy to others, and in my opinion it is the first

duty of the Federation to devise ways and means for doing this.

"The majority of us are not young, and if we are going to do anything in this incarnation, let us do it now. Let no opportunity be lost.

"Our territory is the best in the world, and who can tell how far-reaching our work may be, *if we do it*.

"We need the spirit of sacrifice, the willingness to do the work because it is here to be done. Think of the sacrifices made by the thousands of people who have no higher ideals than patriotism.

"We can work magic on this Coast if we unite our efforts to do it. Push all avenues of propaganda: Prison, Lotus and Press Work.

"Why should we not depend upon ourselves? Why cannot the Coast print its own literature? For example, we must cultivate self-reliance.

"In the South we called for voluntary contributions and the people responded. No one is so poor that he cannot give a little time to this work.

"We must go into the wilderness where this thing is not known; we must do the work without any regard to personal convenience or comfort—let us do the work for the work's sake!"

It was decided by a majority vote that the next Convention of the P. C. F. should be held at Seattle, Wash.

A vote of thanks was tendered the San Francisco Branch for courtesies extended and the Convention adjourned at 5 o'clock, P. M.

Dr. Mary W. Burnett is now in England and intends to sail for home April 26th. Miss Weeks will remain some months longer in Europe.

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 13.

Pages 119 to 130, inclusive, "Esoteric Christianity.

QUESTIONS.

- 1 (a) In what three views does the author see the Christ?
- (b) What view point is held by the Church generally?
- 2 (a) How would the Christian religion be affected were the true story of Christ taught?
- (b) How would you teach it?
- 3 (a) Do we know anything of the Christ aside from the Gospel record?
- (b) By what means was the knowledge attained?
- 4 (a) Do the Occult records endorse the Gospel stories?
- (b) By what means are the Occult records read?
- 5 Memorize the story of Jesus as told in our lesson.

LESSON 14.

Pages 131 to 135, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 Why did the Holy Christ come to earth?
- 2 What do we understand is meant by referring to the Christ as "The Word?"
- 3 Why was the body of Jesus chosen by the Christ for His use during earth life?
- 4 In what particular sense is Christ the Son of God?

- 5 (a) Was the mission of Christ agreeable to the Essenes?
- (b) What attitude did they take toward Him?
- (c) What the final result?
- 6 Were the disciples left alone when Christ left the earth?

LESSON 15.

Pages 136 to 143, inclusive, "Esoteric Christianity.

QUESTIONS

- 1 We are told Jesus appeared to his disciples after death, for how long a period and for what purpose?
- 2 What are the Mysteries of Jesus?
- 3 In what manner were the "public sayings" and the "Mysteries of Jesus" preserved?
- 4 What was the purpose of the Historical Christ?
- 5 What is the extent of Christ's care of humanity?
- 6 Who has been and now is the Head of the Christian religion?
- 7 What has Jesus done for humanity since the time of Christ on earth?

LESSON 16.

Pages 144 to 154, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 Do all great religious teachers come from one Brotherhood? Give reasons for your opinion?
- 2 What festivals within the Christian religion are found in pre-Christian religions?
- 3 What is meant by "Mythic Christ"?
- 4 What is a Myth?
- 5 Does the Sun stand for anything beside its physical attributes of light and heat?
- 6 Is the Great White Brotherhood in existence now, and what do we know of Its Work?

Press Points.

To the Members of the National T. S. Press Committee:— Washington, D. C. Branch reports the formation of a Local Press Committee, with Mrs. Florence Duffie as Chairman.

The following resignations have been received: Dr. Eleanor Hiestand-Moore has temporarily resigned in order to carry on active field work. She will, however, act as a member-at-large of this committee, hence we have not lost her valuable services.

Mr. Raymond Evans, Sunday editor Toledo *Times-Bee*, has resigned for business reasons, but will be *unofficially* connected with this committee.

Mrs. Partridge, of Wellesley, Mass., feels unable at present to continue this special line of work.

Mrs. Maude Cutter, of Kansas City, has also resigned.

