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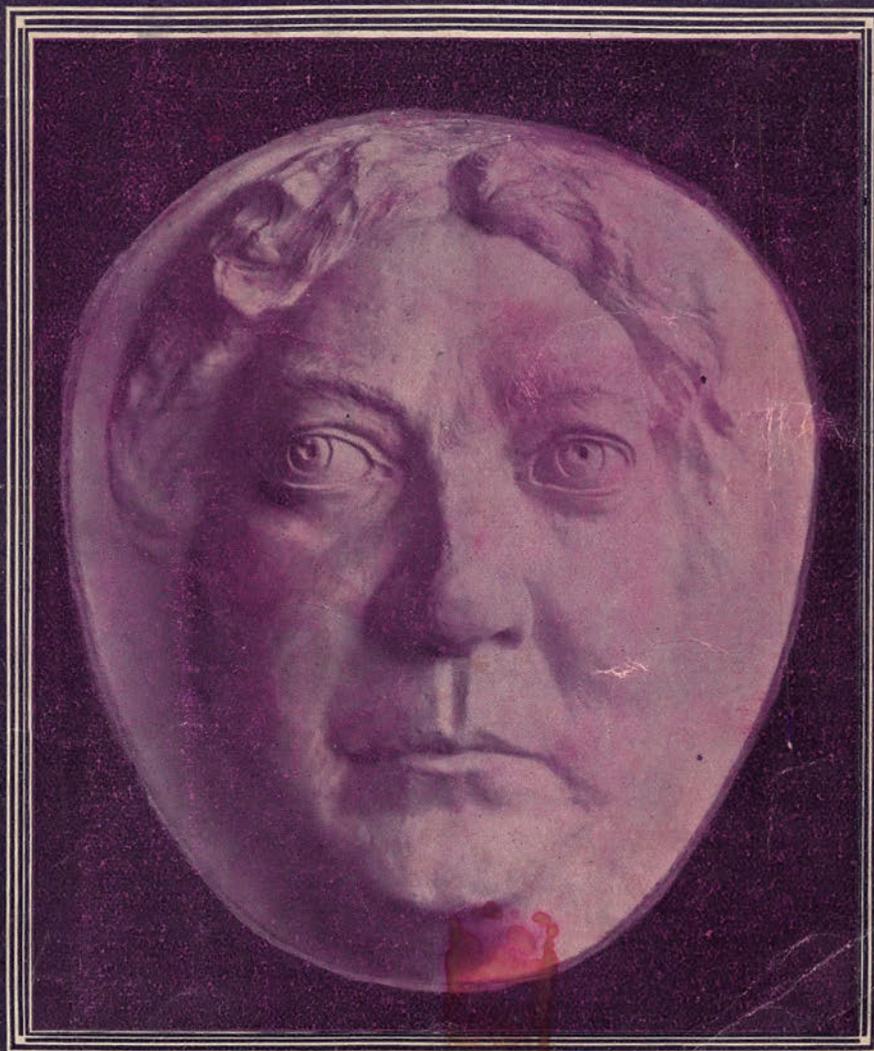
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AMERICAN THEOSOPHIST

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MAY 1913



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FOUNDED BY
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The American Theosophist

and the Theosophic Messenger

Vol. XIV.

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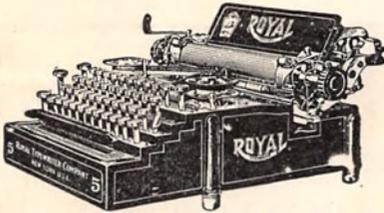
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nature that is just the same as it was when he had a physical body. We don't execute many people nowadays, but we put them all together in pens when they have fallen below an arbitrary level, *and are found out*. This tends to make them worse. And so the dreadful business continues.

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Do you think the times are strange? Thousands of people do, and it looks very much as if they might be right. You and I may disagree as to what makes them strange, whether they are going to be stranger, or a dozen other things may be points of discussion. But W. G. Greenleaf has written something that throws an entirely new light on the vexed question, and it will be in *The American Theosophist*—JUNE—IS CIVILIZATION IN DANGER?

However, not all of them ask questions. For the greatest living speaker says some things directly, and all in her own inimitable style. Mrs. Besant speaks through *The American Theosophist*—JUNE—THE OPEN ROAD TO THE MASTERS.

Mr. C. W. Leadbeater will conclude EXOTERIC AND ESOTERIC, Mr. Claude Bragdon will discuss THE SACRAMENTAL LIFE, Mr. J. B. Lindon will write on that interesting figure, AKBAR, and Charles Lazenby, B. A., Irving S. Cooper, and—well, watch for



The American Theosophist

---June

THE Theosophic Messenger

We have a few bound copies of Vol. XIII (Oct. 1911 to Sept. 1912) at \$2.00 each.

Owing to the August number being out of print, we were only able to get a few copies bound.

SOME OF THE CONTENTS OF THIS VOLUME ARE

Abstract and Concrete Thought.
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Theosophy and Dramatic Art.
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From the Absolute to Man.
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A Glimpse of Mrs. Besant.
The Reasonableness of a Spiritual Hierarchy.
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H. P. Blavatsky

The
American
Theosophist
and the
Theosophic Messenger

Vol. XIV.

May, 1913.

No. 8

BY THE EDITOR

THE MONTH OF MAY



HE month of May, bringing as it does the fullness of that happiest of seasons, spring-time, holds a sacred place in the hearts of T. S. members that none may ever forget. It is the season when the followers of that most Titanic of all figures in the forefront of the spiritual progress of the nineteenth century, Helena Petrovna Blavatsky, gather together and pay tribute to her beloved memory. It is then, too, that they recall with gratitude and love the memory of all those once prominent in Theosophical work, but now passed on to take up its higher aspects. And so the day of H. P. B.'s death, May eighth, has come to be known as the "Day of Remembrance" in The Theosophical Society.

And one more reason there is that makes of May a hallowed stage in the year. It is in this month, and at the full moon, that the most sacred of all ceremonies occurs. Unknown in the West, yet hallowed in the East, a holy festival is held each year whose effect is of such stupendous power as to awaken a thrill of hope and gladness in every form of life, constituting a true planetary Benediction.

EVOLUTIONARY RACE CYCLES



THE larger Egos, the more important personages of the world, the souls more highly developed in culture and capacity for learning and the power to accomplish things—such souls, or spiritual Egos, seem to incarnate at certain world periods in great groups, and the vessels or bodies which they occupy on earth at the height of the civilization in which they accomplish their greatest achievements seem to represent the fruitage of steady, constructive physical evolution for generations, indeed long periods of time. After manifesting in a nation, such groups of advanced Egos seem to retire from such manifestation and other groups incarnate in turn in varying grades. So we have the spectacle of a most striking cyclic appearance of the highest civilization that a nation can produce, and a few centuries later a decadence of those conditions, so that the rise and fall of nations becomes as well-known a fact of observation as the birth and death of the individual. The unlearned modernist, impressed by the achievements of the present day peoples, is apt to conclude that our day is the greatest the world has ever known; but there are records of past civilizations, accessible to those who are willing to qualify themselves to read them, showing the existence of prehistoric civilizations that had reached a point of cultural development and governmental perfection to which modern institutions have not yet approached. Excavations in the Orient are adding year by year accumulated testimony to the greatness of these peoples of the past. The times would now seem to promise that in the not far-off future another of those periods of great advancement would be realized, when the great geniuses of the race would again aggregate and produce a marvelous civilization, higher than ever before known. Then shall we have the new race of which so much is now being said.



DEAN HART AND THE NEW ADVENT



WE extend to Dean H. Martyn Hart, of St. John's Protestant Episcopal Cathedral in Denver, our admiration for his insight and for the courage with which he declares his convictions. It is not every ecclesiastical officer who, believing in the unmistakable signs of the times, is willing to risk the misjudgments of his congregation, and the criticisms of people generally, by boldly stating his convictions, and when one stands forth as pioneer and shows one's colors the idealist is almost inclined to admire him as a hero.

In a recent sermon the Dean analyzed the discontent, the turmoil

and the universal movements in the world, and mentioned them as outer signs of an underlying expectation that the second advent of the Christ is near. He spoke of the prophecy of the Cumean sibyl, the Order of the Star in the East and the Bible declaration. He showed how they were parallel in modern times to the prophecy fulfilled in Bethlehem. He quoted Suetonius and Tacitus, Roman historians who wrote of the feeling of expectancy that existed in the East before the former birth of the Christ. The prophecy found in the Song of Cumea, from the sibylline books preserved in the writings of Virgil, the Dean said exhibited the same spirit of expectation that grips the world today. In the modern day, he said, the writings of Mrs. Annie Besant and her lectures on the Coming Christ, the Order of the Star in the East and the public utterances of the famous English clergyman, Rev. R. F. Horton, all showed a parallel significance to the writings and activities occurring before the former Coming of the Mighty Teacher.

Dean Hart is evidently not one of those who expect a literal fulfillment of Biblical prophecy as to the manner of the Advent, including the coming in the clouds and all the other features of Oriental imagery, for his statement is that He came once without observation and why should He not so come again?

The religions are the natural distributors of the knowledge and teachings that develop and uplift the people, and it is a striking sign of the times, which the Dean was too modest to recognize, that there can be such clergymen as he who can be expected to hand on the prophetic side of the religious spirit of the day to those who are willing and glad to move in the van of progress.



MARK TWAIN'S DREAM LADY



WHAT a charming little story that was which was recently published in Harper's, telling of Mark Twain's "Platonic Sweetheart!" This great humorist, who was always much interested in the life invisible, had a dream that recurred to him many times during his life in which he constantly met the same fair-haired girl whose age never changed. Was it a dream, an actual experience of the soul of the man when released from the body during sleep at night, or was it some glimpse flashed into the brain consciousness from the general storehouse of individual consciousness reflecting a bit of one of his past incarnations? Which-ever it was, here is the story as told by the great author himself:

In our dreams—I know it!—we do make the journeys we seem to make; we do see the things we seem to see; the people, the horses, the cats, the dogs, the birds, the whales, are real, not chimeras; they are living spirits, not shadows; and they are immortal and indestructible. They go whither they will;

they visit all resorts, all points of interest, even the twinkling suns that wander in the wastes of space. That is where those strange mountains are which slide from under our feet while we walk, and where those vast caverns are whose bewildering avenues close behind us and in front when we are lost, and shut us in. We know this because there are no such things here, and they must be there, because there is no other place.

This tale is long enough, and I will close it now. In the forty-four years that I have known my Dreamland sweetheart, I have seen her once in two years on an average. Mainly these were glimpses, but she was always immediately recognizable, notwithstanding she was so given to repairing herself and getting up doubtful improvements in her hair and eyes. She was always fifteen, and looked it and acted it; and I was always seventeen and never felt a day older. To me she is a real person, not a fiction, and her sweet and innocent society has been one of the prettiest and pleasantest experiences of my life. I know that to you her talk will not seem of the first intellectual order; but you should hear her in Dreamland—then you would see!



A NEW PHASE



THE old problem of the adjustment of individual right to the duties of the social body has reasserted itself in our national life by the proposal, in the report of the State Board of Insanity of Utah, that incurably insane inmates of the State Hospital be rendered sterile.

