



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.

Light on Dark Places.

One of the most striking evidences of the reaction taking place in the intellectual world of today against the materialistic ideas of the past century is afforded by the character of the articles bearing upon various phases of mysticism and kindred subjects which are now common in our current periodicals of the highest class.

In the Literary Digest of August 27th last, there is a two-column article on "Mission work among the Spirits." It quotes a number of investigators in the Spiritualist movement, and among them Mr. H. Forbes Kiddle, of New York, who furnishes among others an account of a "mediumistic experience" which will be of interest to all who are

studying Theosophy. It runs as follows:

A Lake of Slime.

"It is very dark, and the atmosphere is heavy and oppressive," says the medium. She seems to be standing at the edge of a great black opening. Peering down into its depths, she discovers a mass of black slime. 'Why! there are people in it!', she exclaims in horror. 'They are just wallowing in it'. We quote for their benefit the Scriptural saying, 'The light shines in the darkness, but the darkness comprehendeth it not.' Holding their hands up to their faces they cry out, 'No! no! not the light; we cannot stand the light!' We suggest that it is the light of Wisdom and Mercy; the light that discerns the goodness within the depths of every child of the infinite. A faint

while a rough footpath appears leading away from the slimy waters. Eagerly the people scramble onto this pathway and as they move along the medium sees that they have entered what looks like a dense forest. It is one step upward—a gloomy place; but now they have a firm foothold, and dull despair has surrendered to cheerful hope.”

Four thousand years ago, the Egyptian Scribe Ani recorded in a papyrus “What manner of place is this unto which I have come? It hath no water; it hath no air; it is deep, unfathomable; it is black as the blackest night, and men wander helplessly about therein; in it a man may not live in quietness of heart.”

The unpleasant nature of investigation in this lowest level of the astral plane is thus described in one of the Theosophical Manuals, “there appears to be a sense of density and gross materiality about it which is indescribably loathsome to the liberated astral body, causing it the sense of pushing its way through some black, viscous fluid.”

Mr. Kiddle’s medium seems to have had a fairly correct vision, there being but slight distortion in “bringing it through” into her physical brain. The three accounts, however, are singularly coincident, and certainly seem to be based upon fact.

The encouraging feature about it for the Theosophist is that the time has come when such a subject receives thoughtful consideration, and not contemptuous ridicule, at the hands of men who occupy in the intellectual world positions as prominent and responsible as those who edit “The Literary Digest” and periodicals of its calibre.

Formation of the Missouri Valley Federation.

The series of social functions, conferences and talks, including a finely illustrated dissertation on the “Atom” by Mrs. Goodale, of St. Louis and a most lucid exposition of “The Great Law” by Mr. Barnhart, of Kansas City and two notable lectures by Mr. Billingsley of Lincoln and one by Mrs. Richardson of St. Louis at Kansas City, February 24 and 25, formed a series of events which at every stage of unfoldment afforded most exceptional pleasure and benefit to those present and deeply impressed all with the feeling that the occasion was fraught with rare significance.

Miss Sarah H. Jacobs of St. Joseph and Dr. G. J. Conley of Kansas City may be justly credited with the initiation of this federation movement. In the formulation and furtherance of all the preliminaries, they have been ably seconded by Mr. J. T. Manning, of Kansas City. Perfect familiarity with the origin and evolution of this movement enables us to say truthfully, that with due regard for the contributions of Miss Jacobs, Mr. Martin and others, Mr. Manning and his associate members in the Kansas City T. S., are entitled to the highest praise for having actually inaugurated and so liberally contributed to an undertaking which has culminated in the formation of the Missouri Valley Federation of the T. S.

From its beginning to its close, the federation meeting at Kansas City was highly enjoyable. The Kansas City members provided entertainment for delegates and visiting members. On the evening of the 24th, a reception light now shines down on the scene,

was held in the lodge rooms. During the evening refreshments were served and a musical and literary program, arranged by Mrs. McClintock was rendered. It was participated in by Mrs. Manning, Miss Bradbury, Mrs. McClintock and Mr. Martin.