The following additions to the committee have been made: Mrs. Kate H. Maguire, 1112 Broadway, Toledo, has succeeded Mr. Evans, and takes charge of the Presswork in the States of Ohio, Indiana, Kentucky and Tennessee.

Mrs. Janet B. McGovern, Associate Editor *San Diego Mirror*, 1032 F. Street, San Diego, Calif, has the States of Colorado, Nebraska and Arkansas.

Mr. L. W. Rogers, of Los Angeles, and Mr. A. P. Warrington, of Norfolk, Va., have been elected members-at-large of this committee.

KATE C. HAVENS,
6115 Woodlawn Ave.,
Chicago, Ill.

Let this be a Field Worker's number of Press Points. We recall that some time ago, inasmuch as the field workers, *ex-officio*, and for other more personal reasons, bid fair to offer possibilities as

valuable press auxiliaries, they were all elected as members-at-large of the committee, and each was dispatched a letter giving in some detail our aims and plans for the year, so that they would be thoroughly informed, and therefore all the better equipped for press work. We can now listen to their cordial responses to our letters.

Mr. Jinarâjadâsa has added at least one more local committee to the number of press workers, and has suggested to us valuable people to whom to send material for publication.

Mr. Hotchner has supplied us with most welcome newspaper clippings of his lectures which have appeared at gratifying length with portraits, and has also proposed names of helpers.

Mr. Rogers alludes to the same hearty interest that all express in our endeavors, mentions the work being accomplished in California, makes suggestions for additional aids, and promises to try to form a press committee wherever he finds a Branch with this valuable feature of its organization missing.

Dr. Moore, who has been cherished as a member of the Central Committee at Chicago since about the first of February, joined the company of workers in the field, and sends us radiant reports of how and what she is doing and proposes to do for the Theosophical press workers:

"I have written three long articles for the Columbus papers, all of which are now basking in the light of editorial promises. Yesterday I called at the _____office and saw _____who is on the staff. She expressed herself as interested in Theosophy, promised to publish any communications of mine, and will make an effort to get a feature article. The _____has two essays

on Reincarnation and Karma under advisement. I send the abstracts of my letters but only one has appeared.

There have been, however, four or five gratuitous notices of the lectures and the-----will publish a regular notice in Sunday's issue among the religious notices without charge. I have been interviewed by the-----and I hear I am to be "written up" next Sunday perhaps. I realize that if I am to go about in the field there will be an unusual opportunity to serve the Press Committee."

And now, having heard these happy reports of success, we may perhaps remember that one of the wise men observed that the only use of success was that it enables one to win greater success. And we may, therefore, betake ourselves to a study of means for winning our coming greater successes. Where newspapers and editors are not pro-Theosophical, the title can be used as a means of capturing editorial attention. By studying for a popular way of putting the caption to your ideas you can often place an article that would otherwise be lost. By this concession to newspaper ideas much can be entered as interesting that would otherwise be rated as too scholarly, deep or technically Theosophical, not what the public is supposed to want.

For example, few editors might give ear to a proposition to treat their readers to a discourse on Devachan or the Mental Plane and its seven subdivisions; but inquire whether they would like a story on "How Heaven Looks," and it sounds quite different—popular, American, modern, interesting. Your subject matter in either case would be the same, giving forth the same Theosophical researches, couched in exactly the same language, but the title in the one case

sounds erudite, schoolmasterly, technical, while in the other it evokes familiar pictures of something wherein all are interested. Every one has heard of the seventh heaven. Here is a description of it, and the reason for there being seven heavens. Excerpts from "Devachan" with an introduction stating that here is a sane and learned man who has seen heaven as it really is and can tell us all about it, and something about how Mr. Leadbeater passes into the Mental Plane, could form the subject matter of the article.

Other ideas for article titles are: "What Happens When We Die," based on Death and After.

For Easter: What the Egg stands for, giving the symbolism of the Egg.

The Symbolism of the Cross.?

The Mystic Story of the Christ, based on Esoteric Christianity.

As a good tidings item of the avenues opening to Theosophical writers it may be stated that one of the Chicago magazines has arranged for regular contributions on Occult and Theosophical topics.

