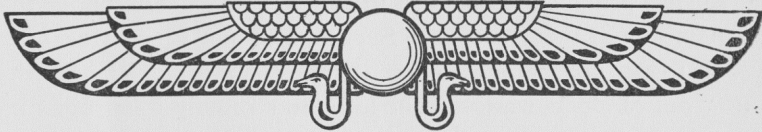


"Point out the 'Way'—However dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

EDITORIAL + STAFF:

WILLIAM JOHN WALTERS, +
+ EDITH SEARS, +
+ + MARIE A. WALSH.

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A GLANCE BACKWARD.

THE management of MERCURY begs to apologize for the non-appearance of the June issue which was due to the extra work incident on the Countess' lecturing tour here, combined with some untoward and unforeseen circumstances.

In amends for the disappointment caused by this break, we offer to our readers an enlarged number for July, and trust that their Theosophic spirit will condone the offense.

With this number, MERCURY closes its first year as the organ of the American Section and its second year as an exponent of Theosophic thought.

As the organ of the Section, it has successfully passed through a very critical period, fraught with obstacles, apparently, insuperable. The magazine has been carried on at a great sacrifice. We thank Mr. Fullerton, our Chicago F. T. S., and all who have helped along the work.

To our literary contributors we tender hearty thanks, and we ask for a continuation of their help.

Especially, do we, in the name of the Section, express our grateful appreciation of the noble generosity of Countess Constance Wachtmeister whose assistance has enabled us to carry on the work. Not only has she aided the enterprise during this year

but she has promised to aid still more; but we sincerely hope that the members of the American Section will not allow this extra burden to fall upon one who already does so much. The Section is now out of deep waters. Steadily and rapidly it is regaining strength, extending its influence, and consolidating its forces; a new era of prosperity has already begun.

The success of this magazine during the coming year will depend entirely on the support given to it by the Section. Of that Section, MERCURY is the voice, the means by which the many centers and Branches come in touch with each other. Therefore, the members of the Section should do all in their power to sustain it and to make it known. Every one can aid in some way. We must remember that the healthy life of any body depends greatly upon the activity of every cell-organism. As a result of this law, every F. T. S. is responsible for the life of the whole, and according to the degree of energy and love with which each one performs his own function as a member of the T. S., so will the Society grow and expand in healthy life and usefulness.

We, as a Society, have a sublime part to carry out in the great work of evolution. Let, then, no one say "I can't"; but let each one put a shoulder to the wheel, giving his thought, his energy and as much of his time and means as he can spare from his actual responsibilities, then the wheel will swiftly turn and each one will have become a servant of the Masters, a conscious factor in the upward evolution; each one will be able to say, "I have helped to lift the heavy Karma of the world."

THE WISDOM OF THE ANCIENTS, AN OCCULT STUDY.

ANCIENT is to me a word full of strange enchantment. We all have heard or read of magic words and formulas; so upon a compound mirror the word "Ancient" reflects for me a world in the ripeness of age, a world which, though centuries have rolled across its furrowed brow, has found new youth, new life, new vigor from age to age. Thus the Past glides across my field of vision in dramatic scenes.

Strange peoples passing to and fro,
Strange sights and sounds make up the fleeting show.

And yet amid the unfamiliar, new, and strange, that which familiar seems gleams forth as though in memory lingered still a trace of far-off lands and half forgotten races, and, I of to-day, become one with that long-ago yesterday. The golden chain of unity binds one to the other. With the ancients thus before me, I shall not stand between them and the present either as champion or critic, but with the least possible bias that individuality admits of, I shall attempt to discuss briefly that Wisdom of these ancient days which has come down to us as the "Occult."

There are three sources of knowledge: Intuition, Experience, and Pedagogy. This classification does not exclude either Inspiration or Revelation, both of which are included in it. Intuition is here used in the sense of immediate knowing, a knowing truly, without consciously employing a process of reason or reflection; a perception rather than a reception. (I make this distinction in view of Telepathy.) It may be said of intuitive knowledge that we *feel* rather than think that a thing is so, and feel with the positiveness of unerring conviction.

Under the heading of "Experience" will come experimental research that has been undertaken by an individual; both that of an independent, original character, and that which is based upon received instructions.

The wisdom of the Ancients is demonstrated in Art and Science in ways that experience recognizes, such as architecture, engineering, the selection and manipulation of materials; in the invention of the alphabet; in mathematical and astronomical discoveries, etc. Much of the wisdom of to-day is the fruit that has been nourished by that stately tree, the Wisdom of the Ancients. The knowledge which has come to us from this ancient source through the medium of Pedagogy (in which literature is included) is far more extensive than that which we gain by intuition or through experience. Our indebtedness to the past in this respect is seldom fully appreciated by us. Aside from these evidences of a superior intelligence which are everywhere apparent and comprehended by all, there remains the knowledge which makes its possessor acquainted with the occult hidden veiled laws and forces of the universe, and this knowledge is pre-eminently "Wisdom." The dictionary defines the word occult as "secret, hidden," but this

definition hardly expresses the meaning it conveys to the popular mind. At least two more words must be added to that definition, namely, mysterious and extraordinary. There is little, if anything, in the whole range of human experiences, the analysis of which cannot be carried to the point of the "occult."

The very fact of our existence as human beings is a mystery; so also is consciousness. The cause producing these mysteries, their why and wherefore, are "secret," hidden at least from the ordinary man. The laws and operations of Nature have for the greater part been involved in mystery, and, although light is dispelling the darkness, yet the mystery is far from being solved. We are setting it aside rather than destroying it. For instance, we have learned the cause of thunder and lightning; we are no longer in the dark as to the phenomena, but its cause, electricity, is still a mystery. The ancients recognized in the vast universe order, harmony and unity. As they scanned the starry vault and watched the circling orbs, the worlds within worlds, a wheel within a wheel, a burning wave, radiant, fiery spokes spanned by four mighty arcs, and in these arcs the twelve celestial signs, they saw law everywhere manifest, sublime, unerring law.

The circles described by the planets as a result of their orbital motion grow larger as they recede from the central sun, thus successively enclosing larger areas over which the rays emanating from the sun are distributed. The outpouring of these emanations is an evolving, an unfoldment, what we to-day term evolution. As it proceeds, seven progressive stages, or states of being, become manifest, of which the seven planets and their spheres are both the symbols and the examples. They may be viewed in two principal ways, namely: (a) From the intersecting point of two lines, forming a double right angle, in which case the states of being will be regarded as planes, and the double right angle be formed of the equatorial diameter of the circle in conjunction with the polar diameter. (b) The other view is more comprehensive: instead of proceeding to the central sun by a straight line simply, it proceeds along the orbit and regards the states of being as involving globes, or worlds, or hollow spheres. This position becomes necessary in view of the emanations proceeding in all directions. The drama which is enacted by the great whole is

duplicated in miniature by the units that compose it; this process produces correspondence and analogy.

The rotation of the planet around its axis, describes circles that are to its phase of being as the orbits of the planets are to universal being, that is, the successive stages of its unfoldment are so defined. From this unfoldment proceed chains of worlds or lives, etc., culminating in that marvel of creation—man.

Truly defined, man is not the corporeal entity with which we are so familiar, neither is he the opposite pole of being comprehended in the term spirit. Organized *mind* is essentially man, the offspring of spirit and matter, symbolized by heaven and earth; mind linked to a human body on the one hand and to spirit on the other. The ideal man is a cross, indicating the four-fold division of a circle into upper and nether halves and right and left quadrants, the divine and human in equilibrium. Such is the Christ, the mystical cross, who, being lifted up, raises humanity to its true level. This is the Christ that men sacrifice to their own destruction; this is the meaning of the drama enacted on Calvary.

One who penetrates the mystery of the Christ will find behind the veil a revelation, august and inspiring; he will also understand, in a great measure, the mystery of the omnipresence of the Christ, the Word of Power whose fiat goes throughout all space, and the universe hearing obeys.

An intimate knowledge of the powers inherent in man and nature, together with the laws governing their operation is ascribed to the Ancients, that is to such of them as belonged to the class termed "Initiates," and such knowledge is pre-eminently (in the popular mind at least), the sphere of the occult.

The popular mind has grown familiar with the terms, "Adept," "Chela," "Guru," "Mahatma," and "Master" as individual titles, and with Karma, Reincarnation, etc., as designating doctrines. The last term in the first series is the one that appeals most strongly to the understanding of the Western World. We acknowledge "Masters" in the arts and sciences, and we acknowledge schoolmasters; Rabbi is also a corresponding term; and Jesus is a most excellent example of a Master, while his disciples are in truth chelas. When the Masters speak of man, they mean the *essential* man, the

only real man to them. Our common sayings, "One's mind is far away," "Thought travels swifter than lightning," would find different expressions with them. They would say, "The man goes to a desired place in a moment, the body remains behind." And, in truth, thought cannot be transferred without the man being transferred, if by "man" we mean mind.

