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AMERICAN THEOSOPHIST

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MARCH 1913



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DESCRIBED IN THIS ISSUE BY

C. W. LEADBEATER

Also: EDGAR LUCIEN LARKIN

—ON—

THE GRAND ARCANES ORDER OF ANTIQUITY

PUBLISHED MONTHLY BY THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY, KROTONA
HOLLYWOOD, LOS ANGELES, CALIFORNIA

THE THEOSOPHICAL SOCIETY



FOUNDED BY

Col. H. S. Olcott and H. P. Blavatsky

PRESIDENT

Mrs. Annie Besant

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

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The International Headquarters, offices and managing staff are at Adyar, a suburb of Madras, India. The Headquarters of The American Section of The Theosophical Society are at Krotana, Hollywood, Los Angeles, California. See the Official Supplement for information as to literature.

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AND
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The American Theosophist

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Vol. XIV.

CONTENTS FOR MARCH, 1913

No. 6.

Frontispiece—Jai Singhi Observatory near Delhi	
By the Editor:.....	423
Occult Investigations; Service; Biblical Prophecy; The Outward Norm.	
Travel Cards and Travel Talks.....L. E. Girard	427
The Force of the Master.....C. W. Leadbeater	431
The Master of Wisdom..... <i>Message of Theosophy</i>	439
Modern Science and the Mystics.....Claude Bragdon	442
Symbolism of the Triangle (Concluded).....Elliot Holbrook	445
Some Occult Effects of Music.....Marie Russak	445
Indian Observatories.....L. E. G.	459
The Grand Arcane Order of Antiquity...Edgar Lucien Larkin	460
The Book of Enoch (Continued).....Isabel B. Holbrook	468
The Key to the Palace of the Yellow King...Georgina Walton	471
Have We Ever Lived on Earth Before?.....F. E. Titus	481
(Continued)	
Questions	484
Reviews	487
<i>In His Name</i> , by C. Jinarajadasa; <i>The Voice of Isis</i> , by the Teacher of the Order of the 15; <i>Some Forgotten Truths of Hinduism</i> , by J. Shrinivasa Row; <i>The Transparent Jewel</i> , by Mabel Collins; <i>The Weird of the Wanderer</i> , by Prospero and Caliban; <i>An Indian Pot-Pourri</i> , by Elizabeth Severs; <i>Astronomy</i> , by Albert F. Schnell; <i>Quatrieme Dimension</i> (Fourth Dimension), by A. de Noircarme; <i>Buddhist Religion</i> , by Wm. Loftus Hare; <i>Astrological Cleanings</i> , by Llewellyn George; <i>Life's Response to Consciousness</i> , by Miriam I. Wylie; <i>Nature's Symphony</i> , by Mrs. L. Dow Balliet; <i>Aan des Meesters Voeten</i> , by Alcyone; <i>Cagliostro</i> , by W. H. R. Trowbridge; <i>The New Word</i> , by Allen Upward.	
The Round Table.....	493
Twentieth Century Knighthood; Devotion, Steadfastness and Gentleness; Cuzco.	
For the Children.....	498
Little Brothers; Lotus Nature Studies—The Ant; Dutiful Fusii and the Fairies.	
OFFICIAL SUPPLEMENT	
By the General Secretary.....	503
The Field	509
The Order of the Star in the East.....	515
Krotona	517
By the Business Manager.....	520

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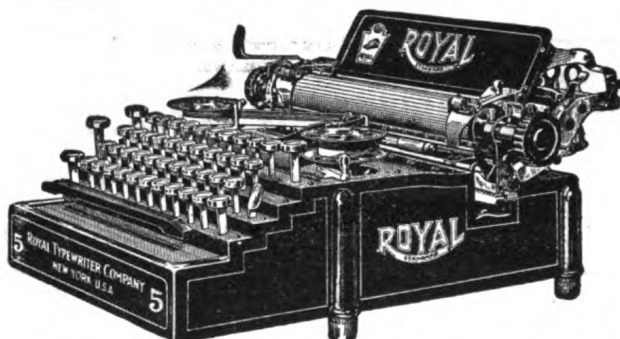
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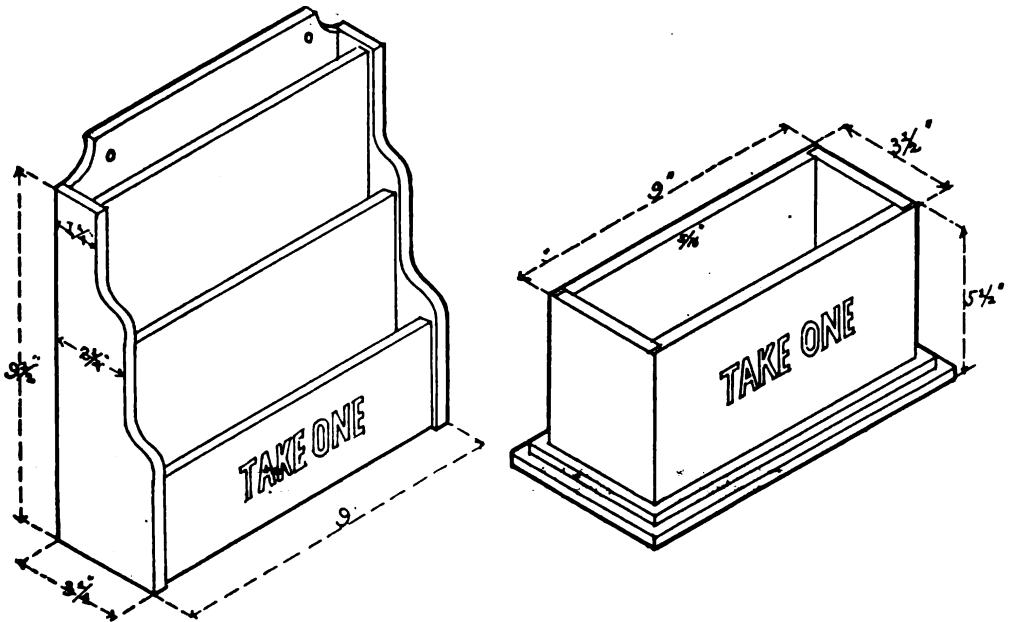
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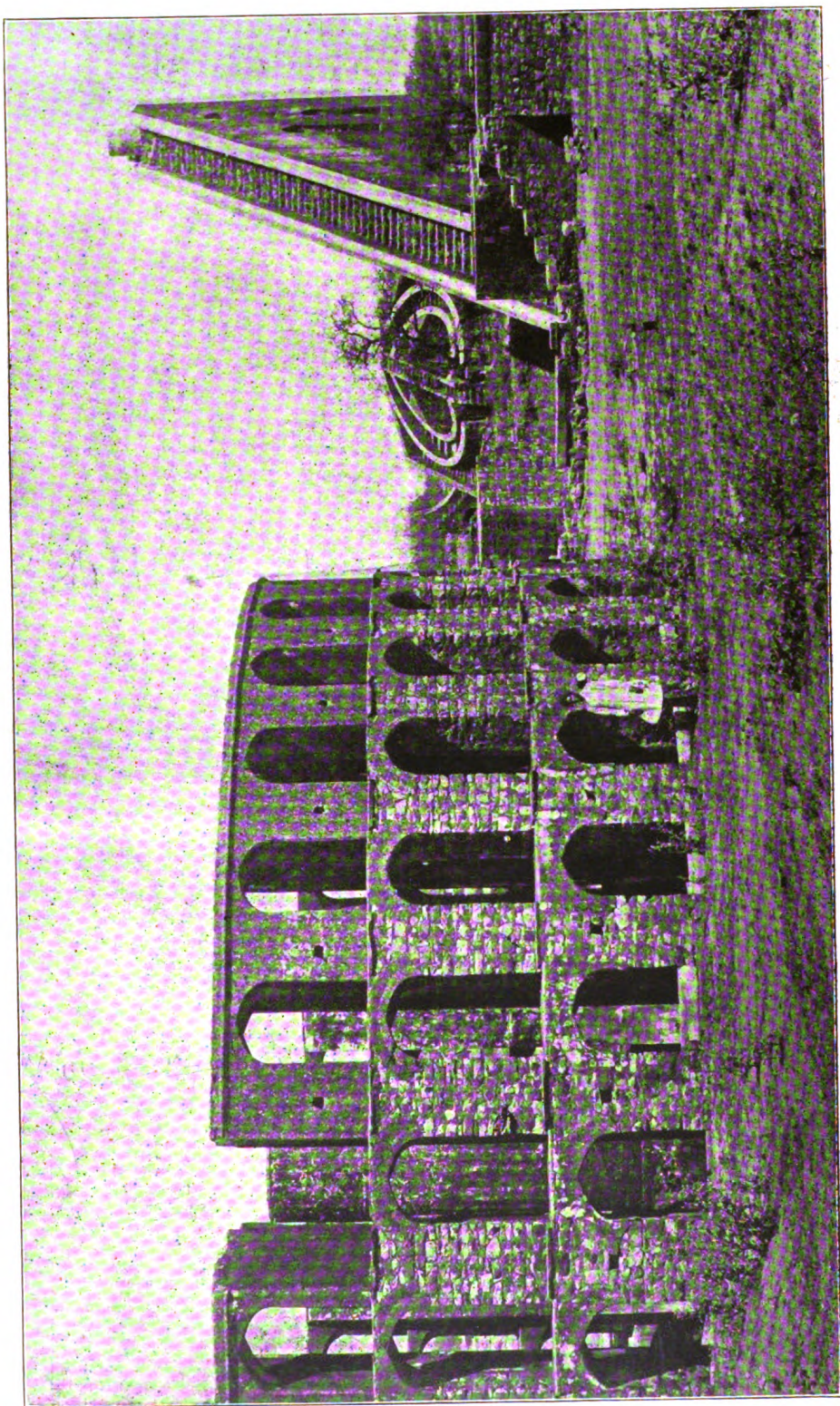
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The American Theosophist and the Theosophic Messenger

Vol. XIV. March, 1913. No. 6

BY THE EDITOR

OCCULT INVESTIGATION

THE methods of Occult Science are naturally known to a very limited few. There is no reason for this except that it is the few alone who care to delve into an undertaking that requires so much trust, self-sacrifice and strenuous labor. But the effort is worth far more in results than it costs in means. Naturally enough, the time is coming when the facts of Occult Science will be the common property of mankind, but that can only be when evolution has proceeded to a much higher degree than is the case at present. Meanwhile, only the metaphysical pioneers with a certain sporting instinct are willing to take all the risks of public distrust and ridicule and extend their investigations beyond the "ring-pass-not" of the five senses upon which popular opinion has so ignorantly erected the hopeless sign-board *ne plus ultra*.

From time to time this magazine will contain the results of scientific investigations made in the realm of Occultism, but it is desirable to state clearly that the clairvoyant faculty is the instru-

ment whereby these investigations are made, just as the microscope and the telescope are instruments whereby investigations are made in exoteric science.

But that fortuitous type of clairvoyance that has to do with revelations of "spirit guides," or with emotional and ecstatic visions is not the kind meant. What is meant is that which results from patient and careful training along scientific lines under the ægis of the Great White Lodge of Masters of the Wisdom and which when acquired is dedicated to the cause of humanity. This form is controlled consciously and used with the same care and precision as a scientist uses with his microscope. In the proper use of this faculty whole worlds of science open up before the observer. Therefore in this we are not concerned with revelations at all, but with investigation performed in full waking consciousness with the possession of all the five senses in active functioning control, plus the awakened sixth sense, which in the majority of the race now lies latent.



SERVICE



THE ideal of service is prevalent. The discussion of its usefulness and the need for its fulfillment are on many lips. Most appreciate its value. But the belief in it and the preaching of it for the benefit of the other man do not necessarily imply its effective fulfillment on the part of those who thus talk about it. Of course almost everybody serves in one way or another, but it is the unselfish service of humanity that has the deep value at the present time. Practical Brotherhood is to be the religion of the future; that means unselfish service in some form or other and the more one preaches it the more one should practice it, else the danger of hypocrisy becomes imminent.

There is another point. How much pleasure can one stand upon one's ability to serve? How many obstacles can one overcome in order to fulfill one's ideal in this respect? How much testing can one stand when it comes to a case of practising one's ideal versus suffering some personal inconvenience or loss? Is one's spirit of service a fair weather affair or can it weather the storms of daily life?

These are some of the serious problems that confront the man who is in earnest, and it is good for those of us who have really made up our minds to give some degree of altruistic service as against the indulgence of personal interest or pleasure, to resolve definitely and firmly that we are going to put our ideals of service into practice and that there is to be no fair weather quality about it. The need is too great to balk over small things. The importance of having a nucleus

of unselfish men and women who at this extraordinary epoch can be relied upon under all conditions to make good for humanity is exceedingly great. There is only one great obstacle to success, and that is one's own little personality. It so persistently gets in the way. It is good team-work that is needed, and for this the personality must be merged into the good of the whole.



BIBLICAL PROPHECY



THE PRESS of the day contains an interesting article by Lulu Wightman on the subject of the disintegration of Turkey as indicating the fulfillment of Biblical prophecy. The author makes an earnest statement of how the present disturbances in Europe seem to her to have been foretold in the Bible, and among her remarks I find one that is especially interesting to those Theosophists who believe in the early advent of the World-Teacher. I quote:

"Here, then, according to the Bible, we find great events wrapped up, and to be unfolded, in the solution of the Eastern question, namely: A time of trouble such as never was, evidently a European conflict of disastrous and far-reaching results; the second advent of Christ to reign over the earth; and the resurrection of the dead. In a few brief sentences the Bible gives us an amazing line of thought for serious reflection."

Theosophical Adventists are in no sense expecting a temporal reign of the Christ when He comes to move among men again, but rather that He is to reign spiritually over the earth, so to say, in visible form, as He has steadily done in an invisible form since His previous coming.

As to the resurrection of dead bodies, this crude misunderstanding of a deeper truth would be correctly interpreted to mean the re-incarnation on earth again of those who have previously passed away—the reincarnation of the souls in new bodies, not the resurrection of the old dead ones. Concurrently with the advent of a Great Being, such as Christ, there is the return to incarnation of His co-workers; and if these be born again on earth in order to take up the joint work with their great Leader they must re-inhabit bodies, must be born again, resurrected in new bodies, reincarnated, just as any one else who has a work to do on earth.

A common sense interpretation of all these matters in the light of the knowledge that Theosophists have supplied in abundance now for these thirty odd years would greatly help toward a correct understanding of the statements of the Bible. When these statements were made reincarnation was a belief commonly taken for granted.

THE OUTWARD NORM.



RECENT number of *The Adyar Bulletin* contains a suggestive article on the subject of the middle way, one that ought to appeal keenly to Theosophists. As at this time we are striving to impress the greatest number of people with the value of the Message we have, it is vitally necessary that we should throw as few obstacles in our pathway toward success as possible. The point is well brought out by E. G. H., who appeals in this article for a balanced and normal attitude on the part of Theosophists in all matters of the daily life. The note of warning he sounds may well be found in a quotation he employs: "I approve of vegetarianism, but I do so dislike vegetarians." The truth is, Theosophy is so very extensive in its range that almost everybody can find something in it that will prove acceptable; but more often than not offence is given by the Theosophist in the manner in which he represents his theme, just as the unwise vegetarian of the quotation unfortunately misrepresents his admirable cause. Our work will always be heightened in proportion as the workers develop tact and common sense in meeting the public and refrain from the faddish assertion of opinion and peculiarities of appearance. There is a way to enter the confidence and sympathy of the people and that way is provided for already by the nature of the person one seeks to reach. It is as unwise to strive to thrust one's ideas upon another in an unacceptable form as to fit the proverbial square peg into a round hole.

The following illustration quoted from the article is striking, and shows how much better one may attain to one's ends by being balanced rather than queer:

"For many years I was violently anti-vegetarian and anti-teetotaler. I was suddenly brought to an absolutely neutral attitude by the example of a man who lived in our mess for nearly two months before it became at all generally known that he was a vegetarian, a teetotaler and a non-smoker. He was so absolutely normal and at one with us in all respects that we failed—it did not say much for our powers of observation, I must confess—to notice his little peculiarities. The fact that he abstained on medical and not on conscientious grounds does not affect the argument, for he showed me, and doubtless others too, that there was nothing more strange in a man's following his tastes in such matters than there was in one man's preferring sailing and another tennis. We saw that what we had disliked about these cults before were the extra frills and furbelows worn by their devotees which were in no way necessary to them. Now there is no doubt that that man has done more for vegetarianism and teetotalism than a dozen 'red-hot gossellers' of each movement would have done in the same time."

TRAVEL CARDS AND TRAVEL TALKS

By *L. E. Girard*

Prospero: *I'll deliver all;*
And promise you calm seas. THE TEMPEST.

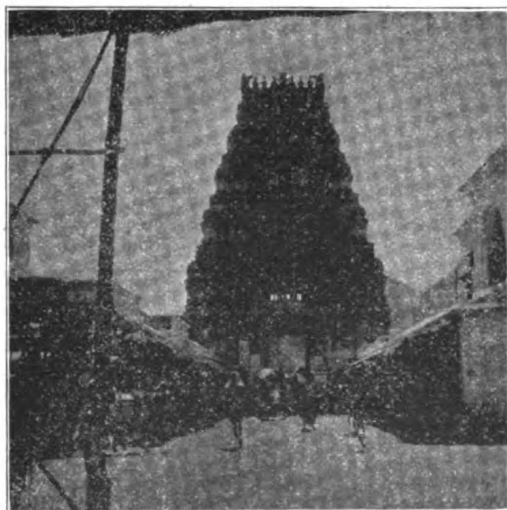


ATLANTIS IN INDIA

LONG ages ago India was in the possession of races who built structures such as we see today in the ruins of Central America, Egypt, and in Karnak (in Europe) and Stonehenge. These Atlantean builders knew the value of the massive and of the straight line effects. This perspective of straight lines is the strongest note in their architecture, and it is

gained by generous distances along the horizontal and by pyramidal lines along the vertical.

Some well-preserved and impressive examples of this art derived from a people of thousands of years past are to be found in Southern India, especially in the great temples at Tanjore, Madura and elsewhere. In these temples we see how the new tradition is built upon the old; thus the simple fundamentals visible in the long corridor is overlaid in the gateway by subsidiary curves and ornamentation. But the fundamentals can not be disguised; they are cyclopean, and the ornamentation is like a thin veil. The decoration is in large part the work of the Aryan Conquerors who came from the North, and



now inhabit this Southern land. The inner gate of the Temple, which is not so integrally a part of the main structure, shows clearly the Aryan treatment. There are the more delicate

A GATEWAY.
NOTE THE

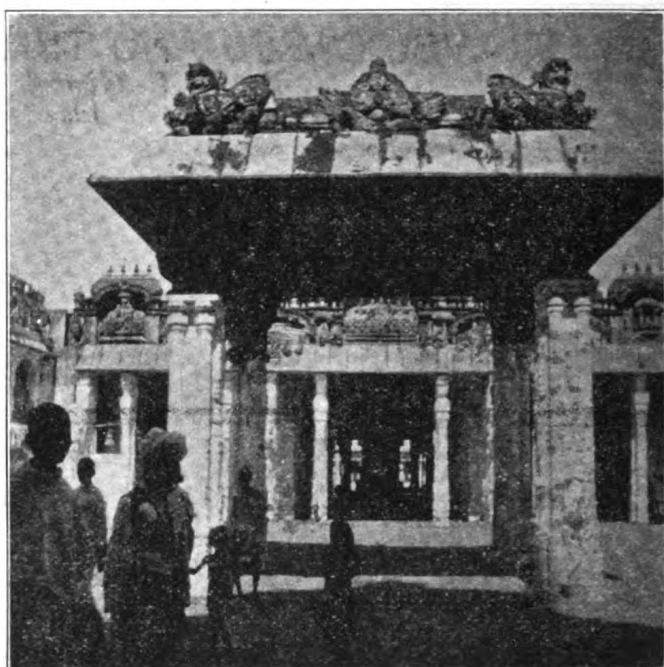
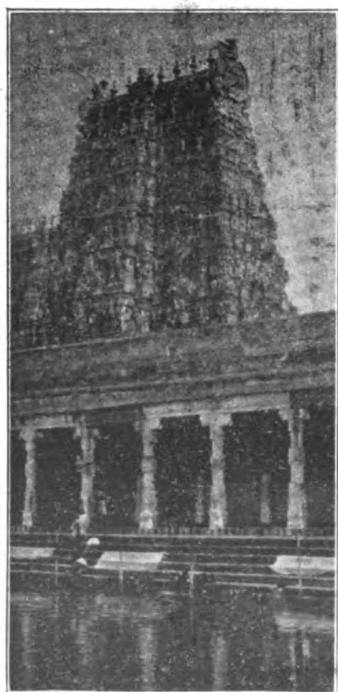
PYRAMIDAL
TREATMENT

THIS INNER GATE IS RED, GREEN, BLUE AND OTHER BRIGHT COLORS.

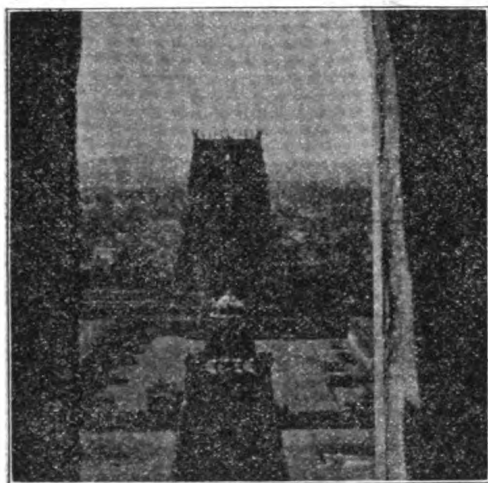
pillars, the curved eaves and the ornamentation of the roof. Beyond are to be seen the square Atlantean types of pillars, part of the main building; this is the uniform treatment of the colonnade.

Similar pillars surround the tank in the centre of the Temple. Over and behind them appears once more one of the main gateways, with its pyramidal lines and with numberless human figures in stone. The tank itself is a centre of much activity, pilgrims and Temple servers bathing themselves in the water with the same intent as has the Catholic and the Muhammedan with his use of holy water, albeit in method different, perhaps.

THE TEMPLE TANK.



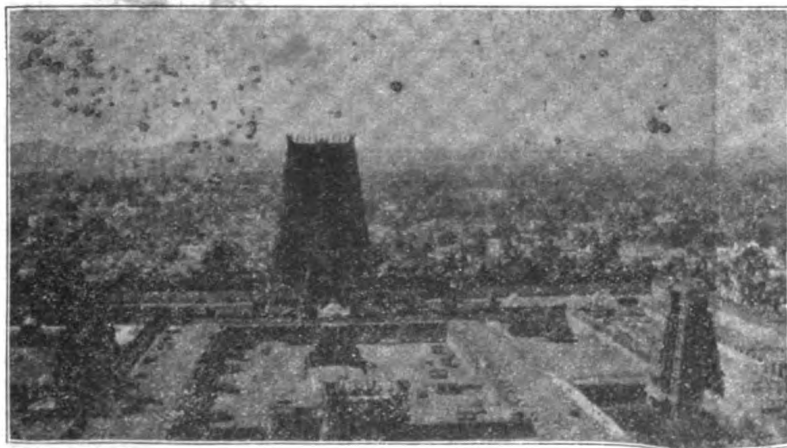
We are guided about the devious ways of the labyrinthine structure to view the great silver beasts dedicated to Sarasvati or Parvati, with their colored glass eyes and their stiff postures. No golden calf was visible, but the great Bull is in much evidence—that symbol of the universal power. We come, after much exploring, to an ancient door, flanked on either side by priests and servers, and at this threshold we are made to pause, for this is the Holy of Holies, the entrance to the centralmost part of the shrine. But where our feet may not tread our eye may pass, it seems, for two of our guides of proper caste, equipped with flaring torches, penetrate the cavernous depths before us, walking far into the sunless heart of the Temple. The torches flicker, then flame forth, and there leaps from the darkness the great image of the triune God, Brahma, Vishnu and Shiva, gleaming in ancient ma-



jesty through the thick and oily atmosphere. The flickering light from the torches plays over the majestic features of the statue, and the gold leaf throws off darts of blood red and purple light. Behind and about the figure move dim forms, men we know they are, but pigmies they seem beside the great heads.

Our kind guides invite us to climb the gate tower, and to view the Temple from above. So we climb many stone steps in the interior of the gate, until we reach

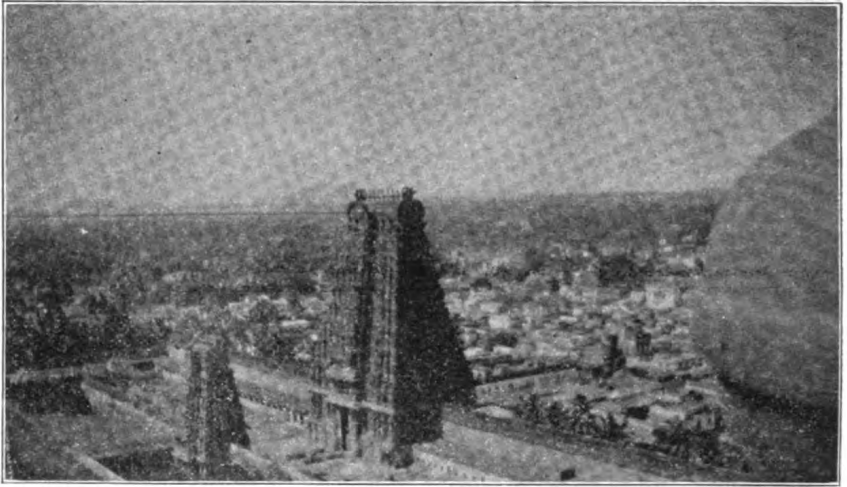
a vantage point where we can peer through the great stone windows. Far below us we see four monumental piles. Against the skyline and directly before us is the gate corresponding to that one in which we are standing. Just before that gate, and just in front of us are the two secondary, inner entrances to the Temple. In the middle, crowned by a splendid golden dome, stands the pyramidal structure of the central point in the Temple where is the Holy of Holies, the most sacred of the many shrines within the Temple walls, a place where no profane foot may tread, but where we were at least permitted to peer in upon the Figure. Another climb brings us to the top of the gateway, from which point we can see far over the country and over the city which is about the Temple, and where we can realize the nature of the tremendous structure at our feet, with its several gateways and golden-domed central shrine. To right and left the flat-roofed city lies at our feet, and beyond that the long, hot Indian plain stretches away to meet the copper sky.



THE TEMPLE
FROM THE
TOP OF THE
MAIN GATE-
WAY. Mark the
golden dome
over the Holy
of Holies in the
exact centre of
the court.



A GOOD
VIEW OF
ONE OF
THE GATES



The Atlantean and Hindu builders of these mighty monuments have long since died, and lived and died again. Perhaps this very Hindu guide, true Aryan that he is, lived in this ancient land in the dead ages, and was himself a builder of these walls. And you and I? Who shall say that we too have not wandered through these oriental cloisters or lived in this city, and climbed before, with other feet, these self-same ancient stairs?

Then we descend the cool cavernous depths of the stone gateway and come out again into the glare of the sunshine to be shown seemingly endless series of colonnades and meditation rooms. There is a brief ceremony of presentation of fruit and flowers, and the official visit is done, save that as we leave the Temple the great elephant at the outer gate is made by his mahout to throw up his trunk and salute us with his trumpet call.

THIS SPLENDID ELEPHANT BEARS ON HIS FOREHEAD A PAINTED TRIDENT OF VISHNU, GOD OF WATER, AS WAS NEPTUNE.



THE FORCE OF THE MASTER

By C. W. Leadbeater



KNOWLEDGE of the hidden side of things makes daily life much more interesting, and enables us to be much more useful than we could be without it. It shows us that many apparently trivial actions reach further than we think, and therefore impresses strongly upon us the necessity for living carefully and recollectedly. It shows a man that every action has its effect upon those around him, even when it seems on the surface to concern himself alone; that for that effect on others he is responsible, and that it offers him a welcome opportunity for doing good. When that is once grasped, he realizes that he must order his life from that new point of view—that it must be spent, even in small things, not for himself, but for others. Many a man lives for others in the sense that he regulates his life on what he imagines others are thinking about him; but our student's altruism will be of another sort. He will put before himself for his guidance two stringent rules: (1) That everything shall be done unselfishly. (2) That everything shall be done with definite purpose, and as perfectly as he can do it.

If he does this, if he lives in this way, the Powers who rule the world will soon recognize him and use him, for by living thus he makes himself a ready channel for the power of the Master, a valuable instrument in His hands. Truly, the help of the Holy Ones is given chiefly upon higher planes; but it is not confined to them; it acts in the physical world as well, if we give it the opportunity. The Master will not waste His strength in *forcing* a stream of His energy down into the dense matter of this lower world, because to do that would not be good spiritual economics; it would not be utilizing that amount of energy to the best advantage. But if a man already living in our lower world so arranges his life as to make himself a fit channel for that energy, the position is altered, and it becomes worth the Master's while to make an effort which would not otherwise have been remunerative.

We have to remember that a channel must be open at both ends, not at one end only. The higher end of our channel consists in the devotion and unselfishness of the man, in the very fact that he is anxious to be used, and is ordering his life for that purpose. The lower end is the man's physical body, through which the influence

must pass out, and this also needs careful attention, in order that it may not befoul the stream which the Master sends.