The merest tyro in Theosophy and occultism sees at once that this revolutionary procedure is not only a menace to the freedom of the individual, ranking along with compulsory vaccination and other medical abominations, but, in the broad view given by reincarnation and karma, the assumption of a very terrible responsibility by the national body. The karma resulting from the maltreatment of animals as practised by the vivisector is most frightful indeed; the karma coming to those who commit malpractice upon human animals must be far more appalling.



SELECTED

With ready zeal and wisely tempered skill,
The sculptor's hand obeys the sculptor's will.

At length, from the crude block of marble wrought,
Stands, full revealed, the patient carver's thought.

Fear not the chisel's edge, the mallet's blows,
If, While the Marble Wastes, the Statue Grows.



EARLY LETTERS OF THE FOUNDERS

302 W. 47th St.
New York, July 30, 1878.

Dear Sir:

The printed circular enclosed will indicate to you the conditions of membership in the Theosophical Society. I may add, however, that since it was issued we have affiliated with the great Indian Brotherhood of the Arya-Somaj, and, by vote of Council have changed our title correspondingly. Henceforth our Society will be known as "The Theosophical Society of The Arya-Somaj of India." Thus, instead of exacting fees from the applicants for the benefit of our Society—now, that we are allied to an Oriental Body engaged in a just and worthy work, we have voted and passed a resolution that the fee of five dollars should be remitted in each case to Bombay, for the benefit of the Arya-Somaj.

Herewith, you will also find blank applications and obligations for yourself and son to sign, provided that after reading our Circular you still desire to unite with us. In such case, you will please procure and send me a postal order for £2, sterling, payable to Mr. Hurrichund Chintamon, 6 Meadow Street, Fort, Bombay, India. He is the representative of our Society near the Arya-Somaj and will remit you a receipt in due course of mail and—instructions.

That you are Hollanders by birth strongly commends you to our regard, for we all have a lively appreciation of the sterling qualities of your national character, and believe that you yourself can materially aid in forwarding the reformatory work of our Society. As it is proper, that in joining us you should know what is the Arya-Somaj, permit me to give you an idea of it, as of the Chiefs to whom we have unanimously voted our allegiance.

It is a Society (Somaj) organized by the orders and under the supervision of that mysterious body (mysteries—to the *non*-initiated,

of course) of adepts and philosophers, whose existence in India I have hinted at in my book. The founder and responsible chief of it is a very noted Swamee (a holy man) named—Dya Nand Saraswati—at once the purest and most erudite man of the Hindu pandits. Branches have been established in all parts of India, and one has just been organized in London. The object is to restore the primitive Vedic philosophy and teach with its help the now nearly lost to the outward world—psychological sciences, the knowledge of which gives to man the material and mathematical certainty of our Spirit's immortality and develops in man god-like powers. Of course, once that we accept the Aryan philosophy, seek to make the world converted to its great truths, we are bound to break down the superstitious observances and dogmas of every *exoteric*, human religion—especially that of Christianity. What our philosophy is until you are furnished with certain documents of the Arya-Somaj you can abundantly learn from "Isis," which was written under orders.

All who enter our Society pass through different degrees and sections (as in Masonry) from lowest to highest. Promotion depends

The Theosophical Society
OF THE
ARYA-SAMAJ OF ARYA-WART

admits *Peter Vander Linden* to the number of
its Fellows. **In Testimony Whereof,** it has issued to him the present
Diploma. *New York, September, eighteen hundred and seventy-eight.*

Approved and Countersigned
for the Arya Samaj.

एयानसराजती



H. L. Cleoff President
Alexander Wilder Vice
J. A. Weisner Presidents
William D. Swift Recording Secretary
H. P. Blavatsky Corresponding Secretary

upon *personal merit* and devotion to the cause. A Ritual, Ceremonial, will be provided from India, and later we will communicate with you in regard to the work you are expected to do for the common cause. If you desire so, you can become yourself the president of a Branch Theosophic Society of the Arya-Somaj in your place. I can

write to the chiefs in India, and provide you with a charter. It is their desire that as many Somajses (Societies) as possible should be started in various countries in Christendom, for nowhere else is there so loud a call for reformatory work in ridding the people from bigotry and superstition as in these countries. We aim to establish a *Universal Brotherhood of Humanity*, and—with the help of the “*Supreme Unknown*”—we will succeed. If, according to a French saying: “*A brebis tondue, Dieu modere le vent*”—we, who have two millions of “*Brothers*” behind our backs in India must certainly succeed.

Awaiting your reply and, on behalf of the Society, accepting the hands which you and your son extend to it,

I remain, Sir, yours faithfully,
(Signed) H. P. Blavatsky.



Adyar, Madras, India, 14, 1, 83.

Dear Sirs and Brothers:

We have received with joyful feelings your joint letter of St. Nicholas Eve, enclosing a gift of £ 12 odd shillings towards the promotion of our Cause. We hope you will approve of the disposition that will be made of it, viz., the making of it the nest-egg of a Fund—for the purchase of a permanent Headquarters for the Society. For your gift will be thus made the corner-stone of a monument that we hope may outlast us all. Our Society has now been in existence seven years and more, yet has never owned a home of its own. It has been paying rent to landlords, enough to have bought and paid for a permanent abiding-place. We have now taken this property at Madras as a purchase; two good Hindu brothers have advanced the entire cost, and we are just going to invite a few friends who have the money to spare to subscribe the sum of Rs. 20,000 (a little more than \$8000) to pay off the debt, make necessary repairs and improvements, etc. We shall head it with a sub'n of Rs. 500 by ourselves. We hope to secure an endowment fund such as other Societies have—from the income of which the work can be maintained without so heavy a drain upon our purses. (Since Dec. 1, 78, we two have given over Rs. 30,000 towards the expenses of the T. S.) So you see our progress is highly satisfactory and the results we looked forward to at the beginning are now showing themselves in a rapid extension of the Society and acceptance of its ideas. We have stirred the Asiatic mind and heart, beyond a doubt and were we two to die

tomorrow, we should be able to do so in the full assurance that we had not labored in vain.

You ask us to put you in connection with the Brothers. But do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourselves? This is the exact truth, nevertheless, and be assured that no good wish or act of yours towards this Cause—which is *their* Cause—can fail to draw you closer and closer to them. Dear brothers, it is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. Every one of us must work his own way up towards the Brothers. If you want to see them, act so as to *compel* them to let you do so. They are equally with all of us, subject to the laws of attraction and repulsion: those who most deserve their companionship *get it*. Take a half hour each morning upon first rising, and in an undisturbed place, free from all noises and bad influence, concentrate your thoughts upon them and upon your own higher selves, and *will* that you shall become wise, and illuminated, and powerful. Read the books you see recommended in the *Theosophist*, and keep watch for hints and suggestions that are thrown out there from time to time. This is the way to attain your wishes.

We jointly salute you and wish you and yours every blessing during the coming year and years.

(Signed) *H. S. Olcott.*

With sincere fraternal affection,

H. P. Blavatsky.

No. 749 — Bombay, 24th August 1880.

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Damodar K. Mavalankar
 For Receiver.

Adyar, 6, 5, 85.

Dear Sirs and Brothers:

I thank you for your note of 8th March and the proofs it affords of your unswerving loyalty to conscience and our cause. The T. S. has weathered the present storm as it has so many others—and will so many others hereafter. It, fortunately, rests upon too solid a foundation of truth to be upset by either malicious enemies or injudicious managers or friends. Individuals pass but great principles remain: if smothered in one generation yet—so great is their vitality—they spring up again in the next, or the next, and so the struggle of forces goes on until at last right triumphs and the Eternal truth strikes firm root in the heart of humanity.

As regards your coming out to India you should not think of doing that before consulting me fully as to all details. The conditions of life are so peculiar here as to demand special consideration. What our cause most needs is a body of earnest workers *at the West*—in all the countries of Christendom.

With cordial and fraternal regards,

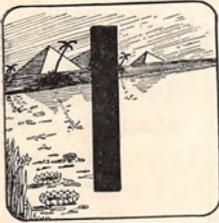
Yours,

(Signed) *H. S. Olcott.*



A REMARKABLE MASK

By Francia A. La Due



HAVE been asked for the story of the mask of Helena P. Blavatsky, in my possession, several copies of which, with some slight changes, have been made at the Halcyon Pottery.

During an open meeting held by me in New York City in November, 1911, a well-known New York artist—and an old friend of Madam's—stepped to the platform with a parcel, saying: "I have been psychically directed to bring this mask of H. P. B. to you."

Carefully unwrapping the parcel, the bearer continued: "It is the only one of its kind in existence and was moulded from the face of a bust modeled by a Swedish sculptress shortly before the death of H. P. B. The original bust was mysteriously destroyed before completion and it was believed that H. P. B. destroyed it by the exercise of psychic power, though confined to her bed at the time. Fortunately the face was left intact and this mask was molded from the same."

The mask seems to have a very remarkable effect on all true

lovers of the great soul which it represents. It seems permeated with the same strong, vital force so much in evidence to those who were closely associated with the personality of that great leader while she was still with us in the body, and it is not surprising that it was something of an object of fear to those who did not understand the source of that power or did not know the great soul through whom that power was exercised, as was often the case when strangers were suddenly brought before it.

One of the before-mentioned copies is now at Krotona, and it is well worth the study of every Theosophist. No mere picture could portray so vividly the strong masculine characteristics of the original, and an intelligent observer, after studying the features so clearly portrayed in this mask, can well understand the cause for the claim of the sexlessness of H. P. B. sometimes put forth by old Theosophists.



AN INTERVIEW WITH MADAME BLAVATSKY

Reported in *The New York World* under the title:

The Veil of Isis: A Coming Buddhist Book



ME. Blavatsky was found yesterday afternoon sitting by a blue window with rose-pink curtains at a large library-table which occupied all the available space that was not taken up by a desk almost as large, in her cosy work-room. She is an affable Russian lady, no longer very young and certainly not old, who is known all over the world as a scholar in various branches of occult knowledge. She was a member of the commission appointed some time since by the Russian Government to investigate Spiritualism, and dissents decidedly from the report of that commission, which was adverse to the claims of Spiritualists. Piled up on the table and desk and strewed thick upon the floor, were hundreds upon hundreds of sheets of manuscript, and on the circumscribed space on the table, kept clear for reading and writing, were proof-sheets and more manuscripts, and writing materials.

"Yes, I am writing a book," she said in reply to a question from the reporter. "It is to be called 'The Veil of Isis,' and is in two parts. In the first part I attack science, and in the second part dogmatic theology."

"Surely you do not attack science," said the startled reporter, wondering what would be left.

"No, not science as it is, but the teaching of modern scientists. Science is a true and beautiful thing, but these modern scientists have

not found out what it is. They borrow theories from the ancients and dress them up in beautiful, eloquent language, and pass them off for their own productions. The ideas that Huxley advanced while he was over here are all taken from the ancients, as I shall show in my book. But they don't any of them know what they talk about—Huxley, Tyndall, and the rest. They refuse to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man."

"What is your religion?" asked the reporter.

"I am a Buddhist."

"But does not Buddhism hold out annihilation as the last best good?"

"Not at all. That is simply one of the misrepresentations of ignorant theologians. The Buddhists say that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceive—whatever is impossible in any measure to understand is, so far as man is concerned, non-existent and what we term God is therefore non-existent. That is, that so far as the understanding of man is concerned, God can have no existence. You see it is merely a refinement of metaphysics. And they believe in the triple nature of man; they teach that we are a material body, an astral body and pure soul, or *nous*, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirawana*, that is, it rejoins the Creator."