Even with us thought is resolved into words, transmitted along a magnetic medium, the telephone, and the voice is heard and the form of the speaker is present in the mind of the hearer. Thus, mind is as real, is as tangible to mind as body is to body.

(The Masters have evolved a mind form which may at will become tangible to sense.—ED.)

We seek gropingly to discover a method whereby we may utilize the earth's currents and forces, and thus do away with the necessity of wires. The Masters, representatives of the ancient Initiates, claim to have such a method. And why not? We pride ourselves upon the discovery of an evolutionary process in Nature and its reversal in degeneration, but ages ago the Initiates taught the mystery of ascending and descending arcs in the circle of being. We call these changes the expression of immutable laws; they explained those laws as "Karma."

We talk of the magnetic action going on between the planets, we teach that changes in the aspect of the sun and changes in the earth's atmosphere proceed on parallel lines, but they, the wise ones, saw in these changes the play of forces, of action and reaction; they understood the workings of that sublime law of correspondence which binds, as relative parts of one great whole, sun, planet, man, and the blade of grass; and on the knowledge of these correspondences they based the science of Astrology.

Rested their labors here, the Solomons of a golden past? Not so; with patient, steady stride they still go on; with reverend hand they put aside the clinging drapery, fold on fold, and deeper peer into the mysteries of wondrous Isis veiled,

Other powers there are which may be classed in two orders. The higher of these two orders are those which are taught in symbols or in symbolic language, as an example of which, I refer the reader to Paracelsus' formula for the preparation of the Philosopher's stone. To most people the idea of dissolving the moon in

the sky into pure water would appear an absurd impossibility, and yet that is part of the formula. If, however, one understands it in a mystical sense, the absurdity of the literal attempt vanishes. So, when the moon is full and all the other signs propitious, man can bring to a successful issue great undertakings. The wise will sit in unity of mind and purpose with strictest concentration, while every detail of an operation works itself out, and man (intelligence) arrives at the fullness of his power and attainment. The foolish will go star-gazing and moon-gazing to the total neglect of the inner corresponding signs of his own internal heaven and fail, and having failed, he will decry the mysteries of magic.

The second class of powers, the lower, include natural magic, and deal with objects that evince a marked sympathy or antipathy towards each other. Sympathies and antipathies in nature are facts denied only by those who *will not* accept them.

The one thing necessary for those who believe that the Ancients were wise when they proclaimed this discovery, is to learn what, in a particular case, is peculiarly adapted to the accomplishment of a given end, as the medical fraternity is doing. To be more specific, I recognize two kinds of charms:

(a) Objects that re-awaken impressions. The secret of their power lies in conscious association; such are gifts, keepsakes, mementoes, or souvenirs. To this class also belong certain objects that are connected with the practice of the "Black Art", and which operate more immediately through the imagination. No great violence is done to truth to say that their power or virtue has been imparted to them.

(b) Objects having innate virtues or properties, such as amber, etc. These peculiar natural virtues may be increased or diminished by certain processes; or they are of such nature that they will absorb any potency and gradually eliminate it. To this class belong metal amulets, gems, etc.

The Ancients have well said that the Universe is one, and separateness a delusion, its maintenance, a snare. But how may one see or hope to see this Oneness, this Universal Law which they saw? One does not search the air for sound with fingers wide outspread, but with listening ear; so Spirit manifests itself to

Spirit through the conscious *I*. I am the world of mind, and the world is *I*.

CHAS. H. CONNER.

SYNOPSIS

Of the Course of Lectures Given by G. R. S. Mead,
on the Later Platonists.

[These lectures dealing with the Neo-Platonic philosophy are not ostensibly Theosophic in their teaching, nevertheless any effort to popularize to some extent the Neo-Platonic teaching, and to bring before the outside public the general conditions of life and thought during the Neo-Platonic period when the early Christian Church was gaining power and authority, cannot but be of service to the Theosophical Society in its work.]

THE temper of mind with which the Greeks first received the testimony as to the antiquity of the human race, has peculiar interest at the present day.

The European nations have, as regards speculative thought, emerged from their swaddling clothes. The former interpretation of the Jewish Scripture, which called upon the orthodox to accept a ludicrously short period of time as the authentic age of this globe, has been exploded by science.

We, in the West, like unto the learned Alexandrians, are weary of analysis, weary of commentators, weary of the work of destroying. We desire a new light, a greater wisdom.

The city, founded by Alexander, the Great, in the year 331, B. C., was ten miles long and three miles wide, and was divided into four quarters. At the death of Alexander it fell to Ptolemy, one of his greatest generals. Ptolemy was a bibliomaniac; a man of literary tendencies. He commenced that process of building up the intellectual life of the city which culminated in Alexandria becoming a very vortex of thought where all the most learned men of all nations congregated, and brought with them their learning, wheresoever they had gathered it.

The population was extremely cosmopolitan, representatives of almost all nations being there. Ptolemy, with the aid of Demetrius Valerius, established the first great library in which there were no less than 200,000 volumes. These were chiefly authentic MSS. of the greatest Greek writers. But there came a time when the love of Ptolemy for ancient MSS. led people to forge them with a view of money getting, which necessitated a

staff of experts being maintained to judge of their authenticity.

Finally, a second library was founded in an annex to the Temple of Serapis. This also comprised some 200,000 volumes.

In the time of Cæsar the fleet caught fire, and the conflagration extending to the library, many MSS. were destroyed. It is also said that many were burnt by the Christians in the reign of Theodosius; but though they undoubtedly destroyed the Temple of Serapis, the destruction of the books is not proven. In the seventh century a large number were burnt by Omar, who is stated to have supplied the Alexandrian baths with fuel from this source during six months.

Ptolemy also founded the Alexandrian Museum, which developed into a university at which science was studied systematically. There were among its students poets, historians, geometricians and mathematicians. There were also translators and commentators.

Josephus records that six men were summoned to translate the Jewish Scriptures into Greek, and produced the desired translation in a fortnight.

These men and women of Alexandria were essentially critical; they incessantly studied the past; they pored over the works of the old Greek writers; they studied grammar and philology, but all this time there was little studying of philosophy and none of religion.

After three hundred years the influence of the Christian church began to make itself felt. The church itself was divided. There arose the Arian and Athanasian schools, and it was at this time that the influence of Oriental thought began to leaven the Alexandrian schools, in which the two opposing camps, the Pagan and Christian, had a common meeting ground. The difference between the philosophic Christians, such as Clemens Alexandrinus, Origen and the Gnostic school, and between the theologically disposed philosophers was not extreme.

The Greeks learned to recognize the teaching of the past. The works of the Hermetic writers were translated, and impressed the cultured minds of the day. It was at this period that Christian theology began to be definite. Clemens and Origen, taught by Ammorijs Saccas, the master of Plotinus, began to stand forth

from the Christian community, Origen teaching that there was truth in all systems.

The struggle between Pagan and Christian thought before the definite rise of the Neo-Platonic school, resolved itself into the postulation of two propositions. The philosophers, representing the classes, cried, "Intellect is all." The Christians representing the masses, proclaiming, "Morality is all; intellect is unnecessary." The two bodies present a very striking picture of the two extreme schools prevailing in the West at the present day, represented by the more ignorant religionists, and the ultra rationalistic scientists. The position of women was strikingly similar to that which they occupy in Europe at the present day.

Hellenic philosophy was not natural to the soil. Orpheus, its founder, was a Thracian; Thales, a Phœnician, and Hermes Trismegistus, an Egyptian; originating with Orpheus, it was tended on by Pythagoras and by Plato. This teaching was tinged by Grecian thought or by Orientalism, whence the characteristic of mystery was chiefly derived, also their teaching in regard to states of consciousness. That state of human consciousness which they termed ecstasis, a condition transcending mind, has its parallel in the Indian Samadhi. Porphyry stated that his master, Plotinus attained this state five times during the years which he (Porphyry) spent beneath his roof.

Porphyry attained "union with his God" but once during his life of over seventy years.

The master of Plotinus was Ammonius Saccas, a porter. He was a man whose soul transcended his social position, and his school was attended by the most intellectually brilliant men of Alexandria. He wrote nothing, and his oral instructions were divided into the public and the esoteric. Even the Stoics and Epicureans had their secret teachings.