Remember that we are dealing with no vague abstraction, but with a physical though invisible fluid, which permeates the matter of the body and exudes through the pores of the skin, or is projected from the hands or feet. Therefore that body must be pure inside, uncontaminated by flesh-foods, alcohol or tobacco; and it must also be kept scrupulously clean outside by frequent and thorough ablutions, especial attention being paid to the hands and feet. Otherwise the fluid, transmuted with so much care from higher planes, will be polluted as it passes through the man, and will fail to achieve the object for which it was sent.

Although this force will radiate from the worthy student at all times, he can also gather it up and pour it out with definite intention upon a particular object. In a previous article I explained how the ordinary man can protect himself from evil influences when shaking hands, or when surrounded by a crowd; but the student, instead of protecting himself, will make out of these unpleasing occurrences opportunities to act upon others. When he shakes hands with a man, he will send the Master's power rushing through his extended arm. The beginner may ask: "How can I do that? And even if I try, how can I be certain that I have succeeded?"

All that is needed here is a firm conviction and an intense resolve—a conviction, based upon his study, that this is a thing that can be done, and the intense resolve to do it, which comes from his deep devotion to the Master and his earnest desire to do His will. Success in all magical efforts depends upon the absolute confidence of the operator; a man who doubts his own capacity has already failed. So that all that is necessary is that he should mingle with the hearty welcome which he extends to his visitor the strong thought: "I give you herewith the love of the Master." In the same way, when he finds himself in a crowd, he will spread among the people that same influence of the Master's love; and that outpouring will be for him a far better protection than any shell.

Another use which can be made of this force is to charge certain objects with it, thereby converting them into talismans; I have written before of the effects producible by talismans; I speak now of the process of their manufacture. The more advanced branches of this art require definite knowledge, obtainable only by an extended course of study; but any earnest man can make a temporary talisman which will be of great use to one who needs help.

One who is accustomed to the work can perform any ordinary process of magnetization or demagnetization practically instantaneously by the mere exertion of his will; but the beginner usually finds it necessary to help himself in the concentration of his will by thinking

carefully of the various stages of the process and using the appropriate gestures. Suppose, for example, that it is desirable to magnetize some small body (such as a ring, a locket, a penholder) in order to make it an amulet against fear; what is the easiest method of procedure?

Realize first exactly what is wanted. We wish to load that body with etheric, astral and mental matter heavily charged with a particular set of undulations—those of courage and confidence. The trained Occultist would gather together at each of those levels such types of matter as will most easily receive and retain vibrations of just that character; the beginner, knowing nothing of that, must use whatever material comes to hand, and so will have to expend a greater amount of force than would be exerted by his more experienced brother.

The making of an amulet may be likened to the writing of an inscription, and the acquisition of the right kind of matter corresponds to obtaining a perfect surface on which to write. The beginner, who cannot do this, must write with greater labor and less perfection of result upon the surface that happens to be available. The first difficulty that confronts him is that his sheet is not even a blank one; his paper already bears an inscription, which must be removed before he can use it. If the ring or locket has been worn by anyone, it is already full of the magnetism of that person—magnetism which may be better or may be worse than that of the student, but is at any rate different from it, and so is an obstacle—just as any kind of writing, however good, which already fills a sheet of paper, stands in the way of its use for further writing. Even if the ring or penholder be quite new, it is likely to contain something of the special magnetism either of the maker or of the seller; so in any case the first thing is to remove whatever may be there—to obtain a clear sheet for our inscription. There are various methods by which this may be done; let me describe a simple one.

Rest the tip of the fore-finger of the right hand against the end of the thumb, so as to make a ring, and imagine a film of ether stretched across that ring like the head of a drum. *Will* strongly that such a film should be made, and remember that that very effort of the will *does* make it, although you cannot see it. Remember also that it is essential to the success of the experiment that you be quite certain of this fact—that your previous study should have convinced you that the human will has the power to arrange subtle matter in this or any other way.

Then, keeping your attention firmly fixed upon that film, so as to hold it quite rigid, pass slowly through it the object to be demagnetized, and by so doing you will cleanse it entirely of the etheric part of its previous magnetism. I do not mean that you will leave it without

etheric matter, but that every particle of such matter will be swept out and replaced; just as, if a tube is filled with gas and one blows strongly into one end of it, all the gas is driven out; but the tube is not therefore empty, as the pressure of the surrounding air immediately refills it. So the specially charged ether is dredged out of the locket or penholder, and its place is taken by the ordinary ether which interpenetrates the surrounding atmosphere.

The next step is to let the etheric film dissolve, and replace it by one of astral matter, through which the object is again passed. The process may be repeated with a film of mental matter, and we shall then have the object entirely free on all three planes from any sort of specialized magnetism—a clean sheet, in fact, upon which we can write what we will. After a certain amount of practice the student can make a combined film containing etheric, astral and mental matter, so as to perform the whole operation by passing the object once through the ring.

The operator must then exercise all his strength to fill himself with the qualities which he wishes the amulet to convey (in this case fearlessness and self-reliance), excluding for the moment all thought of other attributes and becoming the living incarnation of these. Then, when he has thus wound himself up to his highest level of enthusiasm, let him take the object in his left hand, or lay it on the table in front of him, and pour magnetism on it through the fingers of his right hand, all the time willing with his utmost strength that it shall be filled with the very essence of valor, calmness and intrepidity. It will probably help him in concentration if, while doing this, he repeats to himself firmly again and again such words as: "Courage, confidence, in the Name of the Master," "Where this object is, may no fear enter," or any others expressing a similar idea. Let him do this for a few minutes, never allowing his attention to swerve for a moment, and he need have no shade of doubt that he has made a really effective talisman.

This process will probably occupy the tyro for some time, but a man who is accustomed to it does it quickly and easily. The trained Occultist makes constant use of this power as a means of helping those with whom he comes into contact; he never dispatches a letter, or even a postcard, without thinking what good gift of refreshing, consoling or strengthening magnetism he can send with it. He has at his command many other ways of making a talisman besides that which I have described; perhaps it may help towards a fuller comprehension of the subject if I enumerate some of them, even though they are quite beyond the reach of the ordinary student.

Amulets are of all sorts and kinds—literally many thousands of kinds—but they may be arranged for our purposes into four classes, which we will call respectively general, adapted, ensouled and linked.

1. *General.* The method which I have suggested above produces a talisman of this description. The trained man naturally obtains with less labor a better result, not only because he knows how to use his will effectively, but because he has learnt to select the most suitable materials; consequently the influence of his amulet is stronger, and lasts for many years instead of perhaps for a few months. This form of talisman is quite simple; its business is to pour out a steady stream of undulations expressing the quality with which it is charged, and it will continue to do this with undiminished vigor for a period the length of which depends upon the force originally put into it.

2. *Adapted.* The adapted amulet is one that has been carefully prepared to fit a particular person. Its maker studies the man for whom it is intended, and notes carefully the deficiencies in his mental, astral and etheric bodies. Then he culls from the matter of the various planes the ingredients of his talisman, just as a physician selects the drugs to compound into a prescription, choosing a certain type of essence in order to repress an undesirable astral tendency, another in order to stimulate the sluggish action of some defective department of mental activity, and so on. Thus he produces an amulet accurately adapted to the needs of a particular person, and capable of doing for that person enormously more than a general talisman can do; but it would be of little use to anyone else but the man for whom it is intended. It is like a skillfully made key with many wards, which exactly fits its lock, but will not open any other; while a general talisman may be compared to a skeleton key, which will open many inferior locks, but does not perfectly suit any.

3. *Ensouled.* Sometimes it is desired to establish a centre of radiation which, instead of acting for a few score years at most, shall continue its outpouring through the centuries. In this case it is not enough to charge the selected object with a dose of magnetic force, for, however large that dose may be, it must some time be exhausted; to produce this more permanent result we must bring into play some form of life; and for this purpose one of two methods is usually adopted.

The first is to include in the physical talisman a minute fragment of one of those higher minerals which are sufficiently alive to throw out a ceaseless stream of particles. When that is done, the store of force poured into the amulet will last almost indefinitely longer, for instead of radiating steadily in all directions on its own account, it remains self-contained, and charges only the particles which pass through it. The work of distribution is thus done by the mineral, and a vast economy of energy is thereby secured.

The second plan is so to arrange the ingredients of the talisman as to make it a means of manifestation for any one of certain comparatively undeveloped orders of nature-spirits. There are tribes

of these creatures which, though full of energy and strongly desirous to do something with it, cannot express themselves unless they can find some sort of outlet. It is possible so to magnetize an amulet as to make it precisely the kind of outlet required, and thus to insure the steady outflow through it of a stream of energy at high pressure, which may last for thousands of years, to the intense delight of the nature-spirits and the great benefit of all who approach the magnetized centre.

4. *Linked.* The linked talisman differs completely from the other kinds in one important particular. All those previously described are made and set going by their creators, and then left to run their course and live their life, just as a clock-maker constructs a timepiece and then sells it to a customer and knows no more about it. But the clock-maker sometimes chooses to remain in touch with his masterpiece, and undertakes to keep it wound and in order; and this corresponds to the arrangement made in the case of a linked talisman. Instead of merely loading the object with influence of a certain type, the operator when he magnetizes it brings it into close *rapport* with himself, so that it may become a kind of outpost of his consciousness, a sort of telephone-receiver always connected with him, through which he can reach the holder or be reached by him.

An amulet of this type does not work mechanically upon the gyroscope principle, as the others do; or perhaps I should rather say, it has a slight action of that sort, because it so strongly suggests the presence of its maker that it often acts as a deterrent, preventing the wearer from doing what he would not like the maker to see him do; but its principal action is of quite another kind. It makes a link through which the wearer can at a critical moment send a cry for help to its builder, who will instantly feel the appeal and respond by an outpouring of strength of whatever type may be required.

Its manufacturer can also use it as a channel through which he can send periodic waves of influence, and so administer a course of treatment—a kind of emotional or mental message. Such a method of handling a case (I believe our Christian Science friends call it “absent treatment”) may be undertaken without an amulet, merely by projecting astral and mental currents; but a talisman makes the work easier, and enables the operator to deal more readily with the etheric double of the subject.

Usually the link is made only in the physical, astral and lower mental worlds, and is therefore confined to the personality of its constructor; but there are instances when a great One has chosen to link a physical talisman to Himself as an ego, and then its influence lasts through the ages. This was done in the case of the physical talismans buried at various points of future importance by Apollonius of Tyana.

It not infrequently occurs that it is desirable to demagnetize objects which are larger than those instanced above. In such cases one may hold the two hands at the requisite distance apart, and imagine a broad band of etheric matter extending between them, with which the previous magnetism can be dredged out as before. Another plan is to hold the two hands one on each side of the object, and send a strong stream of etheric matter through it from one hand to the other, thus washing away the undesired influence. The same force can often be employed in the same way to relieve pain. A headache, for example, is usually either caused or accompanied by a congestion of etheric matter in the brain, and it can often be cured by that same plan of putting the hands one on each side of the sufferer's temples and washing away the congested matter by an effort of the will.

Another use to which the power of demagnetization can be put is to clear objectionable influences out of a room. One may have a visitor who leaves an unpleasant atmosphere behind him; or one may find uncomfortable astral conditions prevailing in one's apartment at a hotel; and if such an emergency arises, it is useful to know how to deal with it. One practiced in these mild forms of magic would manage the business in a few moments by the exercise of his trained will; but the younger student will probably find it better to employ intermediate means, precisely as the Catholic Church does.

The cubic content of even a small room is too great for the employment of the dredging tactics previously recommended, so we must invoke the great principle of sympathies and antipathies, and set up within the room a series of vibrations so hostile to the evil influence that the latter is dominated or driven forth. To create such an undulation is not difficult; but means must be found for spreading it rapidly all over the room. One ready method is the burning of incense or pastilles, another is the sprinkling of water; but both incense and water must first be passed through the process recommended for the making of a talisman. Their original magnetism must be removed, and they must be loaded with the thought of purity and peace. If that be thoroughly done, when the incense is burned, its particles (each bearing the desired influence) will quickly be disseminated through every cubic inch of air in the room; or if water be used and sprinkled about the chamber, each drop of it will at once become a centre of active radiation. A vaporiser is an even more effective method of distribution; and if rose-water be used instead of ordinary water, the work of the student will be considerably facilitated.

The method of action of these etheric or astral disinfectants is obvious. The disturbing influence of which we desire to rid ourselves expresses itself in etheric and astral waves of a certain length. Our magnetic efforts fill the room with another set of waves, different in length and more powerful, because they have been intentionally set

swinging, which probably the others were not. The two sets of in-harmonious vibrations cannot co-exist, and so the stronger overpowers and extinguishes the weaker.

These are some of the ways in which the force that dwells within man, the force that flows through man, may be used. In this case, as in every other, knowledge is power; in this case, as in every other, additional power means additional responsibility and additional opportunity. If you can readily develop this power, if you can do these things quickly and easily, so much the better for you, so long as you use this advantage unselfishly, and make the world by its means a little happier, a little better, a little cleaner as the result of your efforts.

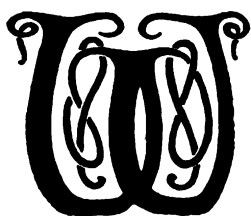
Remember the second maxim—that everything shall be done as perfectly as we can do it. Charge your letter with magnetism and make a talisman of it, by all means; you will do great good thereby; but do not forget that the mere physical handwriting must be perfect also—first, out of courtesy to the recipient, and secondly, because all work done for the Master must be done with the utmost care, even to the minutest detail. And as *all* our work is work for Him, executed in His name and to His glory, that means that nothing must ever be done carelessly. In this, too, unselfishness may be applied; no one has the right to cause trouble and waste of time to another by illegible handwriting.

We must not think that because we know more of the hidden side of things than others, and so are able to add unexpected blessings to daily acts, we are thereby absolved from doing the ordinary part of those acts to the very best of our ability. Not worse but better than that of others must our work be, in every respect and from every point of view, for the honor of the Master whom we serve. *What* the work is that He gives us, matters little; that it should be nobly done matters supremely. And the man who, all his life through, does the small daily details well and carefully, will not be found wanting when some day he suddenly finds himself face to face with a great opportunity.

The little things in life weigh more than the big things; there are so many of them, and it is so much more difficult to go on steadily doing them. S. Augustine remarked: "Many there be who will die for Christ, but few there be who will live for Him." Many of us would instantly and gladly do some great thing for the Master; but He does not commonly ask for that. He asks us to live our daily life nobly, not for ourselves but for others; to forget ourselves, only to remember the good of mankind. Let us then form the habit of helpfulness—for it soon becomes a habit, like everything else. It certainly makes life more interesting; and, above all, it brings us every day nearer to Him.

---From *The Theosophist*

THE MASTERS OF WISDOM



WHILST the declared objects of the Theosophical Society make no mention of the Masters, and whilst no member of the Society is required to believe in Their existence, yet have the Founders of the Society as well as our present revered President declared in clear emphatic terms, that without the Masters there would be no Theosophical Society. It is not a mere exoteric Society, and were it to liberate itself from the influence of the Masters it would very soon become a soulless corpse. So long as the Masters are the real heads of the Society, so long as Their blessings rest upon it, so long will the Society be able to fulfill its grand function of proclaiming and establishing the Brotherhood of Man and all that results from the practical application of this sublime principle in nature.

As far as I am aware, every prominent worker in the cause of Theosophy has proclaimed his belief in the existence of the Masters, and no standard work on Theosophical subjects ever omits to mention Them, and in some of these you may find passages declared to be given verbatim by one or other of the Masters.

Naturally, then, a stranger may well ask who the Masters are, where They live, and what They are doing.

The Master is "the man who has become perfect." He is the man who has reached union with the Divine, who by slow degrees has developed the possibilities of the spiritual nature, and stands triumphant where we are struggling today. He whom we call the Mahatma is the liberated soul who has the right to go onward but for Love's sake turns back, who brings His knowledge to the helping of ignorance, brings His purity to the cleansing of foulness, brings His light to the chasing away of darkness, and takes up again the burden of the flesh till all the race of men shall be free with Him and He shall go onward, not alone, but as the father of a mighty family, bringing humanity with Him to share the common goal and the common bliss in Nirvana.

"That is the Mahatma—life after life of effort crowned with supreme renunciation; perfection gained by struggle and by toil and then brought back to help others till they stand where He is standing. Every soul that stretches out its hands, His hand is ready

to help; of every brother of His race that asks for guidance, His heart answers to the cry; and They stand there waiting until we are willing to be taught and give Them the opportunity They have renounced Nirvana to secure."

Let me mention here that Reincarnation is taken for granted as a fundamental fact in Nature, else the development into Masterhood is not possible. One human life cannot suffice to make a man perfect, no newborn soul can develop all divine possibilities at once. "Unless it is true that the soul of man comes back to earth life after life, bringing with it to every new life the experience of the lives behind, building up higher and higher character life after life, the Mahatma would be but the dream of a poet."

It is a stupendous height that the Master has attained; many a life goes in preparation, many lives of incessant strenuous endeavor are spent in developing the moral, mental and spiritual nature.

What the aspirant has to do in order to become a Master may be gleaned from such books as *The Path of Discipleship*, *In the Outer Court*, *The Voice of the Silence*, *Light on the Path*, *At the Feet of the Master* and chapters on the Probationary Path in *The Ancient Wisdom* and *The Growth of the Soul*. From these you will be able to form some idea of the Herculean task undertaken by one who aspires to become a Master—a liberated self—a pillar in the Holy of Holies. Then you will realize also why the Mahatmas evoke such ardent devotion and unquestioning submission from those who have come in personal contact with Them.

Vague and even comic are the notions of the world at large about the Masters, and it would somewhat remove misconceptions if we explained what one has to achieve ere he can become a Master of Wisdom.

The Master devotes himself to the service of humanity with sublime powers at His command. "He pays to those approaching the Path the debt He contracted in the days of His own chelaship, guiding, helping and teaching them as He was guided, helped and taught before. From the highest sphere the Masters shed down light and life on all the world that may be taken up and assimilated as freely as the sunshine by all who are receptive enough to take it in. The Masters specially connected with religions use these as reservoirs into which They pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed 'means of grace.' Next, They rain down noble ideals, inspiring thoughts, devotional aspirations, streams of spiritual and intellectual help for man, the noblest and purest souls catching most rapidly these helpful influences. A discovery flashes into the mind of the patient searcher into nature's secrets; a new melody entrances the ear of a great musician; the an-

swer to a long studied problem illumines the intellect of a lofty philosopher; a new energy of hope and love suffuses the heart of an unwearied philanthropist.

"Here also They send out Their wishes to Their disciples, notifying them of the tasks to which they should set their hands. They teach the so-called dead in the heaven world, help them in the intermediate world, supervise the teaching of younger pupils and the sending of aid in numberless cases of need. In the physical world the watching of the tendencies of events, the correction and neutralizing as far as law permits of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil.

"In conjunction with the Angels of the Nation They also work, guiding the spiritual forces as others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction." Thus we see that our world is not left to spin in space unaided or without purpose, but is carefully and lovingly guarded and guided on its upward way by the Occult Hierarchy to which the Masters belong.

The proclamation of the existence of the Masters at the foundation of our Society told no new fact. The ancient mysteries of India, China, Egypt, Persia and Greece have proclaimed Their existence, and now once again the world is made aware of Their close touch with its affairs. As is usual in history, Helena Petrovna Blavatsky, who bore witness to this truth, was ridiculed by the dogs of envy, malice and ignorance, but the statement is amply borne out by her wonderful works, *The Secret Doctrine* and *The Voice of the Silence*.

Purely intellectual critics tried to make out that these books were full of plagiarisms. But H. P. B. never claimed to teach something new. The facts were designedly collected from all kinds of sources to prove the identity and antiquity of the teachings known to the orientalists but never used by them as H. P. B. has done. What was achieved by the collection of these facts was the building up of a mighty conception of the evolution of the Universe and of man, the coherent synthesis of the whole cosmogony. *The Voice of the Silence* is not a hotchpotch, but a coherent ethical whole, full of spiritual inspiration and food for the heart, stimulating the loftiest virtue, and containing the noblest ideals. These books are their own best testimonies as to the source whence they came.

Since the establishment of the Theosophical Society a number of men and women, eminently respectable and pure in their lives, highly intelligent, with the love of Truth inborn in them, have testified to their personal experiences of the Masters. In Mr. Sinnett's *The Occult World* and in Mrs. Besant's *H. P. B. and the Masters of Wis-*

dom you will find, to my mind, the most convincing personal testimony and, thanks to Mrs. Besant and Mr. Leadbeater, we know what some of the Masters have been in the past and what They are doing now.

If you wish to come into personal contact and to be able to recognize a Master, you must make yourself worthy, and tread the Path indicated in books like *The Bhagavad Gita*, *The Path of Discipleship*, etc. If you are anxious to meet Them, They are a thousand times more anxious to greet you. If you endeavor to advance towards Them five feet, then They come fifty feet towards you. They do not grudge you Their presence nor the knowledge and love They have, but the world is not ready to receive Their blessings and teachings.

If you wish to befit yourselves to receive Their teachings and to be able to recognize Them, you cannot do better than to develop the spiritual qualities: gentleness, humility, sympathy, love, compassion, steadfastness, purity, unresentfulness, reverence for what is greater and nobler than yourself in whomsoever it be found, seeing the good in everything and the One Self in all forms, devotion to high ideals and to Those who are the embodiment of all virtues.

In short, to approach the Master and recognize Him, you must grow into His likeness, and long for the glory of His presence, with eyes fixed not on the outer but upon the inner man.

---From *The Message of Theosophy*



MODERN SCIENCE AND THE MYSTICS

A Synopsis of a Lecture given by Claude Bragdon

ONLY those who have kept in close touch with the development of scientific thought during the past few years fully realize the profound change which has taken place in it through recent discoveries. "Revolutionary" is the word which most fittingly describes this change.

Today, instead of the pedestrian reason soberly marching over the safe stratum of mid-Victorian materialism, what do we find? The imagination skirting the edge of bottomless abysses, led there by scientific facts. We are presented with a conception of matter which is nothing but motion, vibration causing differentiation, this vibration seeming to be determined and directed by an intelligence different, not in kind but in degree, from ours. Although in its lower grades of manifestation this intelligence appears as subhuman, and in its

higher, superhuman, it is impossible to think of it as other than *one thing*, such is the astounding, and even terrible, uniformity of Nature's laws.

Originative, adaptive, ubiquitous, enduring, this life-force of the scientist is not different from the Vedantist's idea of Brahma, the Buddhist's idea of Buddha, the Christian's idea of Christ—the idea, at least, which finds embodiment in that newly discovered saying of Christ: "Lift the stone, there wilt thou find me; cleave the wood, and there am I." Schopenhauer's "Will" and Emerson's "Oversoul" belong to the same category.

At this late date and in this strange fashion, are the Asiatic dreamers, the Greek philosophers, the Christian mystics and the modern metaphysicians reconciled and justified in modern scientific thought. As is said by Francis Grierson: "Paradoxical as it may appear, it is science that is now the most romantic and mystical thing in this matter-of-fact world."

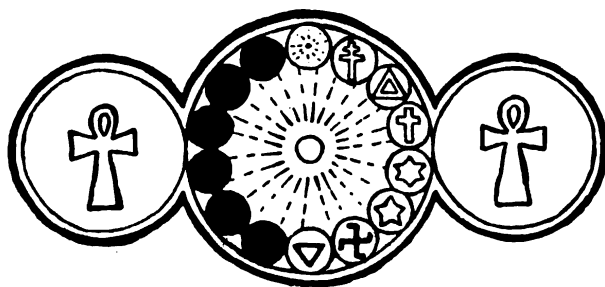
Not only is it true that many affirmations by religionists and mystics are now being confirmed by science, but the mystic's *method* is more and more coming to supplement, and even to supplant, the so-called scientific method. The time-honored test of everything by means of direct sensuous perception is breaking down under the strain, put upon it, as science pushes farther and farther into the unknown. Mathematics is being summoned to the aid of the baffled senses; the imagination, instead of being held in abeyance, is invoked. The *intuition* is being recognized as perhaps a higher and more direct faculty for apprehension than the reason, and *analogy*, so long distrusted and discarded, is being found a wonderful aid in discovery and research. The intuition is habitually used by the mystic, and he finds the clue to every mystery in analogy—that "doctrine of correspondences" formulated in the phrase: "As above, so below."

In fine, we have arrived at the renaissance of Wonder, having returned, by a long detour, to the path anciently trodden by the seers and the saints. So close is this correspondence between the advanced synthetic scientific thought of today and the fundamentals of religion, that one finds good Theosophy in such a journal as the *Scientific American* if one but has the wit to discern it. Take up any recent scientific treatise almost at random, and as likely as not you will find its conclusions only a paraphrase of some mystical paradox. For example, *The Popular Science Monthly* had an article by Prof. Herbert S. Jennings, on *Age, Death, and Conjugation in the Light of Work on the Lower Organisms*. Here we read: "Death is the price we pay for our more complex life." Is not this quite in line with the mystical idea that death is an intensification of life, the preparation for a finer, freer existence? Or take the doctrine of

Reincarnation—the evolution of consciousness through and by means of the organization and destruction of increasingly complex and expressive forms. Is not this idea implicit in the following, from the same article: “To prevent a higher organism from undergoing death would at the same time prevent him from becoming a higher organism”?

It is in speculations concerning the ether of space and the electronic theory of matter that the drawing together of the mystical and the scientific view is most apparent. In the electronic theory the atom is made up of *ions*, related to a focus of force in the same way that the planets are related to the sun. Immediately the mind is confronted with the converse of this conception (quite as reasonable!), namely, that this world of ours is but a negative electron of an atom where the focus of force is the sun. Is not the convertibility of these two concepts into one another a good illustration of the Hermetic aphorism: “As is the great, so is the small; as is the outer, so is the inner”? And its pendant clause: “Nothing is great, nothing is small” expresses well the modern idea of the relativity of space magnitudes—the fact that things are large or small only with relation to us, or to each other, not from any absolute standard.

All of our ideas about the ether have undergone profound changes within the past few years, the ether being today the great battleground of contending opinions. One truth emerges: that in any adequate consideration of the problems of the ether, and of gravitation, there is an appeal to mathematics, and mathematics involving higher space-concepts. The idea of a four-dimensional space opens the Pandora-box of the mystics—it is all they need for their vindication—and in the scientific establishment of the higher space theory they will step into their inheritance at once. When this occurs (if it occurs) the sublime paradoxes of religious mysticism will become the subject of serious consideration by scientific men. Of this there can be but one issue, the vindication of the saints and dreamers, and the acceptance, as true, of their view of life and of the world. Then indeed a new day will dawn for mankind, inaugurating a new science, a new religion and a new art.



SYMBOLISM OF THE TRIANGLE

By Elliot Holbrook

(Continued from page 352)



WE are at a stage in evolution where the growth in *mind* is probably going on more rapidly than in any other part of our make-up; as a result I think we are given to greatly overestimating the importance of the mind and what it can do.

Let us take man and run the gamut from the bottom up. His actions use a lot of force, constructively and destructively, leaving a very small resultant behind. These forces are the double reflected aspects of the driving of the spiritual forces, coming in from without or down from Atma. His feelings are pleasure and pain which offset each other and leave but little behind. They are related to buddhi, as his acts are to Atma. With his mind he cognizes facts and from them abstracts their essence as concepts which he combines more and more but which are yet as froth compared with truth itself.

To the uninitiated the higher mind fades into buddhi and for that reason he is not able to distinguish clearly the workings of his consciousness, such as he has on the buddhic plane, from its reflections in the lower worlds, especially in the mental.

Man stands where he has, for knowledge, the remnants of the instinct of the animal coming from the Logos through the group-soul and the beginnings of the intuition coming from the Logos through the human group-soul, but what he gets from both sources is largely hidden and undifferentiated from his manifestations in the three lower worlds.

While it may be easy to recognize impulses which have behind them remnants of our instinctual nature, there appear to be two classes of intuitions hard to differentiate: those which are from knowledge derived from experiences of past lives and stored in the ego, and those coming from a higher source.

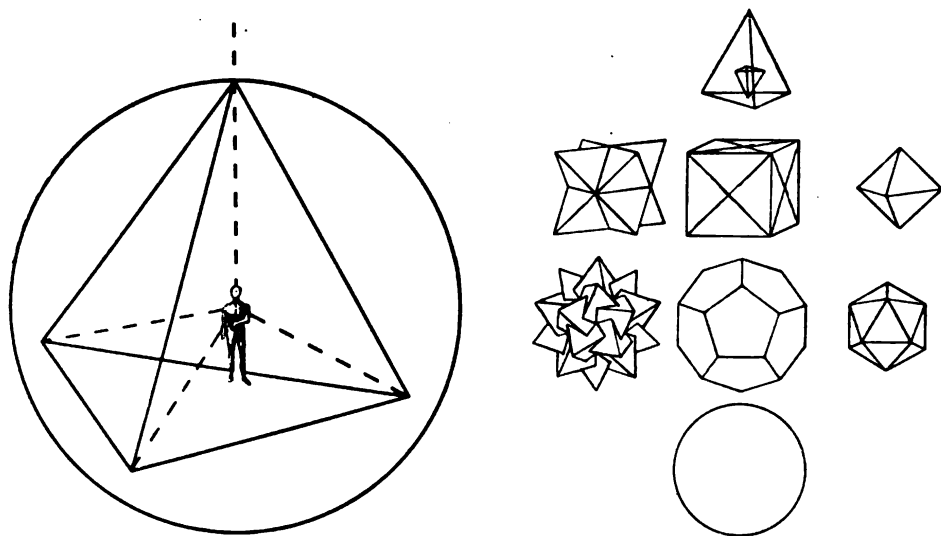
The littleness of what we ordinarily call knowledge may be more clearly realized, perhaps, by using an example. Take the study of geometry. We were told at the start that it depends on a number of axioms, self-evident truths, intuitions. After years of study, what is the result? We have simply grown expert in using and juggling

these axioms, become capable of seeing them even when obscured or covered. We have no wider knowledge than before. All the certainty in it was in the axioms which we could not prove or disprove because they were intuitions from above.