At ten o'clock Sunday morning a most happy and appropriate address of welcome was delivered by Dr. Conley, President of the Kansas City T. S., following which a temporary organization of the meeting for the formation of the federation was effected by the election of Mr. Jas. T. Manning of Kansas City as temporary chairman and Claude L. Watson of Webb City as temporary secretary. On motion the chairman appointed two committees, one on credentials and one on permanent organization and plans for federation. After the acceptance of the report of the committee on credentials, the committee on permanent organization recommended that the temporary organization be made permanent, which report was adopted. The report on plans for federation with some amendments was duly adopted. During the absence of the committees, Captain Billingsley delivered a most able and interesting lecture. Adjournment was then taken until 2:30, when election of Federation officers occurred. In the meantime the entire assemblage was escorted to Doty's, where an elaborate lunch was served which was arranged for, by Miss Helen Osborne of the Kansas City T. S., whose fine sense of the fitness of things on all occasions, is well known. A very pretty souvenir of the occasion was presented to each of the delegates.

The labors of the afternoon session resulted in the election of the follow-

ing federation officers: President, F. E. Martin, Webb City; Vice-President, Miss Sarah H. Jacobs, St. Joseph; Secretary, Miss Helen Osborne, Kansas City; Treasurer, E. H. Bradbury, Kansas City and thus the Missouri Valley Federation of the Theosophical Society became a fact and assumed its place as one of the organized activities of the Theosophical Society.

At eight o'clock Sunday evening the final meeting of the series was distinguished by the presence of a large audience which listened with marked attention to a most comprehensive and scholarly lecture on "Evolution," by Mrs. Florence Wyman Richardson, of St. Louis. Mrs. McClintock contributed most liberally and artistically to the musical features of the evening. The Kansas City T. S. is especially favored in having among its members vocalists so accomplished as are Mrs. McClintock and Mrs. Manning.

We cannot close without giving additional emphasis to the fact that the Kansas City members are delightful people and the delights of visiting members were susceptible of enhancement in but one way and that the presence and participation of the entire membership of the section.

CLAUDE L. WATSON, Sec.

NOTICE TO BRANCHES OF MISSOURI VALLEY FEDERATION.

At the meeting held in Kansas City on the 25th of February at which meeting the above named Federation was formed, it was decided that each Branch included in said Federation should be represented by one member on the board of Directors of said Federation and that such Directors be elected at the first business meeting of the respective Branches, subsequent to the

Kansas City meeting of the afore named date. Branch secretaries are requested to forward name and address of such Director elect, to the Secretary of said Federation. The Branches included in said Federation are: Denver, Lincoln, Topeka, St. Joseph, Kansas City, Webb City and St. Louis.

MISS HELEN OSBORN, Sec.,
Missouri Valley Federation of T. S.
716 West 10th St., Kansas City, Mo

The Golden Rule

(From the *Record-Herald Sunday Magazine*.)

"All things whatsoever ye would that men should do to you, do you even so to them."

The Golden Rule may be said to have existed always and to be a part of all religions. Sixteen hundred years before the birth of Jesus, there ran an Egyptian vale to the dead: "He sought for others the good he desired for himself. Let him pass on."

A century later than this—thirty-four hundred years away from this present—when the Hindu Kingdoms were being established along the Ganges, it was written: "The true rule in business is to guard and do by the things of others as they do by their own."

The Greeks in 1070 B. C. came yet nearer the wording of Jesus with: "Do not that to thy neighbor which thee would take ill from him."

The books and scrolls of the Hebraic law taught the truth. In a time-stained parchment, believed to have been inscribed first, some twenty-five hundred years ago, is to be read. "Whatsoever you do not wish your neighbor to do to you do not that to him." And to strengthen this, the teachers of 600 B. C. added immediately: "This is the whole law. The rest is mere exposition of it."

Confucius in 551 B. C. advised: "What you would not wish done to yourself do not unto others."

At the first Buddhistic Council, held at Rajagriha in 477 B. C., the scribes almost duplicated the advice of Egypt's priests, writing: "One should seek for others the happiness one desires for oneself."

A century and a half before Christ the law of Rome once more repeated the theme: "The law imprinted on the hearts of all men is to love the members of society as themselves."

It is practically certain that no land which has at any time laid claim to a more or less true form of civilization has omitted some phrasing of this basic ethical teaching from its moral or civil philosophy. When Alexander of Macedon marched into Persia in 334 B. C. did he not find there before him the most usual of all these closely paralleled formulæ?

"Do as you would be done by," ran the Zoroastrian precept.