Plotinus was an Egyptian, born at Lycopolis, and he entered the Alexandrian schools at the age of seven years. Many years of his life were spent in studying divers systems, but he finally entered the school of Ammonius. At the age of 40 he visited Rome and spent much of his time there. He died at the age of 66.

Plotinus wrote nothing until he was fifty years of age and full of ripe experience. He never revised his MSS., and his pupil,

Porphyry undertook this and kindred labors to spare his weakened eyesight.

Mr. Mead referred to the Life of Plotinus, by Porphyry, to the works of Thomas Taylor, to "The Enneads of Plotinus," to "The Last Days of Palmyra," and to the "Letters of Porphyry to his wife, Marcella," translated by Miss Ymmera, and to "The Wards of Plotinus." Plotinus had many wards, both girls and boys; his household being a very large one. He appears to have been universally beloved and honored.

Both Plotinus and Porphyry were exceedingly averse to the practice of theurgy, but Plotinus appears to have possessed various occult powers. A jealous co-disciple, the one enemy made by the great teacher, endeavored to injure him physically by magic. The evil desire recoiled upon his own head, and Plotinus is said to have remarked, "At this time Olympios is contracted like a purse and his limbs are all bruised," which proved to be the case.

The rule of life of the Neo-Platonists was strict. A certain cult of pleasure had sprung up in those days, which was defended as it now is, by many brilliant writers. Plotinus and his disciples strenuously combatted this teaching.

Mathematics and metaphysics formed part of the study of the school of Plotinus, the last named word being used in a sense differing from that in which it is at present employed and signifying an actual knowledge of that which is "beyond physics."

The Neo-Platonists held the belief in Re-incarnation and Karma, and taught that the goal of man—his final perfection—was permanent and conscious union with the Divine.

I. HOOPER.

[To be continued.]

Then spake the prophet-bird (Simorg) "O feeble ones 'tis the passionless heart rather than the weak wing which prevents your ascent."

—*Persian.*

To know that God *is*, and that *all* is God, and this is the substance of the Vedas.

—*Vedas.*

BEHIND THE VEIL.

A DEPARTMENT FOR THE INVESTIGATION BY THE LIGHT OF THEOSOPHY OF PECULIAR CIRCUMSTANCES RELATING TO THE PSYCHIC LIFE.

Experiences and explanation of experiences are invited, but all personal or irrelevant details will be omitted.

THE Secret Wisdom teaches that cosmic consciousness progresses *pari passu* with human consciousness—and, certainly, every year brings proof of this teaching. The discovery of invisible forces and their application to the material world has forced up the rate of vibration of the material while, at the same time, the influx of spiritual and psychic forces has raised the vibration of thought and feeling until the human mind begins to perceive itself. And now vegetation is to be forced into greater activity by the application of electricity. Plants will no longer be allowed to sleep as they want, or to grow when they want. They also must keep pace with the quickened action of human life.

Experiments made with the electric light show that plants subjected to the play of this Fohatic force grow far more quickly than those not so subjected. Therefore, in the future when experiment has become practical, science plant-growth will be accelerated to an extraordinary degree. Man will no longer be obliged to wait on the coming of the summer, and on the plants' time for growth, on the contrary vegetation will be ruled by him. He can raise crops at will and in the time he wills to raise them. Master of the planetary Fohat man may yet possess Aladdin's lamp and raise gardens, if not palaces, in a night.

When we relate to this discovery the fact that electricity being an omnipresent force (an atomic force as M. Tesla proves), it may be directed by the still more subtle and powerful force of thought and will—of Kriyasakti, we get a clue to the apparently miraculous growth of plants produced by some of the Hindoo traveling Yogis.

He whose heart is pure and good, who is without pride, who is mild, persevering, simple, plain; who considers every creature as his friend; who loves every soul as his own; who behaves to every one with kindness and love; who wishes to do good; who has abandoned vanity—in his heart resides the "Lord of Life."

—Vishnu Purana.

PRACTICAL THEOSOPHY.

This Department is intended to be one of Actual Experience. Any items showing the aid Theosophy gives in daily life will be welcome.

The Coming Religion.

Mr. Groenlund in his Co-operative Commonwealth, says, that with organized humanity will be evolved the coming religion—but what is to evolve organized humanity? Is it not the coming religion? for long before Numa talked with Egeria in the forest shade, and formulated that Roman law which influences a great portion of the civilized world, the science and religion of the golden age combined to produce better conditions than we have at present, unless traditions greatly mislead us, and it may be that in the coming time, future Egerias and Numas may combine to formulate a higher code. It looks that way now. The great religious interpreter of the future will light up the path of science and not obstruct it. They will be full of cheering and definite solutions, full of the truth that makes free. It will be a religion whose corner stone will be Brotherhood in heart, life, and deed. Has average humanity ever had the power during the historic period, to organize itself in a manner entirely satisfactory? There is always some good left out or some evil left in. With us it was slavery; have we got rid of slavery yet? or does it persist in reappearing in even more fatal forms? like an uncanny vision that we cannot exorcise because we have the power to drive it away. The earth itself is going through her throes; time was when she evolved water men terrible and bad, and even now she nourishes water monsters.

The spiritual teachers and facts of all ages are our revelators. The coming religion is no new thing, neither is it a Sectarian institution, it is the heritage of all whose hearts and minds are open to receive it; for its full development it may have to await the advent of a new race, on a new continent; but will not these reconstructed beings be ourselves? we who are now being perfected through suffering. We are all helping to make or mar organized society and the coming religion for each of us is in his own sphere a creator, preserver, or destroyer. The impulse to create better conditions, to preserve and help humanity is being strongly felt in many directions, and so is the impulse to destroy, and this

will probably go on for millenniums until the consummation of the cycle of our present race, and the advent of a new race on a new continent. The impulse to create better conditions is reaching out in us to help the lowest, and to make almost unbearable conditions simply tolerable, to realize visions of a far off future amid the struggle and chaos of modern society; and this desire must sooner or later find its consummation, though not, perhaps, always as we fondly hope. Has humanity, as at present constituted, the power to organize itself? or does it take a plane higher than the plane of self interest to enable us to do this? Carlyle says, that there will be just as many revolutions as are needed. In that case the vista of effort and struggle may stretch out farther than some optimists may like to think of. This change working in us and which will affect the conditions of our race millenniums hence is working through compassion. "Compassion," says the Voice of the Silence," is no attribute; it is the Law of Laws, Eternal Harmony, Alaya's Self, a shoreless pleasure, the light of everlasting light and fitness of all things, the law of love eternal." Compassion is our most God-like attribute, and we see, and not only see, but feel, through this that we are inseparably connected with all our fellow beings, and that their welfare is ours. I know it takes a good deal to make us feel this way, when our best efforts are misunderstood, our kindness is supposed to be weakness, and we appear to be victims of every kind of injustice, which very much revolts our sense of the fitness of things. But here comes in the God power to help our failing strength and passionate rebellion, and this is the victory that creates a clean heart in us, which is the first step towards creating anything else, or organizing anything. These efforts are always made by a small minority, but they become the strongest in the long run, for the God power which is in the heart of Humanity is touched, and begins to assert itself, and this feeling, call it the coming religion if you please, moves us more powerfully than selfish considerations. Then comes the beginning of all reforms, of all revolutions, all the slow, long, lingering, perilous steps, by which our tired feet press onward, ever onward to their goal.

We cannot reconstruct society by merely trying to make better physical conditions; that is an artificial growth, and does not amount to much. Many communistic efforts of this kind have faded away

because there was no root to them. The root has to go deep down, even to the realization of our now separateness from our Divine source and consequent Brotherhood with all that draw the breath of life. Simple as this seems in theory, and easy as it looks on paper, it is really often a very bitter pill to swallow. So terrible are the antagonisms that divide us even to the death, and which certainly nothing but the god power is able to overcome. From this point of view it looks as if the organized state, instead of evolving the coming Religion must, on the contrary, proceed from it. One of the principle functions of the State as it exists at present, is to organize warfare, to arm men for the killing of each other. People say "Revenge is sweet," perhaps it is to the beast of prey within us that we have not yet outgrown. Now out of all this savagery, this life of the jungle and the desert, how is the organized state, with all its refinements and amenities, to be constructed? Only by the God power in us, under the guidance of our Divine Instructors. Every attempt at organization shows that even a Master hand has received but unsatisfactory results under existing conditions. Look at the Mormon State of Utah, founded by one of the greatest organizers of modern times. What an unsymmetrical, home-made article it is. Still it holds together, and has the concrete form of an organization, because a religion of some kind was back of it. These steps toward organization, taken in the Desert with such infinite toil and patience, may suggest the slowness with which we are progressing, and the probability that millenniums, instead of tens of years, may elapse before the practical recognition of the spiritual Brotherhood, which is the basis of the Organized State, appears. Fitful and rare are the flashes we get of this Brotherhood throughout the ages. One may be a warrior, who to make a raft for his fellows, gathers the spears of the enemy to his heart, another a spiritual teacher warring against ignorance and darkness, our unseen but more potent foes. Our individual fate is so connected with that of the whole that no effort which the humblest of us makes to become more wise, more just, more pure, is lost. What is it that raises the standard of a people, but trying to work up to the highest ideal they are able to conceive of at any given time? This ideal eventually becomes the religion of the people, and from this ideal are evolved their laws and their social life.