"But do Buddhists believe in spirits?"

"Most certainly. The lives of the fakirs illustrate that. A European or an American can hardly imagine the lives they lead. They remain in one attitude, in one spot, for years, absorbed in the contemplation of their souls. If you put food into the mouth of one of them he will eat it. If you don't, he will quietly sit and starve to death. Those men are possessed of pure spirits. And they apparently overcome the laws governing matter. You would not believe me if I should tell you what I have seen them do, and yet the whole world knows that the Prince of Wales saw one of them lift himself up and sit motionless in mid-air a yard or more away from any support."

"But what is this astral body you speak of?"

"It is not spirit and yet not the matter with which we are familiar. It is imponderable matter, imperceptible to the senses."

"Believing in spirits, do you believe in what are called spiritual manifestations?"

"Certainly. The phenomena that are presented as such are perhaps often frauds. Perhaps only one in a hundred is a genuine communication of spirits, but the one cannot be judged by the others. It

is entitled to scientific examination, and the reason the scientists don't examine it is because they are afraid. They explore in all directions till they come to shut doors, and they dare not open them for fear of returning to the superstitions of our ancestors, who knew far more than we do. But I believe in them because I have seen them. These mediums cannot deceive me. I know more about it than they do. I have lived for years in different parts of the East, and have seen far more wonderful things than they do.

"The day after I arrived in New York," she continued, "having left Paris suddenly (I did not think of starting until the evening before I started), I went to see Dr. Slade. He knew I was a foreigner by my accent, but he could not tell if I was German or French, or what. He wrote out a message in the Russian language from a friend of my childhood, who died years ago. Again, I have had Mrs. Thayer here over night. She went to bed and I sat writing, as I often do, until 3 or 4 in the morning. I heard her trying to say something in her sleep. Probably (laughing heartily) her materialized grandfather was trying to appear. I went into her room and said, "What is the matter?" On the instant a shower of freshly-cut flowers, with the night dew on them, fell from the air, burying her up in the bed."

"But what purpose is served by spiritual manifestations?" was asked, after Mme. Blavatsky had related several such incidents.

"It is proved that spirits do exist. And I have known good done in various ways by private mediums and by mediums in the East," was the reply. "But it cannot be expected that pure spirits will communicate with us through such mediums as many of those are to whom you can go and pay 50 cents or \$1, or \$3 or \$5. It is capable of demonstration by medical science that spirits do not communicate through healthy persons. In some way or another mediums are all imperfect. The spirits which are forever seeking a body to inhabit seize on those which are defective, being unable to control those which are not. So in the East insane persons are regarded with peculiar veneration as being possessed of spirits."

"Possessed of the devil, the Scripture has it," suggested the reporter.

"No. Daimon is the word in the Scriptures. It does not necessarily mean a devil. It may mean a god. Socrates had a daimon, and he certainly was not possessed of a devil."

"A god? Then do you believe in gods?"

"According to the Scriptures Jehovah said, 'Fear the gods,'" was the indirect reply. "And what do you think the theologians had the sublime impudence to do? They translated it, 'Fear the rulers.' But as to insane persons. Can any of the medico-scientists tell the reason for insanity? Can they explain it in any way? They stop when they

come to anything that requires an explanation involving the so-called supernatural. So-called, because nothing can be supernatural. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings in the world. I believe, almost, in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of this ceases when you come to consider that there is no such thing as the law of gravitation as it is generally understood."

"I don't think I catch your meaning, exactly," said the reporter, faintly.

"No. The law of gravitation is only to be rationally explained in accordance with magnetic laws, as Newton tried to explain it, but as the world would not accept it. If the earth is, magnetically speaking, positive, and you can make yourself positive, you are at once repelled. It is told in a fable of Simon Magus, that he lay down on the earth and, giving her his breath, took hers and visited the stars."

"The world is fast coming to know many things that were known centuries ago and were discarded through the superstition of theologians," she continued, referring again to Spiritualism. "The Church professes to reprobate divination, and yet they chose their four canonical Gospels of Matthew, Mark, Luke, and John by divination. They took some hundred or so of books at the Nicene Council and set them up, and those that fell down they set aside as false, and those that stood, being these four, they accepted as true, being unable to decide the question in any other way. And out of the 318 members of the Council, only two—Eusebius, the great forger, and the Emperor Constantine—were able to read. The rest were ignorant donkeys. And the theologians of today are as great donkeys as they were. Greater than Balaam's, for he knew a spirit when he saw it, and owned up to it at once."

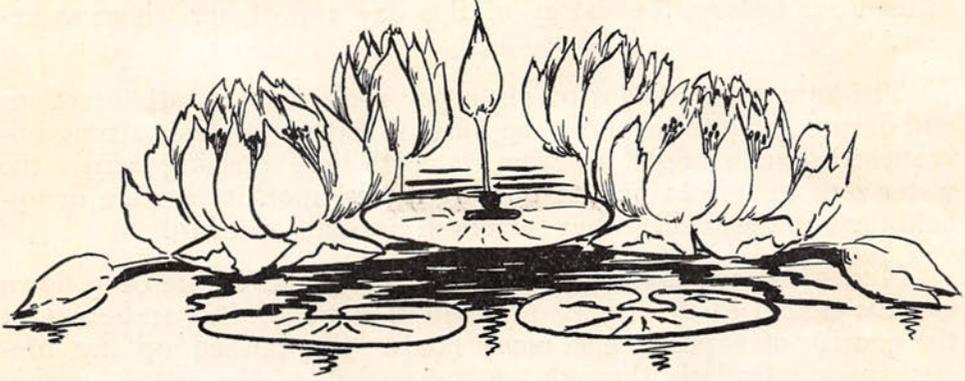
"Yes, I suppose there will be any quantity of mud thrown at me," she said, referring to the probable reception of her book by the public. "They have been throwing mud at me ever since I came here, but that has been nothing to what will come when the book appears." But she laughed heartily at the prospect, and seemed to think that the adverse criticisms which she expected from theologians and scientists would be the best compliments she could receive.



H. P. B.

By Luella C. Poole

O wondrous woman! Mouthpiece of
the gods!
High priestess of Truth's temple, at
whose shrine
Fair Wisdom sits exalted. Love divine
Sent thee as messenger of heaven's
lords.
What though scant justice thee the
world accords,
And scoffing ignorance would thee
malign?
Thou brought'st in flagons rare the
strong, red wine
That to the weary race new life affords.
Thou foster-mother of a heaven-born
child,
Sent to redeem from bondage of de-
spair
Benighted Earth, to thee we tribute
give!
Thou servant of the Masters, may we
live
As thou didst—pledged to Service, un-
beguiled
By false-faced Error, be she ne'er so
fair.



A LOTUS INTERPRETATION

By L. Turner Lindsey

“Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth’s firmament do sh ne.

“Stars they are, wherein we read our history,
As astrologers and seers of eld;
Yet not wrapped about with awful mystery,
Like the burning stars, which they beheld.

“Wondrous truths, and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of His love.

“These in flowers and men are more than seeming;
Workings are they of the self-same powers,
Which the Poet, in no idle dreaming,
Seeth in himself and in the flowers.”

IT is not to tell you that the lotus has stood from ancient Egyptian or Indian days as the symbol of the world; or that great ones with cosmic vision describe the make-up of a solar system as similar to an opened lotus, with its gold sun-centre and its planetary petals; or that, in slightly later times, it symbolized the residence of the gods and likewise their thrones of power upon which, like Harpocrates of old, they are pictured; or, still later in more material days, that the

lotus was used as the symbol of sensuous beauty and the word applied almost indiscriminately to any plant or tree producing luscious fruit, but rather (to return to a line of my text) to use the lotus wherein to read our history, the history of this day and of her whom we revere.

The lotus plant strikes tough, ropey roots out in all directions and deep down into the mud, the mire of earth. It sends strong unbranched stems straight up from its earth line, pushing across the water zone to unfold peltate floating leaves upon its surface or uphold them in the air like altar salvers in Sun-god worship.

Madame Blavatsky sent out tough, ropey roots of life deep down into the mud of earth; she tried the soil in many directions; she sought the nourish of experience in many lands. She pushed up her life-stem perpendicularly through the watery belt of the astral, passing through, with purpose unbranched, the passion world, the desire zone, till she floated upon the great film world of mind, where water and air meet, where the unreal and real come together, strong peltate leaves, literally leaves of knowledge under whose shadow, like that of lotus leaves in the ponds, the smaller lives of the lower world can gather, while giant intellects of the upper mind use her wisdom (as are the lotus leaves used by fisher birds) as footholds of safety, as platforms of life, as vantage-ground for food-getting.

Those who knew Madame Blavatsky of earth-life only, called her a charlatan and a coarse creature. Those who knew her of the water-life only, saw passion and uncontrolled temper, irritability, a woman of unconventional ideas and desires. Those who knew her as author only, classed her coldly among the seers of intellect, a thinker too profound to be understood. And so the Madame Blavatsky of those three worlds is not thought much of by the people of those worlds. Neither is the lotus sought for or thought much of, for its roots or its stem or its leaves.

The blossom gives the value to that plant, and Theosophists, who are people who know of higher worlds than the three, evaluate Madame Blavatsky at a figure infinitely above that of other people because they believe that her soul has reached the lotus blooming time. They believe that great Holy Ones of so high a stature that they look down from the sunlight realm far above earth, water and air have seen the unfolding of the blossom bud of her spirit, that she has opened to them, as lotus to the sun, the gold buddhic heart of her being and has flung out for Their use the blue or rose-white many-petalled whorls of Atmic power.

Great as that reason is, it is not the great reason why we, as

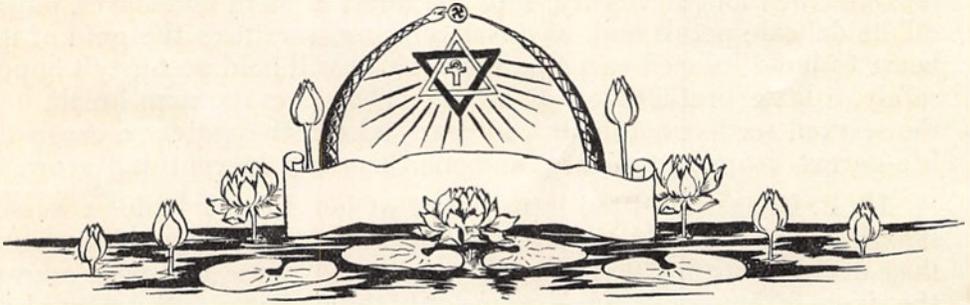
Theosophists, exalt her "whom we love, with meaning, to call H. P. B."

The lotus blossom basks for a short time in the sunlight and then it drains the roots of vitality, saps the fluids of stem and leaves, flings off its delicate petals and, as a last offering, sacrifices the gold of its heart to build its seed-carpel, an ark which will hold posterity's hopes safely, a little brotherhood of seeds. Then does its stem break, but the severed seed-vessel floats and bears adown the waters a cargo of life-germs, dropping one here and one there to take root and grow.

H. P. B. sacrificed the lotus bloom of her life to build a vessel strong enough to hold the seeds of brotherhood, an ark which would float over the stormy waters of adversity and abuse and bear adown the rivers of humanity those germs only to be grown and gathered in the centre of the lotus, the hopes of the Hope to be.