Finally, Mohammed gave yet another expression to it, for the Koran instructs: Let none of you treat his brother in a way he himself would dislike to be treated."

THEOSOPHY IN CANADA.

(From February VAHAN)

We have received the following letter from Canada giving the gratifying information that the movement is sufficiently established there to warrant the expectation of the forming of a new Section next year:

The members of the Theosophical Society who reside in Canada, hope to celebrate Mrs. Besant's visit to the Dominion in 1907 by the inauguration of a Canadian Section.

At present, they are represented by Branches at Montreal, Toronto, Vancouver and Victoria, and by Centres at Hamilton and Winnipeg; there are also a few members at large.

Readers of *The Vâhan* who may know persons in Canada who are interested in Theosophy but are not attached to a Branch, are requested to send their addresses to the Secretary-Treasurer of the Propaganda Committee:

N. W. J. HAYDON,
498 Ontario Street,
Toronto, Canada.

As the above notice has appeared in three of our foreign magazines, it may with perfect propriety be commented upon in the organ of the American Section.

This proposed step of the Canadian Lodges is of interest to every active member of the United States and Canada. If it were wise and of real benefit to the cause of Theosophy, every earnest member would rejoice at the prospect, but looked at from the common sense point-of-view, it seems not only unwise, but almost absurd. I ask the consideration of every thoughtful Canadian F. T. S. to the following facts:

GEOGRAPHICAL CONSIDERATIONS.

Victoria and Vancouver are over 1,000 miles from Winnipeg, the nearest Canadian city in the proposed Section, while Winnipeg is over 1,200 miles from Toronto and Montreal. On the other hand, Victoria and Vancouver are from 100 to 200 miles from Portland and Seattle, the most northerly Branches on the Pacific coast in the States. Again, Winnipeg is between 100 and 200 miles from St. Paul, Minneapolis and Superior, the most northerly Branches in the Middle

West of the U. S. While Montreal and Toronto are just beyond the border of New York state and within easy journey from Buffalo, N. Y. City or Boston.

Is there any reason why there should *ever* be a Canadian Section from a Geographical point-of-view?

PROPAGANDA CONSIDERATIONS.

The American Section is just commencing to establish definite spheres of activity for its field workers.

The Pacific Coast States are in a clearly defined field; then between the Pacific Coast States and Chicago is another, and between Chicago and the Atlantic is still another field.

Therefore, Victoria and Vancouver, for purposes of propaganda are allied to the Pacific Coast States. Winnipeg to the northwestern field, and Montreal to the eastern field.

Is there any other division more logical, and if not, why need there *ever* be a Canadian Section?

NATIONAL AND ECONOMICAL CONSIDERATIONS.

The people of Canada and the U. S. are practically of one race, *speaking the same language*, having much the same national interests, closely allied in commercial pursuits and, separated by absolutely nothing else than an imaginary line of dominion. This being true, what more natural than that Canada should take full advantage of the economy, financial and otherwise of a combination with a section large enough to support a number of very competent field workers, tried and experienced officials, a monthly paper and a large and ever increasing membership to rally to the support of any reasonable enterprise which may further the movement.

MEMBERSHIP CONSIDERATIONS.

What is the strength of the proposed Canadian Section?

One large, strong Branch, one moderately strong Branch, one Branch that is all but "dead" and one recently formed Branch whose future is uncertain. As to the Centers, Winnipeg has three members, one of whom is a member of the New York Branch; while as to Hamilton, I must profess ignorance. No news of members or activity there, has ever reached headquarters.

And now appeal to every thoughtful, earnest F. T. S. in Canada consider these facts and try to justify such a step as is advocated in this advertisement in our foreign magazines. I do not make this appeal in any official capacity, or because of the possible defection in lodges or members from the American Section, but simply to maintain a logical solidarity in organization for the better furthering of the cause of Theosophy—the establishment of a nucleus of the universal Brotherhood of man.

FRANK F. KNOTHE.

Press Points.

To the Nat. T. S. Press Committee:

Printed lists of T. S. books in the Chicago Public Library, with their reference numbers have been sent to the chairmen of the sub-sections. The Central Committee requests that these lists be sent to all public librarians, in order to induce them to add at least some of these publications to their shelves.