The greatest knowledge to be attained through use of the senses is ignorance if compared with the knowledge that comes of the self-identification of the knower with the thing sought to be known. But that is not possible short of the buddhic plane.

The weary soul does not want to be buffeted between pleasure and pain nor to be eternally acquiring facts of external nature. The greatest sorrow is in the futile struggle of soul to contact soul; the greatest bliss is in their union. But this is not possible short of the buddhic plane.

The immediate goal before us is the buddhic plane. Fortunately, Theosophy teaches us the way.



Let us pass from those symbols where triangles are used as plane figures to those in which they represent the sides of solids. Suppose that from above the sphere of consciousness of a man there descends a force entering his consciousness. Man acts to transform and deflect such force and we will assume that he sends it forth in three streams, symmetrical as regards each other and the original force. Join the points where these four lines pierce the spheres and we have the tetrahedron, the simplest solid figure bounded by four sides, each an equilateral triangle.

It is easily seen that this three-sided pyramid on a triangular base

is the fundamental form. It is the first of the five so-called Platonic Solids.

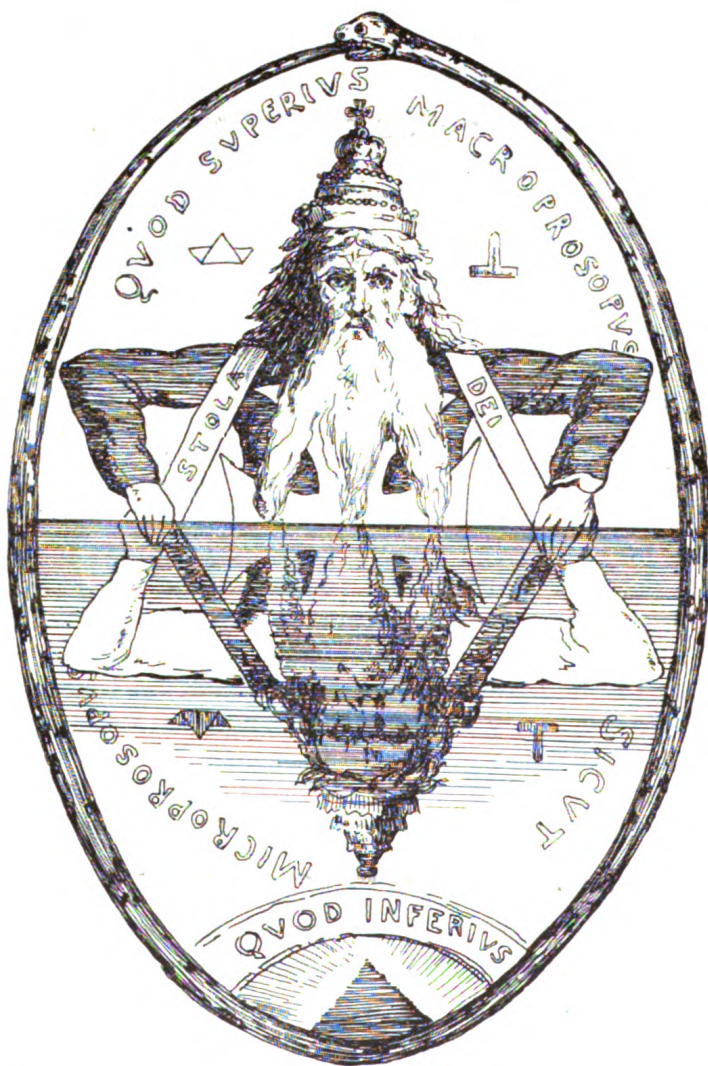
Two tetrahedrons interlaced generate the cube and the octohedron, according as they are informed from outer points to outer points, or from facial centre to centre.

Five tetrahedrons interlaced generate the dodecahedron and the icosahedron by a similar process.

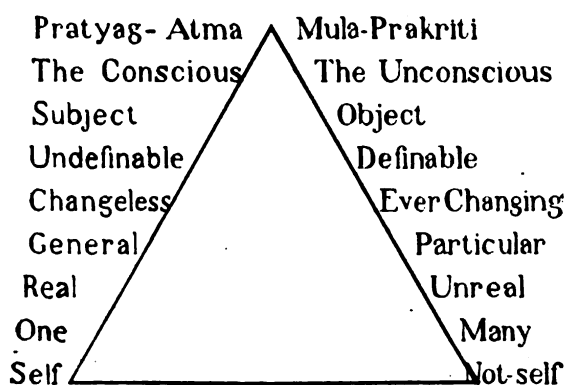
The latter form it was that H. P. B. called the symbol of our present system. If we assume one plane of nature as symbolized by a tetrahedron (the incoming force entering at one apex and the three streams of differentiated outgoing force at the other) and that our evolution is going on in five planes, we can see that five tetrahedrons symmetrically arranged would be the appropriate symbol representing the present evolution.

If this symbol bears out, it will help us to understand Mrs. Besant's speaking of the devachanic plane as being a specially guarded part of the universe. Remember we are dealing with symbols and not the shape of the universe. If this one represents that condition or realm or place, or whatever you call it, in which the five evolutions are going on, you can get to a place where there is only one, or between the solid and the sphere where there is none. If the symbol is carried out, there is no reason why a person might not be carried or put into a condition where he would be under the stimulus of any one, or all, or none of the ordinary planes of evolution that we belong to. We understand perfectly well that either we are drawn away from it (this in our ex-carnate period) into a lesser and more simple condition, or we are raised up where we are subject to higher ones of which we are perhaps quite unconscious, which would amount to the same thing. So I think it was in that respect that H. P. B. spoke of this as symbolizing our system, and you can see how nicely the whole is carried out in harmony with our Theosophic teachings on incarnation and excarnation and the various planes that exist in the universe.

As man climbs the ladder of evolution he faces problems he wants to solve. He tries all the way up to solve the problems that are big to him. He looks about the universe and tries to discern his relations to it, to discover what it all means, and in the childhood of his evolution he concludes that there is some kind of a Great Being, some kind of a God, some kind of a Ruler. He finds things that are quite beyond him, that pay no attention to his desires, and against which his efforts are unavailing; so there comes to him the idea that there is some Great Being—and that probably is the simplest form of the religious idea—that there is a great and powerful God, and he can only picture that God as himself magnified in power and strength



THE DOUBLE TRIANGLE OF SOLOMON



and knowledge. That seems to be the first landing-place that man has in his search to solve the great problems. Later on, he goes further and discerns duality, so prevalent the world over, and in this diagram I have shown a triangle of which one side represents the subjective or spiritual side of the self, and the other the objective or material.

We all realize that duality exists; probably that realization is the second landing-place of man in his climb up the ladder. Eventually a wider view opens up.

H. P. B. gave out to us this quotation, and I have found it the best frame-work upon which to hang the Theosophical teachings. You are not this duality, you are behind it; its root, in fact. At the coming of manifestation this root projects its shadow upon itself. There is nothing else to project it on. And that shadow we take from the reality. It is the Maya, or illusion, the unreal, and it is this illusion that we must answer to, step by step, and then conquer in the same slow way.

☸	That which is neither Spirit nor Matter, neither Light or Darkness but is verily the container and root of these, that thou art.	☸
☸	At every Dawn the Root projects its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth down the stairway of the seven worlds, the stairs, of which each step becomes denser and darker.	☸
☸	It is of this seven-times-seven scale that thou art the faithful climber and mirror. O little man!	☸
☸	Thou art this, but thou knowest it not.	☸

"Of the Absolute, the Infinite, the All-embracing, we can know nothing except that It is; we can say nothing that is not a limitation, and therefore inaccurate.

"In It are innumerable universes; in each universe countless solar

systems. Each solar system is the expression of a mighty Being (Him whom we call the LOGOS, the Word of God, the Solar Deity). He is to it all that men mean by God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it, living a stupendous life of His own among His Peers. As is said in an Eastern Scripture: 'Having permeated this whole universe with a fragment of Myself, I remain.'

"Of that higher life of His we can know nothing. But of the fragment of His life which energizes His system we may know something in the lower levels of its manifestation. We may not see Him, but we may see His power at work. No one who is clairvoyant can be atheistic; the evidence is too tremendous.

"Out of Himself He has called this mighty system into being. We who are in it are evolving fragments of His life, sparks of His divine fire; from Him we all have come; into Him we shall all return.

"Many have asked why He has done this; why He has emanated from Himself all this system; why He has sent us forth to face the storms of life. We cannot know, nor is the question practical; suffice it that we are here, and we must do our best. Yet many philosophers have speculated on this point and many suggestions have been made. The most beautiful that I know is that of a Gnostic philosopher:

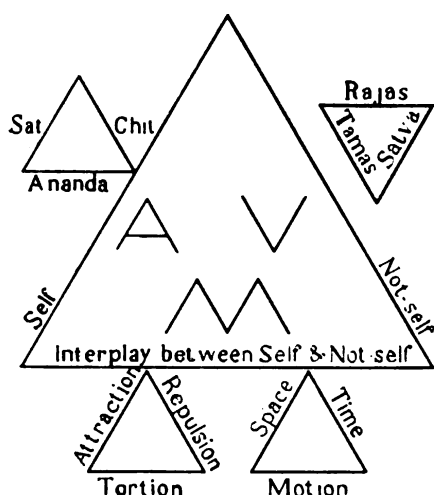
" 'God is Love, but Love itself cannot be perfect unless it has those upon whom it can be lavished and by whom it can be returned. Therefore He put forth of Himself into matter and He limited His glory in order that through this natural and slow process of evolution we might come into being; and we in turn according to His will are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so his great scheme will be realized and His Will be done.'

"At what stupendous elevation His consciousness abides we know not, nor can we know its true nature as it shows itself there. But when He puts Himself down into such conditions as are within our reach, His manifestation is ever three-fold and so all religions have imaged Him as a Trinity. Three, yet fundamentally One; three Persons (for person means a mask) yet one God, showing Himself in those three aspects. Three to us, looking at them from below, because Their functions are different; one to Him, because He knows Them to be but facets of Himself.

"All three of these aspects are concerned in the evolution of the solar system; all three are also concerned in the evolution of man. This evolution is His will; the method of it is His plan."

Many of the greatest and noblest characters of history have passed

years in study and work to try to find what is now given us so easily and simply in a few books. Of us it is perfectly true what is said in the Bible: "Many prophets and kings have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them." Because this honor is reserved for us and this opportunity is given us, it seems to me that a great responsibility rests upon us and that we should try to be worthy of the gift. It is good Karma which allows this possibility to open before us. If we let it pass we shall not deserve to have another offered for thousands of years. If you knew, as I know, with what difficulties we had to contend in former days to learn all these things which are laid before us now, perhaps you would appreciate more the opportunity offered you. Let us try to make use of it to the utmost of our power and show ourselves worthy of the privilege given us by Theosophy.



This chart is an attempt to show the Absolute symbolically as shown in the world-process. If, as Mr. Leadbeater says, when He puts part of Himself down into manifestation He is always seen as triune, it naturally follows that all parts will also show the same triuneness. Going back as far as possible, the primal triangle that we can reach shows three elements: the Self, the not-self, and the interaction or relation between them. Beyond this we cannot go, but deep as we may go we always find the two elements of Self and not-self and, as symbolized in the Seal of the Society, the Self and the not-self are

interwoven from the beginning of time to its end. So the primal triangle, then, represents on one side the Self and on the other side the not-self, while the base represents the relation, interplay, the force that holds the Self from complete identity with as well as complete separateness from the not-self. This base contains our Karma and Dharma, and all the turmoil and strife as well as all the rhythm and harmony of manifestation.

Growing out of the general law of the triuneness we find it in each of the three principal elements. On the side of Self we find the triuneness that appears in us as cognition, desire and action; in the not-self the reflection of these as sattva, rajas and tamas, or the tendency to rhythmic movement, activity and inertia, while at the bottom,

owing to the action of the Self upon the not-self, we have two triangles.

To carry the symbology a little further in representing the secondary triads, we represent the ever incomplete manifestation of *the Self* by drawing the line joining the two sides, not at bottom but part way up the sides, giving us the letter A; and since the not-self is emptiness itself, as we shall see later, and the opposite of Self, we invert the triangle and omit the tie line altogether, making it in itself an empty vessel, and so we get the letter U. Owing to the double action in the base, we have two triangles, which being treated as above gives us the letter M. Therefore we may express symbolically the Self, the not-self and their relation, by the sacred word AUM, which is to teach us that in everything these three elements are indissolubly united and complete. When we see these three elements then we see the Absolute.

This chart also shows several other things. A problem in physics will always be stated as the relation of the three qualities of the not-self, or matter, the relation of sattva, rajas and tamas as applying to the case; but we cannot stop here as materialistic science does, but we must consider the Self with its three aspects of cognition, desire and action and its relation to matter. There is no dead matter and no blind force.

Again, in metaphysics we cannot simply consider the Self, as some schools of idealists do, but always in conjunction with the not-self. The not-self is always ensouled and modified by the Self, and the Self is always limited by the not-self.

The full significance of this chart would be far from realized if we did not give consideration to the fact that the not-self, the shadow of the root upon itself, is made up of mutually destroying pairs of opposites and is in its sum total nothing. The "divine fragment," the separated self, ever seeks to become its whole Self, and vaguely sensing the root which is its Self, behind the shadow, it grasps the shadow but to reject it. Its nothingness is realized.

Man chases after wealth and in turn poverty chases him till, wearied of a strife that yields no peace, he exclaims: "There is nothing in it." But each grasping and rejecting makes the shadow thinner, and either through it or by turning his sight inward he sees the Self and reaches peace.

It seems a hopeless task, and we are sometimes asked why we do it at all? There, again, we evidently did not make the choice. That is, I mean, in our personalities we did not make the choice, but we are not

going to do it endlessly. Suppose we take a series of numbers—a series, each term of which is twice the succeeding term:

10
5
2.5
1.25
0.625
.3125
.15625
.078125
.0390625
.01953125
.009765625
.0048828125
.00244140625

19.99755859375

Suppose I ask you to give me the sum of that series carried out to its end; what do you get? 19.99755859375 is the sum of the above terms, and though you might add until you used up the chalk supply of the world, you would only get more nines. But what really is the sum of this series? Precisely twenty; neither more nor less. You might add to the end of time and you would never get twenty, but you can get twenty in another way, in an inconceivable part of a second.

To wear out the whole not-self in detail would be as endless a task as getting the sum of the above series by repeated addition. It is by some expansion of consciousness, some kind of intuition that you are able to do, in an instant, what in lower realms of consciousness you could not do in all time.

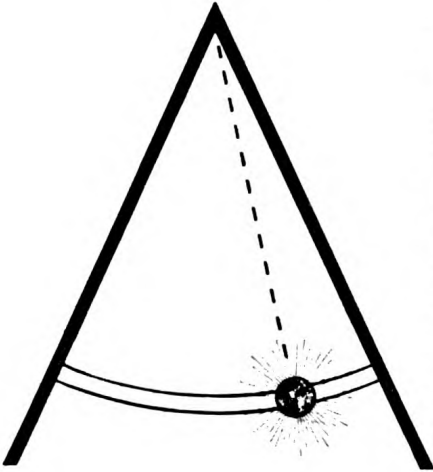
So, as time goes by, one is able to cancel the not-self on higher and higher planes till the veils are so thin that he realizes the non-reality of the not-self and that only the self-existent Self is, and that he is that Self.

For, whether one realizes it or not, the search is ever for the Self.

Man is like the child with his basket picking up shells on the sea-shore. When his basket is full he thinks he sees a yet more beautiful shell just ahead. He looks into the basket, selects the least lovely and casts it away to make room for the other. So he continues the lifelong day. So man goes through life after life, filling himself with the not-self and throwing away what proves worthless until he wearies with the endless round. He has disturbed the not-self in his path and all the time carried a heavy burden of it.

Quite unknown to himself, all the time it has been the veiled Self

that has been the lure. At last he sees the "Self sitting equally in all things," and the "things" no more attract and he throws them all away.



I have read that the character at the top of the Theosophical emblem is a symbol for the Word and is the first letter of the Sanscrit alphabet. I can read no symbology into it because I do not know Sanscrit, but it occurred to me that the Great Ones who gave us our own alphabet long ago did not overlook that point—that the letter "A" tells of the whole process of evolution, the whole story of the world-process. Here is the side of the Self; here is the side of the not-self; here is the causal body suspended by an invisible thread from the point where the Self and the not-self diverge, and between those two, like a magnetized pith ball, man swings

back and forth until eventually he draws himself to the top. Thus the letter "A" symbolically is the same as the last plate before this one, but with less detail.

Since the word "Science" means "to see," in the sense of "to know, or cognize," we conclude by saying:

THERE IS BUT ONE SCIENCE
THE SCIENCE OF THE SELF.

THERE IS BUT ONE ART
THE MASTERY OF THE NOT-SELF.

We seek but the Self and to find It we must remove the not-Self.

(Concluded)





SOME OCCULT EFFECTS OF MUSIC

By Marie Russak

In the December issue of the English *Vahan* there was a criticism (signed Adsocius Novus) of Mr. Jinarajadasa's lecture on *The Æsthetic Value of Music*. I am glad to be able to feel heartily in sympathy with Mr. Jinarajadasa's ideas on the subject and perhaps Adsocius Novus might be interested in the following:

Some years ago I made a few investigations into the hidden side of music and at that time had occasion to attend a series of performances of Richard Wagner's *Der Ring des Nibelungen*, given at the Opera in Dresden. The opportunity was seized to watch the effect of the music upon the subtler bodies of some of those present—a perfectly legitimate thing to do, since the people were strangers and the investigation made with the motive of gaining knowledge, not for curiosity but to help others. The following is from the notes written at the time.

At the performances mentioned I noticed particularly three people who sat in front of me: a young lady aged about seventeen, an old gentleman about sixty, evidently her father, and a gentleman of about thirty-five.

CASE I. The young lady. Before the performance began she seemed rather listless and indifferent. The health aura showed signs of delicate health. The astral body was full of the usual colors, with signs here and there of irritation, probably from the excitement of the average person incidental to the preparations for such an evening and getting to the Opera. Her mental body was replete with thought-forms of music, and it later developed that she was a musical student who had spent the afternoon studying the score of the opera to be given in the evening. (Note this fact especially.)

Before the first act was half over a great difference in her health

aura was noticed; it now glowed and scintillated with new vigor and it seemed to have been stimulated to a sufficiently high rate of vibration—at a sort of psychological point—at which it was able to respond to an inner vitality or force which filled it with new strength. (Later investigations have verified this psychological point of vibration in other astral and mental bodies also, and it seems related to the vibrations of the atomic.)

Some curious phenomena in the bodies of the young lady now presented themselves. I noticed some streams of light protruding from her mental body like long, waving tentacles; on the end of each was a spinning thought-form similar to a vortex-like whirlpool in water, caused by suction. As some familiar *motif* floated up from the general vibrations of the music (coupled with the forms which were caused on the mental and astral planes in general in the room) these tentacles in her mental body sucked the vibrations into themselves in large proportion. They seemed to recognize and to become a part of each other. Other mental bodies near the young lady had few or none of these tentacles; therefore the effect on their mental bodies was practically *nil*, and the results in them of the vibrations from the music was more emotional than mental.

As the young lady's mental body drank in the thought-forms of the music the effect on it was most beautiful. The thought-forms already there, from the previous study of music, were strengthened until they filled the body with beautiful light. It seemed to relate her to the deep pulsations of the Law of Rhythm in all nature, and the experience made the separating walls (the vibratory difference) between the lower and the higher mental bodies to disappear and the Ego was able to approach nearer to the personality and to impress it with the loftiest ideas. The effect on the causal body was marked, and could never be lost, since it expanded; when this happens it never returns to its former size.

What was the effect on the astral body? As the emotion caused by the understanding of the music and the appreciation of its beauty grew upon her mentally, the vibrations penetrated deeply to the astral body. It was not very long ere it was a great boiling mass of beautiful color—a mighty many-hued bird beating its wings against a cramped cage to escape. The vibrations from the color *did* escape, some of them, and spread out in all directions like clouds of colored steam, but there was a kind of force which seemed to be a prisoner within the particularized radius of the astral body; it beat against its confines until it finally found an outlet; it found its way of least resistance and rushed through that—into tears. In most people, those who have no lower channels into which it can penetrate, while endeavoring to escape, will either laugh or cry; the young girl wept violently for awhile, until some of the pressure of it was exhausted,

then she grew calm and for the rest of the evening was benefited—in fact, she was a “new being” when she left the hall, in comparison to what she was when she entered it. The beneficial vibrations in her bodies (even if she experienced none such for many days to come) would continue to persist, unless some violent mental or astral emotion of another sort was experienced. Before leaving this case I would like to mention that if persons could see the amount of physical force that escapes with tears they might be less prone to shed them.

CASE II. The gentleman of about sixty years, evidently the young lady's father. His physical etheric looked well enough. The astral body was not unusual. He was evidently a Catholic—a very devout one—as there was a strong thought-form within his mental body of the crucifix, and I saw between the acts that a small gold cross hung from his watch-chain. He was also an artist, for there were thought-pictures all round him of heads, landscapes and other such mental “sign-posts.” His appreciation of the opera expressed itself mentally in admiration for the form, the colors, the pictures. The astral effect exhausted itself along his line of least resistance, which was his love for his daughter. As the music continued, great waves of force and clouds of gorgeous pinks and blues went out from him and wound themselves around his daughter, as he held her hand tightly clasped in his; the force of his vibrations, added to her own, helped to lift her to heights she could not otherwise have reached. Towards the end of the opera the vibrations of the music had penetrated to the highest reaches of his being; he finally closed his eyes and clasped his hands as though in prayer, and then the beautiful waves of color also wound themselves around the thought-form of the crucifix, showing that he was also religiously exalted as he listened to the wonderful closing orchestration of the fire music in *die Walkure*. When he rose from his seat to leave the Opera his face was aglow with a beautiful inner radiance as he said in charming, simple faith to his daughter: “How wonderfully kind is our God to give us such enjoyment in our world!”

CASE III. The man of about forty is not such a happy one to describe. His physical-etheric body showed him to be in good health. Astrally he left much to be desired and the three lower planes of that body were over-developed by excesses of many kinds. There was much depression in evidence, and irritability. In his mental body there was a strong picture of a woman—I afterwards recognized it to be the likeness of one of the leading singers of the evening. As the opera progressed the changes in his bodies and the effect upon them was very marked. The first of these was on the astral body, and the vibrations of the music seemed to irritate him; he became very restless and

the depression increased. This continued until the lady in whom he was interested came on the stage. The thought-form of her grew clearer and clearer, and then the woman and music were blended in a sweep of vibrations almost wholly astral and extremely detrimental to her. The clouds of color expressing passion and selfishness were most unpleasant to behold and, as the way of least resistance for him was along the line of lower excesses, he really seemed a victim to his lower nature. At the end of the first act he was forced to go out and get some strong drink, which, perhaps, he thought would help him, but it only made matters worse for some time. By the end of the opera, however, the emotion had somewhat worn itself out, so to speak, and it was followed by a strong physical exhaustion. I wondered if, after all, he were not to derive some good from the beautiful music and by the witnessing of such art. I was not disappointed when I looked finally at the higher bodies. There had been, even in his case, what we may call a superconscious effect. There was, of course, a plane in his higher bodies to which the vibrations had penetrated of themselves and had produced the effect of bringing about the possibility of experiencing *consciously*, at some time in the future, the wonder of the great Law of Rhythm. They had deposited a seed, as it were, and this takes place each time one is in the vibrations which arise from such music.

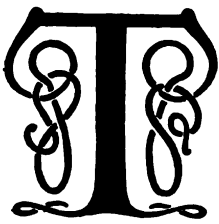
These and later experiments have proven that in about seven cases out of ten the ethical effect of music is immediate and beneficial and that that immediate effect on the person depends entirely upon the condition of the bodies it contacts—the *temperament* of the person. Students of the occult should understand the inestimable value and place of all phases of emotion in our evolution.

There were some other musical experiments made in Budapest when I watched the effect of the music of a wild Hungarian gypsy band on the nature spirits. Each of the seven primal key-notes seemed to bring forth some one predominant color, and the expression of some one sentiment in these elementals. I have not touched upon the wonderful power as an occult assistance of the vibrations from music in certain keys, when the key is found to correspond to the tonal or numerical value of the person. But these are fascinating by-paths and foreign to these general hints.



INDIAN OBSERVATORIES

(See Frontispiece)



HERE are two great observatories in India which bear evidence upon their face that they have brought down to us a part of the Atlantean tradition. Both were in ruins until recently, but the one which is at Jaipur has been fully restored by the combined efforts of the present Maharaja of that state and the British Government. This creditable undertaking took much time and money. As a frontispiece to this issue we present herewith a comprehensive picture of a part of the second of these observatories, which lies upon the Indian plain that stretches away from Delhi. On the right of our picture is to be seen the nose and part of the broken edge of an enormous sun-dial of particular interest. This instrument was so well and delicately built that it was possible to observe upon it very minute divisions of time. On the left of the picture is a building which is also an instrument, this one for the observation and recording of transits, ascensions, etc. It is also very much broken in parts, and its restoration would demand considerable expenditure of money. At the back is to be seen a third instrument devised also to record the progress of the sun, but especially with regard to the seasons.

At the second observatory, which is in the city of Jaipur, there are two additional most interesting star maps which can be described only with difficulty. Each is a concave hemisphere quartered by four intersecting stairways which enable the astrologer to approach every spot of surface on the maps. Two rectangular diameters across the top of the hemisphere hold a ring in the central position. By looking through this ring at any star and marking the position of his eye on the map, the observer obtains the name of the star. The second hemisphere is the complement of the first, because in each of them part of the surface is employed for stairway.

All in all these are most interesting relics of a science of the past, of which we shall know fully the secrets only through Occult Science, the science of the future.

L. E. G.





THE GRAND ARCANE ORDER OF ANTIQUITY

CELEBRATION IN RITES AND CEREMONIES

By Edgar Lucien Larkin

.. Director of Lowe Observatory, California

*"Hail, thou Son of Light; greeting,
peace and fraternal honor unto thee!
Hearest thou my voice?"*

THESE words were suddenly heard within the aural region of the brain of a hierophant as he was about to enter the Holy of Holies of his magnificent temple for ritual service. This august personage was clad in "fine twined linen," crowned with a diadem of jewels and on his breast glittered the most brilliant gems. The great temple was then standing in eastern Necropan, i. e., eastern Sahara now, in that portion called the Libyan Desert, a few miles west of the present boundaries of Egypt and of the pyramids of Jeezeh. The building and its surrounding minor temples and tombs, buildings of the city, walls and towers, are now crumbled débris and ruins far below the surface of the desert waste.

"Oh, Master Supreme! I sense thy words; peace and high honor be thine," was the instant mental reply sent by the hierophant in the temple in Necropan.

The Supreme Master of all arcane mysteries of this Order and esoteric lodges, oracles and rites in the eastern hemisphere of the

earth was then in the Holy of Holies of his magnificent gem and gold-adorned temple, erected and dedicated to the impressive worship of Ale, Eliun, El Yon, El, or Eloah, "The Most High God" of Genesis 14:18. This splendid temple, for centuries of remote antiquity one of the most famous and adored, was in the Holy City, Eridu, in what is now southern Babylonia, near the present boundary line of northeastern Arabia. The prehistoric Sumerian name was Eri-dugga, "Sacred City," and it was then on the Persian gulf; but now its deeply submerged ruins are one hundred thirty miles inland, this entire distance having been filled and deposited by the silt, soil, sand and débris transported by the two rivers, the Euphrates and Tigris.

The site of this venerable and ancient shrine is the modern Abu-Shahrain, "Father of the two Mouths." Owing to recurring river floods, the temples were located on the highest points above the alluvium level. Really, the Persian Gulf has receded towards the south to a distance of four hundred twenty-five miles at a rate of at least, within the known and historic period, one hundred ten feet per annum. The earliest history of very many names, of men, cities, temples, rites and religions of Biblical and pre-Biblical times in Asia is now deep beneath this vast expanse of river deposit. In the dim background of all, there pass now, in review, phantoms of the nations of Shem, Ham and Japheth, the mighty Cushites, Minæans, Sabæans, Ethiopians and Chaldeans. Cush and Ethiopia were once dominant in all of southeastern Asia and northern Africa. For the vast ruins buried all over eastern and southern Arabia, whose highest points are now being uncovered by winds, only await pick and spade to make startling revelations of all origins of our very thoughts and religions.