"For, as the Lotus germinates and blooms
By grappling firmly with the muddy soil,
Then consecrates its fragrance and its form,
To lift the lower, and itself adorn;
So does the human soul, an alien here,
Leave heaven's gate to tread life's tearful way,
To wrest, by contact, all the senses hold,
And for the All its latent powers unfold;
And when full conquest thus has been attained,
When for the All its victories are gained,
High in the Light, with golden centre whole,
It stands, perfected type—a rounded soul."





THEOSOPHY, OR PARAVIDYA

By Annie Besant, P. T. S.

Delivered at the Annual Convention at Adyar, December 27, 1912

(The first of a series of four lectures)



LET me say at the very outset that while I shall try to put before you as well as I can that which I believe to be true, that no word I utter, no statement I make is binding, must or ought to be accepted by any member of The Theosophical Society. The Society has no tenets, or beliefs that are binding on its members. The opinions of the President of the Society have no more authority within that body than the opinions of the lowliest member who is a Fellow of The Theosophical Society. We admit no authority save that of Wisdom, and every man must see the Wisdom for himself. None other can reveal it to him, none other can walk for him along the path to realization. On the other hand, Theosophy is a great truth, a body of truths that men may study and accept or reject according to their knowledge. And Theosophy in its primary meaning, Divine Wisdom, is the Brahmavidya, the Atmavidya, the Paravidya. Under any of these names it is known to the readers of the ancient Hindu books and it is that knowledge, the highest knowledge, which I would strive, however feebly, to set before you.

That knowledge is to be found in all religions; but in the ancient faiths, Hinduism, Buddhism, Zoroastrianism, this Divine Wisdom

is declared with a fullness and particularity which you do not find in the younger faiths of Christianity and of Islam—and that for a reason. Those younger faiths came into a world in which the supreme verities had long been declared and in which they were the common heritage. They gave more especially to their followers lessons that were not emphasized so much in the earlier religions, intended more for practice than for philosophy, for a guide to conduct more than to an illumination of the mind; for the illumination was present in the world for all who would to share it, and what the world of the young West wanted was a practical guide to life and those great lessons of individuality and self-sacrifice which are the special glory of the Christian faith.

Let us for a moment consider three words that we find in one of the Brahmasutras. It is written therein: "Brahman is bliss." To some extent if you think you will find that that fact (for you are also a part of Brahman), is testified to you by your own experience, if only you try to realize the meaning of what you feel. Does not every one of you, when some sorrow falls upon you, ask: "Why has this sorrow come?" But do you often ask the same question when some unexpected happiness falls to your lot, or do you not take the happiness for granted? Do you not feel that in the happiness you have that which is your right? Do you not expect to be happy and only question when unhappiness is your lot? "What have I done to deserve this?" you say indignantly when a sorrow strikes you. "What have I done to deserve this joy?" "Oh, that is mine because I am a human being and joy is my natural atmosphere."

You are quite right. That instinctive feeling that you have a right to joy and that sorrow has to be accounted for, wells up from the depths of the divine spirit within you who knows he is bliss and knows nought of sorrow and pain. But when you look out into the world and, instead of feeling, begin to reason, then you begin to question the truth of this great saying that Brahman is bliss. You look out upon the fields and the woods around you and you see one animal preying upon another. You see pain, trouble, sorrow on every side and you say: "What is this? 'Brahman is bliss'? What then of these wounds and deaths?"

An English poet, as you know, has voiced that view in eloquent words, but I venture to say to you that the poet is wrong and that he does not realize at all the life side of nature. The life of the wild animal is a joyous life and not a life of fear and pain. Listen to the bird as its whole little being swells in the delight of the sunshine, and a flood of music pours out from the throat of the songster that seems too mighty to come from the tiny throat that gives it forth. Watch the kitten as it plays upon the ground, as it leaps at every dancing

leaf; if there is naught else to play with it goes round and round after its own tail, in sheer exuberance of the joy of life. Watch, as naturalists watch, the wild life of the field and of the forest where man is not. They will tell you as they watch that the life of the wild creatures is a life of joy; sickness is not there; death comes suddenly and strikes away the body. The truth is that if we are to have evolution the bodies must be struck away, in order that the life within expanding may have a new body as soon as it is ready to wear it. The body has done its work; it is broken asunder and cast aside that that life within may burgeon into new beauty, and a nobler body better adapted for the growing life may be taken on by the animal that was slain. Oh, if you will look at nature without prejudice, without throwing your human consciousness into the animal consciousness, you will find it is true, those words that I borrow from *Light on the Path*: "Life is not a cry but a song," a song in every plant that blossoms in the sunlight; a song from every bird that flits among the branches of the tree; a song from the tiny squirrel that leaps from branch to branch; a song from the bounding antelope, from even the creeping snake.

Only with man comes in sorrow, and where man is seen sorrow treads upon his heels. Now, why? Because man is the first consciousness that reaches the point where Vyasa, the great commentator, said: "He looks before and looks behind;" because he has memory of that which is past, anticipation of that which is to come; because he has much imagination, the creative force; and because he adds to his suffering the memory of past pain and the fear of future anguish. Try, if you have the strength of mind to do it when some pain is upon you, to turn away your mind from the pain and leave the body alone to suffer and you will find the greater part of the pain has vanished, because the mind is no longer magnifying it and giving to it its own intensity of memory and of fear-causing. Man is sorrowful, I grant it, and the end of philosophy, we are told, is to put an end to pain. For that all great philosophies are given, for that all mighty religious teachers teach. That man may rise above sorrow he is taught how to look upon his world; and if a philosophy does not put an end to pain, then it is no true wisdom but only the foolish spinning of the mind.

You know how the great Lord Buddha found the Four Noble Truths: Sorrow, the Cause of Sorrow, the Ending of Sorrow, and the Noble Eight-fold Path that led to Nirvana. So he proclaimed the way of escape by which man might pass from sorrow into bliss; for none who understand his teaching, having touched at least somewhat of the realities whereof he spoke, think (as many of the Westerners think) that Nirvana is merely an extinction. Did not the Buddha declare that if it had not been for Nirvana, the uncreate, the eternal,

the essential being, there could not exist the create, the fleeting, the many transitory beings of the world?

We do not come forth from an emptiness, but from a fullness; not from a void, but from a plenum. Shall we, in whom God is incarnate, dream but aught that eternity is the heirloom of the human spirit? And so also we find that it is taught in the *Upanishads*, and a simile is given which is full of suggestion. "When a man," it is written, "can squeeze together the ether like leather, then shall man find escape from pain without the knowledge of the Supreme." The knowledge of God, that is an end to misery; useless all other efforts; futile all other searches. When you can take that ether and squeeze it as an object, then and then alone shall you escape from pain without the knowledge of the Eternal. And to those two statements Christ adds another when He declares that the knowledge of God is eternal life. That is the knowledge that brings bliss to man, that the great knowledge which is the knowledge of the Supreme. It need not be in the future. A Christian apostle said: "God hath given us eternal life." It has nothing to do with heaven; it has nothing to do with Swarga; it has nothing to do with any paradise; call it by whatever name you will, it is a change in the inner condition of the man by which he knows himself, and knows himself as God. And the books show it. When the Lord Buddha had attained that which is beyond Nirvana, he remained on earth and taught for five and forty years. When Janaka, the king, became a Jivanmukta, he did not leave his throne or quit his royal city. When the grocer reached Moksha, liberation, he did not cease to sell his commodities, but in himself was life and wisdom. You need not leave the world, you need not leave your work, you need not leave your duties. The Kingdom of God is within you and if you find it not there, it is nowhere to be found by you.

And so if we turn to one of the great *Upanishads*, we may read therein of one named Shanaka, who came to ask how he might gain knowledge; and the answer came from the man who had attained to Wisdom: "There are two things that ought to be known, the supreme and the lower." He said that the lower consisted of the four Vedas, the sacred scriptures, the Rig, Yajur, Sama and Atharva, and the six well-known Angas of the Vedas, the six great sciences which are well-known to you all. Having classed the whole of these as the lower knowledge, he went on to declare that that highest or supreme knowledge is the knowledge of Him by whom all else is known. And then he described who that Supreme was, the knowledge of whom gave knowledge of all else; He Who is invisible, ungraspable, without family, without caste, without eye or ear, without hand or foot, Who is everlasting, all-pervading, omnipresent, very subtle and inexhaustible, the One Who was declared to be the womb of being. Such

was his description of the One the knowledge of Whom is the supreme knowledge, the only knowledge which is really worth having in the world. That is said to be Paravidya—that which in modern days we call Theosophy. And in *The Bhagavad Gita* it is said: "All those who know the eternal and have reached self-knowledge, those are they who know Me verily and are beyond life and death, liberated from both." So that we come to realize that the knowledge of the Self is the knowledge of Brahman, and all who know the God within know that which alone is worthy of the name of Wisdom. Bliss is above the pairs of opposites and knows neither increase nor diminution, and to live in the eternal is to live in unchanging bliss so that sorrows and joys play around your feet; they cannot rise above your head. It is to have your feet on the rock of eternity, and the waves of time may break against the rock but they cannot wash you off it, for there your feet are fixed. To live in the eternal is to be above the streams of time, so that none may touch that calm serenity of him in whose heart the Eternal ever abides. So we realize that unending heaven would not be to live in the eternal and that unending kingdoms upon earth would fall far, far below that radiant bliss of the eternal.

We ask how this great knowledge can be gained by man. It is direct communion with God and realization of the identity of the Self in man, the Self which is divine.

Quite lately a Dean of the Cathedral of Saint Paul's, lecturing upon Mysticism, declared that mystical experience is a solemn fact, guaranteed by those who have had it. He explains that mysticism is religion at first hand—not a teaching from outside, but the unfolding from within—and he declares that it is more scientifically secure than any other form of religion. Not only does he make that statement, but in a later lecture he uses a phrase which reminds us in startling fashion of one of the slokas of *The Bhagavad Gita*. He declares that a man who is filled with water springing up into everlasting life has no need of the stagnant waters of ordinary religious teaching. When you hear those words from the Dean of St. Paul's when he speaks of these stagnant cisterns of tradition, does there not rise in the minds of some of you that quotation in the *Gita*: "All the Vedas are as useless to an enlightened Brahman as a tank in a place that is covered over with water." When you have water around you, you have no need for a tank. When God speaks within you, there is no need for any scripture, however sacred—for any tradition, however ancient. And our Dean declares that the one great mystic experience is direct communion with God. Every mystic would confirm the statement. That is the object of the mystic's efforts, that the crown of the mystic's strife.

Suppose, then, that for the moment you realize that this possibility of the direct communion with God is the beginning of Paravidya, or Theosophy, that that is possible to man. You may say: "How comes it to be possible; how can man know God?" The answer is along the same lines of reasoning by which you obtain any other knowledge. You know the thing to which you can answer from within. If you are able to see this banyan tree, under which we are you see it because in your eye there is ether that can vibrate in response to the movements of the ether that you call the light. And so with God. The human spirit is a fragment of that Mighty One who declares in the *Gita*: "I established this universe with a fragment of Myself, and I remain"—a fragment of that Supreme to Whom all universes are but as waves in His own great ocean, passing phenomena in that boundless sea of life. That is your Self, your real Self—not the foolish body that blinds you, not the surging emotions that confuse you, not the changing thoughts that deafen you—but that which lies beyond them all. And because you are spirit you can reach the Supreme Spirit; because you are of His Nature you can answer to that which comes forth from Him.