The religion of the future, Mr. Groenlund says, will lay special stress on our interdependence. In doing so it will have to fight the self-will and self-seeking which leads us to fight the battle of life as free lances, each on his own account, without much regard to others except as they are subservient to his aims, and this inherited instinct is very hard to overcome; it can only be overcome by the God power working in us, and by us. Thus power changes the civilized savage into a social being, and by degrees the thoughts of a small minority leavens the mass of selfishness and ignorance, with the glory and beauty of a divine ideal. E. H.

AROUND THE ZODIAC.

CANCER.

FROM June 21 to July 21 the sun shines upon the earth from the sign "Cancer", the "Crab". This sign symbolizes the Tetragrammaton, as it is the synthesis of Aries, Taurus and Gemini, or Spirit, Substance and Consciousness. Geometrically, it may be said to form the point from which proceeds a new manifestation on a more external plane.

The informing, preserving, and nourishing powers of the Heavenly Androgyne are typified in this very occult sign, which by correspondence rules the lungs and breasts in man. Cancer is the Eternal Mother; it is the home of the Moon. The emerald is sacred to it. Chalk rocks are its minerals. It rules watery plants, vegetables and fruits, such as rushes, reeds, melons etc. Madame Blavatsky was born under this sign.

Leo, the Lion.

JULY 21—AUGUST 22.

The magnificent star-group designated by this sign symbolizes the center of the Universe, its heart, and correspondingly, the life-center in man—the heart. It is considered astrologically as the home of the Sun. Formerly, it appeared to stand upon the Hydra, but the motion of the earth combined with that of the stars have changed its position. Its gem is the ruby. It rules yellow flowering composite plants, also some poppies. Our escholtzia and the marigold are true flowers of Leo. The Mistletoe and garden mint are also under its government. Its stones are the hyacinth and soft yellow minerals.

T. S. ECHOES.

OUR NEW HOME.

Thanks to the impulse given to Theosophic work by Countess Wachtmeister, Golden Gate Branch, San Francisco, has a Headquarters, a pleasant, commodious room on the third floor of Native Sons' Building, Mason Street, near Post—an excellent location. The rooms were opened on Wednesday, July 1st, with a very large and enthusiastic meeting. Addresses were made by several members, some gave readings from the Gita and the Bible. A large consignment of books is on the way so that by next month the headquarters will be able to supply the Coast with Theosophic literature at reasonable prices. The headquarters will be opened every day from 11 A. M. to 4 P. M. Visitors will receive hearty welcome. Give us a call when you come to the City.

Portola Hall in the same building with the headquarters has been engaged for Sunday evening lectures. Since the departure of the Countess two public lectures have been given to large and interested audiences.

A new era of activity has begun and next month we shall be able to give a syllabus of lectures and classes.

NEW ZEALAND SECTION.—Within the last six weeks the New Zealand Branches of the T. S. have been formed into a separate Section. We had felt for some time that the inconvenience and delay arising from the distance between New Zealand and Australia, rendered it advisable that an application should be made for the formation of the Section, and the Countess Wachmeister, who only left our shores last mail, agreed with us in this. It was, indeed, due to her advice, and to the help that she gave us, that the application was made to the President-Founder early in March. The Executive Notice, authorizing the formation of the Section, is dated April 7th, and reached us last week. The General Secretary for the time, until the preliminary work of organization is completed and a Convention can be held, is Miss Lilian Edger, M. A., and the Headquarters of the Section are at present in one of the rooms of the Auckland Branch, Mutual Life Building, Lower Queen Street. There are, at present seven Branches in the Section, but there are unattached members in various parts of the country, who we hope will in time form new centers and Branches; and considerable interest has been aroused by the Countess' visit in places that

had not had the opportunity before of hearing of Theosophy. Three of the Branches (Auckland, Christchurch, and Dunedin) are doing considerable work with public lectures, meetings for discussion, classes for the study of the Secret Doctrine and the Graduated Scheme of Study, and H. P. B. Training Classes. The Wellington and Pahiutua Branches have regular meetings for study, and the remaining two, the Woodville and Waitemata, have at present only occasional meetings.

We hope that the fact of being formed into a Section, and so taking a heavier responsibility on ourselves, will lead to increasing activity in all the Branches, and that by active propaganda work, the interest in Theosophy may be spread through the whole country, so enlarging and strengthening our little Section. And at the same time we look forward to an ever increasing feeling of brotherhood and harmony between ourselves and our Australian brothers, from whom we much regret to separate, though we believe that our having done so will be for the good of the work in both countries.

NEW ZEALAND SECTION, JUNE 13.—During the past month matters Theosophical, have not been exciting, but steady progress is manifested in various directions. From Dunedin, reports come of great interest and enthusiasm being shown in the H. P. B. class and the meetings for study; so, though no definite public work has been done since last mail, considerable progress is evidently being made by the members, which will, no doubt, lead to more public work in the near future. In Christchurch and Wellington, the chief event of interest has been the annual meeting; and in both cases the report for the year was satisfactory, as regards both the work done and the financial position of the Branch. In Wellington, Mrs. Gibson was re-elected President, and Mr. Davidson (Native Land Purchase Department, Government Buildings) was elected Secretary. In Christchurch the retiring officers were re-elected, Mrs. Richmond being President and Mr. J. McCombs (3 York Street, Christchurch) Secretary. The attendance at the open meetings, held by this Branch every Sunday afternoon, is slowly increasing, which shows that the interest in Theosophical subjects is spreading; and the subjects dealt with are very varied, including the relations of Theosophy to religion, science, metaphysics, and most important of all, to daily life. In Auckland the Sunday evening public meetings are well attended, especially the alternate ones, when lectures are given. A course has just been delivered on the Theosophic teachings as to God, Prayer, Man and his surroundings. At open meetings of the Branch on the alternate Sundays, the subjects of Cycles and Devachan have been dealt with, and considerable discussion was elicited. Mr. Baly, formally of the Blavatsky Lodge, London, is now settled in Auckland, and is taking an active part in the work of the Branch. He has also begun a class for

instruction in Sanskrit; at present there are but few pupils, but it is hoped that the number will increase. The Waitemata Branch has now begun holding fortnightly open meetings at the North Shore, when short addresses or papers are given, and full opportunity is offered for questions and discussion. The attendance at present is very small, but will, no doubt, increase in time, and it is very encouraging to see efforts made to spread the knowledge of Theosophy in the less thickly peopled suburbs and districts.

TORONTO, CANADA, May 15.—Toronto T. S. held their usual Lotus day celebration on the 8th of May. The programme consisted of a series of five minute papers (varying in length all the way from five to twenty minutes) read by members of the Branch wishing to take part. The subjects chosen included, "Brotherhood," "Karma," "Reincarnation," "The Theosophical Society," "H. P. B.," "Isis Unveiled," "Secret Doctrine," "The Voice of the Silence," and "Near to Nature's Heart." The Hall was nicely filled. The papers were crisp and were well received. The attention of the audience was held all the way through, and many inquiries were made.

Yours fraternally,

F. E. TITUS.

LOS ANGELES, CAL.—Harmony Lodge T. S., opened its new Headquarters at 356 South Broadway during Countess Wachtmeister's stay here. The interest aroused by her lectures has not abated and daily visitors seeking after some knowledge concerning Theosophy are quite numerous. The hall is open every day from two o'clock to four, thus giving every one the opportunity of asking questions, of borrowing or buying books, etc., etc. It is also open four evenings in the week, Sunday for a lecture, Monday training class, Wednesday branch meeting and Friday inquirers' class. During the last two months nine new members have been admitted. The series of lectures delivered by the Countess Wachtmeister has been the means of doing much good. Many people who had never heard of Theosophy are now interested, many others who considered it above the comprehension of the average man have, since hearing the Countess' lectures (so simple, direct and inspiring were they), become convinced that Theosophy is just what is required for "human creatures' daily food." She gave four lectures while in Los Angeles, "Death and After," "The Conscious Universe and the Evolution of Man," "Social Evils of the Day" and "Devotion in Daily Life." The lecturing tour of the Countess over the country will do much to relieve the American Section.