As we learn to adapt what we have to give to the ways in which the press is accustomed to work we will each open larger avenues of our own for publishing Theosophy's glad tidings of great joy.

ADA MAY KRECKER,

Sec. Nat. Press Com.

54 Walton Place.

The January and February numbers of *Broad Views* are uncommonly interesting. The "Letters from Lord Carlingforth" have attracted a great deal of interest and attention in England where he was well known before the transfer of his activities to the Astral world.

The Question of Headquarters.

The Headquarters at Adyar are certainly a monument to the business and executive ability of our President Founder. We all rejoice to know of their existence, although most of us can never hope to see them.

The question of suitable headquarters is coming to the front now in some of the Sections. The British Section, at its last Convention, appointed a small committee to consider the question of the accommodation for the work at their headquarters, and how it can best be provided. The committee sent out a circular with the January *Vahan* outlining their views. They do not advise an extensive or costly building scheme, but think that some family mansion within a given area might be purchased which could be adapted to the work of the Society, and give a hall with a seating capacity of from 300 to 500. In order to raise the necessary funds, it is proposed to organize a limited stock company with shares of £1 each, and each member is asked to state—on a form provided—how many shares he would be willing to take, although this preliminary statement is in no way binding. But it is the intention to put the enterprise on a strictly business footing, and it is hoped, after the first year or two, to pay a small dividend.

Through the courtesy of a valued correspondent we have learned that the Netherlands Section is contemplating a similar move, and we have been furnished with a translation of the circular sent out to the members of that Section. This is a much larger scheme, and upon quite a different basis. It is not official, but has been started by a certain number of earnest members, and an organization has already been

formed called "The P. C. Meuleman Foundation." This is a society within a society, the idea of the organizers being that the Theosophical Society, as such, should be relieved of all financial care—should be supported by this Meuleman Foundation. The carrying out of this scheme, as outlined in the circular, would require contributions amounting to 10,000 guilders each year for 25 years. The Netherlands Section has about 900 members, and this would seem to be a good deal of money for them to subscribe. We shall be interested to know what success they have.

The question of headquarters for the American Section will have to be faced by us some time. We cannot expect to get another General Secretary who will furnish his own office and give his entire time to the work without any compensation. So it is well for us to think about the matter, and learn what we can from the experience of others. The territory covered by the British and the Netherlands Section is comparatively small, and each has the advantage of a capital city, which is naturally—almost inevitably—selected as the location of the headquarters of the Section. In our own country the distances are vast, and there is no one city which would be naturally and easily accepted by the whole Section as the best place for official headquarters. When that question is settled it will certainly be in order to consider whether it may not be desirable to have permanent headquarters, either owned by the Society or by a stock company, in which any member may become a stockholder. By the latter method it could be placed on a self-supporting basis and give to the members a feeling that they had a 'home' in which all would have an interest.

Branch Reports.

Butte, Mont. T. S.—One of the direct results of the public lectures by Mr. Henry Hotchner, during his stay in Butte, was the organization of two public study classes, one with 25 members, meeting each Monday night, and the other with 30 members, meeting each Friday night. It was announced on the programmes during Mr. Hotchner's visit that on his last evening in Butte a public study class would be organized, and at the hour for the meeting 54 persons were present in the society rooms, and a number were turned away because they could not find seats. The number was too large for one class and two were formed. J. E. Lostin, one of the older students of the Butte Branch, has taken charge of both classes, and the members have taken up the study of Theosophy with great interest and earnestness.

Beside his 15 public lectures on Theosophy, Mr. Hotchner was invited to address the Woman's Club of Butte, and he gave the ladies an interesting talk on "The Might of Thought." In addition to that he accepted an invitation to address the Eighth Grade Graduates of the public school of Meaderville, a Butte suburb, and make the presentation of diplomas.

February 8, Mr. Hotchner returned to Butte from Anaconda and gave another public lecture, speaking on the subject of "What Knowledge is Most Valuable?"

He also organized in Butte the first Lotus Circle which is now in charge of Miss May Terrell, recently from the Toledo T. S. who has united with the Butte Branch.