Your hands are outside you; your feet outside you; your breathing outside you; your emotions and your thoughts outside you; but God is within you, the Life of your life, the Essence of your spirit. So we find over and over again in these great *Upanishads* that this teaching is repeated. But you may fairly say to me: "Do they tell us how to gain the knowledge? For to know that there is knowledge to be had and not to reach it would add a new grief to the pain of the world." But I find in these sacred books that the knowledge is clearly, is distinctly given. Turn to that wonderful passage in the *Kathopanishad*, where the man is told the steps of the road and the way in which he should walk. It is the passage in which it is declared that higher than the senses are the objects and higher than the objects is the mind; higher than the mind is the intellect and higher than the intellect is the spirit; higher than the spirit is the unmanifested; and higher than the unmanifested is the supreme goal. Translate those last two words by the help of Theosophical explanation and you have, first, the unmanifested, the Monad immediately beyond the spirit, the triple Atma, as it is sometimes called, the witness, and beyond that Ishwara Himself, God, the Logos, one with the triple Atma of man.

And then the *Upanishad* goes on to instruct you in what you should do. It tells you to merge the senses in the mind and the mind in the intellect and the intellect in the Atma and the Atma in the unmanifested Monad and that in the great Supreme Ishwara Itself. That is the line of ascent. We are told that when

the senses are conquered, when the mind is still, then, in the quiet of the senses and the tranquility of the mind, we may behold the glory of the Self. There lies the Path. But immediately after this Path has been described, there comes out the statement: "Arise! awake! find the great Teachers and attend"; For the wise tell us that the road to Him is hard to travel; hard and sharp as the edge of a razor. Not by himself may man travel that razor path, not without the help of the teachers of the Elder Brethren may he hope to reach his goal. So, when the Path has been depicted, he who would tread it is pointed to the Teachers, for only as They help the aspirant shall that razor path be safely trodden to the goal. Hence it is that I shall try to show you in the next lecture that Theosophy is the open road to the Masters, for of what avail to hold up the Paravidya as that which is supremely desirable unless some strong hand shall be extended to steady us as we try to tread that razor path?

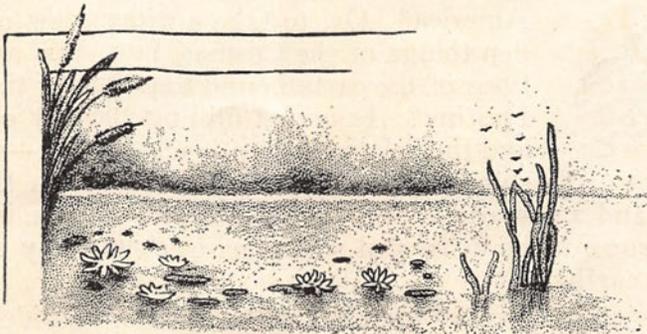
And so again I find in these *Upanishads* the exact outline of that road. First, take in hand the control of the body. Sloth is your great enemy where the body is concerned. The inertia, *tamas*, that is your foe. Conquer that sloth of the body so that it will not be a hindrance in your future way. Then take in hand your senses, those parts of the body which have become differentiated in order to make channels for the objects of the outer world to reach the next sheath which clothes the Self, that we shall call the sheath of the desires and the emotions. How are you to conquer them? By the mind. You cannot wish for what you choose; wish is beyond you; desire is beyond you. Desires surge up and carry you away like the unbroken horses that run away with the chariot of the body. How then bridle those horses and pull them in? By the mind, the reins, in quiet times when the senses are at rest; in silent moments when the desires are asleep; when they do not torment you nor stir you to activity; then is your chance. Then turn the mind to meditation and let it discriminate between the really desirable and the apparently desirable; let it realize by its own study that every contact of the senses is but a womb of pain; that as long as the senses rule, pain will follow as night follows the day. In the quiet moments listen to the voice of the mind and use the mind to control the senses and turn it to the really desirable, to that which is lasting instead of fleeting, which will be a womb of joy instead of a womb of pain.

Train yourself in meditation, and when you have conquered the senses—for until they are your slaves no further progress along this road is possible for you, but when the senses are silenced, when they are no longer stirred by desires coming from the objects of sense—then hand over the mind to the intellect, the lower to the higher man. Then let the lower mind be quieted; then let it be still as a lake with-

out a ripple, for as a lake under the wind ripples, so does the mind ripple under the wind of desire, and the ruffled surface will reflect no object aright. But when the mind is still as a mirror, when the lake is quiet, then in the lake you can see the stars that are shining in the heaven and in the mind you can see the image of the Self reflected down into the mirror of the mind.

And when once you have seen the Self, when once you have realized the Self, then the desires and the mind are silent, for there is naught else that can reflect that Majesty.

That is the Paravidya, that the very essence of Theosophy, that man may know and, knowing, may realize his own eternity. To that realization, to that vision of the Supreme, to that peace which knows no changing and that strength which knows no limit, may the Ever-Blessed Ones guide you who, listening to words so feeble, may translate them into beauty in the voice of the God within you.



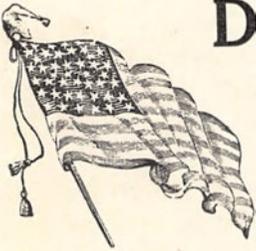


SYMBOLISM IN AMERICAN HISTORY

THE GREAT SEAL; MOTTO; EAGLE

THE LION AND THE EAGLE AS THE ENSIGNS OF THE ENGLISH AND AMERICAN PEOPLE

By Darye Hope



DOES, INDEED, an occult bond link the people of Great Britain with these United States of America? Or, to take a wider view of the hidden things of the Cosmos, how far are the nations of the earth bound together by the Law of Destiny? Is each fulfilling the law of its being and the relationship of each to each—a relationship only to be fully realized when there is “a new heaven and a new earth,” in other words, when the mind of man has been purged of the dross and summons into actuality a veritable regenerated earth?

From the very nature of inquiries of such vast and widely ramifying importance, cosmic in their scope, it may not be possible to gain any precise or very definite reply; but, on the other hand, certain facts bearing upon the general result—and others of distinctly occult nature referred to in a series of articles lately appearing in this magazine—may be capable of elucidation, wholly or in part, without necessitating that one shall lift the feet from solid ground and range into the uncertain empyrean of a blind faith.

In the very interesting series of articles referred to, attention was

drawn to the Coat of Arms of the United States, and the mystery, so to say, appertaining to certain of the heraldic devices adopted. Some particulars in this regard may not be amiss.

It was on the historic Fourth of July, 1776, that the Declaration of Independence was thrown in the faces of the European nations, and at that time Benjamin Franklin, John Adams and Thomas Jefferson were appointed a committee to prepare a device (or coat of arms) for use on the Great Seal of the United States of America. It is interesting to note the result of that determination to adopt an insignia for the newly-born nation, and the disregard with which this really important matter was viewed at the time. For the adoption of the coat of arms, as we now know it, was an evolution and to surface view a most hap-hazard affair from beginning to end.

Neither Franklin nor Jefferson gave the subject much consideration, and Adams alone seems to have attached any importance to the work intrusted to the committee. To him, however, it was indebted for an absorbing devotion and to him, too, do we owe all the testimony extant regarding the inception of the Great Seal. Adams suggested that the arms of the several nations whence America had been peopled be inscribed on a shield, on one side Liberty with her pileus; on the other a rifler in his uniform, etc. Franklin proposed a device showing Moses lifting up his wand and dividing the Red Sea and Pharaoh overwhelmed with its waters, inscribed with the motto: "Rebellion to tyrants is Obedience to God." Jefferson proposed the Children of Israel in the wilderness, led by a cloud by day and a pillar of fire by night; upon the reverse side Hengist and Horsa, those semi-mythical Saxon chieftians from whom we claim (very indefinitely) the honor of descent and whose political principles and form of government in some sort had been followed by the infant republic.

The committee was to report on August 20 and yet, according to letters of Adams, no artist had sent in any sketch up to August 14, so little was the interest taken in the matter and, after all, only the merest suggestions of the various devices proposed by the three members of the committee now form a part of the Great Seal of America. Of others offered for approval the ones retained are two that came from the alien artist, Du Simitière, one being the Motto and the other the radiating eye of the Diety, which appears on its reverse side.

Upon the design submitted by Du Simitière the Eagle first appears, but only as the Imperial Eagle Sable for Germany, the other nationalities being represented by their emblems; but the Motto, *E Pluribus Unum*, was taken by Du Simitière from the cover of the *Gentleman's Miscellany*, a scurrilous publication conducted by a disreputable Huguenot refugee from Rouen, named Pierre Antoine Motteux, and published in London.

These facts are of interest in this connection only in so far as

they indicate the debased source from whence came the splendid and inspiring Theosophical Motto of this country and why it was blazoned in its Coat of Arms. Truly the Lotus flower of Truth has its roots embedded in the slime of human life and character!

Strangely enough, it is this Motto that has aggrieved most of the writers in this country. The words may be translated in several ways. They may be made to read: "One Composed of Many," or "Out of Many, One," and in either case the words are accurate and Theosophic; the first reading being the exterior meaning and the other, probably, the more occult signification, and each being merely a variation of the Theosophic motto: "Diversity in Unity."

In glancing over the men of light and leading who have had little to say of praise for this Motto, probably as fair an example as any may be gleaned from the pages of Howard Payson Arnold:²

We have been singularly unfortunate in our choice of a motto, and it would be difficult to find one more infelicitous or more inappropriate for a great nation than "E Pluribus Unum." Is there any "large utterance" in that? Is there any suggestion of a great ideal or of a national destiny that urges us from better up to best? Was any one ever stimulated to heroic deeds by this "imperfect speaker?" Did any one ever fight for this *nullius filius*, this bastard issue of dubious antecedents? Did any one ever die, or is any one likely to do so, with these words on his lips? Did any one ever derive aid or comfort from their stale and lifeless forms? To all these questions there is but one inevitable answer, and every citizen who has the best interests of his country at heart must regret that our present motto was so unfortunately chosen and so utterly unfit for a great republic. Its sentiment is contradicted by the very eagle that bears it aloft in lurid triumph towards the eternal stars, the unworthy nucleus of a glory bestowed upon it merely by the force of inauspicious and irresponsible happenings.