HATTIE RANDOLPH, Sec'y.

SAN FRANCISCO, CAL.—Saturday, May 16th, the Australia (from Honolulu) brought to San Francisco Countess Constance Wachmeister, whose

very successful labors for the Theosophic cause have made her name a household word wherever waves the Theosophic banner. Her coming was hailed with delight, and that same Saturday evening Golden Gate Branch, of the American Section, gave a public reception in her honor. More than 250 assembled to greet the Countess, and every phase of advanced spiritual thought was there represented. Countess Wachtmeister, although suffering from fatigue, (the trip had been exceptionally rough) gave an account of her work since she left California two years ago. a tour of lecturing and organizing in India, Australia, New Zealand and Honolulu. Sunday, May 17th, the Countess lectured on "Death and After." The hall, one of the most popular in San Francisco, was altogether too small to accommodate the crowd that came to listen; and they did listen in spite of the great discomfort of overcrowding, and they stayed on to ask questions. The questions sent up were so numerous that only one-half of them could be answered within the time-limit. Tuesday, June 19th, a public lecture on "The Conscious Universe and the Evolution of Man," called out a very enthusiastic audience. As a proof of the interest aroused in Theosophic questions, more than one hundred and fifty people availed themselves of the invitation of the Branch and came to the regular Wednesday evening Branch meeting, at which the Countess won more laurels. Thursday was devoted to a parlor talk at the residence of Dr. Button in Alameda. Monday, May 22d, Countess Wachtmeister visited Oakland at the invitation of Dr. Kenny and Mrs. Briggs. More than one hundred guests assembled in the pretty hall at the residence of Mrs. Briggs, and there listened to an exposition of Theosophic principles from the Countess. Numerous questions followed; all expressed themselves as greatly pleased. The outcome of this reception was a public lecture in Hamilton Hall, Oakland, on Friday, May 29th. The daily papers have been very courteous, and excellent reports of meetings have been given in their columns. Besides these public lectures and receptions, several parlor talks have been given in San Francisco, one to young people only. Sunday, May 21st, Countess Wachtmeister lectured on "Social Evils of the Day," and Sunday, May 31st, on "Dangers of Hypnotism." Both lectures drew large audiences. Monday, June 1st, the Countess left for Los Angeles. The good results of the visit of this devoted and broad-minded Theosophist are many. New life has been infused into Golden Gate Branch, and its membership greatly increased. Scattered efforts have been consolidated into a clearly defined plan of work. Public meetings will be held henceforth every Sunday evening. A Bhagavad Gita has been organized and it will meet every Sunday at 11 A. M. in the new Headquarters, Native Son's Building. Countess Wachmeister will return to San Francisco and lecture Sunday, June 14th, on "Man the Master of his own Destiny."

Ed.

English Letter.

DEAR EDITOR:—On the 19th of April, Mrs. Besant returned from India and immediately began her lecturing work by presiding at the North of England Federation of the Theosophical Society. Mr. Leadbeater, the Assistant Secretary of the Section, was also present; the various reports presented at the meeting were very satisfactory, as they showed growing activity and increased interest of the general public in the Northern towns. I send the Syllabus of the course of lectures that is now being delivered on Sunday evenings by Mrs. Besant. The Blavatsky Lodge meetings are well attended, and Mrs. Besant has already delivered two lectures on "Liberation by Action."

White Lotus Day was kept for the fifth time on the 8th of May by the Blavatsky Lodge. Many members and friends had sent flowers and the room looked beautiful.

During the last month greater activity has shown itself throughout the Section, many more applications for membership have come in and the donations to the general fund have increased. Mrs. Besant is "at home" in the Library of the European Section on the first Friday of each month in the evenings, and receives all members or friends interested in Theosophy.

The Convention of this Section will be held on the 4th and 5th of July. It is expected that the President Founder, Col. Olcott, will preside.

The Headquarters Lending Library has much widened its area of circulation during the last few months, and there are quite a number of new subscribers, many of whom are not members of the Society. I mention this to draw attention to the ever increasing interest which is now being taken by the general public in the subjects which have long absorbed all Theosophic Students. Two recent Theosophical publications deserve to be brought under the notice of all students: "The Story of Atlantis" by Mr. Scott Elliot, with a preface by A. P. Sinnett. This small volume is the result of some interesting researches that have lately been made by some of the more advanced students of the Society. It originally appeared as a "Transaction of the London Lodge and purports to be a geographical, historical and Ethnological sketch of the once great Atlantic Continent. Four large colored maps are appended to the volume, which show the variations of the land distribution on the earth's surface owing to the cataclysms which occurred to the Atlantian Root Race. The maps being on so large a scale it would have enhanced their interest greatly had more details been given as to the names and distribution of the different sub-races and also the situation of the various towns, but as we are informed that there is still a quantity of unused material, we may hope for further details at no very remote period. The recorder of these researches writes that it has

been his great privilege "to be allowed to obtain copies, more or less complete, of four of the maps," amongst those in which the world record is kept. Mr. Sinnett writes an interesting preface, giving a brief but clear exposition of the possibilities of the higher Clairvoyance.

Mr. Sinnett has just sent to the press a new work entitled "The Growth of the Soul," it will be about the same size as "Esoteric Buddhism."

The last set of lectures delivered at Adyar by Mrs. Besant, already out in the Indian Section, will shortly appear in English. The subjects treated are Purification, Karma, Yoga, The Probationary Path, and the Path itself with a general sketch of Evolution.

L. M. COOPER.

Ceylon Letter.

Col. Olcott arrived here from Bombay early this week, after attending the wedding of the son of his friend, Prince Harisinghi Rupsinghi, who is also a member of the Theosophical Society. The Colonel will stay with us till the 24th inst., and will sail to Marseilles en route to London. During his stay here, he will make a lecturing tour in the interior of the Island, visiting the educational centers and bringing home to the villagers the necessity of educating their children. The Colonel, during his stay at Colombo, visited the Musæus School and Orphanage, and was much pleased with the work of Mrs. Marie M. Higgins. Amidst all manner of obstacles she is pluckily carrying on the noble work of this only institution of its kind in Ceylon. While we heartily commend the Institution to all readers of the MERCURY, we beg respectfully to mention that Mrs. Higgins is contemplating, during this year, to add a few more solid rooms to the Buildings, and it would be a very welcome help if every reader of the MERCURY will contribute something in aid of this work. Will you, Mr. Editor, kindly receive and forward any subscriptions or contributions in aid of this noble undertaking?

Mrs. Higgins has received two applications to found and open two Branch schools. This has to be deferred until she gets some help, which we hope will come before long.

The Hope Lodge, our T. S. center in Ceylon, is steadily working on. Though the work is slow, it is sure.

CHIPS.

That divine Sun hid in the golden vase of visible light, even the same in essence am I. As my form sinks to ashes may this flame pass by adoration to beatitude.

—YAJUR-VEDA

"The past we have been, the present we are, the future we will be."

BOOK REVIEWS.

THEOSOPHIST for May.—“Diary Leaves” is of special interest as it tells of Damodar and his successful passing onward to the heights of adeptship; of the eccentric Mirza Murad Ali Bey, the author of “The Elixir of Life,” of how that now famous article came to be written; and of the writing of the Buddhist Catechism. “Theosophy and Sociology,” by S. Stuart of Auckland, treats this vital subject in a very able manner. Swami Narayan and his work gives a sketch of that reformer, who flourished at the beginning of the century and who established the sect bearing his name. “Atmaprabodha Satakas” gives maxims or aphorisms from the Jain. “Raja Yoga” begins a translation from the works of Sri Sankaracharya with a preface by Ananthakrishna Sastri. “Never Despair,” by Sreenevas Row. “Theosophical Views by the High Court” is an address by a distinguished judge Hon. S. S. Subramania, F. T. S., to the graduates of Madras University. “Lives and Teachings of the later Platonists” by I. H.

LUCIFER, April.—“On the Watch Tower” considers the feasibility of a consistent Theosophic nomenclature and the relation of Routgen’s discovery to physics and the psychic realm. It says: “The Routgen rays presumably pertain to the lowest subdivision of etheric physical matter.”

Exponents of Theosophy are reminded that they are students, not teachers. A great truth that we are prone to forget.