Biblical archæologists, ethnical and linguistic, must now turn all attention to Arabia, the very home of Genesis. Pre-Sumerian, pre-Hittite, pre-Akkadian, inscriptions, shrines, adyta, crypts, sepulchres of the original Cushite and Ethiopic remains must be exhumed. And then we will have genuine "higher" criticism. So far all of this colossal mass of exegesis is tentative, merely, preliminary and precursory. Greater than Akkad, Nippon, Babel, Erech, Shipurla, Lagish, Nineveh, Tell el Amarna and Sippar, is Cush. Likewise the Hamites. Arabia is the pent-up source of irruptions of Semites with their gods, languages and cults. The Laws of Hammurabi came from the Arabian peninsula. The Sabæan queen, the visitor to Solomon, came from the regions of Hadramaut.

Would that the alluvial strip of four hundred twenty-five miles could be turned to the light of day and explored!

The Master in Eridu instantly heard the reply of his distinguished

brother and coadjutor, the Hierophant of Necropan in Africa, in the temple of El Yon. It appeared as sound in the cells and filaments of his brain. The transmission of mentoids, thought-forms, or thought-bodies, or thoughts, as one may please to term them, was carried to a very high degree of efficiency many thousands of years ago in Atlantis. The scene of this note is laid in southwestern Asia and northern Africa, at a date so remote in pre-historic time that hierophants had not lost the telepathic power. Therefore, the Master in Eridu had not the slightest difficulty in communicating with his subordinates in any temple in Asia, Africa or Europe.

Again he spake, mentally saying: "Son of Light! On the third day, at high twelve, enter the Holy of Holies in thy temple, close the veil and place thy mind in the receptive state."

"Thy will is mine own," was the immediate response.

Soon the Master Mind sent words thus: "Son of Dust, greeting and fraternal honor be unto thee. Hearest thou my voice?"

These words were heard in a hemisphere of the brain by the good brother whose temple title was Son of Dust, as he was enrobing preparatory to entering the adytum of his temple, now deep under the ruins of Ur of Chaldea.

"Oh, Master Supreme! I hearest thy words. Honor and peace be thine."

Then the Master: "Son of Dust, worthy brother of Ur, on the third day, at high twelve, enrobe thyself, enter the Holy of Holies and make thy mind able to receive."

"Thy will be done," was the mind message sent in reply to the Master's mind.

"Daughter of the Illumined Way, greeting and peace be thine. Hearest thou my speech?"

Surprised, this priestess, officiating in ritual in the grand temple now beneath the torn and earthquake-riven ruins of the once stupendous city of Meroe in Ethiopia, now Nubia, heard the words of the Master calling.

"Most noble Master Supreme! From thy chamber, the Holy of Holies, in the temple of Eliun in Eridu, came thy words to my hearing. Glory and honor be thine," said the priestess of the Illumined Way.

To this the Master replied: "Thou illumined one, on the third day, at high meridian sun, enrobe in fine linen adorned with purple, enter the adytum of the inner court of thy temple of El Yon in Meroe and pass into the receptive state."

"Thy august commands will be obeyed," was her reply.

"Daughter of Wisdom." No response. "Daughter of Wisdom." No reply. "Daughter of Wisdom." "I hear thee," came to the Master's brain.

The response was from the majestic "Daughter of Wisdom," from the esoteric chamber of the temple of Eliun, El Yon, Ale, El or Eloah, now buried in the site of the once magnificent city of Ephesus.

"I hear thee, most worthy Master. Wouldst speak to me?"

"Most noble Daughter of Wisdom, at meridian sun on the third day, adorn thyself in robes of fine twined linen with the purple fringes, and, before thy cantons and acolytes, enter the third chamber, pass to the receptive state and await."

"Thy command supreme will I obey," was the response of the priestess, ages before the days of Paul.

"Son of Righteousness," was the next mentoid sent forth by the Master Mind. "Son of Righteousness, hearest thou my speaking?"

"Master Supreme, I hear. My love be thine." This response from the august Son of Righteousness came to the receptive brain of the Master in Eridu from the excessively ancient shrine and holy place, Salem, on Moriah's mount. "Oh, Master Supreme! Wouldst thou further speak unto thy servant?"

"On the third day, at high twelve, enter thou the Holy Place, bend low before the altar and the cherubim, and pass into complete receptiveness."

"Thy holy desire shall be fulfilled," was the reply from what is now Jerusalem.

"Daughter of Sublimity, Daughter of Sublimity, hearest thou my spoken words?" was the mentoid sent from the Holy of Holies in the temple of Eridu to a prophetess in a small shrine in Egypt, the early site and nucleus of the mighty Labyrinth, one of the most wonderful buildings reared by man, and erected a few centuries later than the date of the reappearance of the Star of Egypt. Herodotus, the Greek, saw it in all its splendor and recorded that it contained three thousand rooms, half above and half below ground. It was on the shore of the famous Lake Moeris. It is now only a departing ruin. For thousands of years, candidates from Babylon to England and Wales, and from Meroe to Asia Minor, came here and to other Egyptian temples to be initiated into sacred mysteries.

"Thy voice is heard. All honor to thee," was the mentoid sent by the Daughter of Sublimity. She was a priestess of Isis in the Egyptian mysteries and rites.

"Daughter, adorn thyself in robes at passage of the sun at

meridian on the third day, enter the adytum and pass to the receptive state."

She replied: "Thy holy order shall be fulfilled."

"Son of the stars, hearest my transmitted words?"

"Most adorable Master, I hear. Peace be thine. Wouldst speak further?"

"Son of the Starry Path, at meridian sun on the third day, array thyself in robes of science, with crown of learning, enter the zodiac chamber, be seated under the centre of the circuit of the stars of the constellations in the sculptured ceiling, and assume alert receptive conditions."

"Thy command supreme will I, thy servant, obey."

This response came from the astronomer in the splendid science temple of Tentyra, in Egypt. This zodiac is a priceless configuration of stars as they appeared in remote antiquity.

"Daughter of Oracular Wisdom, Daughter of Oracular Wisdom, hearest thou my words?"

"Oh, Master Supreme! Blessed be thy holy name, I hear. Peace be thine always!"

This daughter was the precursor of the long line of priestesses and revelators at Eleusis in what is now called Greece.

"Daughter of Oracular Wisdom, thou wise seeress of the ages, descendant of an illumined line, place upon thy shoulders and head the sacred insignia of thy office, draw near thy shrine, enter the holy place and at high meridian sun on the third day assume the sensitive receptive state."

"Thy orders supreme shall be obeyed, most noble Master."

"My daughter Ishtar, my daughter Ishtar, hearest thou my spoken words?"

"Blessed Master of the world, Hierarch of Man, in thy Holy Place in Eridu, thy daughter hearest."

"At high meridian sun on the third day, place thy robes upon thee and the diamond crown upon thy brow, enter the Holy of Holies in thy temple E-ulmas, pass into a deep receptive state and await my orders."

"Oh, most high Master! Thy will is mine."

Ishtar was in the grand peristyle, the porch, the avenue of columns of her temple, or "House of the Living Oracle," in the important city of Erech, in very ancient Babylonia.

"Son of Inspiration, Son of Inspiration, hearest thou my articulate speech?"

"Master Sublime, thy words are heard. Honor and blessings from source divine be upon thee." This response was from the Hierophant of Babylon.

"Son of Inspiration, brother on the shining Path, at high twelve on the third day, enrobe in the sacred habiliments of thy office, enter thy sanctuary, bend low before the cherubim, draw the veil and enter the receptive condition."

"Master of Man, I obey."

"Daughter of the Sacred Word, hearest words? The Master speaketh."

"Sacred One, Master Supreme in Eridu, I hear. Peace be thine."

This daughter, at the moment, was on duty in the labyrinth of Crete.

"At meridian height of sun on the third day, enrobe, enter thy holy place, the deepest within the maze, and assume receptive mind."

"Most sublime Master, thy will is mine."

"Daughter of the Way Revealed, hearest thou my spoken words?"

"Master Supreme, my mind doth hear thy living speech. Honor be unto thee." Spoken by a renowned woman, a forerunner of the world-priestesses, a sibyl in Etruria. The famous Cumæan sibyl was a historic descendant in unbroken line.

"Daughter, assume thy sacred office in the oracular place at high sun on the third day, pass to receptive state and await my decrees."

"Thy sublime command shall be," was the sibyl's response.

"Son of the Mystic Way, hearest thou my voice?"

"Thy words of life and light are heard, O, Master in the Holy Place in Eridu. High honor be upon thy brow!" Spoken by a priest of the Order which, centuries later, became the Order of Druids in nearly all of Europe.

"Enter thy temple at meridian sun on the third day and fix thy mind in receptive state."

"I will, most adorable Master." This response was from a Druidical temple surrounded by huge monoliths similar to Stonehenge in England.

Thus, the order to enter the Holy of Holies of all temples dedicated to El Yon, at noon on the third day, was sent to all priests and priestesses. The sending forth of an order to temples from Mesopotamia, Arabia and Western Asia to Africa and Europe, was to call world attention to some extremely great event, for world orders were only issued on important occasions.

THE EVENTFUL THIRD DAY

The call from Eridu: "To all listening and awaiting servants of the Most High, in the Holy of Holies of all temples of El Yon, greetings, good will and praise. A joyous message unto all, for an omen of happiness to all mankind riseth before the nations. Our blessed guiding star of the ages hath reappeared. It was seen on the first day of the solar year, at its rising, by the faithful watchers of the skies from our towers in Eridu. All hail, the coming of the star of hope! All hail, its rising on the first day of a new year, the opening of a new age of happiness, peace and good will among nations and kindreds of the world. All hail the reappearance of the Star! Glory to El Yon, the Most High! Glory, praise and honor."

This announcement was received by all of the listening and waiting illumined ones and assembled people in every temple of Eliun with extravagant demonstrations of delight. They believed the coming of the star to be the harbinger of a long age of peace and happiness to all peoples. They, in joyous response, sent such mentoids as these to the Master: "The Most High be praised;" "Glory and honor to our Most High God;" "Praise be unto Eliun," and "Honor to thee, our Master Supreme in the Holy City, Eridu."

To these, the Master sent appropriate mentoids in reply. Thereafter, the most elaborate ceremonies, rites, rituals, solemnities, chants, praises, feasts and rejoicings were held for weeks in every temple of El Yon, and the multitudes of strangers were included in the festivities. For indeed, the reappearance of this star on the first day of the year was a cosmic event of great interest to Babylonia, Arabia, Palestine, the lands of Edom, Seir and Midian, of Egypt and Ethiopia and all regions along the Nile, Jordan, Euphrates and Tigris. The event in the sky that so greatly interested the hierophants and scientific men of the world at that remote time was the heliacal rising of the bright, first-magnitude star Spica Virginis in the zodiacal constellation of Virgo.

Heliacal rising means that, as seen from the earth, the sun and star rise at the same time. Of course, the star could not then be seen, the splendor of the solar light obscuring all starlight from vision. But, owing to the revolution of the earth around the sun, the sun appears to move ever from right to left through the sky, thus obscuring all the stars during the year. Suppose the earth, sun, and an immensely more distant star to be on the same straight line, or on same meridian. Then the star and sun would rise and set at the same time. By watching during each morning, the sun continually moving eastward will pass the distant star, and in time it will be seen rising before the sun. A few weeks will elapse before the star can be seen with the unaided

eye, and a few days only before it can be observed in a large telescope. But the vigilant observers saw the star Spica emerge from the sun's brilliant light on that auspicious occasion, first from the observing tower in Eridu, in the clear sky of southern Babylonia. And in this story the year is imagined to have opened at the next instant after exact winter solstice, or moment when the centre of the sun is at its maximum distance south of the celestial equator.

The coming north of the sun was hailed with joy by all nations of antiquity north of the equator. But on this particular New Year's Day the extraordinary event was that the star Spica was seen at winter solstice. The last preceding time when this striking event occurred was 25,878 years before the good Hierophant at Eridu saw it on this memorable New Year's morn. But the sun now in this auspicious year 1913, A. D., passes between the earth and the star Spica on October 15, or sixty-seven days before the winter solstice.

PRECESSION OF THE EQUINOXES

Equinoctial points are where the sun crosses the celestial equator near March and September 21 of each year. But this point is not at rest, like the crossing of two roads, but moves from left to right, from east to west, in direction opposite to that of the earth and sun. If the crossing-place moves westward, the sun will reach it earlier than if it had remained stationary. And the sun does actually cross the equator 20 minutes, 23 seconds, or 1223 seconds, earlier each year entirely around its apparent pathway in a mighty circuit of 25,878 years.

In 67 days there are 5,788,800 seconds. This, divided by 1223, gives a quotient of 4,734 years, the time before A. D. 1913, when the Master of the Supreme Lodge of the world, dedicated to El Yon in Eridu, saw the star emerge from the sun's rays early in the morning, or in the day of the new year, 2,821 B. C. For now, in 1913 A. D., it is 4,734 years since the star Spica and the sun could thus be seen from the earth at the time of the wintry solstice, and before that, 25,878 years.

But Virgo, the Virgin, is beautiful in the background of all human events. The once beneficent Golden Age, of poet and philosopher, of priestess and hierophant, was ruled by the Virgin Astræa, the goddess of justice and mercy. Since all gods and goddesses are human, they were the great ones in ages before the dawn of any history that has descended to our time. These great hierophants, priestesses and rulers once lived in the sunken Atlantis whose existence has now been scientifically demonstrated.

The reader may be curious to know the name of the then Grand Lodge of Man of which the then good Master in Eridu was Chief. This mighty, beneficent and supreme Order was the magnificent ORDER OF MELCHIZEDEK.



THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 367)

CHAPTER V. THE LIGHTS AND GLORIES.



BEAUTIFUL art thou, O Sun!
Yet I will not bow to thee in worship;
And thou, Moon, art fair indeed;
Yet will not my soul adore thy circle.

I have seen ye tremble in light,
As if ye were living Creatures;
Yet I know that ye are ministers only,
And that God is your Divine Master.
He shall be my Sovereign;
Before His Throne will I bend low;
I will not worship the Rainbow Spirit
Who is ever near and with the Lord.
But thou, O Moon, art her footstool,
And thou, O Sun, art but her veil.
She casts thee round her, like a robe—
Shall I worship a garment?

In the mystical grove I see an Altar—
It is the sacred Altar of the Father;
On this shall I lay my heart,
And unto Him only shall I bow in adoration.

And I saw a Glory of Light; clouds fine as air; and in the centre thereof the Sun; and two Rainbows round the Sun; and yet a third Rainbow in the opposite quarter. But in the extreme ends of the two Rainbows the central Sun was so brightly mirrored that the intensity of light and golden splendor made three Suns, when there was but One.

And lo! a vision of fire-red horses.
They passed over seas of waters;
In dew, in rain, in frost, in snow,
Like meteor-lights they flashed.
The mountains stayed them not;
They put forth wings; they flew;
Thunders in their dark feet,
And in their eyes stars like fires.
I heard their names;

The Silver Gates of the Clouds opened wide;
And downward into the glens
They passed like rivers of flame.

He shewed me the Secret of the Lights,
And the judgment which they carry on their wings,
They lighten for a blessing,
According to the will of the Lord of Essence.
The secrets of the Thunders were revealed unto me,
When they grind as in a mortar above heaven,
When the night-clouds fly before them,
And the sound of their wrath is heard.

Their Voice is for peace and blessing,
And for judgment also according to the Law;
When the guilty hear and know it,
They hide themselves in caves and holes.

Divinely beautiful is the survey of the Heavens,
And of the splendors that revolve therein;
Beautiful in their majestic order;
In their varied and majestic course,
For their beauty and order are derived
From Him who is the First,
The One, Supra-Celestial Fire—
The Ancient of the olden time.

Afterwards I saw every Secret
Of the Dark Splendors that are concealed.
I grasped the sources of those Lightnings,
Which bless and fertilize while they flash.

O thrice blessed are ye,
Ye pure Spirits of the earth,
For whom a knowledge of those beautiful things
Has been prepared by your Lord and Father.
Ye shall exist in sunlight,
In the rays of everlasting life,
Whose beam shall shine for ages
With a glory that never fails.

“ Then another Spirit who proceeded with me spake, and shewed me the first and last Secrets; the Mysteries of the Heavens above; the mysteries of the earths beneath; and the beginnings of all things, and how the Spirits of the Heavens are divided; and the Spirits who rule the winds; and how the winds are numbered by God; each in proportion to his strength and excellence.

He shewed me the force of the moon's light, and how its growth is regulated; and he disclosed to me the name she bears among the Immortals. And he narrated to me the divisions of the stars in order, and their names, and the ranks of each division. He shewed me how the lightning flashed, and how the clouds do instantly obey; and the silent pause of the thunders; and the energy of the new-awakened bolt.

The thunder and the lightning are one; yet are they both, two forces; they move not with one spirit, yet are they still indissolubly joined. For when the lightning flashes forth, then indeed the thunders sound; and the guiding Spirits pause and rest, until the space of the time is passed.

He shewed me how each is restrained as with a bridle, and is impelled by the force of the spirit, which sweeps them over the mighty spheres, as an arrow loosened from the bow. . . .

Seas of light flowed before me, far into extended space; oceans with towers and spires and obelisks on their snow-white shores.

After this he gave me the signs,
He made known symbols and secrets
Of all the hidden wisdom
In the Book of my Father,
And in the mystic parables
Of the All-Powerful Spirit.

There the mighty Triad of Beauty
Shines in white resplendency,
Armored in the diamond-light of heaven,
With bows and arrows of golden beam.
Around the Fire-Altar
Rising in the midst of ocean,
Washed by ten thousand darkling waves,
They bend, they pray, they sing.

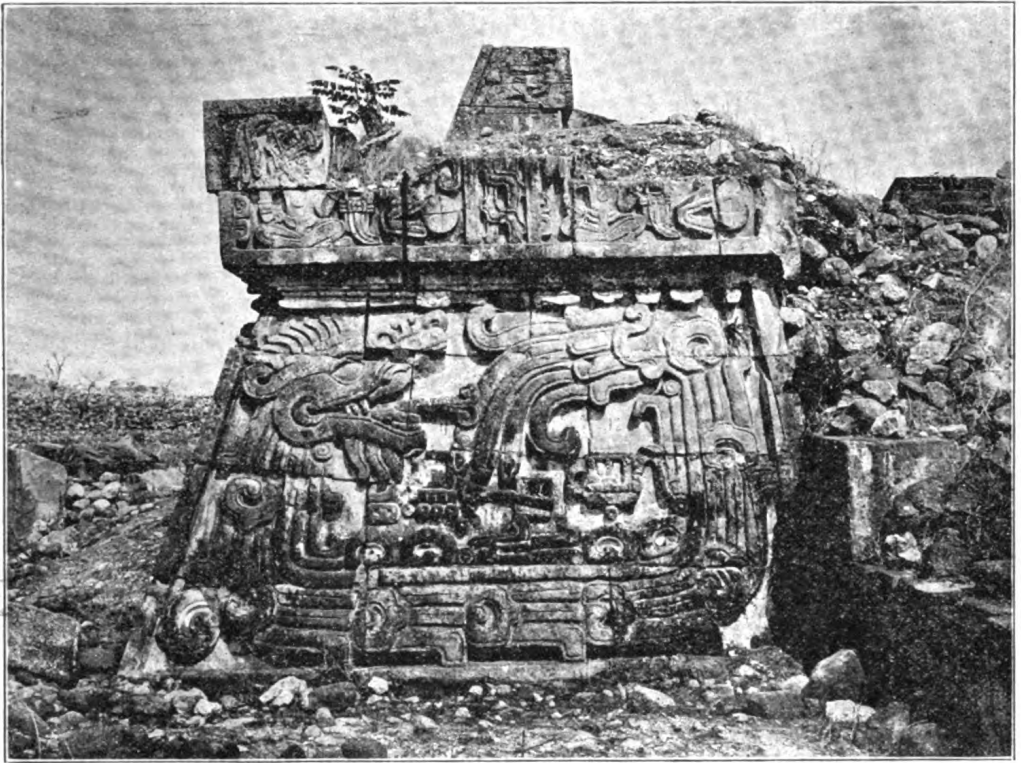
The rainbow rises out of the Ocean;
But the Spirit shines in loveliness,
The waves leap up with silver on their crests;
She breathes delight and peace through all.

A hymn arises out of the mystic cells,
The song of Hu, the Lord of the Universe;
It impels as if with fiery force
An effluence through all that live.
Their natures beat with fire-energy;
They swell with joy and with a calm wisdom;
And circle round the White Stone of Might,
Whose face is the Mirror of the Spirit.

O Mighty One, small as the mote,
O Glorious One, larger than the Universe;
Our Lord, our God, our Mysterious Sire,
In Thee alone do we put faith.
Thou art Life; Thou art Light;
Thy form is translucent sunshine;
Lord of Waters! Lord of Worlds!
The Great, the Ancient, the Infinite.

(To be continued)





Northwest Corner of Temple; Xochicalco

THE KEY TO THE PALACE OF THE YELLOW KING

By Georgina Walton

Illustrations from American Museum of Natural History, N. Y.



OCCUPYING a place of honor in the British Museum is a dark flat stone. It is not of great dimensions but it is covered with strange writings which, as it happens, are not in one script, but in three—and therein lies its importance. It is the far-famed Rosetta Stone which, by furnishing parallel inscriptions in hieroglyphic, demotic and Greek, supplied the linguistic key to the history of ancient Egypt. Without this key much of the mystery of the Valley of the Nile would have remained as insolvable as the secret of the Sphinx.

Now comes the news that a similar stone has been found by Professor Ramon Mena in the ruined Mayan city of Xochicalco (pronounced *Zocheekalko*) which may unlock for us in the western world

a history of past civilization as dazzling, as stupendous as that which the original stone unlocked in the land of Khem.

Of recent years we have heard somewhat of the vanished race of the Mayas, or Quiches, of Central and South America. Travellers have returned from Yucatan and Guatemala with vivid tales of mighty ruins worthy of a kingly race; pyramids rivaling those of Egypt in exactness of construction; carved temples and palaces, all overgrown by primeval forests. But when we have asked "Who were these Mayas? What was their history?" there has been no response.

In the October number of the *American Review of Reviews* we read the following:

At the other end of the North American continent, in the scarcely known district of Peten, in Guatemala, a young American explorer, Russell Hastings Millward, has been patiently investigating the life and customs of what seems to be the most ancient race of human beings now in existence. El Peten lies west of British Honduras, between the Caribbean coast and the Bay of Campeche. It has long been known to all Central Americans as "the mystery." There young Millward, to whom is credited "the world's mileage record for travelling across unknown country," last spring discovered lakes and mountains, penetrated unknown fastnesses, studied and photographed the ruins of temples and palaces, some never before seen by white men, and laboriously mapped out the extent of the once flourishing Mayan Empire. . . . The present day Mayas, who now live on both sides of the Mexican-Guatemalan line, have never acknowledged submission to either government. They have no explanation to offer of the mysterious ruins attesting the former grandeur of their race. The architecture of the ruined temples partakes of the Mongolian type, and Millward says that some of the most recently deciphered hieroglyphic inscriptions indicate a culture as ancient as that of the Egyptians. Old Mexican chronicles state that "the palaces and pyramids of the Mayas were so ancient when Cortez arrived that at that time there grew on them trees more than a thousand years old."

When the Aztecs arrived they found traces of the Mayan language which they preserved in a library of twenty thousand deer-skin and fibre volumes. This library was situated in Tlacolula, forty miles from Tenochtitlan (Mexico City) and was carefully guarded by a handful of priests of the old cult. Had it been preserved the key to the Mayan mystery would never have been lost. But it was not preserved; it was cast into the flames by the fanatical Catholic priests who accompanied Cortez, and was burned to the last volume.

It would seem, however, that the Powers-that-be guard knowledge that is precious to humanity and do not permit it to be irretrievably lost. The vandal priests failed in their purpose, as they have so often failed, because one ancient Aztec priest was wise enough or foresighted enough, to leave his record on imperishable stone.

There is a ruined temple in the city of Xochicalco. It stands, true to the compass, in the centre of a plain which forms the truncated top of an artificial mound or pyramid. It is of stately dimensions and

is somewhat similar in construction to the noted open front temples which the Greeks raised to Minerva. Its basic wall is covered with carvings which, in spite of the corrosion of centuries, are still inches deep. To this temple came our Aztec priest, if such he was, and with care and precision cut upon the reverse side of one of the stones a translation into Nahuatl—the picture language of the Aztecs—of the original Quiche record. This stone Professor Mena found while excavating around the wall. It has enabled him to unlock a volume of history thought to be forever sealed, and the translation he has made from the walls of Xochicalco is not only of great historical import but also Theosophically significant.

Once upon a time, so runs the record, perhaps five thousand years ago, a mighty race dwelt in that country which extends from the head of the Gulf of California to Guatemala and beyond. The people of this race numbered nearly one hundred million. Fair of skin were

HALL
OF THE
MOSAICS

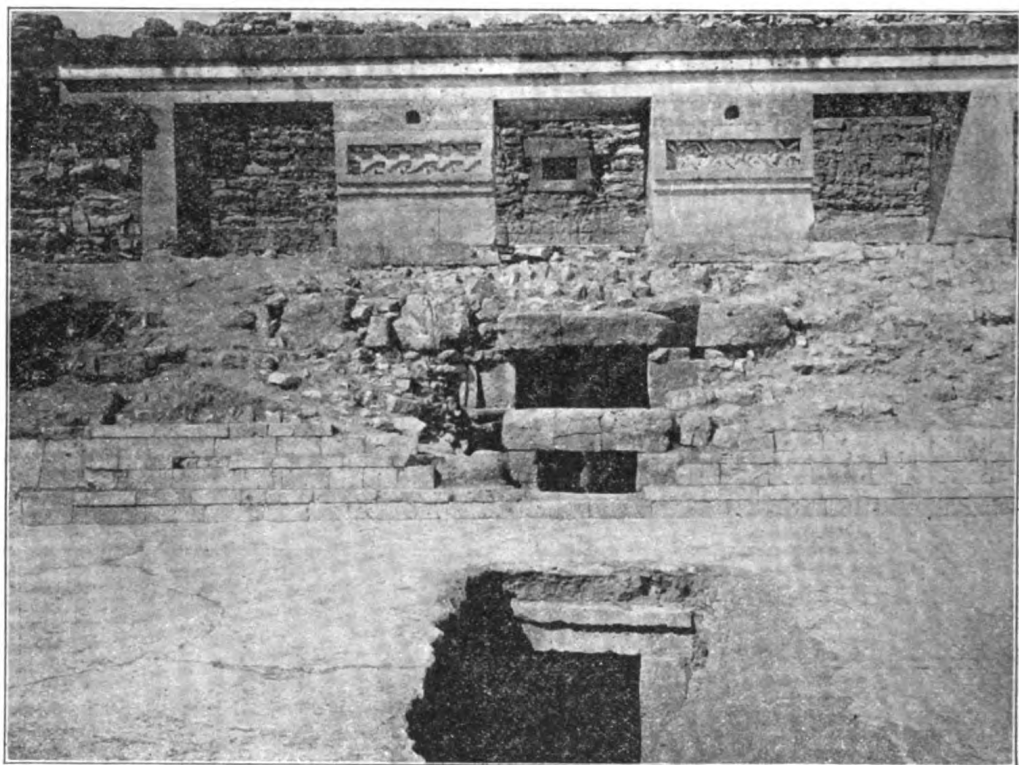


TEMPLE
OF
COLUMNS



MITLA





Entrance to cruciform chamber; Mitla

they, high of forehead and prominent of nose. They had five great cities: Mitla, Palenque, Uxmal or Chichen-Itza in Yucatan, one on the Gulf of California, the name of which has not been deciphered, and Xochicalco, which was the centre of this ancient empire.

Xochicalco is the Aztec translation of the name of the ruined city and means the "House (or palace) of the Yellow King," a name most suggestive to Theosophists. Students of *The Secret Doctrine* will immediately recall the struggle between the Black-faced and the Yellow-faced at the time of the destruction of Atlantis: "And the 'Great King of the Dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced." The Yellow King may well have been one of the Yellow-faced Atlanteans or a Mongolian descendant, possibly a King-Initiate sent to rule over the Mayan people. That he was different from them is indicated by their designation of him. It is reasonable to suppose that they themselves were developed from a nucleus formed of some survivors of the "Great Waters."

What follows in the wonder story accords perfectly with that which has been written in *The Secret Doctrine* and other occult works

concerning the instruction given by Divine Teachers and Initiates to each race of humanity. I quote from *The New York Tribune*:

At the period when the stone history opens, approximately five thousand years ago, there came to this race in Mexico (or was raised up among them—the meaning is not just clear, but he appears to have come from the West) a man who had a deep knowledge of building. He travelled among this race of a hundred million people and taught it the mason's art, how to cut and carve stone, how to make cement and how to lay the stone in the cement. He supervised the building of one temple in each of the five cities and then disappeared, saying he would return to teach them more when they had thoroughly mastered the art of masonry. He is represented as leaving in the direction of the rising sun (to the east thereof) and as riding on a great water in a large canoe.

This legend is found with variations among almost all peoples. The departure with the promise to return is especially typical and easily recognizable by the occultist. The Aztecs, who were evidently familiar with the Mayan story looked upon the fair-skinned Cortez as the returning teacher and builder and were surprised when he could tell them nothing concerning the massive ruins that stood in Tenochtitlan.

But ere he went, this master architect, designer and director of all the buildings which have persisted for fifty centuries in Mexico, left his mark on all of them. He signed his handiwork in stone, just as the artists of today sign the productions of their brushes and pencils. And that sign which he left was a feathered serpent; translated into the Nahuatl of the more modern Aztecs it is Quetzalcoatl—*quetzal*, a bird, and *coatl*, a serpent. The quetzal, from whose feathers the sacred coats of the Montezumas were made, still lives in the deep forests of southern Mexico and Central America, while the huge boas and anacondas which are shown with feathered heads on the ruins of Xochicalco, are everywhere in the hot country of the southern republic.