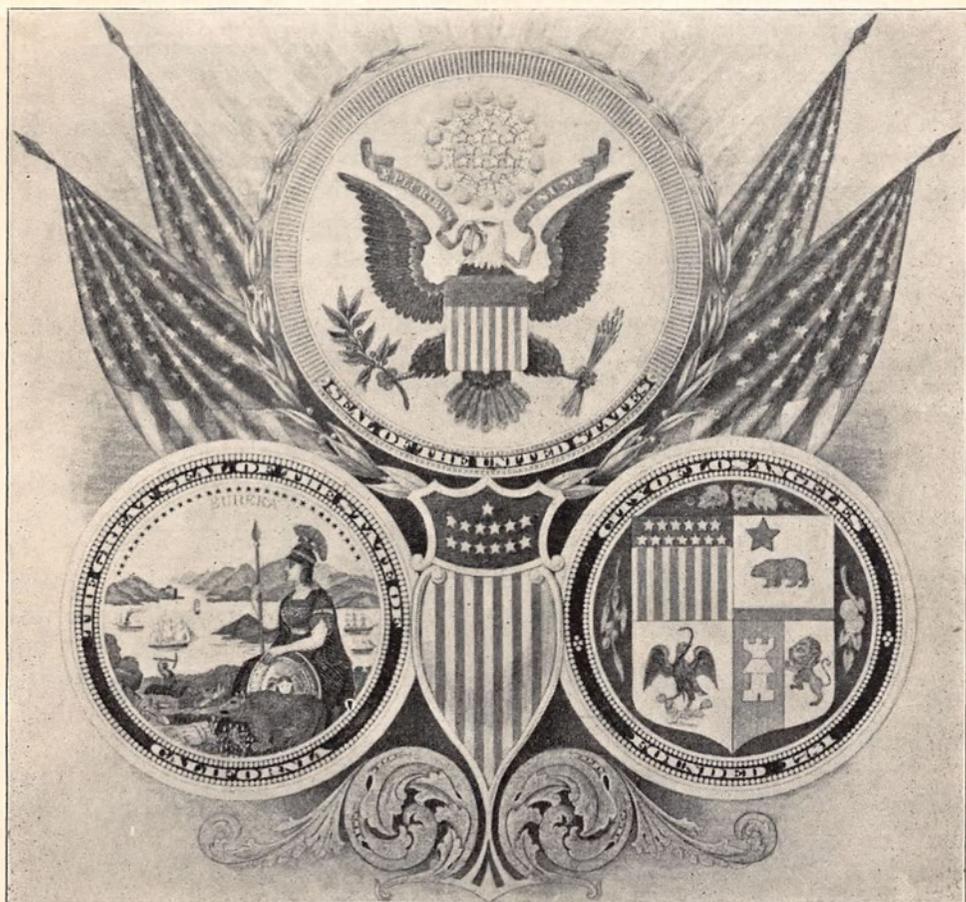
Is it possible to even imagine a more utter failure to comprehend the true significance of the splendid—the startlingly significant—motto thus condemned, or to appreciate the fact that the "inauspicious and irresponsible happenings" thus defined were the result of exact law and fit the conditions like a glove!

But appreciation of the Motto of this country rests with the people of today who have eyes to see its true inner meaning and the people of that better time ahead who will be born with clearer mental vision.

Nevertheless, the original design for a Coat of Arms was pleasing to no one at the time and the matter lay in abeyance until 1779, when it was referred by Congress to a new committee consisting of Lovell of Massachusetts, Scott of Virginia and Houston of Georgia. Upon filing their report it was ordered referred to yet another committee composed of Middleton and Rutledge of South Carolina and Boudinot of New Jersey.

² *Historic Sidelights*

Two years later the records show that there was considerable activity in the effort to evolve a suitable device for a Seal, and in the meantime the committee reports were referred to the Secretary of Congress, Charles Thomson. The name of Arthur Lee, member of Congress from Virginia, just returned from France, also appears as one of the members having the matter in charge. The assistance of William Barton, M. A., of Philadelphia, was also sought and he submitted an elaborate design, but it was discarded, save that the Eagle then first was made to appear prominently and was mentioned in the description as "emblematical of sovereignty."



Another design was submitted by the Secretary of Congress, Thomson, and here we may trace another stage in the evolution of

the Eagle, the following conveying a good idea of the design:

The shield is borne on the breast of an American Eagle on the wing and rising proper; in the dexter talon of the Eagle an olive branch, and in the sinister a bundle of arrows; a *nota bene* conveys the information that the head and tail of the American Eagle are white, the body and wings of a lead, or dove, color.

On this design Mr. Barton improved, under date of June 19, 1782. He identified the Eagle as the American, or bald-headed Eagle, the arrows thirteen in number, the branch palm or olive; and he adds:

The escutcheon being placed upon the breast of the Eagle displayed is a very ancient mode of bearing and is truly imperial; the Eagle displayed is an heraldical figure, and being borne in the manner here described supplies the place of supporters and crest. The American States need no supporters but their own virtue and the preservation of their union through Congress.

On June 20, 1782, Congress adopted the Great Seal as restored, deciding on the olive branch of thirteen leaves and thirteen fruits, and further enacted that "the escutcheon is borne on the breast of an American Eagle without any other supporter, to denote that the United States *ought* to rely on their own virtue." (The italics are the writer's.)

The manner of the adoption of the Eagle on the American escutcheon has thus been shown, but the reason has not been made to appear and, so far as the writer knows, no detailed statement in this regard is extant beyond the mere averment set out above, in which the Eagle is in some sort linked on to the national virtue.

It is a curiously interesting fact that the nations of the earth have inevitably selected their national symbols from the lower creation and have incorporated those animal forms in their Coats of Arms. The action of the Christian nations in this regard has ever been paradoxical. Why should the American nation choose a symbol which, it was believed, came out of Egyptian paganism? The Eagle is but once mentioned in the New Testament where Jesus refers to it as a carrion-eater and in the Old Testament it is called unclean.

But is it not a fact that the celestial symbol ruling every nation¹ indicates at one and the same time the national degradation and also the line of supreme achievement? What better symbol could be awarded to the British Empire than the Lion? Truly the soldiers of the Island Empire have gone around the globe like a roaring Lion, seeking whom they might devour; and, like the legions of the Roman Empire whose modern prototype they are, they "spread around a desolation and called it Peace." If on the ruins a new

¹ As Above, So Below, *The Theosophic Messenger*, July, 1912.

civilization—and a profitable one—arose, that does not affect the primary fact.

So too within the United States, under the ægis of the Eagle, a long series of infamies was perpetrated in taking possession of this country when the Indian tribes were dispossessed of their territory. From the day when the first colonists landed even to the present time, the Eagle has been identified with the original holders of American soil. The feathers of the eagle were largely used by the Indians in such peaceful and simple arts as they had mastered; the plumes of the white and bald-headed eagle decorated the head-dress of the warrior; they had secret and symbolic significance in the medicine lodge and, though—so far as the writer knows—the Eagle was not the totem of any tribe, it was held in the very highest regard and veneration by all of the Indian tribes.

What more natural, then, when looking for the reflex of the spiritual emblem on the physical plane, that a belated tribute by the conquerors to the original inhabitants should be paid by annexing their supreme symbol⁴ having religious significance, as well as taking over the actual soil by force, oppression and fraud, as does the bird of prey seize his victim.

The mutilated pyramid on the Great Seal was a device that appealed to certain members of the committee and in all probability to the public who were in any way interested. Both in the pulpits and on the floor of Congress the leading of the Children of Israel out of the oppressions of the land of Egypt was often referred to as the prototype of the colonists and that England and the United States were as Ephraim and Manasseh, respectively.



It was not a far-fetched idea, then, that the similarity between the colonists and the children of Israel should be symbolized on the Seal by the Pyramid. The two inscriptions, *Annuet Coeptis* (He prospers our Beginning) and *Novus Ordo Seclorum* (New Era in the Ages), are said to have been suggested by Sir John Prestwich, an Englishman, to the American Minister, John Adams, and by him were conveyed to Congress and adopted.

In the fact that on the battalion banner of the Twelve Tribes of Israel was the figure of a youth, denoting Activity, with the motto:

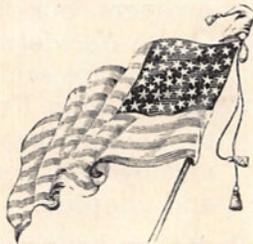
⁴ *Assyrian Discoveries*, by George Smith, and *Egyptian Art*, by Armstrong, trace the connection between America and Egypt and the importance of the Eagle beyond cavil.

"The Cloud of Jehovah rest on them, even when they go forth out of the camp," we discover the origin of the cloud on the Seal.

In 1882 when marines of England and the United States, representing unconsciously, as it is averred, Ephraim and Manasseh, marched side by side in brotherly friendliness through the streets of Alexandria, England held aloft on her standards the Lion of Judah and the Unicorn of Joseph, while the United States bore the Eagle of Egypt that had been brought as a heritage out of the past by the despised Indians. And this Eagle of Manasseh carried in his mouth the olive branch of peace and of Joseph, and in his talons the arrows; and in the near distance stood the originals of the devices adopted for the Coat of Arms of the reincarnated Manasseh.

To follow out the evolution of the other symbols in the American Coat of Arms is unnecessary; enough has been shown to indicate how as mere pawns on the Cosmic Chess-board all concerned were moved about and brought to do the thing that was intended to be done.

It is a commonly asserted truism that "Nature cares nothing for the individual, but everything for the race." Dame Nature leads all whom she holds in her lap encouragingly and with honeyed words to the point where man or woman does the very thing she desires shall be done and then apparently is blotted out. Man imagines he is a free agent, free within the full swing of his capacity. But is he? Are not his puny efforts merely serving ultimate purposes of which he is profoundly ignorant? Only as he learns to co-operate with the forces and powers of Nature does his free-will—his true freedom—transcend his present infinitesimal swing of possibility. Then, and not until then, will Man find that in so far as he realizes his position as a unit in the organism of the Grand Man will he realize (in the words of the Episcopal prayer-book) the ever-presence of Him "in whose service is perfect freedom."



EXOTERIC AND ESOTERIC

By C. W. Leadbeater



It is said that WORDS are given to us to conceal our thoughts, and certainly in Theosophy we are constantly finding that if they do not conceal them, they certainly fail to express them. The distinction between the words "exoteric" and "esoteric" seems obvious, yet the fact that questions are constantly asked about it shows that many do not understand it. People want to know what things are esoteric and why; and many seem to be of opinion that there should be no secrecy, but that everything which can be learned or discovered should at once be put at the disposal of the whole world, as is done in physical science. The wisdom of the ages, however, has not pronounced in favor of this method of instruction, and it is not difficult to see at least some of the reasons for which caution in these matters is desirable.

Those who accuse the occultist of withholding knowledge from the multitude in order that he may himself have the exclusive advantage of its possession are utterly in error. Indeed, by advancing such a theory they show themselves to be blankly ignorant of the very nature of the problem. Knowledge possessed by the few earnest students is sometimes not put before the general public. That much is admitted, but this is only because the man who has attained the knowledge judges that silence is wisdom, not for himself but for the world. All such knowledge as can be of practical use in daily life is freely put forward and the ethical teaching given by Theosophy is invariably supported by an explanation of the exact reasons why a certain line of conduct is inadvisable. Whatever will do good is freely told, but the possessor of knowledge must be permitted to use his discretion as to what portion of it he will share with his fellow-men.

People sometimes say that they resent being treated as though they were children—that they want to know all that there is to know, either of good or of evil, and that they feel thoroughly competent to decide as to the use which they will make of the information when they get it. But the fact is that, with regard to this higher knowledge, the ordinary man *is* a child, and suddenly to present him with a mass of new information would not increase his years or enable him

to deal with it safely. No knowledge ever is or ever can be withheld from the earnest student. Those who know have earned the right to know by years of study and self-development. The way by which they traveled is open still to all, as it has always been open, and no man can hold another back from traveling along that path. The truths to be gained along this line are not of the same nature as many of those which are promulgated by ordinary science. If a man discovers a new metal, he announces the fact to the world and the world is the better and not the worse for this additional piece of information, but it would be absurd to give equally wide circulation to the discovery of some new and specially deadly poison. Where secrecy is maintained, it is always in the interests of humanity.