“Berkeley and the Occult Philosophy,” Ernest Scott, will delight all students of philosophy by its clear elucidation of Berkeley on metaphysics, while its style will charm lay readers.

“The Education of the Sexes” rings with truth. Miss Susan E. Gay is clear sighted enough to see facts as they are, and brave enough to tell what she sees.

Orpheus is concluded, and students will soon be able to obtain this valuable series of papers in book form.

“Man and His Bodies and Devachan” are continued. Certainly this work on Devachan will do much to bridge the chasm between Theosophy and Spiritualism.

“The Aissaoui” gives a glimpse of horrible fanaticism.

“The System of Chaitanga” and “House of Dreams.”

G. R. S. M. utters some timely words in “The Providence of the Theosophical Society.”

LUCIFER, May.—“On the Watch Tower” tells of the finding of some MSS. written by H. P. B., of education in India, of more evidences gathered by science of the existence of the continent of Atlantis and Lemuria. It also

warns the student against the wave of pseudo occultism which now threatens to overwhelm the West. "Spirits of various kinds," by H. P. B., one of the MSS. before mentioned. It is trenchant, sparkling and teeming with knowledge. Mrs. Besant's last and best, "Man and his Bodies," is finished. Devachan by Mr. Leadbeater and "The Lives of the Later Platonists," by Mr. Mead, are continued. Mr. Fullerton begins an able article on "The Spirit of the age." "Sufism" will delight mystical readers. It gives the seven steps on the path.

THE LOTUS BLEU begins its seventh year with the April number. The editorial greeting is an inspiring call to arms which ought to find a quick response.

This number contains the first installment of the Introduction to Secret Doctrine, H. P. B. "Some Reflections in 'A Case of Exchange of Personality.'" In this article Dr. Pascal clears up some of the very obscure points in relation to soul exchange.

"The Astral Plane" is continued. "Letter IV, from a Theosophist to a Materialist," disposing of those troublesome questions. "If Karma be perfect justice, why do the good suffer, and why do animals that can make no Karma suffer?" The Question Department deals with Karma.

THEOSOPHY IN AUSTRALASIA for May.—"The Outlook" discusses the formation of a new Section, that of New Zealand, compares Frances Schlatter the healer with Anna Kingsford and notes the lectures of Mr. Mead on the Later Platonists. The rest of the magazine is devoted to the report of the Second Annual Convention of the Australasian Section.

THE VAHAN for May announces that Mr. Mead's "Orpheus," a book of 302 pages, is now on sale, and the Pistis Sophia translated by Mr. Mead is almost ready. The "Inquirer" answers questions on "Karma and the Society for the Prevention of Cruelty to Children," on "Animal Individual Consciousness," "Transmission from Life to Life of Physical Appearance" and "Number of Believers in Reincarnation." "If the dense body is burnt is the etheric double also burnt?" Mr. Leadbeater answers. "Whether the physical vehicle is burnt, or decays slowly in the usual and most objectionable manner, or is preserved as a mummy, the etheric double pursues its own line of quiet disintegration entirely unaffected * * It would be quite impossible to burn matter in the etheric state at all, in the ordinary sense of the word; though being still physical, and not Astral, such matter is not entirely unaffected by cold or heat but might be subject to a certain amount of contraction or expansion thereby. It is, however, absolutely certain that the fears of those who dread to have their physical bodies burned, lest some pain should thereby be caused to the etheric double, are

entirely without foundation. No such sensation could possibly be produced, except by the very magical ceremonies against the practice of which cremation guarantees them."

THE BRAHMAVADIN, March 14, 28.—Vivekananda writes on Bhakti-Yoga, "A Short Account of the Vedanta Philosophy According to Sankara," continued; Letters from New York, giving an account of the great success of Vive-Kanada in the U. S.

The Editorial of March 14th, on "Modern Science and the Vedanta," ably proves that Modern Science is pantheistic, and leads up to the Vedanta Philosophy. March 28—Discourses on "The Problem of Evil." We quote: "Evil in the world is traced by the Vedanta to the presence of sentient existences in it, and to the burden of Karma it carries along with it. The cosmic forces in their evolutionary march impinge upon the sentient Jivas and are transformed into pains and pleasures, according to their respective deserts. * * The evil, so present in the Universe, can be overcome, according to the Vedanta by self-discipline. * * When man shows that he is conscious of his inmost nature, he becomes worthy of himself, and the evil he knew serves to raise him up to a higher sphere."

THE ANTAHKARANA for February and for March translate The Elixir of Life and continue the translation of the Bhagavad Gita and Karma and Reincarnation by H. Snowden Ward.

THE ANTAHKARANA (Barcelona) of April, continues: "The Elixir of Life" "Extract from the Diary of a Chela," "The Bhagavad Gita," (Book XI, XII) and "Karma and Reincarnation," by H. Snowden Ward.

ARYA BALA BODHINI for May.—Col. Olcott makes an appeal for 100,000 subscribers—"One Lac of Subscribers." "The Hindu Boy," by Baij Nath Singh based on the teachings of Mrs. Besant, sets before the Hindu youth his destiny and responsibilities. "A Bit of History," "A Student's Reflections," "Col. Olcott in Bombay," complete the number.

RAYS OF LIFE, "Be Just and Fear Not." [Offices Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo, Ceylon, price 50c per annum.] We have just received the initial number of this bright little sheet, the Voice of the Musaeus School, and a clear, true voice it is. It has a word for this body of ours, so much neglected by many of our writers. Heartily greeting to "Rays of Light," and to the energetic and progressive center from which "Rays" emanate. We wish their work Godspeed. This first number contains "Salutatory to Our Readers," "Hygiene," "The Case Against Compulsory Vaccination," "Sudden Death and Premature Burial," "Entering the Path," "Theosophy."

RAYS OF LIGHT, Colombo, Ceylon, is doing good work in the crusade against cruelty to animals. The May number contains, "Restlessness of the Nations," "The Rights of Men and the Rights of Animals," "Notes of a Lecture by C. Leadbeater." "Hygiene" treats of the eliminating of the unnecessary from the system. This little paper has a most practical message to the world.

THE SEEN AND THE UNSEEN, March.—"Practical Hints on the Study of Occultism" by G. E. D., "Occult Powers in the East" by J. C. Staples, concluded, "Palmistry," continued, "Evenings with Authors in Spirit World," "Theosophy and Geology," by James Sterling, F. T. S., "Notable Spirit Manifestations, No. 2, Another Seance in California."

NOTES AND QUERIES for July contains much valuable matter under the title of "The Ancient and Accepted Scottish Rite." A list is given of its 33 degrees with their significance and their relation to degrees in other Rites. "Reincarnation" arguments proving this law are taken from Mrs. Besant's "Exposition of Theosophy." From "Single-Line Philosophy" we quote: "Each man is a hint of God, as a wave is a hint of the sea. Altruism will become the law of human nature, and evil will vanish. "Nature is an outgrowth from man and takes his color and expression."

ETIDORHPA, edited by J. Uri Lloyd, published by the Robert Clarke Co., Cincinnati, Ohio. 365 pages. Illustrated. Price \$2.00

NOTE:—In this review no attempt will be made to outline the structure or the romance. That respect of the volume may be found in a full review in the *Arena* for April covering nine pages of that magazine, and written by Prof. John Clark Redpath, L. L. D.

Nothing in the nature of a review can possibly do Etidorhpa justice. It is a story within a story, and then within again; as the soul within the various sheaths of the body is the essence of wisdom that causes the vehicle to come into expression. The book is a profound treatise on occultism and the occult life. The journey to the "inner circle" where some habit of body or mind is cast aside at every stage, is typical of the struggle in the life of every disciple and the overcoming of errors which through habit have become daily burdens. When each stage of progress is reached, when new wisdom is to be obtained, the test of patience and courage is applied. The apparent separation from human fellowship indicated in this passage away from the "circumference" toward "the center," vividly symbolizes the loneliness of the individual turning from the ephemeral to seek for the realities of existence. It is one of the most difficult phases of the disciple's career. Filled with comprehension, in fact, holding all humanity more and more tenderly in his heart, he feels himself losing all personal interest in that shadow dance men call "life." The things that hold the attention

of his old companion seem to him like the toys of childhood which he has simply outgrown; they no longer represent realities to him, yet old friends cannot understand, and he appears to lose touch with them. Then, too, old habits of thought have to be reversed, the fallacies of mental limitation must be overcome as well as the illusions of sense enthrallment. Well for the Pilgrim on the Path to the "Center" if a guide is at hand to patiently and wisely instruct him. If not at his side, let the disciple look within, and listen for the voice that comes in the silence, and he will know the truth of the marvelous allegory covering all this and much more, in the journey to the land of "Etidorhpa." Incidentally, many practical lessons on the profound truths of science and fallacies of pseudo science are given. Transpose "Etidorhpa" and we have "Aphrodite," a key to the secret wisdom. Love, in the highest definition of the word, is the essence of life; compassion and wisdom are its attributes. A love that is not content until in union all are equal. "I-am-the-man" reached the center and the land of Etidorhpa, that he might come forth again to teach his former friends and all humanity that there was a path that lead to the Blessed Land. This very clearly indicates the aim of every true disciple of the White Lodge who seeks initiation that he may in turn guide others on the path. Let man reach the center of his own Being and he will know the way to the land of Etidorhpa and know how to help others in their search for the reality when they are enough wearied by masks and illusions to ask to be shown the Way. It is not possible to give an idea of the book in its three-fold character—as a novel, a scientific treatise and an occult aid—in a review. The school of wisdom from which it emanates will be intuitively sensed by every earnest student in the Theosophical Society.