The Butte Society recently lost two members by death. Oscar Wells lost

his life by accident, Dec. 19, and General John S. Harris died Jan. 25. Both were valued members of the society, and eminent and respected citizens of the state.

CHAS. COPENHARVE.

Los Angeles Branch T. S.—The public and private study classes of our Branch have been remarkably well attended of late, but somewhat at the expense of our regular Branch Meetings. It has been our custom to appoint a committee each month to prepare programs for the Branch Meetings for that month only. This has given us variety, but perhaps a lack of sustained interest. We are now taking up "A Study in Consciousness" for a systematic study for the next three months.

Our membership has decreased slightly, but the center is still strong, and the work is going forward in a very satisfactory manner.

LAURA OSGOOD ROGERS,
Cor. 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 26.

In studying Ancient Wisdom, Chapter on "Astral Plane" we find that people of different languages are unable to communicate with each other there. Will you kindly explain the means of communication on the Astral Plane?

A. F.

Communication on the Astral Plane among ordinary human beings is effected by means of words, either spoken or thought. The newly dead man on the Astral Plane who desires to communicate with a friend near him, will

speaking to that friend just as he would if he had met him on Physical Plane, and the result of the effort is much the same. The different conditions existing on the Astral Plane are not noticed by the new comer, but as he advances from the lower to higher sub-planes he gradually learns that his friends can understand him even though he does not make an effort to *speak* his words, so the old physical habit slips from him until during the latter part of his stay on the Astral Plane, if he wishes to communicate with any one he thinks of that one, then thinks what he wishes him to know. It is a difficult matter to answer this question briefly—many differences exist. The stage of a man's evolution has a great effect upon all his astral life. But, as a rule, communication among evolving human beings on the Astral Plane, is carried on by means of words, spoken or thought. A man having known only one language on the Physical Plane could understand no other on the Astral Plane without the aid of an interpreter. S. J.

QUESTION 27.

Is it possible for one, who is still in the flesh, to *unconsciously* control the writing of a friend, with whom one has *not* tried to make a psychic connection, and through the agency of a mutual friend, whose help however was *only consciously* given by laying her hand on the writer's. I ask this because a member of my branch, who is a minister, has recently received a letter from his former pastorate, which details just such an apparent action on his part.

N. W. J. H.

It is possible for one who is in the flesh to unconsciously control the writing of a friend, both as to form and matter, through the agency of a mutual friend, if both writer and mutual friend are quiet and receptive. The one thus controlling the other needs to be a

strong, orderly thinker, so that his thought-forms will be well formed and vigorous. The friendship existing between him and the mutual friend must be close and sympathetic. The "one in the flesh" thinking intently on any certain subject, creates a living thought-form, this thought-form travels by its own power along the line, which is always to be found connecting friends, enters into the aura of the mutual friend, and through him reaches the writer. S. J.

BOOK REVIEWS.

"OCCULT ESSAYS."

BY A. P. SINNETT.

These essays from the pen of the Vice-President of the Theosophical Society, are now brought together in book form after having appeared from time to time during the last two years in his magazine, "Broad Views," and they constitute a very valuable addition to Theosophical literature. Written in the forceful style of the trained journalist, they are eminently fitted to appeal to thinking men and women, and should be in the hands of every one of our students to be loaned to people who evince an interest in Theosophy, and for whom it is desirable that they should at once have a clear and comprehensive outline of some of the fundamental teachings set forth by it, in order that their interest may be aroused and they be led to further investigation.

The first essay on "The Doctrine of Reincarnation," is especially calculated to meet just this need; for it is a most concise, and at the same time, lucid setting forth of the subject, and deals with it in such a manner as to at once arrest the attention. It is not technical

in its wording, rather the contrary, as witness the sentence in regard to the so-called "accident of birth"—"birth is no more an accident than the delivery of a letter by the postman at the address on the envelope."

The essays cover a wide range of subjects, some of special value to students themselves, such as "The True Meaning of Occultism" and the "Future Life of Animals"; the latter dealing with the question of "group souls," or "common souls," as the writer terms them, very simply and clearly.