This signature, which appears on every block of stone in Xochicalco and on every ruin in Mexico, is the link in the chain which binds all of them together, the slender thread which so strongly shows that all were built by the same tribe, all designed by the same master mind. Quetzalcoatl's work was more extensive and more voluminous in all probability than that of any other architect who has ever lived, either in ancient or in modern times. He alone carved the stone serpents, each with a feather-covered head, on the temples and in Xochicalco alone there are more than five hundred feet of serpents, each wall containing a snake, its head at one end, its tail at the other, running in sinuous convolutions along the entire length.

The same serpent, identically feathered, in the same shape and with the same number of teeth, appears on the temples of each and every one of the ruined cities.

Professor Francisco Abadiano, a co-laborer with Professor Mena at Xochicalco and who has prepared manuscript for an interesting book on this ruin, says: "Up to today we were in ignorance as to who had been the constructor of Palenque, Mitla and Xochicalco but, to our judgment, it was none other than Quetzalcoatl, and I believe that the wise and mysterious Quetzalcoatl was of Asiatic origin and the true author of the prehistoric civilization of our land."

H. P. B. gives pages in *The Secret Doctrine* to the connection between initiation and the symbolism of the serpent or dragon.

The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now under the Triangular Stones, or, in other words, the pyramids at the four corners of the world. These pyramids were places of initiation, also the habitats for Adepts, or "Wise" men, who dwelt . . . under some kind of pyramidal structure, if not actually under a pyramid.

The serpent has ever been the symbol of the Adept and of his powers of immortality and divine knowledge. . . The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates who ruled the early races of the Fifth Humanity.

In this connection Christ's adjuration, "Be ye therefore wise as serpents," takes on a new meaning. The next paragraph is significant and the one that follows that even more so:

Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America when that continent arose during the palmy days of Atlantis.

Besides the surname of Serpents, they had also the appellation of "Builders" or "Architects," for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," as Taliesin says.

These quotations, taken at random from the different volumes of *The Secret Doctrine*, certainly seem to throw light on the subject, the last statement especially. Not only was Quetzalcoatl a "Serpent" and an "Architect," but the ruins that bear his sign most certainly confound the imagination of our scientists.

Placed high in the walls of Xochicalco, a small ruin compared to some of the others, are blocks of stone estimated to weigh ten tons. In Mitla there are pillars still erect which weigh even more. Between Xochicalco and the nearest quarry of stone such as is found in the ruins is a distance of forty-five miles.

"How did these ancient Egyptians of the New World move the huge masses of stone which make up the walls of the ruins?" asks *The Tribune*. How, indeed! No mention of machinery is made nor has any trace of it been found. There is, I imagine, a mystery involved in the answer and it does not include machinery. This, however, is a personal supposition based on statements made by Mrs. Besant in *The Pedigree of Man*, and on hints thrown out in *The Secret Doctrine* concerning ruins in Europe, India, Egypt and Greece. "These," it is stated, "are all the work of initiated Priest-Architects, the descendants of those first taught by the 'Sons of God,' and justly called the 'Builders.'"

Since the priest of antiquity almost invariably bore the names of the God he served, might there not be some connection between the serpent emblem of the mysterious Mayan architect and the Quetzalcoatl, or Serpent Deity, of the Mexicans? The point is that they are both related to the great truths of initiation, and the significance of

the mark left by the Builder could not be plainer to those who know even a little of these great things. Nor is the carving of the feathered serpent on a building a sure indication that Quetzalcoatl was the architect, but it would indicate the persistence of his teachings and of his influence.

On a wall of Xochicalco is carved a likeness of a man supposed to be Quetzalcoatl. He is seated cross-legged beneath the convolutions of one of his great feathered serpents. "The face is strong and fearless, the brow high and noble, and the eyes are turned towards the West whence he came." Truly the Ancient Wisdom is writ for those who can read in a language the same in all times and among all peoples.

Near the figure of Quetzalcoatl are seated other figures in the cross-legged attitude of the Buddha. "Yet," says *The Tribune*, "they wear on their heads the curving horns which are usually associated in the Orient with images of Vishnu. Everything points to the Oriental origin of at least the architect if not the race."

In this case the "wise man" seems to have come "out of the East" by way of the West. But it is a question as to how much of the Oriental influence observed was due to importation and how much to the common Atlantean origin of the Fifth Race peoples. Concerning Mr. Fergusson's belief that there must have been some connection between the ruins of the Inca civilization and the Cyclopean remains of the Pelasgians in Italy and Greece because of the "startling resemblance between the architecture of these colossal buildings (of Peru) and that of the archaic European nations," H. P. B. remarks in *The Secret Doctrine*:

The "relation" is simply explained by the derivation of the stocks who devised these erections from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of modern science.

The resemblance to the portraits of Buddha which is noted in the figures seated near Quetzalcoatl has been observed in other ancient statues; those colossal remains in Easter Island, for instance, and those near Bamian. "These Buddhas," says H. P. B., speaking of the latter, "though often spoilt by the symbolical representation of great pendent ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Easter Island statues. They may be of one race—but the former are 'Sons of Gods;' the latter the brood of mighty sorcerers."

The cross-legged pose referred to is a posture of meditation probably common to teachers and pupils long before the advent of Siddhartha Gautama. The Mysteries form the thread on which are strung



Terra-cotta funeral urns on cement floor in front of Tomb at Xoco;
state of Oaxaco

all these similarities which so perplex our scientists. There were few places to which they did not penetrate.

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. Perhaps further investigations of the Mayan ruins will penetrate these secrets. As yet, it would seem as if only the surface of the soil had been scratched.

Down on the Balsas River, in the state of Guerrero, about four hundred miles from the City of Mexico, a city has been recently uncovered which is the largest ruin that has yet been found in Mexico. It is calculated that it must have had a population of three or four millions. Beyond the fact that it has four big pyramids and seven temples or palaces, little is known concerning it, and the revolution has interfered with organized research. What will it disclose to us when its temples are cleared of earth and jungle? What strange story of a dim and distant past will be read from its walls? Will it solve for us the great puzzle as to the disappearance of the Mayas? Will

it tell us what forces wiped this mighty race from the face of the earth, leaving only their handiwork to prove their existence? We hope that it will. We *believe* that it will. We, as Theosophists, cannot lay Professor Mena's discovery at the doors of luck or chance, nor can we think that he was led by accident to the "House of the Yellow King." The same power that guided him in his seeking guided the Aztec priest in his carving and prevented the Spanish invaders "from laying their desecrating hands upon the many pyramids." It is all part of "the Plan." The key has been given to the mystery of the Mayas, as it was given to the mystery of the Egyptians, because the time is ripe; but, as even an humble student knows, the key to the Mysteries of these and other peoples can only be supplied by the Ancient Wisdom.

EDITOR'S NOTE

Familiar as the following poem is, we quote it (*The Palace* from *The Five Nations*, by Rudyard Kipling. Publishers: Doubleday, Page & Co.) with a new delight as an appropriate finish to this article.

By time-saving labor, History is gradually pushing back its boundary walls; this modern age is reading more and still more ancient records; and with each new deciphering the law of cycles stands out in clearer light—the cycles of races, of the successive appearances and disappearances of men, of the multiple work of Builders but the unity of the Plan.

In poets' hearts, however, that truth has ever welled up, so certain intuitively that no dictum of research adds assurance.

The pen of a Kipling has writ it thus on the "timber" of the Law:

When I was a King and a Mason—a Master proven and skilled—
I cleared me ground for a Palace such as a King should build.
I decreed and dug down to my levels. Presently, under the silt,
I came on the wreck of a Palace such as a King had built.

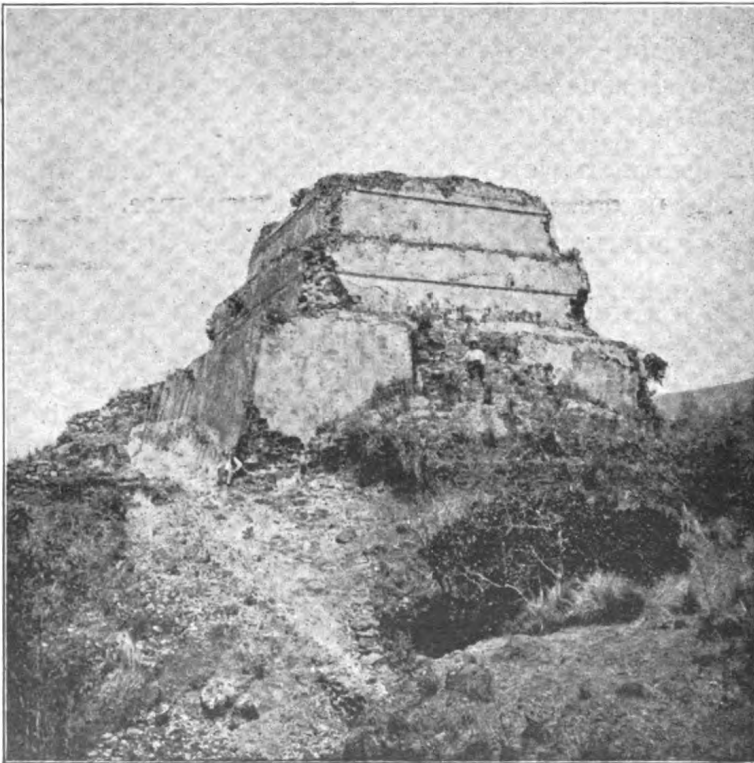
There was no worth in the fashion—there was no wit in the plan—
Hither and thither, aimless, the ruined footings ran—
Masonry, brute, mishandled, but carven on every stone:
"*After me cometh a Builder. Tell him, I too have known.*"

Swift to my use in my trenches, where my well-planned ground-
works-grew,
I tumbled his quoins and his ashlar, and cut and reset them anew.
Lime I milled of his marbles; burned it, slacked it, and spread,
Taking and leaving at pleasure the gifts of the humble dead.

Yet I despised not nor gloried; yet, as we wrenched them apart,
 I read in the razed foundations the heart of that builder's heart.
 As he had risen and pleaded, so did I understand
 The form of the dream he had followed in the face of the thing he
 had planned.

.
 When I was a King and a Mason—in the open noon of my pride,
 They sent me a Word from the Darkness—They whispered and
 called me aside.
 They said—"The end is forbidden." They said—"Thy use is ful-
 filled.
 Thy Palace shall stand as that other's—the spoil of a King who shall
 build."

I called my men from my trenches, my quarries, my wharves, and my
 sheers.
 All I had wrought I abandoned to the faith of the faithless years.
 Only I cut on the timber—only I carved on the stone:
"After me cometh a Builder. Tell him, I too have known!"



Back of Temple of Tepoztlan

HAVE WE EVER LIVED ON EARTH BEFORE ?

By F. E. Titus.

(Continued from page 382)

EVOLUTION AND REINCARNATION.

WHAT relation does reincarnation bear to evolution? Exponents of Theosophic philosophy declare that reincarnation is the means by which the evolution of the soul is accomplished. They make reincarnation part of the general scheme of evolution. In no way is it to be considered as antagonistic. It is rather supplementary or complementary to the processes already discovered to be in operation in the lower kingdoms. It is an extension of the doctrine of evolution to the kingdom of the mind. Mrs. Besant, in *The Ancient Wisdom*, expresses the Theosophic attitude in the following words:

For all evolution consists of an evolving life, passing from form to form as it evolves, and storing up in itself the experience gained through the forms; the reincarnation of the human soul is not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life.

Writers not identified with the Theosophic movement have perceived the necessity of extending the doctrine of evolution in order that it may include the human consciousness. James Freeman Clarke, in *Ten Great Religions*, says:

That man has come up to his present state of development by passing through lower forms is the popular doctrine of science today. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species.

The rapid extension by scientists of the doctrine of evolution from kingdom to kingdom is a presage of its future. Charles Darwin, without a formal profession of belief, suggested that the history of forms, if traced sufficiently far, would show animal and plant to have a common original form. These are his words:

Analogy would lead us one step further, namely, to the belief that all animals and plants are descended from some one prototype.

Professor Huxley, not resting with the mere suggestion, boldly asserts it:

If it is permissible to speak of the relation of living forms to one another metaphorically, the similitude chosen must undoubtedly be that of a common root, wherein two main trunks, one representing the vegetable and one the animal world, spring; and, each dividing into a few main branches, these subdivide into multitudes of branchlets and these into smaller groups of twigs.

In fact, as he points out in his essay *On the Border Territory Between the Animal and the Vegetable Kingdoms*, the phenomena he there collects favor the view that certain organisms are at one time plant and at another time animal, and tend to the conclusion that the difference between animal and plant is one of degree rather than of kind.

Roberts Austin, Metallurgist of the British Mint, in a lecture given under the auspices of the British Association, takes the position that the physicists are now ready to accept, at least in principle, the hypothesis that the phenomena of the inorganic world is dominated by an evolution not less majestic, though much more simple, than that now generally accepted in the case of organic nature. J. G. Romanes, in his lecture on *Darwin and After Darwin*, is more pronounced. To him it is now a matter of demonstrated fact that throughout the range of inorganic nature the principles of evolution have obtained.

THE MENTAL REALM.

From animal to plant, from plant to mineral, there has been a gradually extending recognition of the operation of the law of evolution. What shall be its next application? Surely to that other lately rediscovered kingdom, the realm of mind. For there is now a dawning recognition that there is a mental kingdom as distinct at least from animal as animal is from plant. In *Elements of Physiological Psychology*, by G. T. Ladd, Professor of Philosophy in Yale University, the evidence therein collected leads to the conclusion that there is a real unit-being, called the mind, which is of non-material nature and which is undergoing a process of development in relation to the changing condition of evolution of the brain and yet in accordance with a nature and laws of its own.

Mr. Myers' investigations clearly support the same conclusion. His "Supraliminal Consciousness" is a real entity, non-material, belonging to an order of nature between which and the physical body there is a clear line of demarcation. The "Self" of which he speaks comes, it is reasonable to suppose, under the domination of the law of evolution.

What are its methods?

As the processes of evolution in the organic plant and animal

world (including the human body) are much less simple than in the so-called inorganic world, so we should anticipate that in the higher realm of the mind the processes should be more complex than in the animal world. Yet the same law will govern all these kingdoms.

The law of evolution, briefly stated, is this: That forms emerge from a common fund to exhibit themselves for a brief existence in manifested form, during which nature's forces play upon them; their life within responds; the external and internal forces co-operate to raise the manifesting entity to a higher level; the form, finally, no longer answers the purpose of its existence; it dissolves; a return to a common fund is made and a subsequent re-emergence takes place. The gradual perfecting thus goes on until the limits of that kingdom are reached, whereupon the next emergence is into a higher kingdom.

Such is the method as seen operating in matter. If evolution be a universal law the same method, though with a different application, will be found to govern the progress of the mental entity.

Let us apply the law. For the purpose of this comparison we shall regard the human being as dual in his nature. On the one hand we have the material body; on the other the immaterial mind. Each is an entity. Each is able to exist without the presence of the *human* mind, as is the case with the animal, so the human mind is capable of existence separate from the physical body, as in the post mortem state. The mind—the individuality—or Ego, is the immortal entity. It is a centre of consciousness within the universal mind. Though thus united to the universal fount of intelligence, from which it draws its potentialities, it is a distinct entity, individualized, segregated for the purpose of its development. It may assist in the growth of that still higher fund in a manner analagous to that which we are about to describe, but with that we are not at present concerned. We are now dealing with the development of the immortal Ego and shall treat it as a common fund from which its many personalities emerge as temporary forms of existence.

The personality may be regarded as that portion of the Ego which operates in and through a particular physical body. The personality will bear to the Ego a relation corresponding to that which the physical body bears to the common fund of matter from which it issues and to which it returns. Because of the much higher nature of its material, the personality is much more enduring than the physical body, yet eventually it, too, shall merge, or expand, rather, into its basic fund, the larger consciousness.

To be continued



To Mr. Leadbeater:

I have been reading your article on *The Magic of the Christian Church*; it seems to me that, if that be true, every one ought to live close round the church and spend an hour every day near a reserved Host; yet I suppose the idea of the Reformation was that it is a higher stage of development to be able to do without these "means of grace."

Can I not by private meditation obtain the same benefit that the priest gains in the Mass? Have the older religions the same plan of a special reservoir and a distribution of spiritual force? Can I make holy water by praying over it?
A Reader.

Certainly you can make holy water—not by praying over it, but by putting your force into it. You will readily understand that the whole scheme of the magic which is arranged for the Christian Church is especially intended to be available and effective even though none of the people concerned, neither the priests nor the congregation, know anything whatever about it. The student of occultism learns intentionally and comprehendingly to use the occult forces, but the scheme of the Church is especially planned to give something of the benefit of those forces to those who are ignorant of them. Therefore exists the special reservoir; therefore it is decreed that every priest shall draw upon it in the performing of his daily ceremonies, and that influence shall be poured out upon the entire parish, even though there may be but few in it who are sufficiently responsive to obtain any great benefit. You, if you are not an ordained priest, cannot draw upon that special reservoir, and cannot consecrate the sacred elements in the Mass, but you can charge any object with your own magnetism and make it powerful for good. You are yourself a manifestation of the Logos, a spark of the divine fire; and, realizing that, you can pour your power, which is an aspect of the divine Power, into the holy water and make an exceedingly effective talisman of it.

You say that people ought to live close round the Church and spend an hour every day near a reserved Host. Well, that is precisely what people did in England in the Middle Ages. In all the older villages you will find the cottages clustering round the church, and it

was considered the proper thing to go into the church each morning and pray for a time, even apart from attendance at any service. It is unquestionably a higher stage that each person should, through his own higher principles, realize himself as a part of the Logos and in direct touch with Him, and that is what students of occultism are gradually learning to do. The "means of grace" are provided for those who do not know, and are effective for them; there is no reason why we should not take advantage of them also, so long as we feel them to be of any value to us; but when really highly developed we can, of course, do without them. At the same time, in the intermediate stages while we are yet learning, if we attend these means there is no doubt that we get very much more out of them than the people who do not understand them. I believe the Reformation to have been a vast mistake; reform was undoubtedly badly needed, but not a cataclysm. I suppose the best of the reformers blindly felt that without any outward ceremony it was possible to reach the highest; the mistake they made was to try to force upon the unevolved people what might have been suitable for those who were more highly developed. One may rise through ceremonies to a higher condition where no ceremonies are needed, but that great fact does not justify the foolishness of the reformers in removing from the ignorant populace the ceremonies appropriate to their level of development. People are wiser here in India. The ceremonies connected with their castes become more and more elaborate as the higher castes are reached, until the Brahman is supposed to live a life almost entirely devoted to ceremonies of spiritual significance. But the universally recognized culmination of all that is the condition of the Yogi, who performs no ceremonies at all, and even throws away the sacred thread which marks him as a man of caste. Of course I know that in the present day this business of caste ceremonies has very largely degenerated into a lifeless and cramping form; but that is the theory of the thing.

You ask whether these older religions have the same plan of a special reservoir and of distribution of spiritual force by means of a public service. No; that is the special new idea which the Lord Maitreya invented and the Christian church is the first in which it has been tried exactly in that form. These older religions have no public services; they are entirely individual. Each man comes to the temple when he likes, makes his own little offering and says his own little prayers. The images which the abysmally ignorant missionary calls idols are very highly charged with magnetism and each man as he puts himself into touch with them receives an outpouring of that magnetism. It is also permanently radiating out upon the district surrounding it. The new invention of the Lord Maitreya was the daily ceremony at which a special and tremendously intensified wave of force should be called down by the new daily act of magic and so, besides

the gentle though persistent radiation, there should be at least once a day a much stronger stimulus.

Do you not see that the power from the reserved Host is an entirely different thing from anything which you gain in your private meditations? You cannot compare two things which are radically different. The pouring forth from the Host tunes up the various vehicles of those who come under its influence. Your meditation is a kind of spiritual and mental athletics to develop the powers of your higher vehicles. The ordinary man is raised and helped by the influence of the Service; you are gradually training yourself to be able to help yourself—and also others. The priest is doing his appointed work as a channel which brings down the forces to these lower planes; you are aiming at presently qualifying yourself for the universal priesthood of the servants of God upon higher planes—the Priesthood of the Order of Melchizedek.

C. W. L.

Why do you so rigidly reject all dogma from the Theosophical Society?

First, because the vision of truth can only be gained in freedom, whether in the free play of intellect or in that of emotion. Unfettered intellect, unforced emotion—these are necessary conditions for the opening of the inner sight. Secondly, because our views of truth are very limited; only They “who have nothing more to learn” in this world can see a truth in its fullness. We each see it from a special angle, and only see a part. If a plane triangle were hung in the air, and men were placed in a circle round it, each would draw a different figure; one would see the face, another but one of the limiting lines, and so on with every intermediate figure. Hence to us the value of differences, for if each says frankly what he sees, all the views together will represent the whole, or such part of the whole as can be reached by us at present. Thirdly, our views of each of the great truths which compose Theosophy are views limited by our present ignorance, and the generations of the future, further advanced in knowledge, will formulate them in ways quite other than our own. Think for a moment, as I have said elsewhere, how different would be the presentation of the fact of reincarnation, as seen from the standpoint of the ego, instead of from that of the personalities, from the permanent trunk of the immortal life instead of from the leaves of mortal lives. If we shape statements of great truths into forms suited to our present state of evolution and harden those forms into dogmas, our descendants will have to break them into pieces before they can make forms suitable to the higher evolutionary stage. Keep open the avenues for truth’s advance and for human progress.

A. B.



IN HIS NAME, by C. Jinarajadasa. Publisher: The Rajput Press, Chicago. 1913. pp. 108. Price, leather 75c; cloth 50c; paper 25c.

The world of beauty and aspiration is enriched by the appearance therein of this little volume. With charming simplicity and exquisite taste the author has put forth thoughts that illuminate anew the dark places of life and make clear the way to Him who is the Way.

The book is divided into seven chapters: The Real and the Unreal; The Master; God's Plan; Those Who Direct God's Plan; The Plan of the Master; Discipleship; and In His Name.

On reading these pages one has much of the same feeling that accompanied the reading of *At the Feet of the Master*, and one believes that he senses a like source of inspiration for them both.

"I have written these things for you, who are in the world and may not withdraw from it, in order that you may see how in the light of wisdom you can live there a life of loving action 'In His Name,' and find the Master," are words that sound the key-note to this rare little volume.

A. P. W.

THE VOICE OF ISIS, by the Teacher of the Order of the 15. Publishers: Curtiss Book Co., 1723 McCadden Place, Los Angeles. 1912. pp. 433. Price, \$1, postpaid.

A book comprising 34 letters containing explanations of spiritual laws. One of these letters has been sent out each month in the past to members of the Order. It is claimed by these writings that this Order is one of the avenues through which the Great Ones are bringing Their followers into closer touch with Them and Their work.

As one studies the teachings given in these pages one is impressed with the references to the Christian Bible and with the many statements that resemble the teachings of Swedenborg, i. e., that each soul is a part of the Heavenly Man.

One also finds many of the thoughts to be closely in touch with those brought out in Theosophical study, such as: the law of cycles, study of karma and reincarnation, teachings concerning the Great Avatars, the Masters, world chains, the Path, and much valuable instruction about seeking to tread the Path.

The most unique chapter is perhaps the one describing the Orders and Degrees emphasizing the positive and negative Orders, and pointing out the exact position in relation to the Cross that the Order of the 15 holds.

Altogether this is a book rich in thought and suggestion and would be especially worth while to one not already studying earnestly along the same lines.

E. R. B.

SOME FORGOTTEN TRUTHS OF HINDUISM, by *J. Shrinivasa Row*.
Publishers: The Theosophist Office, Adyar, Madras, India. 1912. pp. 31. Price 4d. net. Paper cover.

In this pamphlet the author has made an attempt to call his fellow-countrymen's attention to the reality of the occult tradition, to the fact that the Theosophical Society is a genuine and true proclaimer of that tradition anew, and that due gratitude should be felt for the service which the Society is thus rendering. Many interesting data are brought to the surface, and among them is noticed the fact that the author claims that the two great Rishis who are the real Founders of our Society, those known as the Master K. H. and the Master M., are no other than the Devapi and Maru referred to in the Puranas, and quotes a shloka to prove the point. He also quotes shlokas in support of the statement that the Lord Maitreya will be the Spiritual Teacher in the Kali Yuga, and that Parashara gave this Divine Knowledge to Maitreya with instructions to deliver the same to Sinika Muni at the end of Kali Yuga. The quotation shows that Shri Krishna when leaving this world ordered that Maitreya should be worshiped and that spiritual instruction should be received from Him. The author shows that the all-merciful Masters of Compassion established the Theosophical Society to serve as an elementary school to fit students to receive the first lessons from the coming Jagat Guru; a school composed of all religions, all countries and all nations; that the Society was founded by the Rishis to select seeds from the Kali Yuga as types of men and women for the propagation of Krita Yuga.

In appealing to the sense of gratitude which his fellow-countrymen should express toward the Society that has brought back to them the message of the reassertion of the existence of Masters, or Rishis, who vouchsafe spiritual knowledge to humanity at the proper time, the author quotes the following significant words of the Lord Manu: "For the expiation of sins of killing a Brahmana, of drinking alcohol, of committing theft and of breaking some sacred vow, the wise have prescribed penances, but nothing has been prescribed by them for the sin of ingratitude."

The pamphlet will prove interesting to the readers who care to go more fully into the subject.
A. P. W.

THE TRANSPARENT JEWEL, by *Mabel Collins*. *Publishers: Wm. Rider & Son, Ltd., London, E. C. 1912. pp. 142. Price, 2 shillings.*

This is a very delightful little book to those who have already gone through the Yoga Aphorisms of Patanjali. One finds in it a great deal of enlightenment as to the oriental point of view in sacred literature, and one feels in each line that the writer has entered into it and endeavored to make it her own. So one gets out of it the companionship, the quiet discussion of a heart to heart talk with fellow disciples, in this case with one who has seen much on the inner planes of things.

It is these little side lights as one goes along that are so delightful. It is as if her meditation had been spoken out aloud. To the intelligent student of oriental things the book also will be a great help. It is in reality a commentary by an advanced student on the famous Yoga Aphorisms, and Mabel Collins gives a running comment, bringing in all the wide accessories of her insight. With her wide reading in oriental literature she is able to bring in many quotations from other commentaries. To most students in the West, where we are always in a hurry, this will be quite a help because it will give us some idea of the bibliography on the subject. By noting the excerpts from these, one can get a good idea of what the other commentators have done without wading through their ponderous tomes.

In another way again she has made the Aphorisms clear to the beginner, and that is in pointing out each section of the work in its proper relation to the student's own internal development. Patanjali, in his wonderful Aphorisms, laid down the mile posts on

the road to Yoga. Mabel Collins seems to have achieved above every one else the honor of having pointed out all the little rocks and streams and trees upon the way, and she also points out delightful little resting places and gives you the hint to look to the right or to the left, then to some level vista, or she bids you pause and look up and beyond to the heights which lie far beyond, those to which the book will light you.

The book is well worth reading once. If you are a student read it twice. After that I know you will want to read it often. A. F. K.

THE WEIRD OF THE WANDERER, by *Prospero and Caliban*. Publishers: William Rider & Son, Ltd., London; International News Company, 25 Duane St., New York. Price, \$2.

This is a truly wonderful book, written by one who evidently has a remarkable knowledge of the classics and who knows how to turn his knowledge to good account. Lovers of fine literature will revel in the exquisitely poetical passages with which the book abounds and all believers in reincarnation will be enthralled by the amazing adventures which befall the hero, Nicholas Crabbe, an Englishman who, while attempting strange magic rites in an Egyptian temple, is suddenly carried backwards through many centuries of time to take up a new life in the person of his former self, King Odysseus, the far-famed Wanderer.

The author writes of all this so simply and with such delightful touches of humor and pathos that incredulity withers away and the unbelievable becomes real. It is impossible to imagine a more splendid gift-book for a boy, but indeed all in whom the spirit of adventure is alive will love the book, read it and re-read it, not only for the sake of the story, but also because of the delightful freshness and naivete of the manner in which it is told. There is in it magic for occultists, star-wisdom for astrologers and god-lore for students of the ancient mythologies; while all interested in Masonry will delight in the delicious names which the author has invented for the signs and countersigns of which his hero makes so free a use in the course of his adventures.

The gods and heroes who figure in the story are all real and living figures and Golden Helen herself, woman and goddess, is most successfully portrayed. Unforgettable is the incident when, after the marriage-feast on the heights of Olympus, Odysseus bethinks himself of "a most graceful spell," a memory from his former (and yet past) life in the nineteenth century. "And instantly," he says, "I stooped to the limpid river which flows through the clear blue ætherial realm, taking a handful of crystal water, a sacred lavation, wherewith to sprinkle the maid whose hair was like a web of woven sunbeams, saying the spell of *The Three Who are One*. And all the immortals bowed their radiant heads, greatly admiring the magic."

Unforgettable, too, and full of poetry, is the description of the song of Hermes before the assembled gods; but perhaps the last pages in the book are the most wonderful of all—those which tell of the strange and sudden departure of the king, with his two mages and his rock-crystal casket of frankincense, to follow the great new Star which had appeared in the southwestern heavens. No lover of beauty and poetry and high imagination will be disappointed in this unique book, and certainly no Theosophist should fail to read it. S. H.