Facts which are not publicly discussed fall usually under one or other of four heads:

1. Those which are dangerous.
2. Those which might be used for evil.
3. Those which are incomprehensible.
4. Those which might provoke irreverence.

1. Those which are dangerous. A good deal of knowledge comes under this head, for there are great forces in nature which can only be safely handled by men who have gone through a long course of careful preparation. No one would put dynamite into the hands of a child, yet that would be a light matter in comparison with the responsibility of putting the knowledge of great occult forces into untrained or unworthy hands. Examples of this danger are not wanting, even though they are fortunately superficial and insignificant. People who have learned a tiny fragment of inner knowledge in connection with the serpent-fire, or even some elementary breathing exercises, frequently contrive to wreck their health or their sanity; and those who have been unfortunate enough to come into touch with the world below the physical have rarely lived long enough to regret the indiscretion which led them into realms that man is not meant to penetrate. Magic is a reality—sometimes a very terrible reality, and undoubtedly for the majority of mankind this is one of the cases where “ignorance is bliss,” for the man who keeps outside of this is reasonably safe from it.

2. Those which might be misused. In occultism, as in other sciences, “knowledge is power,” and it is not well to give power into the hands of a man until there is some guarantee that he will use it well and unselfishly. Certain very small fragments of occult knowledge have escaped into the outer world and we may already see how far that outer world is from being worthy of even so small a gift. Of late years people have come to accept, to some extent, the power of thought and the possibility of dominating the will of another man by a determined effort. This is a very small and rudimentary fact—

only the merest beginning of the study of mental dynamics, yet we already see that even this first stepping-stone on the road to real knowledge along that line is being misused. Already we see advertisements of those who are willing to teach one man how to overreach another in business by the use of thought power—how to obtain success (and always at the cost of others) in any line of business which the man may adopt. The way in which this one fragment of the inner knowledge has been received certainly does not encourage its custodians to give out anything further.

Only those races which are generally considered the most backward are found at the present day to believe in the efficacy of magic, but it may be noticed that those who do believe in it and employ it invariably do so for evil purposes and not for good. One may read of plenty of cases in which the practitioner of the Voodoo or Obeah rites casts disease upon his victim or causes him to waste away, but I never remember reading of a case in which this gruesome power was used to make any man stronger, better or happier. It appears to be frequently employed to blast the crops of an enemy or to make his cattle barren, but never, it would appear, to increase the general prosperity of the country or to diminish poverty and disease.

It is not denied that some good use is being made of this power. Any cures made by Christian or mental science may be cited on the credit side of the account; the fact that in this way some people have learned to hold themselves above the possibility of depression is clearly a gain. Occult truths will by degrees become known in the outer world, as they have been known at other periods of the world's history. It is even part of the plan that they should so become known; but not prematurely, lest the injury done should be greater; lest those should be fewer who can be saved from the evil to come.

Some of these powers were well known in the great Atlantean continent. The few employed them well, and thereby made progress; but so many abused them that it was finally necessary to sink the whole continent beneath the sea. History will no doubt repeat itself. It seems certain that even now in the Fifth Root Race there will still be a majority who will use their knowledge selfishly; but at least it is hoped that this time the minority who use their power well will be larger—a definite sign that progress has been made.

In order that this hope may be realized, it is necessary that the knowledge should come before the world at the right moment and by slow degrees. To throw down a great mass of it before those who are wholly unprepared for it would mean danger and not progress. All new inventions which are capable of being used for purposes of destruction are being so employed as soon as their secret is mastered. We see it in the case of the aeroplane and the submarine boat, just as we saw it before in the case of the balloon, the steam vessel and

the telegraph. If the enormously greater power which lies dormant in every atom were put into the hands of the men of today, should we not see a further exemplification of the same evil tendency? Until the nations have become sufficiently civilized to abandon the barbarities of war, it is obviously undesirable to put into their hands powers far transcending anything of which they know at present.

No doubt, in due course of time the scientific men of the day will discover these things for themselves. All that occultists can hope to do is to strive earnestly to bring more and more people to understand the real trend of evolution, so that when the discovery comes there may be a strong public opinion in favor of its kindly and unselfish use. Surely also the world must attain a higher level of morality in regard to commercial matters before wider knowledge can be of real use to it, for at present it is unfortunately well-known that every new discovery in organic chemistry which is capable of being used in that way always means a further adulteration of food.

People often say that there must be many secrets which can be given out without danger—that it is always possible to avoid mention of these terrible physical powers, and yet to say a great deal which would be of general utility. It is perhaps not so easy as is supposed; one thing leads to another and the processes of nature are inextricably linked together; the responsibility of putting scientific investigators on the track is too tremendous to be lightly undertaken. In Theosophy, however, we have already a little lifting of the corner of the veil. Let us see whether the world will so use the fragment which has been given it as to convince the custodians of the wider knowledge that it is ready for further revelations.

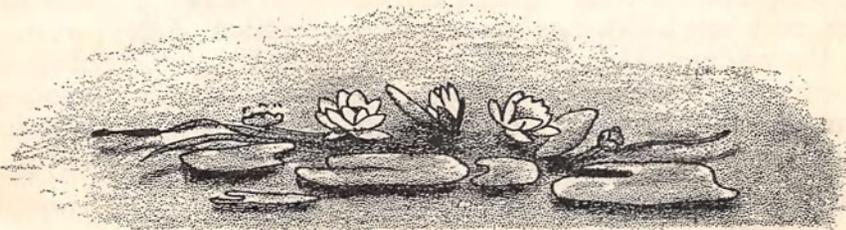
The Great Brotherhood has no other interest than the progress of mankind and its members are therefore always watching for those to whom additional knowledge can safely be given. Many a man thinks himself to be fully prepared to receive and use wisely any knowledge that may come in his way, but often that means only that he forms a higher estimate of his own merits than is justified by his real condition. One who by earnestness and conscientiousness raises himself above the mass of mankind at once attracts Their attention, for he flashes out before Their vision as does a brilliant light upon the background of dark night. It is quite impossible that any hopeful person can be overlooked, and so it follows that if any man who is earnestly trying has not yet been noticed by Them, it is necessary that he should continue and even increase his efforts.

(To Be Continued.)

Nile, although it is identical except in color. Taking away all charm of legend and antiquity, the variety of lotus found here is still sufficiently rare to be prized as a coveted possession. It belongs to that branch of the family known as "nelumbium," of which there are three distinct species hailing from three separate continents. They are exactly alike except in the color of the flower—the Egyptian, or sacred lotus, being pink, the American yellow and the Japanese or Chinese rose and white. There are several varieties of the latter, but the first two, it is said, defy improvement and are exactly the same as when first introduced to civilized man.

It was said four thousand years ago that the Egyptian lotus came from the hand of God, a perfect creation. Its flower was rosy pink, softening to creamy white in the centre, and emitted a spicy fragrance. Each flower opened four consecutive days, closing at night. In the early days of Egyptian history we read that it was an object of worship and held sacred to the Nile. Sculptured representations of it abound in the ruins of their temples. The Egyptian deities were known as Padma devi, or lotus gods, and there is much proof of the veneration paid this plant by the votaries of Isis. Pliny stated that the Egyptians made bread from the seed of the lotus, a practice which is said to be still followed in China and Hindustan, but to Egypt the lotus has been lost for many hundreds of years.

The American lotus, or "nelumbium," exactly like the Egyptian save in color, is found in very few localities on this continent. It was growing in the River Raisin when the first white settlers came and it was there worshiped by the aborigines, who called it the oldest child of the "Father of Waters." There are almost as extensive beds on the Cumberland River in Tennessee and also on the Tennessee River, and it abounds in some parts of Wisconsin. Old citizens along the Cumberland and Tennessee Rivers say they can remember when the Indians used to come and gather all the seed they could carry with them, though they do not know what they did with it. Perhaps they made bread of it as did the Egyptians. There is no record of the Indians along the Raisin making any use of the seed.



“SUCH STUFF AS DREAMS ARE MADE ON”

By Marie Russak



QUESTION which is constantly being asked of me is: “How can I remember on awakening what has taken place when I have been out of my body in sleep?” As the process of bridging is one that is complicated and needs careful study, I have determined to reprint the following article (with some added notes) which appeared in *The Vahan*, London, June 1, 1912. However, I hope that my readers will not inundate me with letters asking me to interpret their dreams, as they did in England, as I am not making investigations along this line at present and would not be allowed to corroborate or investigate people’s dreams except in cases of absolute necessity.

One of the most interesting problems to students of occultism is the phenomena of dreams and, though I have no aspirations to become a “grey dream-reader,” a few suggestions and some results of personal investigation may be of interest.

A very effective practice which aids the student in “bringing through” to the physical the things which take place in subtler realms at night is to go to sleep with a strong determination to remember on awakening. This is a practice which has its basis in fact, since it relates to the fulfilling of occult laws. Careful observation has revealed the fact that the repeated mental statements “I shall remember when I awaken all that I have done when in sleep; I shall pause outside my body before entering it and *will* it to remember,” have eventually brought about the necessary conditions which in time bridged the consciousness.

As regards the time required for successful results to show themselves, very much depends upon the temperament of the person that does the willing. If he be negative, contemplative and reflective in temperament, it will take him longer unless his practice is more persistent and the time spent upon it longer than the person who has a strong will, who is positive, constructive and intense.

Just as we are able to create automatic subconscious conditions as regards time, so are we able to create them in respect to place. If for some weeks we keep a certain time in each day, say for medita-

tion, the occult forces will gradually respond automatically to that time in such a manner as to create a *time* of least resistance; these forces will even recall it subconsciously to the physical consciousness when the latter is in danger of omitting it. The same results occur with respect to place; some act can so create a *place* of the least resistance that on coming to that place the impetus of the influence of that act is felt, consciously or unconsciously, in whichever body we may be functioning at the time. This is exactly what takes place when the above sentence is repeated and persisted in for some minutes before sinking to sleep—a time and place of the least resistance is thus created.

We must not forget that this automatism is created in all three bodies, and that thought, emotion and action of the consciousness upon matter will in time act simultaneously. The elementals of all three bodies will eventually become the helpful servants of the will. It is true that each one of these elementals has its independent consciousness, but it can be brought *consciously* to respond to the automatism of concerted action.

When we leave the physical body in sleep there remains with it much of the physical consciousness in the elemental. This physical consciousness relates to all that has taken place and that is realized while we are in waking consciousness; and even though the consciousness of our astral and mental bodies, on leaving the physical, carries away a share of those facts, the part of them related to purely physical plane matters remains behind in the region of the brain. It was observed that when the above sentence was repeated for some little time before going to sleep, that not only were forms built into the mental and astral bodies, but as the person sank to sleep, and the elementals of those higher bodies withdrew, they left behind a distinct trace of the determination to remember in the purely physical consciousness also. The experiment was made upon myself and so the details are quite clear to me. The above sentence was repeated nightly, and in about two weeks there was created sufficient force of memory to enable me to recall *while in the astral world* the fact that I had determined to remember upon my return to the physical world. This naturally built still more impetus and strength into the determination, and upon returning to the body in the morning this new force was magnetically attracted to the old (the same determination left behind in the purely physical consciousness) and gradually so strengthened it as to cause me actually to pause for an instant of time while reentering the body, once more determined to remember. This in turn after some weeks so *suggested* the physical consciousness that gradually it was able to recall distinctly what took place, thus building a bridge—a path of the least resistance—among the mental, astral and the physical consciousnesses.