Public libraries follow public demand. It is possible for T. S. members to mulatate this demand by referring the "interested listener," and also the "casual inquirer" to the public library. If T. S. books are not on the shelves a request written upon a small piece of paper, giving title of book and

name of author should be handed to the librarian. In nine cases out of ten the book will be placed on the shelves. At present there are fifty-two T. S. books in the Chicago Public Library. Through the generosity of a member, this committee has sent to the Chicago University Library—The Ancient Wisdom; Thought Power, its Control and Culture, by Mrs. Besant; The Science of the Emotions, by Bhagavan Das; Fragments of a Faith Forgotten; The Gospel and the Gospels, by G. R. S. Mead. A courteous note of thanks was received from the trustees acknowledging the receipt of the books.

KATE C. HAVENS,
Chairman Nat. T. S. Press Com.,
6115 Woodlawn Ave.

Several of the field workers have written that they thought series of short articles on Theosophy might be acceptable to the papers in their itineraries, before or after their visits when public interest in Theosophy had been vivified. Mrs. Henderson, who has been preparing syndicate matter is therefore now at work on two series of this sort, one series to consist of three articles and the other of five articles. These will be printed in due time and will be at the disposal of any local committee or any one who thinks he could make use of them in the press. Applications for them may be sent to Mrs. J. M. Henderson, 22 Bellevue Place, Chicago. More articles of this kind are desired.

Mrs. Henderson is also doing considerable writing for one of the Chicago papers, a sketch of Madame Blavatsky, a study each in Karma, Dreams, Clairvoyance from the Theosophical viewpoint; "What is Theosophy?" and other articles which, to the discerning reader seems to have left some imprint on the editorial and news column of the paper in question.

Another Chicago paper is publishing a series of papers on religions, and philosophies and ideals, East and West, modern and ancient, and other pertinent themes, by a Chicago member.

A third Chicago paper has been publishing contributions from a number of Theosophists, Chicago dwellers and others. These writings have been mainly descriptive and semi-scientific—thought-forms, Lemuria, Heaven and similar topics. Other Chicago members are doing press work either independently or in conjunction with the committee.

The Chicago work is noted here because it may prove helpful in undertakings elsewhere. For some one member in any Branch to take especial interest in some one paper, local or otherwise, study its ways and wants and to try to adapt her Theosophical message thereto, establishing friendly connection with its editors and its columns is a work indeed well worth doing with results farther reaching than is readily conceived.

To some papers we can give Theosophy pure and simple, to the more conservative press we can give the same truths in a less direct fashion; to some we can give Theosophy as science; to some as ethics: to some as psychic phenomena; to some as news and so on. But to each one if we only understand our paper we can contribute some small or large bit of the wealth of Theosophical truth for the enrichment of its readers. One of the finest editors in Chicago, connected with one of the largest of American papers has but one reply for those who ask what sort of matter he wants: "Read the papers." There is suggestion herein for Theosophical writers. Let us read our papers discriminatingly and study how to put our writings in form acceptable to the taste and the editor with whom we are dealing. We can use a sort of journalistic tact. By adapting ourselves in the best sense of the word, to another's viewpoint and idiosyncrasies, we gain something, sometimes everything, where in bluntness we would lose. Wisdom and enterprise be with us all.

ADA MAY KRECKER,
Secretary.

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 27

Please explain the following apparent contradiction on page 15 of the Manual on "Karma" it is stated that in the sending forth of a thought-form an Elemental enters into it, "playing to it the part of a soul," whereas, in "The Ancient Wisdom," page 60, 1897 edition, thought forms are spoken of as bodies of elemental essence with thoughts as the ensouling lives.

The statement in the manual is erroneous, and will undoubtedly be corrected when a new edition is published. An artificial elemental is a temporary entity, not an evolving centre of consciousness, whose vehicle is astral matter vivified by the life of the Second Logos, and ensouled and directed in its action by the thought of a man, or some other conscious entity possessing the requisite thought-power. The life of the Second Logos working through and vivifying the astral matter built by the Third Logos is called "monadic essence" when it is working in the atomic astral matter, and "elemental essence" when it is working in the molecular matter of the other subplanes of the astral plane. The same distinction holds good on the other planes. (See "A Study in Consciousness," pages 69 to 72.) W. G. G.

QUESTION 28.

Is there a secondary thought-form on the mental plane?