AN INDIAN POT-POURRI, by *Elizabeth Severs*. Publishers: Theosophical Publishing Society, 161 New Bond St., London, W. 1912. pp. 96. Price, 1 shilling.

The author, well known already by her *House of Strange Work*, has, in the dainty booklet now issued, written a series of impressions of India, in easy poetical language. The quiet charm of the Indian atmosphere has been so well expressed that it makes one who ever lived there long back for *The Silences of India*, *The Little Songs* and *The Temple Sounds*. One of the sketches deals with the T. S. Headquarters in Adyar. This of course makes the little book still more especially attractive for T. S. members. M. O.

ASTRONOMY, by *Albert F. Schnell*. Publisher: *Albert F. Schnell, Room 402, 500 Fifth Ave., New York City.* 1912. pp. 201. Price, \$1.50, *postpaid*.

A new hypothesis has been worked out by the author to explain all astronomical and a few other phenomena: a magnetic intercommunication and sex relation between the heavenly bodies are the basis of his system. Moons, according to this theory, are the offspring of father Sun and mother Planet. When coming to maturity a moon leaves its mother planet, to become a comet; then the youth leaves its parental house, *i. e.*, the solar system, to find its mate and to establish a solar system of its own.

"As below, so above," must have been the thought of the author—only, he may have taken this maxim too physically. We fear with him that his system will be "slow to be accepted," the more so because his statements are not always according to well-known facts. So we find it explained that the moon is barren because it does *not* (?) turn on an axis. Elsewhere it says that "we all shine in the heavens, sun and planets alike." (?) In studying mechanics the author might find his question answered, how the sun could throw anything (*i. e.*, planets) out from it.

The author holds that the cause of sun-spots is that "the sun mated with more than he can fulfill, and has a larger family than he can take care of." (!) He also maintains that our daylight is *no* sunlight; that the quarters of the moon are *not* caused by the shadow of the earth, and expresses many other opinions against those usually held by science so far. We doubt whether science shall have to change its views on account of this new theory.

M. O.

QUATRIEME DIMENSION (*Fourth Dimension*), by *A. de Noircarme*. Publishers: *Editions Theosophiques, 81 Rue Dareau, Paris, France.* 1912. pp. 110. Price, 2 fr. 50. (\$0.50) *Paper cover*.

Written in clear and simple French, this work should be warmly welcomed by T. S. students familiar with that tongue. Mr. Noircarme has made the study of the fourth dimension much easier. Basing his reasoning on the comparison of series of numbers, of algebraic powers and of corresponding geometrical bodies, in a masterly yet simple way he leads the reader onward almost in spite of himself. The logic is excellent and analogies numerous and original. There are some splendid charts and diagrams. One chapter is devoted to the study of the *tanmatras* and *tattvas* from the standpoint of dimensions. So scientific is the author that even the most concrete mind should at least grasp the reality of the higher dimensions, and still he is such an abstract thinker. It is this beautiful balance of mysticism and science that makes the work comprehensible and fascinating.

R. R. L.

BUDDHIST RELIGION, by *Wm. Loftus Hare*. Publishers: *C. W. Daniel, 3 Amen Corner, Paternoster Row, London, E. C.* 1912. pp. 63. Price, 6d. *Paper cover*.

This is one of the little volumes of *The World's Religion Series*, of which we are anxious to see more. The present one contains a clear and concise outline of the doctrines of Gautama the Buddha, studying especially the practical sides of these teachings. It is dedicated to Mrs. Besant.

M. O.

ASTROLOGICAL GLEANINGS, by *Llewellyn George*. Publishers: *The Llewellyn Publishing Co., Portland, Oregon.* 1912. pp. 133. Price, 50 cents. *Paper cover*.

The things "gleaned" are not especially new, but a large field has been covered in gathering these fragments, most of which will prove of interest to the amateur student of astrology. It does not pretend to be a complete guide, but tries to answer a hundred or more questions that the author has often heard from beginners. An alphabetical index makes it a handy little reference book for the subjects that it deals with.

M. O.

LIFE'S RESPONSE TO CONSCIOUSNESS, by *Miriam I. Wylie*. Publishers: *Desmond FitzGerald, Inc., New York*. 1912. pp. 218. Price, \$1.

The author presents us with the results of her study of the laws governing some of the manifestations of consciousness, leading the reader slowly along the line of an argument in favor of the use of suggestion in the cure of the ills of the body. Quotations from Madame H. P. Blavatsky, Annie Besant, Swami Vivekananda, and other writers are frequent. While sympathizing cordially with the thoughts of the author, one cannot help regretting that she has not given a more thorough study to the philosophy of theosophy, as, many times, she is both vague and inaccurate; but that does not at all affect the main points of her argument that the life in the cell should be made obedient to the consciousness using a body built of cells. Reincarnation (called the Law of Continuity) and Karma are accepted as logical necessities for the evolution of consciousness; also, the fact that man is an actor on many planes besides the physical, that he is self-conscious, and that his body has evolved up through the lower kingdoms of nature.

The general line of the argument is somewhat as follows:

The Universe (God) is Life; man (a part of God) is also life, and being a part of God, he is God; the cells of man's body (part of man and therefore of God) are also life. The cells, though having an independent life and consciousness, are obliged to co-operate with mind (man) for their own preservation. Under the same laws by which the consciousness of man evolves within the universe, the cells evolve within a man's body (his universe); therefore, that which means life to the man means life to the cell. The cells are alive, intelligent, take food and air, are subject to disease, repair, decay, death. Man's life in the body depends on the life in these cells. Also, the degree of the evolution of the human body is due to the evolution and specialization of the cells, and particularly of those which form the nervous system, man's instrument for thought on the physical plane. These nervous cells are highly specialized, and readily respond to stimulation by the mind. Nerve impulses may be aroused or stimulated by thought. Steady currents of thought are not so potent in this respect as sudden efforts. Thought, properly applied to the cells, may set up a strong resistance that changes the waves of nerve energy, causing the lower intelligence of the body to obey the dictates of the mental self. The finer the thought, the more rapidly it passes over the nerve cells, exciting or inhibiting, as the mind directs.

Ordinarily, the cells carry on the activities of the body without the aid of man; but in times of stress, a message (pain) is rushed to the brain, and the higher consciousness is called to the aid of the lower. This is where suggestion should be used—the suggestion which helps, not dominates. As all men are more or less subject to suggestion from others, their ideas, opinions, etc., being largely molded by what they hear and what they read, so may the lower lives in the body be controlled by the thought, consciously directed to restore harmony—for harmonious activity among the cells is health. Cell life depends, not only on physical supply, but also on human intelligence; neither can be ignored.

This is a book that will repay reading and study. It is a pity that some cruel experiments by vivisectionists are quoted in proof of certain statements made by the author; but apart from that, the book is very instructive and entertaining. C. B. W.

NATURE'S SYMPHONY (or *Lessons in Number Vibrations*), by *Mrs. L. Dow Balliett*. Publishers: *L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C.* 1911. pp. 127. Price, \$1.25.

It is interesting to notice that the recurrence of interest in the esoteric work of the Pythagorians has brought with it a recrudescence of interest in the innumerable imitators of Pythagoras. The volume before us is part of this recurrent tendency, and may be safely estimated as a book which will tend to arouse discussion of its general tenets. The relation of sound, color, and number, and interest in the so-called mechanical system of philosophy is something toward which we must look forward more and more. F. K.

AAN DES MEESTERS VOETEN, by *Alcyone*. Publisher: *The National Representative for Insulindia (Dutch East Indies) of the O. S. E.* 1912. pp. 97. Price f.35 (\$15). Paper cover.

A dainty 2½-inch x 3½-inch miniature, this Dutch version of *At the Feet of the Master*, printed in blue on green, in imitation of the future Colony of the sixth root race. A special value attached to this edition is that C. W. Leadbeater, in a letter to one of the Krotonians, declared of it that the publishers have succeeded in getting almost the right colors, and recommended it as a sample for such work.

The splendid translation is by D. van Hinloopen Labberton, from whose hand also a translation into the Malay language has appeared.

It is interesting to see how *At the Feet of the Master* is fast spreading world-wide: it has seen already 37 editions in 24 different languages, the seventh edition in England f. i. being one of 25,000 copies. M. O.

CAGLIOSTRO, by *W. R. H. Trowbridge*. Publishers: *E. A. Dutton & Co.*, 31 West 23rd St., New York. 1910. pp. 307.

The Splendor and Misery of a Master of Magic is the sub-title of this work in which the author points out with what prejudice and unfairness the name of Cagliostro has been assailed by the majority of writers from his own time down to the present. He first gives the history of the astute and unscrupulous rogue Balsamo as far as it is authentically known and then describes the career of the studious patrician and scholar, which Count Cagliostro evidently was, starting from his appearance in London in 1776. He shows C.'s weakness as well as his good qualities; points out how his love for flattery and too great confidence in those around him, together with an insufficient knowledge of English, made him an easy subject for a number of swindlers and blackmailers; also how his desire to succeed in establishing lodges of Egyptian Masonry lead him to overdo in the use of his magic demonstrations; how he made many enemies in the medical faculty by his wonderful power of healing which he liberally used; and how he was quite innocently mixed up in the "diamond necklace affair."

After reading it all it would seem absurd to any one to suppose Cagliostro to be identical with Balsamo, even though the inquisition sentenced him under this last name.

A. J. B.

THE NEW WORD, by *Allen Upward*. Publishers: *Mitchell Kennerley*, New York; *A. C. Fifield*, 44 Fleet Street, London, E. C. 1908 pp. 320.

The same refreshing effect follows the reading of this book (I hope, the first of many) as comes to a son of the soil when he turns back to his quiet home in the greenwood from the noisy, superficial and noisome city. Rough, it may be, the greenwood is (except in *As You Like It*) and rough and strong is this book; but both book and greenwood take us back to the fundamentals of life and make us seek inside ourselves for the realities, the undying and everlasting truths that can be found in the noisome city only by long search.

This is my apology for presuming to review a book published three years ago in America, and some time before that in Europe. If the reader followed the dictates of the reviewers who speak to him, he would do nought but read. So rather than say to you: "Read *The New Word*," let me only mention in and with great confidence that I, for my part, shall read it once a year until I find a better work to link together the Inside World and the Outside World and one which will explain the mechanics of Metastrophe. F. K.



TWENTIETH CENTURY KNIGHTHOOD



By David S. M. Unger



TWO freshmen were walking down the main street of a college town, toward the High School they were attending. They had met for the first time at the opening of the term and one of those sudden friendships which many find so inexplicable had sprung up between them. Robert's position as the favorite of wealth and Arthur's as the son of poverty had made no difference in the strong bond which each recognized.

As the boys walked along, Robert stooped and, picking up a stone, threw it at a cat which at that moment was running across the street. Arthur, shocked at the thoughtless act, started to say something to his friend, then hesitated. Robert, glancing up, saw the look of sorrow upon the face of his companion.

"What is the matter?" he asked in surprise.

"I felt something of the fright and pain you caused the poor cat when the stone hit him."

Robert, quick to feel his friend's attitude, said: "I am very sorry to have distressed you, but what does it matter to the cat? It is only an animal and when he is dead that is the end of him—and good riddance."

"Ah, there you are mistaken, my friend," answered Arthur. "When a cat dies, the body truly is dead but the life that animated it lives again in another body. It may, as you suggest, matter little whether the cat be alive or dead, but it is the sin against God which does matter."

"But tell me, Arthur," interposed Robert, "how can it be a sin against God to kill a pest like a cat?"

"My dear friend, did it ever occur to you that all things that exist—men, animals, trees, flowers, rocks, seas, and even the air we breathe, are but different expressions of God's life? You will remember the Bible says: 'For in Him we live and move and have our be-

ing,' meaning that God is in all that exists. When you hurt the cat just now, God felt the blow, for it was aimed at a creature that expressed a part of His life."

The older boy hung his head and showed genuine sorrow. Arthur smiled and, throwing his arm over his friend's shoulder, said: "I did not fully understand these truths myself until a few days ago when our Knight explained why we should be kind to animals."

Robert looked up quickly. "What do you mean by 'Knight?' "

"Oh," said Arthur, "I belong to a Round Table, the head of which is called a Knight and those who associate with him, his Companions. The Knight is our teacher and is himself an example for his Companions to follow. He teaches us the ideals of the true Knight, how to be clean in thought and act, how never to stain our lips with impure words, to be gentle and kind, yet strong in our defense of the weak. Sometimes he teaches us some of nature's secrets and, again, he reads from strange books, the knowledge from which, when made clear, helps us to better understand life. For instance, last week he told us about God in everything; that even the tiny gnat has a purpose in its existence; and, because all living things are God in so many forms, we must not hurt or harm any of God's creatures, for to do so is a sin against Him."

Robert was deeply interested. "Do you think your Knight would let me be one of his Companions?"

"I think he would, indeed," quickly replied Arthur. "I will ask him and perhaps you may be allowed to sit at our next Round Table."

"Oh, that would be fine. I am so anxious to know more about these things."

The ringing of the bell interrupted this interesting conversation. As the boys hurried across the campus to their separate duties, each realized that another link had been formed in their bond of friendship.

(To be continued)

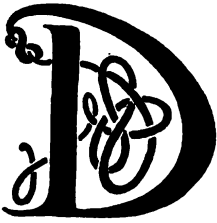


Sir Philip Sidney, a brave English Knight, was fighting in the Netherlands, helping the Dutch in their struggle for liberty against the tyrannical Philip of Spain.

In a fierce battle he was struck by a musket ball which broke his thigh bone. Thirsty and faint from loss of blood, he called for water. He had just raised the cup to his lips when his eye fell upon a poor dying soldier who looked longingly at the cool drink. Without so much as tasting it, Sir Philip handed the cup to the poor fellow with these words: "Thy need is greater than mine."

DEVOTION, STEADFASTNESS AND GENTLENESS

By Hazel West Stapp.



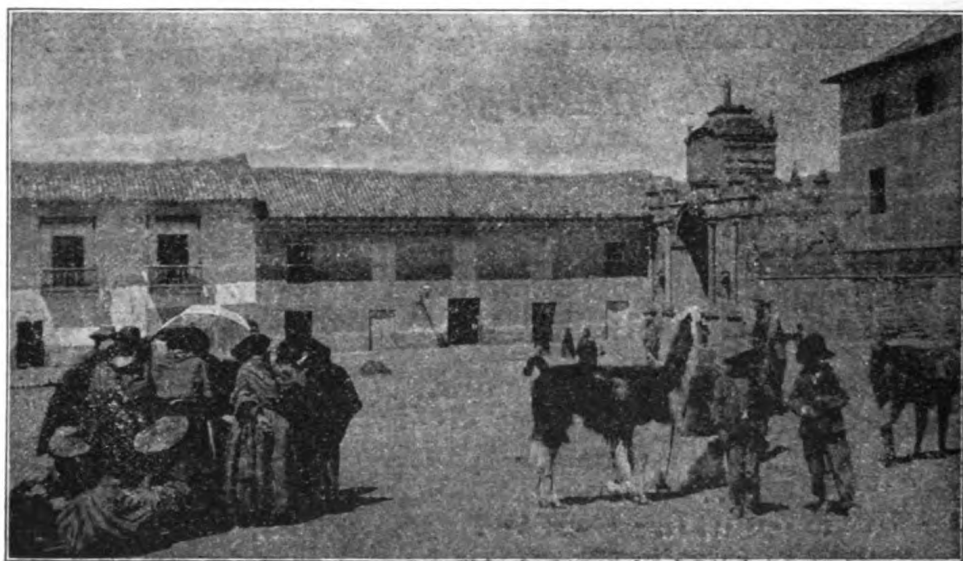
DEVOTION is one of the most important characteristics in man, for it is the greatest expression of the soul—Love—and in love Devotion finds its beginning. It begins in love for every creature about us and extends to Love for the very highest Divinity that we can conceive.

In order to be worthy of recognizing the Master and knowing Him when He comes, we must try to cultivate devotion, build it into our character and, to do this, we must strive to bring all the happiness and harmony that we can into our homes and into the lives of our friends around us. We must find time and room for the trouble of those in sorrow and keep a constant eye for doing some Service in His name, whether it be great or small. We do not need to seek for a place to show our devotion; our home is our temple and there we show our love and devotion for Him by helping those nearest and most needing love.

We all wish to build STEADFASTNESS into our character, so that we may be more able to serve the Master in whatever work there is for us to do; but, in order to develop that characteristic, we must begin, in the place where we are, to do everything our very best, no matter how small or disagreeable the task may be, for in doing this service in His Name and to the very best of our ability, we will be steadfast to the Master in Service. We must cultivate steadfastness in learning, for only he that is wise can be wisely helpful.

GENTLENESS is another important and prominent characteristic which all wish to develop, for more good is accomplished by gentleness in speech and actions than by harshness. We must strive to be gentle in speech so that we will not say words or send out thoughts that are untrue and unkind and not helpful. If we are gentle in our actions, we can accomplish more work in a shorter space of time and will be able to do it better; also if all our actions are done in the Master's Name we could not help being gentle. Gentleness is not a characteristic of just a sweet and gentle disposition that may belong to a weak or strong character only, but, as it is often quoted, "Gentleness is strength under control."





CUZCO

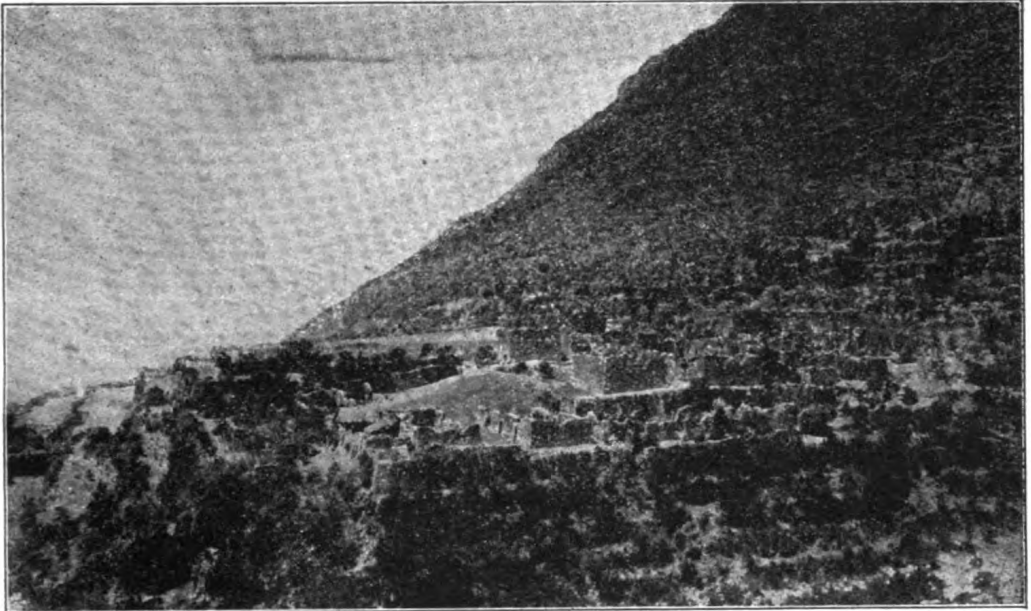
DURING the year 1912 The National Geographical Society, in co-operation with Yale University, has maintained a large expedition to Peru, South America, which has been making archæological and other investigations around the city of Cuzco.



Rear of Temple of the Sun

In the story of his lives, we are told that 14,005 years ago Alcyone was born near Cuzco, in the full flush of one of the most remarkable and ideal civilizations the world has ever seen—that of the Incas.

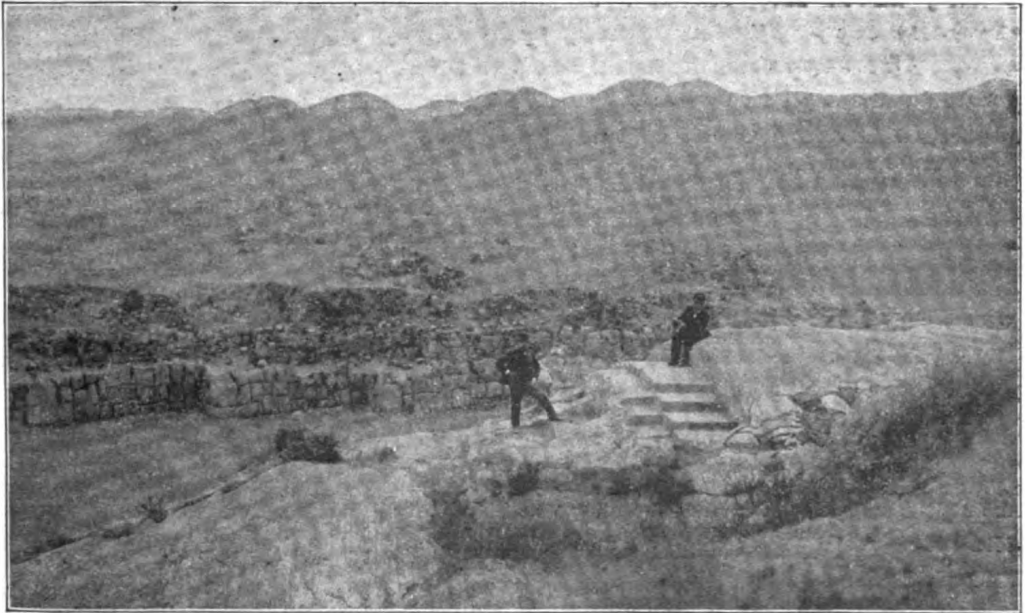
It would be interesting to know if there is a city on this Continent older than Cuzco. Current tradition repudates it to have been founded in the eleventh century, A. D., and to have been the Capital of the Empire of the



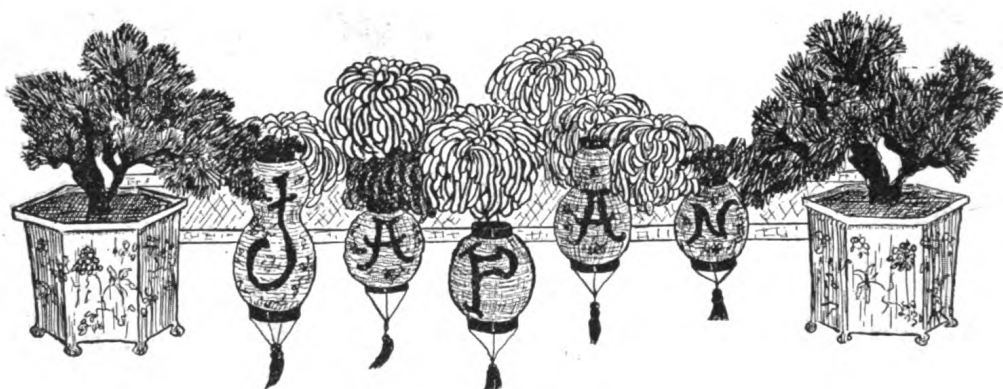
Ruins of the Fortress of the Incas

Incas. It is noted for its Temple of the Sun and its so-called Fortress of the Incas.

There is a story now running through *The American Boy* entitled *The Crimson Fringe*, dealing with the experiences of two Inca youths of noble birth. The events of the story are based upon real history and are very interesting, dealing as they do with the quaint and symbolic manners and customs of the ancient Aztecs.



The Throne of the Incas



LITTLE BROTHERS IN MANY LANDS

Letters From Betty

Dear Children:

Our Japanese brothers are next door neighbors to the Chinese and, like them, belong to the Yellow Race. They are smaller, however, and the children are more attractive. Almost the first words a baby learns are "thank you" and "if you please," and as soon as the little tot is able to balance itself on its tiny feet it is taught to bow. The Japanese children are the most polite in the whole world. It has been said that the Japanese never swear or use evil language of any kind. I wonder if this can be said of any other nation?

When at play the children keep their voices low and they never quarrel. They are careful of their toys—so careful that the same doll is sometimes handed down from generation to generation. They are considerate to their pets and avoid killing even tiny insects. This compassion was taught to the Japanese by the followers of the great Lord of Compassion, the Buddha, whose teachings were brought to Japan.

Everything about our Japanese brothers is dainty and delightful. The boys are brave and manly and the girls sweet and dutiful. Everywhere, in the hundreds of islands over which the Mikado rules, one sees happy, smiling faces and hears only pleasant, agreeable words.

This is little Niigata, dressed in the national costume and you may see how charming it is. Made of the softest silk of a delicate color and tied round the waist with a splendid obi, or sash, she is much like a flower. In those large sleeves she carries a great many things, for those are her pockets as well as her sleeves! Niigata's first task in the morning is to fill the vases with flowers and place one in each room in the house. The Japanese are exceedingly fond of



made of wood! I wonder how many of my little readers could pass a comfortable night on a wooden pillow? But the Japanese are taught to be sturdy and brave and not to coddle themselves. When one of these little brothers is hurt he makes light of the matter. When he is sorrowful he tries to hide it from others, because he does not wish to give pain.

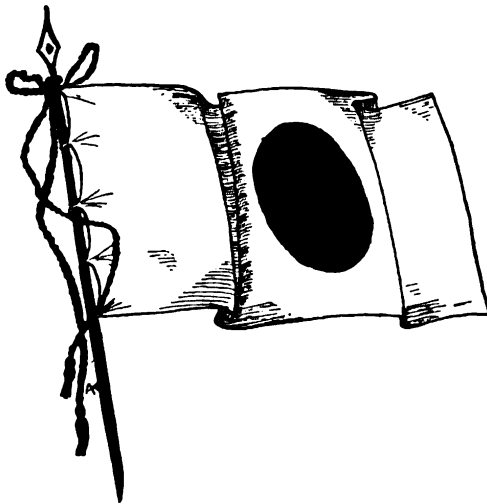
Niigata carries her small brother with her wherever she goes. Even when she is at play there he is, perched on her back, strapped fast, his little head wobbling about as she runs or jumps. But the baby doesn't seem to mind it. He is quite contented and looks about with his beady black eyes, with interest on everything. When the weather is bad the children wear curious sandals, which make a great clatter as they walk. Almost everyone does walk, though jinrikishas are being used more and more.

flowers and they may be seen in every house. Besides this task Niigata has little else to do in the way of housework, for the houses are not much more than paper boxes and are quite empty of furniture. Everything is kept spotlessly clean. Shoes are not worn in the house, but are left at the door, so that even the mats on the floor are unstained. The beds are nothing more than soft mats laid on the floor and the pillows are the strangest in the



At school our brothers learn to draw almost as soon as to write,

for the whole nation is fond of all things artistic. There are national holidays when everyone goes to see the cherry blossoms or the lotus ponds. They like to give pretty names to everything. The kingdom is called the Flowery Kingdom and the Sunrise Kingdom. The sun is the symbol used on their flag and this, like the dragon on the Chinese flag, is an ancient symbol. Ask your Lotus teacher or an elder person to explain to you the meaning of the symbol of the sun.



THE ANT

LOTUS NATURE STUDIES



THE little creatures we are to study this month are exceedingly intelligent and industrious. They live together in well-ordered communities. The nest is made up of numberless galleries cut out in the ground or in old trees. In these galleries the ants store their food as well as their babies. Each member of the large household has his own duty to perform and he does it, too, promptly and without grumbling!

On the outside are stationed the guards, whose duty it is to warn those inside of approaching danger. An ant "conversation" is held by means of the antennæ, or feelers, which grow from the head. By touching antennæ ants actually seem to recognize one another and to communicate. The little feelers have other uses also and so are kept very clean. For this purpose our ant is provided with an antennæ comb under its front legs.



Nurse and Baby

A majority of the ants in a nest are nurses. They carry the helpless babies outside for their daily sun bath, taking care to return them quickly to shelter if a cloud appears. Should the nest be threatened with danger, the nurses hurry their charges to a place of safety. They are such faithful little creatures that they frequently perish rather than desert their little sisters.

Of course ants vary greatly in different climates and countries. One curious kind is called the umbrella ant, for the reason that it carries a leaf about with it, very much like a young lady who is



Umbrella Ant

followed by two others who relieve them of their burden at intervals. A hole is dug, in which the body is buried, all the mourners standing in the most approved human fashion.

Some communities have soldiers to protect their nests. These have very powerful mandibles, or jaws, which work sideways like saws. Still other types send out parties to capture the young of an inferior kind, which they bring up and then use as servants. The little workers seem quite contented.



Aphid and Ant

But perhaps the most curious are those ants which live mostly on sweets. They regard the honey-dew which they obtain from the aphids, or plant-lice, as a most toothsome article of food. The aphid extracts the sap from plants and the ant, in turn, by stroking the aphid with his antennæ, causes the honey-dew to exude from it, very much as human beings milk cows. Indeed, the aphid is often called the ant's cow.

Though so much larger than ants, we can still learn very much from them. Let me see how many of you can name the "virtues" which seem to be natural to ants. Write and tell me what you think, at the same time copying—in ink—the larger of the umbrella ants.

It is not necessary to be a Lotus Bud in order to send in work. Every reader under fourteen years of age may do so. The papers should reach me before March 15 and should be signed.

Address: *Lotus*, Krotona, Hollywood, Calif.



DUTIFUL FUJII AND THE FAIRIES





SUPPLEMENT

TO THE

AMERICAN THEOSOPHIST

& THE THEOSOPHIC MESSENGER



BY THE GENERAL SECRETARY

The following is an excerpt from a letter just received from Mrs. Besant and Mr. Leadbeater:

I wish to give you, as representing the American Section, my very hearty thanks for the loving greetings sent to me by the recent Convention. I do not know how to convey these to every member who was kind enough to join in the vote; but perhaps you can do that by the publication of a line to that effect in your official journal.

