

amelioration of Humanity that he believes in, and he does not do his duty if he does not do so, but he should commit no one to his method. . . .

"That we must struggle for physical existence is a karmic effect. . . . We may be sure that when we are ready for the 'full study of Divine Wisdom' we will not be dwarfed by physical environment. . . . Biology teaches us that function precedes organization. . . .

Theosophy goes more deeply into the question, showing that *desire precedes function*. Before man fights he desires to do so. . . . following function comes organization (man makes weapons of increasing deadliness). Any arbitrary attempt from without to alter the organism before a desire for such alteration has arisen in that organism results in reaction so that the last state of that man or body of men will be worse than the first. . . . To attempt to force conditions of brotherhood on men, whether rich or poor, who do not desire them, would inevitably lead to a reaction which would once more make brotherhood a word of ill-fame among men. . . . Any improvement in outward condition which is not the result of better thought and morals will have no permanency. The evil in human nature will still have vent, and will nullify in our system the good which is in excess of public virtue.

It is wiser to try to improve the moral condition of society than to work for legal or material changes. These will inevitably follow the demands of our moral status."

Scottish Lodge Papers, Vol. iii, Nos. 4 and 5, contain the beginning of a most interesting article on the "Mythology of the Ancient Egyptians." The identification of the theogonic symbols would give us a new scripture in the "Book of the Dead," the most fascinating, as the most mysterious, of all our Bibles.

The Theosophic Gleaner copies a letter from the *Times of India* pointing out the identity of Christian and Hindu sacramental observances.

The Pacific Theosophist discovers a difference of opinion with us, of which we are not conscious. We quite agree

that the theological hell is derived from Kama-lokic traditions, but the real hell is nevertheless our own earth, into which the Christos, as the creed says, descends. One of the most interesting problems of heredity and incarnation is well treated by A. E. Gibson. "In place of the mother influencing the child, every impartial examination of the subject will prove that the yet unborn child must have been influencing the mother. For those sudden changes of a woman's mind, consequent upon her becoming a mother, must have a cause. . . . Being foreign to the woman in her ordinary condition, and differing in character with each different child, they can have their origin nowhere else than in the child itself." The case of Col. Ingersoll's mother is cited, who, a devout Quakeress, the wife of an orthodox minister, just before the birth of the famous sceptic, astonished her friends by reading Paine's "Age of Reason." Nothing but some unusual influence could induce such a woman to read a book of this character, and for that influence we can look nowhere but to the character of the incarnating ego.

The English Theosophist is practical as ever. Unfortunately the people who need such good counsel simply decline to read it. Brother Bulmer wants to know if the truth becomes inverted in its passage to the Antipodes? Some of the good folks down there undoubtedly stand on their heads and see things upside down when they see them at all. We have waited for months to hear that they possessed the "open mind" which looks at both sides of a question before deciding. We are reminded of the advice of a clergyman to a young man who attended some theosophical meetings, and who found the facts and arguments fatal to orthodox ideas. "Don't argue or reason," said the good minister; "if you do, you are lost. Never mind what they say; just believe what you have been taught." This always implies the highly improbable ideas that God has a particular grudge against those who are most earnest and most reverent in seeking to know Him and