The term "secondary" is used in the Manual on "Karma," simply to distinguish the astro-mental thought-form set up in the astral plane by the vibra-

tions impinging upon the astral matter through its connection with the rarer mental matter in which the Soul, working as mind, creates the Mental Image, the "primary" thought-form from this latter. The use of the terms is purely arbitrary and for convenience. ("Karma," page 25.)

W. G. G.

QUESTION 29.

Do any of the seers read the Akashic records without their being reflected into the astral plane?

The trained clairvoyant who has attained the power to use the mental body as a functioning vehicle of consciousness can read the akashic records on the mental plane, where they are far more accurate than when reflected into the astral. (See Manual "The Devachanic Plane," page 26.)

G.

QUESTION 30.

(1) What is "Kundalini?"

In the Secret Doctrine (I, page 312) H. P. B., defines it as "the power or force which moves in a serpentine or curved path; which brings about the continuous adjustment of internal relations to external relations, as Herbert Spencer has it." It is latent in the physical body; and when by effort properly directed, the necessary centres in the physical body are developed this "fire of Kundalini" aroused [and directed first by consciousness working in the trained physical brain brings about the relation of the internal subtle bodies to the external physical body and brain, and astral and mental perceptions can then be "brought through" into the waking consciousness.

(2) What are the "Chakrams?"

The astral Chakrams, or wheels, as they are called sometimes from their

whirling appearance, are centres in the astral body which are connected with its own special senses. They are the organs of the astral body by the action of which the astral senses become available for use, the person in whom these centres are fully developed being able to see, hear, etc., on the astral plane as readily as he does on the physical plane with our normal sense organs. But it does not follow that the attainment of the use of astral senses means that perception will be "brought through" into the waking consciousness. That can occur only after the development of the proper physical centres and the awakening of Kundalini.

(3) Was Pythagoras a contemporary of King Solomon (King David's son,) and did Pythagoras get instruction from King Solomon?

Pythagoras lived about six hundred years before Christ, and the date of King Solomon may have been about four hundred years earlier than that. Nothing certain is known about the great King, though there is a great mass of tradition about him current in the East now, as there has been for many centuries. It is a question whether he is not a mythical personage altogether; but it may be set down as a fact that Pythagoras did not receive instruction from King Solomon.

W. G. G.

QUESTION 31.

If the home of the causal body is on the middle and higher levels of the mental plane, how can a physical and an astral atom be drawn into it through the lower mental levels without disintegration of those atoms? Or, am I wrong in supposing that the physical and other lower atoms cannot exist as such, on the planes above their own?

K. A. O.

The causal body is composed of matter of the three higher sub-planes of

the mental plane; but when used in connection with the planes of Nature, the terms "lower" and "higher" do not refer to a space-relation, but to degrees of density or rarity of matter. The fact is that the causal body encloses within its periphery all the other bodies, its matter interpenetrating that of all the others, as each grade of matter interpenetrates all grades denser than itself. During life the causal body, therefore, encloses the physical body, except at such times when the man is asleep. During sleep the subtler bodies are separated from the physical in space, but the physical is then connected with them by a thread of subtle matter while it is occupying a different location in space. After death the physical permanent atom is withdrawn from the physical body, but it is no more "drawn up" into the causal body, in the sense of "upward" in space, than was the physical body during life; for all the time, except during sleep, the causal body enclosed the physical, forming the subtlest part of the aura. From the moment of the formation of the causal body at the beginning of the strictly human phase of evolution the physical permanent atom lies enclosed within the limits of that causal body, except while the living man is sleeping. During incarnations that physical permanent atom forms part of a physical body, of which it is the nucleus; but it does not leave the causal body in order to gather about it the physical matter. (See page 107, "A Study in Consciousness.") A physical atom would no longer be such if it were disintegrated and became a mass of astral molecules freed from the cohesion that made them a physical atom. But it might be the only physical atom connected with a man after death and working in his subtler bodies. G.

Branch Reports.