The following has also been received from Mrs. Besant:

Please give my grateful thanks to the American Section, in Convention assembled, for its loving resolution and say to them that I fear that the legal cases in which I am involved may render impossible my projected visit in 1913. I am very sorry.

If it should perchance transpire that her important duties will prevent her from making a tour of America this year, it would of course result in a great disappointment to the entire membership; yet we realize that her discriminative judgment would always bring about the action which was best for the movement as a whole, and a hearty co-operation with her plans, whatever they may be, is the best service that we can render her and the work she directs.

If we can successfully press forward with our important activities in the absence of her inspiring physical presence, all the more confidence and trust will she repose in us and the more ready

shall we seem to carry unaided further burdens for the helping of the many. Let us hope to be all the better prepared and the more strengthened to receive our beloved President when the karma ripens for her to be with us once more.

*

Latest News from Adyar

Reports from Adyar show that the 1912 General Convention was a great success. It was perhaps the largest ever held there. Our President was in splendid form and sounded a strong note for the future—a note that was indeed a call to arms. She has been somewhat troubled of late by a spirit of Theosophical orthodoxy which strove to lift its head and deny the freedom of opinion and belief for which the Society so firmly stands. This party, seeking to thrust its view upon the Society, seems to look upon the principle of tolerance as applying solely to tolerance of similar views. It accords, without stint, freedom of unbelief but condemns freedom of belief. Our President, in a way that disclosed her very great power and clarity of view, took a firm stand for a very real universal tolerance as against merely its sectarian form and thus once more placed on record an authoritative declaration of the limitless breadth of the platform upon which the Society truly stands.

Among the recent arrivals from America who attended Convention were Mr. Henry Hotchner, Mrs. N. A. Courtright and Dr. and Mrs. H. R. M. Maddock.

The Indian Section elected Mr. Iqbal N. Gurtu, who is Head-Master of the Central Hindu College, as General Secretary for that Section.

The General Council of the Society took action upon the troublesome German question by authorizing the President to revoke the charter of the German Section. The ground for this action was that the officers of the German Section had violated the Constitution of the Society by expelling from that Section members of the Order of the Star in the East. Our President holds that those who believe in the Principles of the Order of the Star in the East have as much right to their belief and to remain in the T. S. as those who believe in Christianity, Hinduism, vegetarianism, agnosticism or any other "ism" that appeals to them.

*

Adyar, Jan. 1st, 1913.

Dear Mr. Warrington:

A happy New Year to you and may you be long spared to keep up your good work for the Cause!

Convention has been a great success, and I only wish you could have been here with us. Well, perhaps it may come in the not distant future!

The attendance has been larger than ever before; every available room has been filled, and in many cases over-filled. Mrs. Besant and Mr. Leadbeater grow ever more lovable, more powerful, more potent for good. The people who live permanently with them here at Headquarters love them beyond words for their steady and unselfish service and their purity of life, and the tribute of such daily witnesses is the most valuable of all.

America's quota of faithful workers is quite prominent in the service. There are Mrs. Van Hook and her son Hubert, Mr. Prime, Miss de Leeuw, Miss Neff and Mrs. Gagarin. It is not yet quite settled as to whether Mrs. Courtright (who, like the others, is very popular) is to stay or to resume her work in our country.

One rises above Sectional considera-

tions here, where the faithful are gathered from all over the world and where one realizes more fully his brotherhood with the Hindu, the Parsi, the Sikh, the Mussalman, as well as with our own Western faiths.

All here are interested in Krotana and wish to extend good wishes for the noble work you and your comrades there are doing. They would like to accompany me there in a month or two, but the financial strain of taking along some 2000 people would be too great!

With fond greetings to all at Krotana, and especially to you, I remain ever,

Cordially yours,

Henry Holchner.

*

A Battle Cry

An editorial in *The Indian Patriot*, a non-Theosophical newspaper published in Madras, comments sympathetically in a number just received upon an address of our President at Convention in which she sounded forth a kind of "call to arms" in the Society. The "tireless malignity" that has been directed against the bulwark of Theosophy in every part of the world so long by a certain organization holding bitter hatred against our President has gone too far. Non-resistance has ceased to be a virtue and the President has turned in all her nobility and power and now stands, not to defend her own fair name (for one of her lofty station may not do that) but to defend herself in order that her beloved Society, whose future is all intertwined with her own, may no longer suffer from malicious attacks made upon her. She says:

Libels printed here are reprinted in America and circulated in many languages over the whole of the civilized world, deluging every country with articles so unclean and so mendacious that one stands amazed at the spectacle. Filthy literature was sent to every city in which I lectured in America and was placed in the reading-room of every hotel I stayed at, and though I was urged by the press to answer, I never spoke a single word. European consulates, Government officials, clergymen, teachers in every part of Europe have been circularized. Indian officials from the highest

to the lowest have received pamphlets. From European countries, from Java, Hongkong, Shanghai, from the cities of Australasia and New Zealand, reprints of foully-worded articles without printers' names and with mendacious headings have been sent to me. Gross misrepresentations of my teaching, made by printing a part of a sentence and suppressing the context, have been circulated. Mrs. Tingley has been asked to finance a suit against me in England, so that the present opportunity may be seized to ruin me.

The editorial comments: "Passionately heart-stirring in its violence, the battle-cry goes forth to the adherents of the Theosophical movement from end to end of the world." The spiritual significance of her attitude is thus shown in her own words:

The spiritual life is not disturbed by combat if the combatant be free from hatred and anger, indifferent to success and failure, peaceful in the midst of strife, calm though surrounded by tumult, fighting for the right, which is already conqueror in the higher world. Was not the great Scripture of The Bhagavad Gita given "in the midst between two armies"? Was it not given by the yellow-robed Yogi to His disciple, and was He not in a high state of consciousness during the giving, while His strong hand was on the reins of the eager white war horses, ready to plunge into the fray? Did He not utter as the refrain of His matchless discourse: "Therefore fight, O Arjuna"?

Will any dare to call the Lord of Yoga unspiritual because He bade His beloved disciple engage in the strife which had been forced upon him? Therefore stand up, O children of Manu, followers of our great Warrior Master, the Rajput Chief of the Moryaclan, resolute to defend our righteous cause. "Taking as equal pleasure and pain, gain and loss, victory and defeat, gird yourselves for the battle; thus shall he not incur sin." Ours in India is the glorious privilege of standing by our Masters, our true leaders, in the day of reproach and imputed dishonor.

Appealing and forceful are her words:

I will no longer silently permit mud to be thrown on the Society, but will use such honorable means of defence as are available, for to the level of the traducers I cannot stoop. I have hitherto followed, as President, the practice I followed as teacher, bearing silently all slander and insult. This I shall continue to do where these are directed only against myself personally. But I think it has been a mistake to show this forbearance in the office of President and where the T. S., which is placed in my charge, is concerned I shall henceforth play the part of the warrior who protects. If the T. S. disapproves of this policy, it can very easily show its disapproval by instructing its General Council during the coming year not

to propose my name for re-election as President in 1914.

In another place she said, with equally appealing force:

I notice that at least three Indians desire that I should be left to fight out this battle unassisted and alone, as a personal matter. I have naught to say against that policy, if it be the will of The Theosophical Society. I have never found in the past, when I won credit and wrought successfully in public work, that the T. S. was anxious to dissociate itself from that credit and success and to proclaim that these were personal matters; and there is perhaps something a little less than generous in the wish to leave me alone when danger threatens. But I am the first to desire that any crown I win may be given to the Society and that any stones flung at me may strike myself alone.

The editorial further comments that those who say that Theosophy must retire to meditation and occasional publication of tracts may be breathing the true Theosophical spirit, but they will have crippled Theosophy. "Whatever might have been the origin and history of the development of this vast organization, today, circumstanced as it is, caught in the whirlpool of opposing minds, its hope lies in giving battle."

Now what are the American Theosophists going to do about it? We have sat still and allowed all this vile filth to be thrown, right before our eyes, and nothing has been done. Your President has been defamed, her utterances twisted into falsehoods, your Society has been brought into disrepute and your standing among your peers has no doubt been thus affected by the malicious falsehoods that have been so industriously spread about. There is scarcely a member of the T. S. whose name has not suffered by the libels against it. The same mob that cut Hypatia down in the splendor of her fame, and tortured and martyred the courageous Bruno, seeks to do its dastardly deed of destruction once more. America is disgraced in being the centre of such hatred and a deplorable blot has been placed on Theosophy by false advocates who have used it as a channel for flooding the world with such things. It outrages every true Theosophist and the time has come for us to awaken and save the situation.

Bonds The following officers are bonded in the National Surety Company of New York, covering their field as officers in The American Section of The Theosophical Society: A. P. Warrington, as General Secretary; Carlos S. Hardy, as Treasurer; Fritz Kunz, as Cashier and Irving S. Cooper, Assistant Treasurer. The bonds are approved by the Board of Trustees. The General Secretary will hold those of the Treasurer, Assistant Treasurer and Cashier; the Treasurer that of the General Secretary.

*

Letters and Remittances It is urged that no letters or remittances be addressed to individuals. Make all checks, money orders, and so on, payable to *The American Section of The Theosophical Society* and address all letters to *The General Secretary of The American Section of The Theosophical Society*. Letters intended for *The American Theosophist* may be addressed to *The Editor* or *The Business Manager*, as the case may be. In this case remittances should be made payable to *The American Theosophist*. Please do not include in the same letter or remittance business for more than one department, as this causes both delay and confusion to you and to this office.

*

Scholarships Awarded The Grace Shaw Duff Scholarships for the Winter Session, 1913, of the Krotona Institute have been awarded by the Board of Regents of the Institute to Mrs. Mildred Kern, of Los Angeles, California, and Mr. C. L. Voce, of Tacoma, Washington. It was the object of the Regents, keeping in mind the desire of Mrs. Duff, that the appointees should be individuals who would make the fullest use of the lectures to fit themselves for broader work in the great field where Theosophy must be spread within the next few years. The Scholarships bring to the appointees full remission of fees for the entire Session.

Pro Rata Dues Lodge Secretaries should carefully read By-Law 9, Section 5, of the revised By-Laws of The American Section of The Theosophical Society. Dues of any members are now payable pro rata, and much confusion will result if the law of the Section in this regard is not followed carefully. By-Laws will be sent to Lodge Secretaries and to others upon request.

*

Resignation Dr. F. Milton Willis, owing to pressure of duties of a personal nature, has resigned the office of Divisional Representative for the Division of the East and Mr. L. W. Rogers has been appointed to succeed him temporarily until a permanent appointment can be made. Mr. Rogers is exceedingly busy with his lectures in the field and so is not free to accept the appointment save temporarily.

I am grateful to Dr. Willis for the hearty readiness with which he responded to my call and accepted the office, and I can bear testimony to his great earnestness and devotion to Theosophy.

*

Mr. Rogers In New York I am happy to announce that the first lecture in the course to be given by our indefatigable worker, Mr. L. W. Rogers, at the Berkeley Theatre in New York, proved a great success. The little theatre was completely filled and a few people stood.

A class of sixty or seventy beginners has been started by Mrs. Rogers and a new lodge with forty members is now forming in New York to provide for this fresh infusion of new blood. The lodges that invite Mr. Rogers' co-operation and provide for him what experience has taught is necessary to success will reap a good harvest. Mr. Rogers understands well the solution of the problem of interesting the public and obtaining new adherents.

Alcyone The following excerpt from a letter just received from an American F. T. S. will very much interest the most of our readers:

During my recent business trip to London I had the unexpected pleasure of a visit of about an hour and a half with Alcyone and Raja. I cannot express in words the deep impression the visit made upon me. Instead of ~~the dreamy boy~~, the photographs we have of Alcyone would indicate, I saw a magnificent young man—straight, athletic, alert, keenly interested in America and conditions existing here. On one side I would seem to see the dawning strength, power, vigor one might expect, on the other a gentleness, a sweetness beyond the power of words to describe. I don't think I shall ever forget the deep impression the visit made on me.

*

Exemplary For a model report of a Theosophical Lodge, attention is called to that of Seattle Lodge in the present issue. We give it full space, in *The Field*, that it may serve a helpful purpose with other Lodges.

Also, Rochester Lodges stand out as noteworthy examples of splendid co-operation and zealous service. For Mr. Unger's recent lectures there, a new picture theatre was secured; it was so arranged that a lantern slide announcing the lectures was thrown on the screen at every performance of the moving pictures during the week previous, other advertising means were energetically employed, newspaper notices, postcards, window-cards, bill-board in front of theatre entrance, etc.,—the result, an audience bordering on 500, a "grand success," and new and renewed inspiration.

*

Needs The Press Committee needs a typewriter, a desk and a filing cabinet, also a duplicating apparatus. Does any member happen to have any of these necessities lying idle that could be loaned to this Committee? If so, they can thus do a helpful service. This Committee is doing excellent work on the publicity side. It is handling all the details in connec-

tion with Mr. Unger's lectures and it performed the same service in connection with Mrs. Russak's tour. The members of this Committee have made a careful study of the problem of getting articles and notices in the press and have succeeded admirably. It is one of the most valuable arms of the Service and is worthy of full encouragement. Address *The Press Committee*, care Mrs. Laura E. Prather, 203 Studio Bld., Kansas City, Mo.

*

A Propaganda Idea A letter from an earnest member reads as follows:

"We are thinking of putting a new propaganda scheme into execution: To advertise in country newspapers 'Theosophy taught free,' or 'Theosophic literature free.' Some such advertisement may reach people who would otherwise never hear the word Theosophy. The Unitarians are using this scheme in the East and South and it has proven quite a success. If all the different branches would do something along this line we could cover the whole country, and country people read their papers."

If many lodges should carry out the same plan, no doubt the experiment would result in much good for the spread of Theosophy.

*

A Reply

Since it was the pleasure of our Executive Committee and General Secretary to place Theosophy as of secondary importance on August last and have the corner-stone of a building which we were told was to be for Theosophists laid, as stated in *The Theosophic Messenger*, by Co-Masons (an account of which was given with the addition of a cut representing the same event, Masons with all their paraphernalia in full swing and Theosophists standing meekly upon the hill, like good children looking on,) the question now meets us on all sides: What is the matter with Theosophists that they can't lay the corner-stone of their own building; why are they hereafter to be secondary to Co-Masonry?

I have been told by Masons (Free) of the highest degree possible to take in the United States that if it were true that Co-Masonry was real Masonry, our officers must have known they were giving Co-Masons precedence in that building for all time.

Again we are asked: Why did Mrs. Besant

mix Co-Masonry with Theosophy; no Theosophist can even attend a Masonic Lodge unless duly initiated. Where is the brotherhood in that?

Personally I have nothing against Co-Masonry, but I cannot without tears and heartaches see Theosophy put secondary.

Mrs. Besant distinctly says in various of her writings that there can be no great spiritual enlightenment until we can rise above desire for form display. Now every Mason and intelligent person knows Masonry depends upon its forms and symbols as its most important function. Pray, what can one say?

A Member.

Does the writer of the above letter overlook the fact that it is not uncommon for the corner-stones of churches, public buildings, etc., to be laid under the auspices of the Masonic Order? All who took part in the laying of the corner-stone at Krotona were both Co-Masons and Theosophists.

Does the writer also not realize that The Theosophical Society has no ritual of this kind, and that its officers simply called on the Co-Masons to render this service for them the same as churches do?

It is a faulty reasoning which claims that there is a lack of brotherhood when Theosophists cannot attend a Masonic Lodge unless duly initiated. Each Order has its own rules and regulations, and each has a duty to perform in the great Brotherhood of Humanity. One of the strongest items in brotherhood is the fraternal tolerance that one extends toward the other. It is absurd to say that Theosophy is put secondary because the corner-stone of a building for Theosophy is Masonically laid. Who but Masons should be invited to perform such a service? The functions of Masonry are not embodied in the Theosophical program.

Masonry is a spiritual help to a very great number of people who cannot derive the same help from a Theosophical

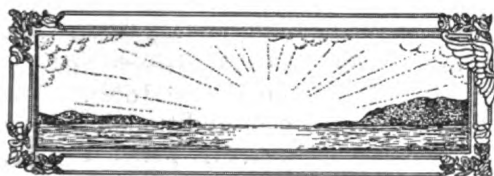
Lodge. There is much of Theosophy in Masonry and if it can be carried to those who would not take it in other form, surely Theosophists are doing well to help cultivate this additional field in the Master's service. But there is no official link between the two Orders and any work that is done in Co-Masonry is performed as an individual matter altogether. Since the spirit of Theosophy is one of greatest tolerance, there is no obstacle in the way of recognizing that there belongs to our members the greatest freedom in working in any field that appeals to them.

It may interest the above writer to learn that the reason why unused August *Messengers* were called in was because the demand for them was so great that the Headquarters' supply ran low before we knew it, and it became necessary to make the call in order that our bound volumes could be complete.

Members cannot go astray if they follow faithfully the leading of our revered President; she quite fully knows the way. She has given years of devoted service to the cause of raising the Hindu ideals to their original glory, but this did not mean putting that work above Theosophy. Colonel Olcott also gave much of his time and interest to the work of establishing the Buddhist schools in Ceylon, and yet Theosophy was the first consideration in his life. And one may equally do what one feels inclined toward helping Co-Masonry without justifying the accusation that Theosophy has become secondary. As a matter of fact, the vitalizing of world-movements by Theosophists is a distinct part of the Theosophical work, else Theosophists would become sectarian and unbrotherly. Unless members see these matters in their proper proportions, there will always be danger of confusion.

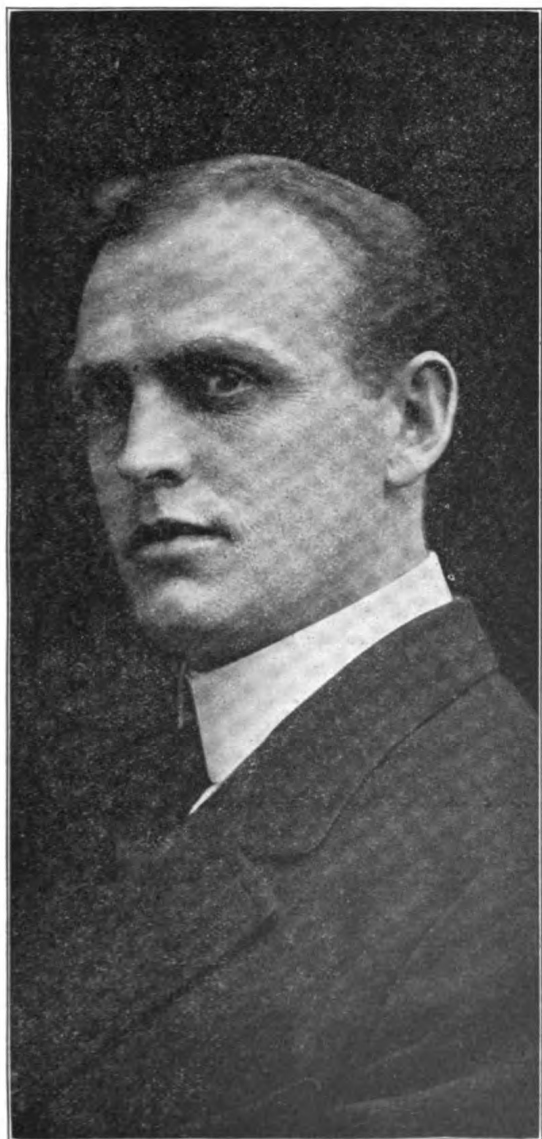
That vacant place on the periodical shelf in your library BELONGS to The American Theosophist.

See page 520



THE FIELD

ANNUAL REPORT OF SEATTLE LODGE



RAY M. WARDALL, President

OUR Lodge has felt the great increase of interest and activities experienced by the Theosophical movement throughout the world, and as a result more of our members are engaged in active service today than ever before.

I have in hand the reports of the various branches of our local Lodge and therefrom cull the following data:

1 FREE LIBRARY:

The library has been kept open daily during the year from 2 to 4:30, with an average attendance of seven visitors per day. Mrs. Sargeant reports the average for her particular day as eleven.

2 LOANING LIBRARY:

Mr. J. W. Webb, in charge of this work, has developed a system and has, for the first time, established this work upon a thorough business basis, and is deserving of special commendation for the efficient manner in which he has handled this very important branch of our activities.

3 PUBLIC LIBRARY WORK:

Most of the forty-five public libraries of the State have been supplied with literature and Miss Costapech is now engaged in supplying each with Alcyone's *At the Feet of the Master*.

4 PRESS WRITING:

Miss Sherlock, in charge of this work, has done very effective service, the articles published aggregating ten columns.

5 ORDER OF THE STAR IN THE EAST:

This work has shown a steady development throughout the year, Mr. Sargeant reporting a membership of about one hundred. The West Side Branch

meets in meditation for five minutes each day.

6 ROUND TABLE:

Two Tables have been established in this city, one in charge of Mrs. Josephine E. Wardall and the other of Mrs. Duckering.

7 KARMA AND REINCARNATION LEAGUE WORK:

The average attendance at the Saturday afternoon teas, under the auspices of this branch of the local work, has been thirty-eight, and eight thousand leaflets have been distributed. The semi-annual rummage sale netted this department \$35.00.

8 STEREOPTICON:

This work has been in charge of Messrs. Webb, Hill and others, and \$35 have been raised towards an outfit. Those in charge expect to develop lectures and carry on propaganda work at outside points.

9 BOOK SALES:

Mrs. Bush reports sales to the amount of \$300 during the past two years, approximately 350 books being sold. Miss Burgitt, now in charge of this work, reports sales during the past month and a half in the sum of \$65. Number of books sold, 122; books now on hand, 220; value, \$100.00.

10 CORRESPONDENCE:

Mrs. Barrett, Mrs. Holmes, Mrs. Dahnken and Miss Burgitt have in charge the development of study centres, working especially with members-at-large in the Northwest Federation District.

11 LODGE MEETINGS:

Mr. Wald, in charge of Lodge Meeting Study Classes, reports an increasing interest and has developed the class to a point where more earnest and effective work is planned for the coming year.

12 INQUIRERS' CLASS:

This work has been in charge of Mr. Max Wardall, with an average attendance of twenty-five, *Reincarnation* and *Thought Power* being the study for the year.

13 MEMBERSHIP:

The membership at the first of the year dropped to fifty, by reason of de-

mits and members moving away and failing to keep up their membership. During the past year it has nearly doubled, now being eighty-eight.

Officers' Reports

A RECORDING SECRETARY'S REPORT:

Mrs. Nettie S. Clark reports 53 evening meetings; 46 day meetings; total attendance, 665; public gatherings, 53; week day lectures, 7; evening socials, 3; picnics, 2; meetings of all kinds, 111; total attendance, 5,465; including afternoon teas, 7,200.

B CORRESPONDING SECRETARY'S REPORT:

Mrs. Blanche E. Sargeant reports the writing of 170 letters. Mrs. Sargeant has the Reading Room on Wednesday afternoons, and has throughout the year decorated the hall beautifully for public gatherings.

C TREASURER'S REPORT:

The books of the Treasurer have been audited and found correct. Owing to the length of her report, the same is on file.

Suggestions for the Coming Year

The weak places in our Lodge are: Study Classes; Visiting Committee; Training Class; and Work with the Children.

We have accomplished much in the past year and feel sure that a united effort would bring these activities up to a high standard.

I STUDY CLASSES:

It is planned to start the first Friday in January a serious attempt to develop a class; the members of which will, in a reasonable time, be qualified to become instructors, each to have a book and do a definite amount of studying, as though in a college.

II CHILDREN:

Another year has passed without a Lotus Circle, with fifty of our members idle as far as T. S. activities are concerned.

III TRAINING CLASS:

We are now limited to a half-dozen speakers, while definite study and training would bring out many more who could do this work. A class of this kind should be started at once.

IV VISITING COMMITTEE:

We have the names of several hundred people who, if properly approached, would no doubt pursue the study of Theosophy and ultimately join hands with us.

We have been especially blessed with the visit of Mrs. Russak and with the inspiration she gave us we should feel encouraged to put our shoulders to the wheel with greater unanimity and strength than ever before.

This Lodge has been singularly free from petty jealousies and differences, and for that reason we enjoy the distinction of being one of the three largest lodges in the United States.

Trusting the coming year will find us a greater power in the service of Those who stand sponsors for our Society, this report is

Respectfully submitted,

Ray M. Wardall, President.

**The news stands have The American Theosophist.
Now the libraries must be next.**

SUMMARY OF DR. LINDBERG'S SOUTHERN TOUR

IT started with a stereopticon lecture, an O. S. E. meeting and the lecture on *The Signs of the Times* given in both Fort Worth and Weatherford, Texas.

The next meeting was set for the members in Austin, but a wreck on the road prevented his arriving in time. At the stereopticon lecture given in its City Hall there was a good turn-out and the lecture was splendidly reported in the next day's paper.

In San Antonio, five meetings were held in three days of his stay and at Houston four meetings, two public with good-sized audiences, which were accorded newspaper reports of unusual care and exactness as well as length.

New Orleans heralded Dr. Lindberg's arrival in all three Sunday papers with about half a column each with flaming

headlines; his lectures were well attended and reported. Four meetings in three days and then a half-day's journey to Mobile, Alabama, and to Fairhope, the Single Tax colony.

There he found a gathering of many brainy people and he put five meetings into three days, one delivered in the Swedish language to a group of his own countrymen.

On the retour, Galveston was visited, and San Antonio and Fort Worth for a second time. In all, five O. S. E. centres were established and three study classes formed in as many cities.

Those who helped to make this tour a success were many, but particularly Mr. Dawkins, the Divisional Representative in the South and the T. S. Press Association in Kansas City.

* * *

ANCIENT WISDOM

Lesson Twenty-four

1. *How does the lower mind reach abstract thought?*

2. *What awakening must the lower mind receive before its evolution can proceed rapidly?*

3. *What is the especial function of the etheric double?*

4. *Into what state does the Thinker enter when the Buddhic body is quickened?*

5. *What is the strongest proof of Reincarnation?*

6. *What law alone explains the fact of infant prodigies, and how?*

Send answers to Mrs. Addie M. Tuttle, Krotana, Hollywood, Los Angeles, California.

FROM LODGE REPORTS

New York Lodge

TO create an atmosphere of sociability, an effort is being made to entertain every six weeks by some unique feature—also with the view of increasing the funds of the Treasury. In November an *Interpretation of Zuni Indian Ceremonial Songs and Dances* was given by Miss Zarah Preble, a charming young Californian with a glorious voice. Miss Preble learned of these wondrously beautiful songs and descriptive movements through Mr. Carlos Troyer, author of *Psychism Among the Zuni Indians* (*The Theosophic Messenger* of November, 1911) and who has been adopted by and lived among these Mexican Indians.

In January a pleasing concert was given by some members of the lodge, assisted by two pupils of Miss Adelaide Geschejdt, whose singing, according to authority, is in accordance with occult principles.

We are looking forward to a very fine piano recital also this month, to be given by our distinguished member, Mr. Zolene de Takish Gyongyoshalaszy, assisted by Mrs. Caroline G. Childs, also a member. Our lodge is rich in musicians and we ought to be able to set the pace for Theosophic music in lodge activities, and hope to do so.

Agnes S. Stewart.

Washington Lodge

WE have acquired an E. S. room; none enter it except members; it is dedicated to the Masters' work and held sacred. Its furnishings are the voluntary contributions of the class.

This fall we took rooms in the same building for our headquarters, with an adjoining room for a T. S. guest room which was furnished by members of the Jacquess Guild.

Our first guest was Mr. L. W. Rogers, who gave us a series of three lectures in Studio Hall and held a members' meet-

ing and several free to all at headquarters. He also gave one lecture at Forest Glen, Md.

In November, the Jacquess Guild held a very successful bazaar. Over \$160 were realized, from which \$60 have been appropriated for the rental of the guest room and \$50 for our Krotona pledge.

Our study classes are successful and are drawing new, earnest students and members into our midst.

Several T. S. members have moved into our headquarters building (The Germania), making it almost a T. S. Home. Perhaps it may be a nucleus out of which may develop a home in our National Capital, which later may attract great teachers and lecturers whose influence starting forth from this great centre would reach even other nations and peoples, enabling many to hear the truths which Theosophy has to teach.

U. P. Bradway.

Tacoma Lodge

I WISH to tell you of an Open House held by Tacoma Lodge on New Year's Day.

Announcements were placed in the columns of the newspapers (gratis) and cards sent to all members and friends whom we could reach. Arrangements were also made to have a leading newspaper send a reporter. It had been previously arranged that Mr. Max Wardall of Seattle should deliver a short talk, following which refreshments were served. A number of the members of Seattle Lodge honored us with their presence.

While the reporter's interpretation of Mr. Wardall's talk was not able, still it was not badly handled, and three other papers copied the article in a very creditable manner, one especially which goes to the great masses making a very interesting item of it.

One of our innovations is the weekly luncheon meeting down town, which

those of us attend who are employed. We are privileged to bring any one whom we believe would be interested. At this luncheon we discuss many of our problems and many things which we find it hard or inconvenient to bring up in the class room.

Just as it is hard to get a large wheel to make the first few revolutions, so we are straining to move, and as we gain momentum we will be able to attract many who are already slightly interested in our movement.