KATE BUFFINGTON DAVIS.

THE IMITATION OF S'ANKARA. By Manilal N. Dvivedi, B. A. Published in India and by George Redway, London. Price 5 shillings.

This new book is characteristic of this author's work in its clearness of arrangement. It consists of a collection of texts translated by him from the Indian scriptures. Groups of these bear upon Supreme Being, Self-Identity, Liberation and the means thereto, and there are sub-headings of Reasoning, Learning, Teacher, Experience, Free-will, etc. This arrangement is a great aid to the reader. An index gives the number of each text referring to every principal point of the Advaita philosophy; as under "Body," text number 155. "The boat—this body—has been chartered by thee at the heaviest price—all thy good acts—to cross over to the other side of this ocean of sin and sorrow. Pray pass on while it does not break." And also text number 364. "As the ass carrying a load of sandal-wood, is conscious only of the burden, not of the fragrant wood, so does

he carry them about like a mere burden, who having studied the scriptures, (s'astras) knows not their import and essence."

There is a short, reliable dictionary of Sanskrit words that are prominent in Theosophical writings at the end of the book, and an interesting feature is the Sanskrit original given on each page below the translation. The Editor of the *Monist* has called it "a handy, convenient collection, indispensable to every one interested in Indian lore."

Its author, Menilal Nabhu-bhai Dvivedi, is a deep and diligent scholar, and was formerly Professor of Sanskrit in Samaladasa College, the institution of the Rajah of Bhaunagar. Bhaunagar is in the historic peninsular of Kathiawara, on the coast north of Bombay. He has written several treatises in lucid English on the deepest Hindu metaphysics; one of the most valuable being his "Raja-Yoga, or the Practical Metaphysics of the Vedanta," which he is about to re-publish, revised. Another is "Patanjali's System of Yoga;" he has also translated a work on the "Nature of the Soul" from the little-known Jain Literature. A compilation of his papers on Oriental subjects that were heard in the congresses of Stockholm, Vienna, Lincoln and Chicago will soon come out under the title "Stray Thoughts." Dvivedi is also a fruitful writer in Gujarati, which is the language of that part of India where literature is patronized by the Rajas of Bhaunagar Baroda and Kutch.

ANNA BALLARD.

The title of this volume forces comparison with the immortal words of that inspired Christian mystic, A. Kempis, and shows that the compilation lacks the harmony and vitality of its prototype.

The long introduction gives a valuable synopsis of the "Philosophy of the Absolute" and the work of the Brahmana-Sage who "recognized the Truth of the Lord's teaching, even to the extent of earning for himself the opprobrious title of a Buddha under Brahmanic garb." With Mr. Dvivedi's careful work and spiritual understanding it is a pity that these noble texts suffer from a poverty of English terms and obscure construction when they might shine as literary gems of thought.

E. S.

RECEIVED—*The Lamp, The Temple of Health*, by Dr. Peebles, San Diego, *The Oracle*, Bridgetown, Me.

The Seen and the Unseen, The Brahmacadin, The Maha Bodhi, The Exodus, The English Theosophist.

"Life and Death." Price 10 cents. We have received from Melbourne a sample copy of a pamphlet under the above title. It is a scientific explanation of this supreme pair of opposites and is replete with practical teaching expressed in very beautiful language, and gotten up in tasteful style.

THE CHILDREN'S CORNER.

[This Department will be devoted exclusively to children ; questions and answers from Lotus Circles on Theosophical Subjects are invited and will receive special attention.]

THE GOD STORY.

Shall we cease to hear the God-story
In the years which are to come,
That good old song of glory,
Of the Father's will that on earth is done?

The God-story, or the Good-story, is the oldest of all stories. As far back as we can trace the footprints of man upon the sands of time we find the God-story keeping pace with him in the line of life. The God-story is the parent of all stories, for they are all individual efforts to tell the one story—the God-story. The poet sung it in epic and love song; the sage elaborated it into systems of philosophy; the prophet gave it forth in sublime inspiration; and thus it has brought peace and joy to the hearts of millions of suffering humanity.

Yes, the God-story is old indeed, it is older than mind; and mind *was* before the dry land appeared from out of the waters.

Sometimes a great teacher from an old civilization brought the story to races still in their childhood; such a teacher was Oannes the fish-god of the Accadians. Sometimes a vision of the God-story uprose in the mind of some individual one. The glory of the Ineffable enfolded him as it enfolded Moses on the mount. Under the inspiration of the moment, he tries to put the vision in stone, or in song, or he goes forth among the people as a teacher. The vision grows with the statue or the temple; it becomes more vivid as the song takes form; it becomes clearer as he tries to teach the people the God-story in a better way. He believes, yes, he knows that the great unseen Spirit of the Universe is in and around him, helping him to do his mighty work. And the unseen Spirit working through the seer touches the people; he becomes their prophet, their priest, their savior, for does he not heal them of their suffering?

A time, however, comes when this prophet-priest must give answer to the eternal voice of nature and he dies. For a time, the people to whom he was a sacred being, try to tell the God-story as he told it; but the tendency of undeveloped mind is to

distort, to exaggerate; so, gradually, the good man becomes the god-man; and the vision of the God-story, which he tried to put into form, is told as *his* story: the symbol of Deity which his hand had carved gets his name, thereby losing all significance. The object lesson becomes an idol.

Thus, our ancestors, the Norsemen, told the God-story in the name of Odin, the All-Father, in the name of Thor, who could shake the whole earth with one stroke of his hammer. How these brave Norse loved to hear the priest tell the God-story in the name of these heroes, and woe unto him who attempted to tell that story in any other name.

Thus, in old Egypt, the story was told in the name of Osiris, Isis and Apis. But Odin, Osiris and Isis are dead names. They are no longer the people's chosen gods. So must die all the names in which the God-story has been told.

Buddha, whose name still inspires millions to seek the peace of Nirvana, of true religion; Mohammed, whose banner still waves over some of the fairest lands of earth, and Jesus, the man of sorrows and of love—the perfect man, the Idol and Ideal of some of the truest and noblest; Jesus, our Master, in whose name the holy story has been told for so many years—all these must die as other gods have died before; such is the destiny of all things human. And all religions are human, for every religion is the development of a God-story; and every God-story is associated with a human being, a god-man, a teacher and healer of the people. Thus, being human, they are mortal; having been born they must also die. Some religions, like some human beings, have done a great deal of mischief; but, even so, the effort to tell the good story was a good effort, the best the people knew.

When it is said that all religions are connected with some god-man, some teacher, human and mortal, one exception must be made, viz., the Pantheistic conception of God, generally known as the Vedantin school of Brahmanism. Well may India be called the cradle of religious thought for Vedantic Brahminism seems God-born. Yet, even in India, very few understand the sublimity of their God-story, and the popular mind turns to Krishna, to an incarnated Vishnu, so dearly does the human heart love a hero, a god-man. More than that, the craving of the people for some

Deity that can be felt and seen has made them associate with their God-story animals, rivers and mountains.

But in spite of error and superstition, in spite of the doom that gods must die because a mortal mind has created them, the story they have all tried to tell, the God-story, is ever true, sublime and immortal.

The great trouble has been that each time the story has been told those who listened believed that that way of telling was the only true way and that the one whose name it bore was the only true God-man. Of course it is quite natural that they should think so, but this way of thinking has brought much trouble on the world. We must learn to think otherwise. The God-story as told to-day seems to us more reasonable, it is true, but we must not forget that the ancient versions of it seemed just as reasonable to the people of those days. People believed in their God-story as firmly in those days of old as we do to-day. And the story inspired them with as much heroism and virtue as it does in our day in its modern dress. Perhaps if we could get a glimpse of the real truth, we of to-day would be put to the blush were we compared with the men, women, and children of those by-gone times.