Great Falls, T. S. Mr. Henry Hotchner arrived in Great Falls on Sunday, February 11, and left for Denver the following Sunday. Had we more fully known of the immense benefits to be derived from his visit and the invaluable aid he could render, we would have arranged for him to be with us for at least a month. During his stay with us Mr. Hotchner spoke twice before the 250 assembled pupils of the Central High School, taking for his subjects "Public Speaking" and "Physical Culture," and I never in my life before observed such rapt attention and such intense interest as was displayed by the boys and girls as they listened to his instructive and entertaining discourses, illustrated with many stories and anecdotes so pleasing to the hearts of children. Mr. Hotchner also gave two public lectures, one on "Death and the Hereafter," on Thursday evening, February 15, at Carnegie Hall, and the other on "Reincarnation and the Law of Justice" on Sunday afternoon, February 18, at the Grand Opera House. On each of the remaining days he delivered a private lecture to the Branch, each being both instructive and beneficial.

Whether it is because there is a growing interest in theosophy on the part of the public or because of the personal effort of the members of the Branch, the fact remains that Great Falls accorded to Mr. Hotchner the largest audiences that he has yet received on his present itinerary. At the first meeting the hall was entirely inadequate for the large numbers who went to hear him, and in consequence a great many were compelled to forego that pleasure, and,

although the second meeting, in order to enable Mr. Hotchner to catch the train, was held at an hour when most of our citizens are at their midday meal, nevertheless he received a large, attentive and representative audience. The newspapers were quite courteous and generous in their treatment toward us, gave extended accounts of the lectures and also advertised them beforehand in the papers. As the result of Mr. Hotchner's visit we have started a small class in theosophy composed of non-members.

We shall look eagerly forward to the time when Mr. Hotchner may be with us again, and shall certainly see to it that his next visit will be much longer than was arranged for this occasion.

DUDLEY CROWTHER,
Secretary.

New York, T. S. Mr. Jinarâjadâsa has spent four weeks with the New York Branch. It has been a period of active work, and too much can hardly be said in grateful appreciation of the benefits conferred upon us. Many lectures have been given public, semi-public and to members only. A hall seating five or six hundred was taken for four public Sunday evening lectures, and this was filled, all the available standing room being occupied as well as the seats. Extracts from the lectures were published in some of the morning papers. Lectures were also given in Brooklyn and Harlem. The final lecture of the course—Parsifal—was public, and was given with musical illustrations by one of the members. This was most successful and was received by a large and attentive audience with much enthusiasm. Mr. Jinarâjadâsa's presentation of Theosophy is highly intellectual and scientific; his

broad culture and deep earnestness of feeling, make him a most impressive and effective speaker. The Sunday morning addresses to members were characterized by a devotional beauty that will be long remembered by those who heard them. The best evidence of appreciation is found in the wish universally expressed, that Mr. Jinarâjadâsa will come to us again for a longer period.

Mr. Jinarâjadâsa, during his stay in New York city, addressed the students of Barnard College at the regular Chapel services on the following subjects: "Reincarnation," "Cause and Effect," "The Power of Thought," "The Unity of Religion." These services are usually strictly orthodox in character and the mere announcement of subjects so broad in their scope, naturally occasioned much interest. And, after Mr. Jinarâjadâsa's first talk, interest became enthusiasm, as was shown by the unparalleled attendance at every service and by the fact that a number of the students asked to meet him afterwards, for the purpose of asking questions. In these informal question meetings, even more than in the regular addresses, if possible, Mr. Jinarâjadâsa appealed to the students by his scholarly attainments and perfect familiarity with all scientific and philosophical problems.

That some of the students are now reading Theosophical literature and that favorable notices of these talks, including a synopsis of "The Power of Thought," were given in the BARNARD BULLETIN afford additional proof that Mr. Jinarâjadâsa has aroused an interest in Theosophy among these college students that promises to be permanent and abiding.

Chicago Branch, T. S. The work of Chicago Branch has gone on uninterrupted during the past few months, and the usual effort has been put forth by the members to make all meetings interesting and profitable. The program for the season includes classes in "A Study in Consciousness," "Esoteric Christianity," "Planetary Chains," a beginners' class in "Outline of Theosophy;" that most valuable adjunct to any branch—the H. P. B. Training class, and a class for the study of Astrology. Most of these classes are open to the general public. They are usually well attended, and we are, on the whole, gratified with the work thus accomplished. At the Sunday evening meetings, which are also open to the public, an interesting series of lectures covering a period of four months, was given by Dr. Moore, a visiting member from the East, who left us February 1st. The platform is at present occupied by different members of the Branch, whose effort it is to bring our meetings to the attention of the thinking public. During the past few months, no regular line of study has been mapped out for Branch meetings, but members in turn have been given an opportunity to appear on the program, giving either an original paper or an extemporaneous talk, followed by a general discussion. A program has been prepared for the current month, which bids fair to be most interesting and helpful. But of this, more anon. As perhaps it may be adapted to the needs of other Branches, we submit it herewith for your consideration:

PROGRAM

THEME FOR THE MONTH:

LIFE IN MINERAL, VEGETABLE AND ANIMAL KINGDOMS.