The price of the book is seventy-five cents, and is for sale by the Theosophical Book Concern, 26 Van Buren St.

"THE MASTERY OF DEATH."

BY A. OSBORN EAVES.

96 pp. paper, 1s. 6d. net. Published by Philip Welldy, 6 Henrietta Street, Covent Garden, London, England. January, 1906.

Though most people will admit that dissolution of the body is necessary to progress, there are few able to believe that this process can be completed without death as a result. Mr. Eaves is one of these few, and in his seventeen pithy chapters he makes his method seem as easy as that by which Naaman was cured.

That we grow old because we expect and are expected to do so, is a surprising example of the effect of mind upon matter, but it is logically shown that certain of "Nature's Laws" are nothing more than automatic reactions upon individuals of the accumulated thought of the community, which can be turned aside by the opposition of a strong will, even as a panic from fear of fire can be averted by a clear headed man or woman.

Speaking physically, sleep, hunger and thirst, are shown to be the agents

of our bodily salvation from graves dug principally with our teeth; clear and useful advice is given to aid one in profiting from the daily health bulletins sent out by the cellular consciousness, a viceroy of the mental consciousness, in the way of internal and external bathing, simple exercises for sedentary workers, and suitable eating and drinking.

Finally we are assured for our guidance and encouragement that man's will is sovereign so long as he uses it in harmony with nature, which is himself and God; practical suggestions are made whereby the course of this harmony in each individual may be discovered.

N. W. J. H.

Questions and Answers from the Vahan.

QUESTION 278.

D.—Can the student accept the records of the past (as seen in the astral light) as absolutely trustworthy? Are not the so-called akashic records sometimes distorted by the investigator's own thought-forms, unconsciously projected, and have not quite irreconcilable statements sometimes been deduced from these records.

B. K.—The "records of the past" in themselves are indeed absolutely correct and reliable, since they are the consciousness of the Logos in which is included every detail of all that happens in his universe. But it is quite another matter as regards what the "seers" and investigators bring through to this plane of consciousness of what they contact or touch on higher planes—not the astral or even lower mânasic—in the consciousness of the Logos.

In the first place, then, even with the best of "seers," short of the Masters, there is always more or less distortion and imperfection in the bringing through due to the imperfections of

the vehicles, as well as to the inherent and *insuperable* limitations of the capacity of response due to the tattvic limitations imposed upon the atoms of each plane by the Logos. Next there is, as suggested in the question, the very considerable, most often, indeed, the very large amount of error introduced by the observer's "personal equation," his prejudices and preconceptions, his own auric atmosphere and thought-forms, as well as his habits of mind coupled with the age-long grooving therein derived from innumerable past lives.

Hence every sane and careful person must be prepared, as time goes on, for the discovery of endless errors and mistakes in what our investigators have told us. Personally, I am inclined to allow a margin of error of not less than 75 per cent. in all our existing information so obtained, or sometimes question whether even that is enough. For look at any branch of ordinary science. Everywhere we see change, often total transformation; and yet each of these sciences embodies in its actual present state the labors and researches of thousands of the most able and carefully trained observers working throughout at least two centuries; and observing, checking, deducing, under conditions infinitely less difficult and less liable to error than those under which our investigators have to do their work. Let us, therefore, not be amazed or dismayed when we find mistakes and contradictions, but realize with true humanity the stupendous difficulty of the task and cherish the deeper gratitude towards those who are doing their best to gather materials and prepare foundations for the diviner science of the future.

LECTURE BUREAU.

Lectures from the accompanying list will be loaned for the period of one month—no longer—on receipt of 10 cents in stamps.

Address MISS MARY ADAMS, 2508 Indiana Avenue, Chicago, Ill.

S. Edgar Alderman	Relation of Theosophy to Life (Socialistic)
Geo. B. Babcock	Reincarnation
"	Is the Agnostic Position Logical?
Dr. T. P. Barnard	Devotion
"	Power of Thought
Annie Besant	Building of the Individual. Six Lectures
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