People of to-day have idols as well as the people of old. Our great teacher said, "Ye shall worship your God in spirit and in truth." Were his words obeyed? No. The teacher was worshipped instead of Spirit and Truth.

But these errors do not affect the truth and inspiration of the God-story which ever seeks a better telling, for that story never dies; its glory never wanes, and prophets and seers of races yet unborn will again and again tell that vision of truth and love which we call the God-story or Gospel.

That story shall forevermore be told
In songs of love, in words most holy;
But our gods shall die as those of old,
And rest with them in glory.

JAMES BAIRD.

Nor Aught nor Naught existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
The only One breathed breathless by itself,
Other than IT, there nothing since has been.—*Rig-Veda.*

Dreams.

Gladys and Beryl dance to-night;
Intertwined arms and agile feet,
Weaving the air in curves and lines,
Music and motion wed complete.

Gladys and Beryl sleep to-night,
Canopied o'er with their rhythmic veil;
Glistening fairies of shimmering sheen
Gleefully over the curtain sail.

Who are these fairy messengers,
Floating on gauzy wings of light,
Carrying dreams to pillowed heads
During the restful, voiceless night?

These are the creatures of your words,
Forms of the things you said to-day;
Many are beautiful, gay and bright,
Some are a trifle sad, they say.

There is a lame one, dressed in brown,
Holding a staff as large as a pin;
He was made by a sudden phrase
Impulsive Beryl spoke with vim.

There is another, gay and bright,
Smaller than seed of the thistle down,
Made when sweet Beryl, tenderly,
Kissed her sister and smoothed her gown.

Stroking her hair is another fay,
Standing apart in a pensive mood;
"Gladys," she says, in a listless way,
"Made me to-day, but gave me no hood."

Who are those shining ones of joy,
Graciously grand and full of light?
Sovereigns they of *all* your dreams
Born of your mother's fond "Goodnight."

Gladys and Beryl, your fairy-filled hours,
Shaped by your words and moods away,
Teach of The Sleep where all must meet
Their phantoms formed by their Speech of Day.

THE STORY OF THE FAIRIES.

IT IS not strange that the forest is thought to be filled with tiny beings which have been called Fairies, Elves and Gnomes. There is a sense of companionship among giant-trees ; the dense shadows seem a protection, and the soft mosses invite to rest and repose. For centuries, life has been showing itself here in changing forms. Did you ever hear its voice? If you have not, walk forth some day and tune your ear to listen.

I had seated myself upon a moss-covered log among the tall pines, where no direct ray of sunshine could come through. Soft wavy ferns grow all about, while trailing vines hung in festoons upon the branches of the trees and delicate violets and anemones looked up from the moss beneath my feet.

Now I believe in the little people of the wood, (sometimes called by big folks the "Elemental forces of nature") and I expect that is why they showed themselves to me. They were airy of course as all real fairies are. They danced and sang and laughed as if beside themselves with glee:—

"We are the fairies—the fairies,
Who love the dells
Filled with bluebells;
And mosses deep
Where violets sleep—"

Just then they were so close to me that I startled them, I think, and they stopped right off and disappeared in a twinkling. I waited very still and soon they began to peep out one by one and then they shouted:—

"She wants a story—a story :
In greenwood shade
The plot was laid ;
But we will not tell,"

I thought that was very saucy, even for elves and fairies, but the one thing strange about it was that they had read what was in my mind! "But" I thought, "If they can read what is in my mind, I can read what is in theirs and get the story anyway," and here it is:

"Once a long time ago, where the forest and the fairies now are, there was no forest, but a deep, deep lake instead. The water was very muddy, and was filled with black-coated gnomes, no bright

fairies could live in it at all. But on a high mountain at one side of the lake some trees and flowers were growing, and of course the wood-elves and flower sprites lived there.

Though they were as merry as they could be, they sometimes thought of the dark lake below them, and of the black gnomes who were their distant relations. One day the Queen of the elves called them to a council: "My merry ones," she said, "in that dark pool below us live strange beings covered with coarse shells; they do not know what the sunshine is; they never tasted a pure dewdrop, nor rode on a sunbeam, nor nestled in the fragrance of a flower. From this sad condition there is a chance to rescue them; that chance depends upon you, I wish a messenger to go to them. It is a perilous task a difficult mission which I ask some of you to undertake. Our dark cousin may not receive you and you may not be able to return, but it is the only way, and if they will receive you and listen to you, your reward and ours will be great, as our cousin will be delivered from this darkness."

Now if fairies could be sad over anything they certainly would have been sad over this; to leave their beautiful home on the hill-side to go and dwell in the muddy lake; to never come back to dance and sing and be merry again. But it is not like the fairies to question, and the Queen had scarcely ceased speaking when the loveliest ones of all that mountain, bright and sparkling and sweet, stepped right out and said, "May it please your grace, we shall be happy to go," and so they went.

The gnomes were angry and hateful and spiteful and they threw mud at the beautiful fairies and spit on them and would not have them, but the fairies being so white and innocent and sweet kept right on being themselves, and went to work at merry making and brightening things up. Each one made a little clear place in the muddy water and the clear place grew. After ever and ever so long a time pure white blossoms were seen growing all over the top of the dark lake. These were the banners of the Fairies and they showed to the Queen and her subjects on the mountain-side that their messengers had won. In this way Purity was born into the world, and the Lotus or Lily became its token.

I pondered over the "Story of the Fairies" and I saw that it was true in my life and in the life of every body. The White

Lotus blossoms of Purity are springing up and growing above every selfish impulse that becomes unselfish, above every dark thought of hate and envy and vanity. Do we not love the beautiful white blossoms? If we do, we shall let their white banners spring from every thought we have, and the dark gnomes of selfishness will not be seen anywhere.

PATIENCE:

A Parable for Children, Young and Old.

I stood in a deep glen. The walls of rock arose on each side of me for hundreds of feet. At short distances up the sides, small trees, ferns, and beautiful flowers grew in the cracks that had been made. It was wonderful to look through that opening up and up to the sky. While I was standing there I saw a procession pass right through the rocks and along the ledges. It was not made of boys and girls with banners, exactly, but it was real to me.

I saw how, that through ages, years, and years, the rocks had been growing, taking the tiniest steps, and moving on and on and up and up to the top which I could see so dimly at the great height above me. This procession had been moving all of that time. Sometimes there had been fierce storm; the fire had melted everything, and still the procession was helped by the fire; then the water had drowned everything, and still the procession was helped by the water. It had kept right on, steady and silent, not hurrying, but marching, marching to build the earth. Each little builder was so small, just a tiny speck, but each filled its place and waited and waited for all the others to come and go higher, and this led me to think of a story of a boy, whose name was

PATIENCE.

He had a clear complexion and blue eyes, with hair that was like rings of gold around his high brow. Beautiful as he was he lived all the time in a perfectly dark room. "Why do you live here, my little lad, and what do you do?" I asked him. "I live here because I love to gather the sunbeams in this place," he said. "But it is dark; can you find many sunbeams here?" For answer he pointed to his forehead, and I saw a bright star shining in the middle of it. He opened his hands and a diamond glowed

in the centre of each palm, "only it had to be gathered a little at a time—I just wait for it." As he said this, he was so sweet and so happy, so at peace that I knew his name without having it told to me.

Would you like to see him? Find the little dark room, and when you have found it look for him. He is so still you will not see him unless you look for him, but you will find him, and you will know him because he is so sweet, and because the light glows from his forehead and shines in his hands.

Patience is his true name.

LYDIA BELL

Give.

"Give, as the morning that flows out of heaven,
Give, as the wave, when the channel is riven,
Give, as the free air and sunshine are given:

Utterly, fearlessly, recklessly, give.

Not the waste drops from thy cup overflowing,
Not a pale bud from the June roses blowing,
Not a faint spark from thy hearth ever glowing:

Give, as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters forever and ever,
On the burnt sands that reward not the giver—

Silent or songful thou reachest the sea!

Pour out thy love like the summer showers' pouring,
What though no bud through the pearl-rain be soaring,
What though no blossom look upward adoring,

Look to the life that was lavished for thee.

So the soft wind sheds its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses,
Yet never it ceaseth to whisper and sing.

What though on rocks thy tired bosom reposes,
What though the hard heart give thorns for thy roses
Sweetest is music in minor-keyed closes:

Fairest the vines that round ruins will cling."