M. Mayer.

Annie Besant Lodge

WE co-operate with the other lodges of Chicago and hold all our meetings at the headquarters in the Lake View Building, Michigan Avenue. We have representatives for the various committees working with other lodges in finance, social, library and propaganda work.

In the devotional class, conducted so ably by Mrs. Mary Abell, we are now taking devotional poetry, and once a month we all bring a verse which appeals to us and exchange thoughts in this way. This class has proven a great success.

Julia A. Myers.

Sacramento Lodge

OUR headquarters is in Odd Fellows' Building, which is centrally located and easily accessible from all parts of the city. We have a reading or lecture on Sunday evening, three study classes during the week, and regular Golden Chain and O. S. E. activities.

M. A. Craig.

Akron, Ohio, Lodge

OUR lodge is small but steadily growing. A study class meets weekly and our meetings have been well attended.

We are in hopes to secure some speakers before long to arouse greater interest in Theosophy in this locality.

Mary F. Karper.



MRS. N. A. COURTRIGHT, Louisville

Louisville Lodge

LOUISVILLE Lodge has for some time had the benefit of the help of Mrs. N. A. Courtright, who is widely known throughout the American Section, as well as in India and elsewhere.

Perhaps we have grown to depend upon her too much, for in looking about for material for a report everything seems to go back to Mrs. Courtright's efforts. The Sunday night public lecture was very frequently either delivered or prepared by her; she conducted the weekly study class and the meetings of the Order of the Star in the East, and she has also organized in this city a Lodge of Co-Masonry.

While we have about thirty members of the O. S. E. in Louisville our list shows a membership of many more, for we have had visitors at our T. S. public

meetings and at Detention Home from several foreign countries as well as from distant parts of our own country who have joined the Order while in Louisville. Detention Home is not connected at all with the Theosophical Society, but both Mrs. Courtright and the T. S. Secretary are associated in this important public work.

Mrs. Courtwright is at present on a leave of absence in India. It is the earnest wish of all the Louisville members of the T. S., O. S. E. and C. M., as well as of her many friends and the children of the Home of which Mrs. Courtright is

"mother," that she may soon return to us from the land of her heart's home. We do not mean to be selfish about her, but we wonder if her Indian children need her as badly as we do.

The growth in numbers in all the branches of our work has been greater than in any previous year of our history, but we feel that this is of vastly less importance than the fact that many of our members are showing that they are "eagerly opening their hearts to the sun" that is shining upon us with ever growing splendor.

Margaret F. Chase.

* * *

THE ROUND TABLE

THE Round Table work was introduced in America in July, 1912, and the fact that there are already fifty-one enthusiastic members and seven Knights enrolled shows that our young people are ready for this discipline and service.

Seven Tables are doing splendid work and many more are being formed which will be reported next month. We hope to make this a big year in our work and ask the earnest co-operation of all those interested in young people.

The Table in Vancouver, B. C., has chosen its name and a recent letter tells of some special work done in the Children's Hospital, carrying happiness to the little invalids. Miss Ethel Storm is Knight of this Table and is doing some good work. They are known as Knights of Endeavor Round Table. Knight: *Be-devere*; Watchword: *Courage*; Definite work: *Kindness to children and animals*.

We welcome them to our ranks and wish them all success.

A most interesting Table has been formed in Toledo, Ohio, composed of six young men and their Knight, Mr. Norris Rakestraw, who is a most unusual young man, for his grasp of the great

truths of Theosophy and his absolute devotion to service shows many lessons *well* learned. They have chosen the name of The Halcyon Round Table. Knight: *Ivanhoe*; Watchword: *Devotion*; Definite work: *Helping both visible and invisible*.

In order to better understand the line of work they have chosen, a close study is being made of Mr. Leadbeater's book *Invisible Helpers*.

We are indeed glad to welcome a Table of such earnest, devoted workers; may their number soon grow to the magic "Twelve."

Letters and a brief outline of our work have been sent to thirty T. S. lodges during the past two months, asking that attention be given to this important work and at least *one* Table be formed in each Lodge. As yet but two replies have come in.

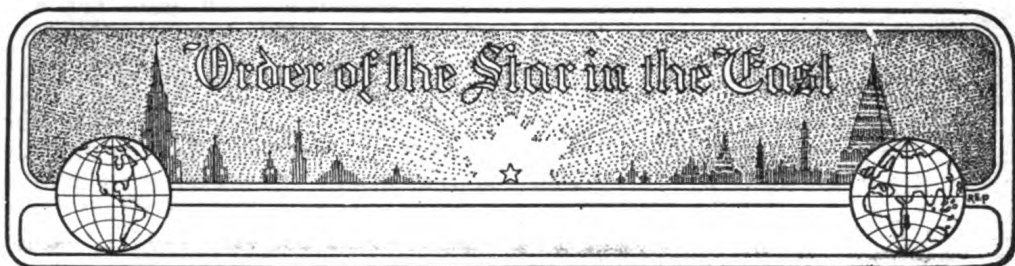
The young people are here, ready and waiting, eager to join in the work if they are given the opportunity. Let it not be said of us: "The harvest is ripe, but the reapers are few!"

(Mrs.) Josephine E. Wardall,

2616 Walnut Ave., S. W.,

Seattle, Washington.

The American Theosophist will bring sunshine into your city library if you give it a chance. Watch page 520



WHY DO YOU BELIEVE

IN THE NEAR COMING OF A GREAT TEACHER?

PERHAPS the first question that we are asked when speaking of the coming of a great teacher is, "How do you know?" or "Why do you believe in it?" and we are expected to give a reasonable answer, an answer that will satisfy the inquirer.

I doubt that we can give a fully satisfactory answer. We might be able to speak about the reasonableness of the idea, but we cannot convince anyone merely by arguments. The belief in this message is to a large extent a matter of individual experience, of inner knowledge. We have not become members of the Order of the Star in the East only because we were attracted by its ideals, or because the news of the coming of a World-Teacher thrilled our hearts, or because the arguments in favor of the idea were so potent and convincing, or because we believed in the statements of our teachers, but mainly because we knew, because we had that inner knowledge and conviction which is more powerful than any argument of mind.

It might be well if everyone of us went back in his mind to the moment when he first heard the glad news and learned, too, of the Order of the Star in the East. I am sure that most of us will find that we accepted the idea at once without much reasoning. A partial explanation

of this impulsiveness of action would be that we had heard and accepted the message already in the subtler worlds and had only to hear it again in the physical world in order to remember and accept. Yet even in the higher worlds there must have been a time when we heard the message for the first time and then it must have been that our intuition asserted itself.

Yet, if we want to be useful members of this Order, we must be prepared to answer any question relating to our message, and the study of books like Mrs. Besant's *The Changing World* and *The Immediate Future* will be most helpful in this respect. Naturally our arguments must be different with different kinds of people. The religionist must be referred to the Bible, where he can find many references to a second coming of the Lord. Others may be shown the necessity for a new religion, a new science and a new art.

Yet our main work is to give out the message, not minding the response that the world gives to it. There will surely be many who will not accept, but we need not care; it is their destiny to be blind to the great opportunity. Again, there will be many others who will accept it at once; they are those who have been born to meet their opportunity. For it is a great opportunity, I would say, one of the greatest that the world is offered in this century.

Now let us consider a few of the arguments we have to offer. It should be easy to convince the religionist. In all religions there exists a hope for a coming teacher. Hinduism, Buddhism, Zoroastrianism. Mohammedanism, the Jews—all are looking for a great leader and teacher. And if we turn to the Holy Book of the Christian we shall find many sayings referring to a second coming.

Ever there have been in Christianity sects and individuals who held this belief. And today in the Order of the Star in the East we have again such an organization which is voicing this same message. But the difference for many of us between this and the other organizations is that this Order is founded and under the leadership of Occultists, those who know the inner side of things and in whose statements we have the fullest confidence.

Another argument that we might use

would be that always at the time when a new race was born there has been a great spiritual Teacher; the Hindus had Vyasa, the Egyptians Hermes, the Persians Zoroaster, the Greeks Orpheus, the Teutons had the Christ. Why should not this new race which, according to the statements of scientists, is forming now here in America have a Great Teacher and a new religion?

These are a few of the arguments that we might use in answer to questions. Yet even these arguments will not convince everybody and there will be many who cannot accept this idea, and even those who will laugh at us. And even in our minds there will perhaps rise storms of doubt and criticism; then we must remember that we are more than our minds and that neither the world's way nor our mind's way are ours.

Walter O. Schneider.

Star members are asked to note that contributions intended for the T. S. Penny-a-day Preparation Fund should be sent to the T. S. office; contributions intended for the direct use of the O. S. E. should be sent to the National Representative. The Preparation Fund and the O. S. E. fund are not quite identical and members sending in contributions should clearly state for which fund they are subscribing. The T. S. Preparation Fund is distinctly in charge of members of the Theosophical Society; the O. S.

E. funds are entirely in the hands of the O. S. E. officers.

Admission to the higher grades of the Order is by invitation only. The two divisions of the workers which are being established in England are remaining, by the advice of our Head, as subdivisions of the ordinary grade. Should similar subdivisions be contemplated for America, an announcement of the fact will be made in *The American Theosophist*.

Marjorie Tuttle,

National Representative.

The following words, from the lips of a little child who had never heard of the Order of the Star in the East or the belief of its followers, are significant. What prevents us from believing that the child could have read the thoughts of her sister is the companion fact that she also, at the time of the little one's prediction knew not of the expected Coming. The elder gives the report thus:

"My little sister Yvonne, seven years old, has never heard anybody talk about the coming of the Master, because none of our family are Theosophists. The

other day, playing with me, she said suddenly: 'You must prepare yourself to follow the King, for He will come soon and you must recognize Him. He does not come right now because he, who will receive Him, is studying and he will not be ready within some years. He will preach Peace in all the countries and that is why His name will be The King of Peace.'

"After that day, my little sister often tells me: 'You must make ready, for the King will soon come.'"



KROTONA



IN MEDITATION

I saw the air of Krotona softened by a deeper and more genuine self-sacrifice and mellowed by that spirit of tolerance and undisturbed patience which must yet come from the *true surrender* of that personality which yet lurks, quite unconscious, in the hearts of the would-be consecrated souls.

I saw all eyes wider opened to a deeper comprehension of the great and re-

sponsible work undertaken in the cause of the Masters, and a helpful breathing of love went forth from the whole attitude of each for all the others.

I saw a closer unity of purpose, and it seemed as though each had risen well above the thought of self, as though into his Ego, and fitted into his place in the great plan making for the Master's idea of success for Krotona.

A Worker.



Krotona, January 27, 1913.

Dear Friend:

To you and to the three thousand Theosophists in America I send greetings from the beautiful Krotona hills. Would that I might also convey to you a shaft of the yellow sunshine which envelops all California in a golden haze, and share with you the beauties of this land of flowers.

It is morning at Krotona and mid-winter. Through the open window there floats a strange medley of sound. The busy tap of many hammers is mingled with the song of birds; white jessamine covers the trellis, great fragrant La France roses bloom at our door and their perfume mingles with the delicate fragrance of lemon verbena, of which H. P. B. is said to have been fond. We look out over a fringe of olive trees into the orange grove where the trees are laden with golden globes of color. Here and there a splendid pepper tree appears; covered with its red berries. Beyond, there is a grove of eucalyptus trees. Every

one is busy; every one seems happy; and over all there is that glorious sunshine which warms the hearts of all who live under the blue sky of California.

Krotona is a busy place. There are many workmen on the hill, as there is so much construction in process—buildings going up, roads being oiled and graveled, gardeners at work planting a palm tree here, arranging a hedge of glowing geraniums there, changing a line of cacti to some other place. T. S. friends are coming to us from all parts of the country. They too are gladly helping in the work which our General Secretary is planning for the good of the Section. Even members from distant places, coming to us as visitors, have quickly caught the spirit of good fellowship and the wish to serve. They have quietly joined the ranks of workers and are helping in any nook where they are needed at the moment.

Mrs. Marie Barnard Russak, who has recently completed a lecture tour through the Section, has now come to Krotona and it will be our great opportunity to

profit by the instruction which she is so well prepared to impart, and by her gracious presence amongst us.

Last week we had the pleasure of greeting Miss A. Duyvis, who came from Holland and England; she has volunteered her services and will assist in caring for the Krotona Library.

Miss Helen J. Swain of Chicago is now "one of us;" she will, among other forms of service, take charge of the athletics of the Krotona children, having had many years' experience in gymnasium work.

Our helpers have also been reinforced by members from different parts of the Section; among them may be mentioned Miss Alice Warren of Montana, Mr. Voce of Seattle, Mr. and Mrs. Munson of Idaho, Miss Jetta Clay from Kansas City, Mrs. Anna Parks of Boston, Mr. Folden from Oakland, Mrs. Gehrke from Spokane, and we are daily expecting Mr. Hervey Gulick, one of our members who has spent the last four years in South America.



From a
Physician

Such a delightful experience that I want you who have been working at Krotona to know about it!

This is a very busy month for me as we are having an epidemic of measles and chicken-pox. A blizzard has put telephones out of business and made "going" very hard. For days I have been rushed every moment—interrupted to do another task before the one at hand was finished. This morning was one of more than usual hustle and tension.



Its Aura

After I had lived at Krotona eight or ten days, I noticed on returning from down town that it had a distinct atmosphere of its own. A few days later, when in a brown study, I noticed that over the centre of the grounds, at what would have been the apex of a pyramid with the grounds as a base, there was a

Mrs. Thomas Talbot and daughter of Oakland have arrived for a three months' stay. Dr. Burnett and Mrs. Shmeall of Chicago; Mr. Thomas Talbot of Oakland; Mr. Haglund, and Messrs. Max and Ray Wardall of Seattle are here for a less permanent stay.

Besides visitors from our Section, we have received a brother from Cuba and one from Costa Rico. Mr. and Mrs. Glenn-Ellison of Scotland tarried with us for a time, making friends all over the hill, and departing with reluctance on their part and regret on ours.

At this writing there are about forty-five permanent residents on the Krotona grounds. Our Krotona Court will soon be completed and it is already becoming noted as an edifice of stately beauty with its white walls, its beautiful kiosk, its roof-garden, and its palm-fringed patio. I hope that every member in our Society will sooner or later come to Krotona and share with us the beauty of "Master's Land."

Addie M. Tuttle.

After lunch the tension and rush kept up. However, there came a few moments during which I picked up the January *American Theosophist*, and before I had read many lines in it I began to grow calm and rested—just as if the magazine was pouring strength and a soothing calm into me. All nervousness and tension are now gone and I am writing you with *pen*—which I seldom use—that you may know that your works "are not in vain in the Lord."

nucleus of bright light. It was a fire-mist; it had no form but that of a brilliant radiancy.

I went about my work, coming and going, always knowing that when I returned to Krotona it was as to a haven of rest. Facing the clash of the city streets or the curiosity of a public audience became the distinct antipodes to

meeting the quiet atmosphere of Krotona. On returning there one day, when very much perturbed by the feeling that things were going wrong, I walked up from the car in feverish haste, planning what I should say, what ought to be done, etc., when suddenly all the worry was swept away. All the ideas seemed to disintegrate in the certitude that it was all right anyway. The change came so suddenly that I stopped, and I took a deep breath and thought to myself: "What was I excited about, and what brushed it away?"—and then I noticed that I was two steps inside the boundary line of Krotona.

One has to get away from one's usual routine to see growth and change. It takes an unusual experience to call one's attention to that which is around one all the time. I was away from Krotona for some days. I came back and hurried up the hill wondering how much had accumulated on my desk, wondering where

I had laid those last notes of mine for the lecture I was to take up that night when, suddenly, I felt the magnetism of Krotona in my face, all over me, in my heart and through and through me, and I found I was still a block and a half from Krotona. The aura of Krotona had spread out over the immediate neighborhood.

Since the sun began to move northwards, living has been a greater delight than it ever was before. I understand things, I see things as never before, and among the things I see and feel is this continual extension of the Krotona aura, right out over the city. Now I am in Krotona when I am five hundred yards from the property line.

That is the physical plane influence of Krotona. Others at greater distances can vouch for the spiritual aura and its extension, seemingly without limitation of time or space.

A. F. Knudsen.



TEMPORARY BUNGALOWS

Miss Poutz's (left).
Mr. Kunz's (middle).
Mr. Hardy's (right).



HOUSE ON ESTATE OF DR. KUZNIK.

Mr. and Mrs. Van Vliet
in foreground.



KEEPING AHEAD OF THE TIMES

By The Business Manager.

This page will be devoted each month to a brief summary of the work and aspirations of the Business Manager and his associates. If he knows of interesting items in connection with the magazine and its work, it will appear below; send him your ideas. He believes co-operation and not competition to be the golden business rule of the future.

THE PAST history of this magazine is something which is probably unknown to many of our readers, and in the little talks that the Business Manager's department will provide upon this page each month it is only wise that we begin by reviewing briefly the origin and growth of *The American Theosophist*.

The Sectional journal of The Theosophical Society has been in existence since the first issue of *Mercury* in July, 1894. That first copy contained twelve pages. It was a long time before the magazine grew larger and a very long time before it began to have illustrations. Consequently its production was quite inexpensive and it contained only Sectional news. In the hands of the former occupant of the Editor's chair, the magazine grew to one of 64 pages with illustrations, and its production involved much expense and labor. It was then called *The Theosophic Messenger*.

THE PRESENT make-up is therefore seen to be a matter of slow growth, al-

though the issuance of the 10,000 copies that are now being printed each month is really a great task, realized by few who are not concerned with the managerial department of the printing trade. We propose, as time goes on, to tell you something of how big a proposition it is to get out this magazine for you, how cheaply it can be done, what is possible and what impossible, and, in brief, to let you in on the ground floor, that you can understand the machinery that moves this big organ. The materials and printing of this magazine are in the hands of the Business Manager; he wants you to understand the mechanism. Every month we will talk briefly here about that little known side of the magazine business.

THE FUTURE of the magazine is something that can only be guessed after very careful consideration of the possibilities and some study of the journalistic situation in America. There are innumerable magazines between here and the Atlantic Ocean, and their ambition is to keep the public informed. *The American Theosophist* is distinctly a magazine of the future, because it attempts not so much to give you the news of yesterday and the day before, but intends rather to assist you to "Keep ahead of the times."

The American Theosophist

appears regularly in the periodical room of one hundred
twenty-two libraries in
America. Is **122** it in yours?
Do you make sure it is ob-
tainable there every month?

Robt. W. Ensor.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Founded at New York,
November 17, 1875.



Incorporated in Illinois, on
September 21, 1911.

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

A detailed outline of the Organization of The American Section of The Theosophical Society is given on a succeeding page. Please address all official communications to The General Secretary or, if dealing with matters connected with The American Theosophist, to The Editor or Business Manager.

Divisional Representatives

The Divisional Representatives, whose names and addresses appear on a following page, will transact all Sectional business such as may be carried forward in the territory and away from the Headquarters. They will provide lodge officials, free of cost, with application forms, demits and other material, as well as directions and assistance about work in their respective divisions. Lodge officials will continue to send notices of change of address, transfers, dues, etc., directly to Headquarters.

Sectional Literature

Literature pertaining to the work of The Theosophical Society and to Theosophy may be obtained from Mrs. M. V. Garnsey, La Grange, Illinois. Please consult pages herein which are devoted to Organization, Propaganda Literature, Dealers in Theosophic Books, etc.

Joining The Theosophical Society

Persons wishing to join The Theosophical Society should communicate with officers or members of the nearest lodge or with the Divisional Representative in the Division in which they reside. A full list of the lodges with the names and addresses of the officers thereof is listed in the Directory, and the names and addresses of the Representatives appear on the page devoted to Organization. These will gladly provide the enquirer with information.

Form of Bequest

"I give and bequeath to The American Section of The Theosophical Society, incorporated under the laws of the State of Illinois on September 21st, 1911, the sum of, to be paid within months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

ORGANIZATION

The American Section of The Theosophical Society

A. P. WARRINGTON, General Secretary.
CARLOS S. HARDY, Treasurer.

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LODGE DIRECTORY

NOTE: After the name of each city appear the names of the local lodges, the names and addresses (1) of the president and (2) of the secretary, and memoranda of the lodge activities. The word lodge is omitted for the sake of brevity. Only public lectures and lodge meetings carried. The indented lines in smaller type give, for the city named, where no lodge exists, one name of a Theosophist as reference resident.

- AKRON, OHIO** **AKRON:** A. Ross Read, 134 E. Market St.; Mrs. M. F. Karper, 146 S. High St. Meets E. Market St., Thursday evenings, 7:30 o'clock. Tel. Peoples 5208.
- ALBANY, N. Y.**..... **ALBANY:** Miss Grace E. Boughton, 98 Jay St.; Miss Anna Emmons, 15 Western Ave. Meets 294 Quail St., Monday evenings, 8 o'clock. Home Phone 685.
- ANACONDA, MONT.** **ANACONDA:** Edwin B. Catlin, 315 W. Sixth St.; Mrs. Winle Abbott, 318 W. Fourth St.
- AUSTIN, TEXAS** **AUSTIN:** Thomas D. Dawkins, 1104 Blanco St.; Fred H. Smith, 613 Congress St. Meets 908 Congress Ave., Monday evenings, 8 o'clock. Tel. 629 S.W.
- DHARMA:** Miss Pauline Trueblood, 2623 University Ave.; Mrs. E. A. Graves, 1401 W. Fifth St.
- BALTIMORE, MD.** **BALTIMORE:** Mrs. S. Y. Ford, 4524 Reisterstown Road; Mrs. Gracia F. Tongue, 4524 Reisterstown Road.
- BERKELEY, CALIF.** **BERKELEY:** Mrs. W. J. Woods, Sec., 1334 Spruce St. Meets Wright Block, corner Shattuck and Centre, third floor, Thursday evenings, 8 o'clock. Lectures: Sunday evenings, 8 o'clock. Tel. Berkeley 5346 or Home 2495.
- BOSTON, MASS.** **ALPHA:** James Middleton, Pres., 120 Boylston St.; Mrs. Bertha Sythes, 167 Huntington Ave. Meets 585 Boylston St., Thursday evenings, 8 o'clock. Tel. Oxford 1044.
- BESANT:** Miss Eudora Morey, Sec., 17 Batavia St. Meets 17 Batavia St., Suite 8, Thursday evenings, 8 o'clock.
- BOSTON:** Mrs. Luella K. Hastings, 76 Centre St., Dorchester Centre, Mass.; Mrs. Bessie W. Jewett, 84 Willowood St. Meets 585 Boylston St., Room 10, Wednesday evenings, 8 o'clock. Tel. Dorchester 566-M.
- HUNTINGTON:** Mrs. Valetta Thelen, 201 Suffolk Road, Chestnut Hill, Mass.; Mrs. Isadore Wing, 201 Kensington Bldg., 687 Boylston St.
- OLCOTT:** Miss Selma Fritz, 15 Concord Square; Miss Emma Mills, 389 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square, Friday evenings, 8 o'clock.
- BROOKLYN, N. Y.** **BROOKLYN:** Harold C. Stowe, 172 S. Oxford St.; Miss T. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave., Monday evenings, members only, 8:15 o'clock; public beginners' class, Wednesday evenings; advanced classes, Wednesday, Thursday and Friday evenings, 8:15 o'clock, and Sunday mornings, 11 o'clock; public lectures, Sunday evenings, 8:15 o'clock. Tel. Prospect 4476.
- BUFFALO, N. Y.** **BUFFALO:** Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; J. E. Taylor, 256 Main St. Meets "The Markeep," corner Main and Utica Sts., Sunday afternoons, 3:30 o'clock. Tel. Crescent 465-L.
- BUTTE, MONT.** **BUTTE:** J. E. Lostin, P. O. Box 983; Mrs. Emily T. Lostin, 225 N. Henry St. Meets 119 Owsley Block, Sunday and Wednesday evenings, 8:15 o'clock. Tel. 8790 Independent.

LODGE DIRECTORY

- CHICAGO, ILL. CHICAGO THEOSOPHICAL ASSOCIATION** (representing the following Chicago lodges): Public lectures at Besant Hall, Lake View Bldg., 116 So. Michigan Ave., Sundays, 3:15 and 8 o'clock.
- ADYAR:** D. S. M. Unger, 2020 Harris Trust Bldg.; Harry A. Alexander, Des Plaines, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Thursday evenings, 8 o'clock. Tel. Randolph 3364.
- ANNIE BESANT:** John C. Myers, 10736 Walnut St., Morgan Park, Ill.; Mrs. J. C. Myers, 10736 Walnut St., Morgan Park, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Tuesday evenings, 8 o'clock, Tel. Morgan Park 1554.
- CENTRAL OF CHICAGO:** Miss Gail Wilson, 113 So. Seeley Ave.; Miss Inger Adele Wilson, 113 So. Seeley Ave. Meets Lake View Bldg., Monday evenings, 6:45 and 8 o'clock. Tel. Central 5049.
- CHICAGO:** Miss Julia K. Sommer, 710 Waveland Ave.; Mrs. Kate G. Hill, 2537 Michigan Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Wednesday evenings, 8 o'clock (first Wednesday of the month excepted.) Tel. Harrison 4476.
- CHICAGO NORTH SHORE:** John L. Healy, 2026 Greenleaf Ave.; Mrs. Ida Ferne Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Shore School of Music, Thursday evenings, 8 o'clock.
- ENGLEWOOD WHITE:** Mrs. Lora E. Barrington, 141 W. 70th St.; Mrs. Julia W. Goodell, 1723 Humboldt Ave. Meets Wednesday evenings, 8 o'clock.
- GERMAN MORNING STAR:** Mrs. Catherine Schott, 1157 Belmont Ave.; Dr. Karl Freitag, 19 So. Hoyne Ave. Meets 3403 N. Paulina St., Sunday evenings, 8 o'clock, Thursday evenings, 8:15 o'clock.
- KENWOOD:** Mrs. F. U. West, 5487 East End Ave.; Mrs. A. A. Rolfe, 4459 Oakenwald Ave.
- LEADBEATER:** Mrs. F. T. Breese, 3761 Lake Ave.; Max R. Schneider, 1807 Lake View Bldg. Meets Lake View Bldg., 116 So. Michigan Ave., Sunday evenings, 7 o'clock. Tel. Harrison 1196.
- SAMPO:** J. Forssell, 1319 Waveland Ave.; Gust Jacobson, 2917 5th Ave. Meets Saturday evenings at homes of members.
- CLEVELAND, OHIO CLEVELAND:** Thomas J. Phillips, 8303 Superior Ave.; Mrs. Antoinette de C. Phillips, 8303 Superior Ave. Meets "The Birmingham," 5607 Euclid Ave., Monday evenings, 7:45 o'clock, Wednesday afternoons, 2:30 o'clock. Tel. Bell North 601. Cuyahoga: Central 7009-W.
- KIPINA:** Gustav Perala, 37 Phillips Ave., E. Cleveland; Emil Kaarna, 119 Delmont Ave. Meets 9907 Adams Ave., N. E., second and fourth Sunday afternoons, 3 o'clock.
- VIVEKA:** Miss Anna Goedhart, 1845 E. Seventy-fifth St.; Miss Betsy Wyers, 318 Euclid Ave. Meets 318 Euclid Ave. Tuesday evenings.
- COUNCIL BLUFFS, IOWA ... COUNCIL BLUFFS:** Mrs. Effie M. Smith, 126 So. Seventh St.; Mrs. G. M. Smith, 126 So. Seventh St.
- CROOKSTON, MINN. CROOKSTON:** Dr. W. A. Robertson, 212 Robert St.; Donald J. McDonald, Box 807.
- DANVERS, MASS. DANVERS:** Mrs. M. L. S. Jacobs, 58 Water St.; Mrs. Florence I. Robins, 9 Ash St. Meets 58 Water St., Friday evenings, 7:30 o'clock. Tel. 158-4.
- DENVER, COLO. DENVER:** Mrs. Ida Blakemore, Sec., 1723 Park Ave.
- COLORADO:** George Riblet, 3861 Raleigh St.; Mrs. Ella W. Fisher, 281 So. Clarkson St.

LODGE DIRECTORY

- DETROIT, MICH.** **ALCYONE:** Lawrence Moyle, corner Medbury and E. Grand Blvd.; Mrs. Helen B. Young, 1717 Woodward Ave. Meets Valpey Bldg., Thursday evenings. Tel. North 3726-R.
- DETROIT:** Dr. M. V. Meddaugh, 357 Warren Ave., W.; Mrs. A. E. Meddaugh, 357 Warren Ave., W.
- VIVELIUS:** Mrs. E. T. Clough, 738 Kirby Ave., W.; Mrs. Lillie F. Dick, 248 Belvidere Ave. Meets Parlors of New Thought Church, 43 Winder St., near Woodward Ave., Thursday evenings, 8 o'clock. Tel. Hickory 213-L.
- DULUTH, MINN.** **DULUTH:** Mrs. A. Taylor, 2121 Jefferson St.; Gustav F. Lundgren, 230 W. Seventh St.
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Krotona Fund	516.20	Salaries and commission	239.29
General Fund	653.11	Stationery and supplies	29.17
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Contents

NOTES OF THE MONTH
By the Editor

WOMAN AND THE HERMETIC MYSTERY
By A. E. Waite

CHEIRO - A Sketch of a Modern Sorcerer's LOSES
By Hermetic Star

THE MYSTICAL POEMS OF ROSSETTI
By Charles J. Whitty, H.B.

PHENOMENA OF CONSCIOUSNESS
By Edward M. Kelly

ARE HUMAN SOULS RE-BORN ON MARS?
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