1ST WEEK—MINERAL

Affinities, Fatigue, Rest, Etc.

2D WEEK—VEGETABLE

Heliotropism, Geotropism, Etc.

3D WEEK—ANIMAL

Mental and Moral Faculties, Etc.

4TH WEEK—OUR DUTIES TOWARDS THIS LIFE

The Vegetable Sacrifice, Treatment of Animals, Vivisection, Etc.

For each, prepare reading for evening on topic of evening, two questions on Scientific standpoint, two on Theosophical standpoint, suggestions for Experiments and Bibliography.

1ST WEEK—MINERAL:

Reading, Evolution of Life and Form, p. 149, Ancient Wisdom, p. 49.

Bibliography, Evolution of Life and Form, Christian Creed, Study of Consciousness, Bose, Houssay Animal Industries, Etc.

QUESTIONS:

Describe Bose's experiments, Ruskin's Crystal Rest. Second Life Wave—Marriage in Minerals.

EXPERIMENTS.

On February 3d, the H. P. B. Training class gave an informal reception to the members of the Branch and their friends, at which an enjoyable program was carried out and refreshments served. We hope this may be followed by others, that the social factor may be thus kept active.

LILLIAN KELTING, Sec.

Owing to the pressure of other matters the Esoteric Christianity questions are omitted in this issue. A double amount will be given next month. If any Branches need them for immediate use, copies can be had by application to the secretary of the National Committee.

Questions and Answers from the Vahan

QUESTION 284.

M. L. B.—*What are the seven keys of interpretation to every symbol and allegory? (See S. D. II., page 25, note.)*

E. A. D.—The seven keys of interpretation of symbols and allegory belong to the mysteries of initiation, and they have never been generally known. Madame Blavatsky says in *The Secret Doctrine*, Vol. I., p. 330:

"The Seven Keys of the Mystery Tongue have always been in the keeping of the highest initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through treason of some early Church Fathers—ex-initiates of the Temple—into the hands of the new sect of Nazarenes. It is maintained that India—not confined to its present limits but including its ancient boundaries—is the only country in the world which still has among its sons adepts who have the knowledge of all the seven sub-systems and the key to the entire system. From the fall of Memphis, Egypt began to lose these keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings, they show no more than a thorough knowledge of the astronomical geometrical and numerical systems of symbolising the human and especially the physiological functions. They never had the higher keys."

The Hebrews may be said, however to have had some knowledge of the key of interpretation. We know that there are historical, ethical, theological and scientific interpretations of symbolism; but merely to know the names of the keys is not to possess them.

An example of one method of applying the scientific key of interpretation is given by Mr. Marsham Adams in his book, *The House of the Hidden Places*. He applies geometry, astronomy and numbers to the interpretation of the symbolism of the Great Pyramid with some very wonderful results.

QUESTION 285.

H. H. F.—*The Story of Atlantis states that Stonehenge was built by the Akkadians about 200,000 years ago. Is it not physical fact that in a climate such as England's a few thousand years would suffice for its complete disintegration by the elements, to say nothing about the vast period claimed for its antiquity? Recent investigations by antiquarians place the origin of Stonehenge at about 1700 B. C.*

A. A. C.—No, I do not think it is a physical fact that a few thousand years would suffice for the disintegration of the stones forming Stonehenge. All geological evidence points the other way. There are plenty of natural rocks in Great Britain which are of enormous antiquity, and which, even when exposed to conditions of erosion much more severe than those prevailing at Stonehenge, do not evidence the decay suggested. Besides it has not been suggested that Stonehenge has been exposed to atmospheric erosion during all the 200,000 years of its history. As for antiquarian opinion—the Flinders Petrie of the Wiltshire plane has not yet manifested himself—we used to be told that Egyptian civilization was of a similar date!

If anyone has a copy of the January number of *Broad Views* to dispose of, Mrs. Snow will be very glad to hear of it, as she desires to purchase several copies.

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