It must be remembered that it is the determination or will which, when sufficiently persisted in, succeeds in forcing the consciousness of the other bodies over the bridge to the physical. Students are sometimes of the opinion that there is a distinct wall or separation between the planes of matter. It may be true, but I myself have never found it so. The difference between the matter of planes is only a difference in their rate of vibration. The difficulty in bridging lies in the inability of the consciousness *of itself* to penetrate from one plane of matter to another at our present stage of evolution. It needs the persistent effort of the person to force it determinedly and deliberately through these regions of matter (vibrating at so many different rates), otherwise it will not penetrate to all realms. It is possible for it at present consciously and prematurely to forge for itself a way of the least resistance instead of waiting for time and evolution to guide it unconsciously and naturally across the bridge built by evolutionary conditions through thousands of future years.

Ordinary dreams are those mostly related to the purely physical events alone, and it is a sign that a person is beginning to recall if on awakening he notices that there occur feelings, memories of experiences and events which *have not taken place on the physical plane at all*. These will often be mixed up in a very curious way with things that *have* taken place physically, the reason for this being that as the dreamer returns to his body, his astral and mental consciousness must again unite with the physical—express itself through it, as it were—with the result that what was really left in the physical consciousness on going to sleep often distorts to the ridiculous what is telescoped into it from other realms. Students are often unwise in rejecting the whole of a dream because some parts of it are ridiculous—they judge the whole collectively and say it is all imagination.

Another practice which proved most helpful and aided in recalling the events of other planes upon returning to the body was to remain quite still for a little time in a sort of "listening attitude," while endeavoring to separate the real occurrences from the misleading meshes of the purely physical consciousness.

Some of my friends, also students, knowing how deeply interested I am in this subject, have from time to time related their dreams to me, in the hope of my being able to explain them. I repeat some of them, adding, in explanation, results of the investigations into what really took place.

I dreamed that we saw a choir dressed in white surplices walking along the street at Brighton. The boys had on schoolboys' caps; presently they met a clergyman and all doffed their caps to him. (In my youth I was at school at Brighton and we were taught to pay this respect to "the cloth.") (See 1.) Next followed a brass band (2). I then remember looking at an organ; we were examining minutely the pipes and I was explaining to you the different

methods of tone production (3). A curious point was that the side of the organ formed a part of the swell box (a box in which pipes are enclosed) and opened out for crescendo effects—I had never seen a swell box arranged on quite similar lines before (4).

The choir now passed up to the chancel, but they were wearing odd surplices formed of red, black and white check squares (5). A hymn was sung which sounded exquisite, and I was enraptured by the organ tone. The next phase of the proceedings was that I saw Dr. Steiner in a gallery of the church; he was reading sentences from a book and the congregation responded after him (6). Again there was singing. Finally we descended the stairs behind the organ and met Mr. and Mrs. Herbert Whyte (I was then in India), to one of whom I promised a subscription of some kind (7).

The explanation of the dream is as follows: (1) The student (who was at the time resident in India) in sleep visited Brighton and saw a choir taking part in a funeral procession. The choir met a clergyman, but did *not* doff their caps to him—the student, reminded of his schoolboy lessons, thought that they should have done so. (2) He had noticed the brass band just previously on a liner in the English Channel. (3) The boat above-mentioned was bound for Australia. This reminded him that someone there had consulted him about the building of a church organ, and he set off to see if he could find the place and person. He descended over an Australian town, attracted by the colors rising from a church where service was proceeding and studied the tone production with special reference to the vibrations from the metal, wood and shape of pipe causing different colors in the elemental essence. (4) This peculiarity is accounted for by the fact that while examining the construction of the organ he went inside the swell box and confused the side of the box with that of the organ. (5) The choir were wearing white surplices over red cassocks and near the baptistry there was a black and white tessellated paving. (6) The priest entered a high pulpit and the student remarked to a friend with him how greatly he resembled Dr. Steiner in appearance. (7) He returned to England, and on the way to Headquarters passed the offices of the T. P. S., where he saw Mr. and Mrs. Whyte descending the stairs. At this moment he was recalled to his physical body, and probably picked up the fact in his physical consciousness that he had lately been intending to renew his subscription to *The Lotus Journal* at the T. P. S.

Another time I dreamt I was under the impression of being with the present Queen of England, yet I was doubtful of her identity because she was short in stature. Then I reflected that Queen Alexandra was no longer Queen of England and that her present Majesty was much shorter—although the lady I was with did not seem to resemble her very closely (1). We followed a winding course through various passages out-of-doors and finally entered a bedroom in which were several small cots. The Queen placed a wreath of flowers on each and then some red flowers on the pillow of a large bed where she said the King slept (2). We left the room and I next remember a large

museum hall (3). A Japanese gentleman joined us. At this stage of the proceedings I knew I was not with a queen (4); and I recollect feeling proud of my diplomacy in that by some subterfuge I gained a moment alone with our Japanese friend and asked him the lady's name. He answered: "Lady Frewen" (5).

She next took me to a room and introduced me to an elderly white-haired man with very bronzed face. I presumed it was Lord Frewen (6). There were present several young men and I noticed their peculiar dark gleaming eyes (7).

We left the room, and now I thought that the lady wished to flirt with me. I was conscious of the feeling that an occultist should not flirt and I remained adamant (8). One of the young men came out to us, and to save the situation I turned to him with some remark which I now forget, though I remembered it while the dream was fresh (9). Coming back I saw the Crystal Palace (10).

(1) The student was with Colonel Oclott and others and, since he was keenly interested in magnetized objects, the Colonel was showing him some magnetized Buddhas in Japan, one of which was at the royal palace. They saw the King and Queen, and this led to some conversation about Queen Alexandra and Queen Mary. (2) In the palace there were several smoking divans, some beautifully embroidered—decked with coverlets in floral design. One in a little garden was where the King sat; it was surmounted by a scarlet roof and hung with red flowers. (3) Attached to the palace. (4) The Colonel said one of the relatives of the King had given birth to a rather remarkable Ego, and showed him the mother and child; it was this relative of the King that the dreamer saw. (5) The answer really was "A lady at court and my good friend." (6) He saw another temple where there was an old priest whom the Colonel had known, and commented on his pure aura. (7) The servants at the palace. (8) The student was captivated by the tiny baby in the lady's arms and stayed for some time with her. The Colonel playfully remarked, "Come and look at these magnetized Buddhas, and don't stay with that lady so long or they will think you are flirting." The student replied: "Do these people not know that occult etiquette does not include the art of flirting?" and some further jocular words. (9) He explained that he was trying to impress upon her physical consciousness (as she was awake) what a good Ego had been given in her charge.

It was after this that the incident numbered (6) took place. (10) They went to a pagoda at Rangoon where there is a relic, and noticed that the vibrations spread out for a very great distance around it. The student remarked how different it was from our churches in the West. Colonel Olcott replied that there was a fine influence in Westminster Abbey—a powerful and beneficent artificial elemental form, built up through the ages and acting as a reservoir of spiritual force. On their way to see this they passed the Crystal Palace; the student

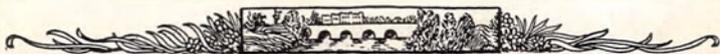
said, “What a difference in the influence there!” and at this moment was accidentally recalled to his physical body.

Another student related to me a dream which ended as follows:

“I thought that a horse standing in the street kicked a tennis ball towards me as it pawed its foot.”

The explanation of this seeming absurdity was simple. As he turned his body on awakening, he noticed a tradesman’s cart and horse at the gate and the horse was cold and pawing the ground with impatience. He also saw his tennis racket and balls lying on the table in his room, where he had left them after playing on the previous evening, and he telescoped the two things together.

This telescoping and confusing the events of the different planes is a transitory stage in the process of “bridging;” however, if the student persists and continually practices as suggested, in most cases the higher consciousness will in time unite with the lower in the endeavor and success is certain.



IF you desire the coming of such a world religion which shall lay the basis of a civilization of brotherhood and bring about universal peace, then you must begin within yourselves rather than without. As we deepen our own spiritual nature, as we find out one truth after another for ourselves, as we realize that we are Gods in the making, growing into the perfection of the divine image—oh, as we recognize that, we are laying the bases of the world religion, and that which can never come by argument, by controversy, by intellectual reasoning, will come when the heart of love within us has awakened the spiritual nature. For love is deeper than intellect. Love is greater than intelligence, and the love nature and the divine nature are so closely blended that the man who loves his brother will not be long ere he loves God.

Annie Besant.

VISIONS OF THE TITANIC DISASTER

Extracts from Letters



DREAM, was it, or a vision, or a vivid imagination running away with the consciousness?

The morning following the occurrence I sat reading to my husband the account of the Titanic disaster. Suddenly I felt myself gathered up, as it were, into a powerful swirl of vibrations and became lost to my surroundings. I was looking down upon a huge vessel sailing along with great speed. There were no apparent shades of fear about any of the passengers, though I saw clearly down through to those below; yet there were hundreds of "Invisible Helpers" (invisible to those on board) flitting from soul to soul whispering "Courage," "Firmness," "Gallantry," "Life is everlasting," and similar inspiring speech, suited to each individuality. After about two hours of this preparation, suddenly a low grinding crash came. I felt it through all my bodies. Then followed considerable suppressed fear, yet, for the most part, there was a strong effort amongst the people to keep up courage and a desire to be of service.

I seemed to be floating above rather than standing on the boat, which was quivering and trembling like a living being in agony. The huge ship appeared to have a life of its own. It groaned like a dying creature as it sank from sight.

Then I caught sight of an exquisitely equipped vessel possibly a mile, more or less, distant. I know I cannot do justice in describing this beautiful creature—for a living thing it surely was in appearance. It was large, but not huge like the Titanic. It was a perfect vessel in every detail, built of the most beautiful soft shades of iridescent, transparent colors which flashed out constantly, both lighting and propelling it at the same time. There was neither steam nor mechanical device about the ship. There came pouring from this vessel hundreds of people (a few whom I knew) coming rapidly towards the quivering Titanic. As these floated on board I saw one whom I knew to be the Commander of the beautiful transparent boat, which was now balancing on the water a short distance away. With almost the speed of lightning, this Commander assigned to each arrival the work that he or she was to perform amongst those on the Titanic. These orders were given mentally. A few of these Helpers were seized with fear when they saw the Titanic sinking

and they were permitted to slip back on board the transparent vessel, where they felt secure.

My attention was now attracted to the shining body of the Commander of the Invisible Helpers. I had not up to this time thought of looking at the face of the Commander as I now looked. It was our Annie Besant, though four times taller than her normal height here, and so beautiful! She smiled at me.

I was called back by hearing my husband ask, "Is that all? It is the most horrible disaster I ever heard of." At first I did not remember just what he was speaking about.

There were many other incidents of which I have only a vague memory. I distinctly saw a very beautiful young woman leave the throng and run to her stateroom, lock herself in and fall upon her knees with upturned face in an attitude of prayer. She was calm, with an expression of perfect peace and resignation. When I think now of this scene, her sweet, beautiful face is still clear in outline. There was something uplifting as I gazed into her clear, dark blue eyes. This one incident impressed me deeply. I saw no fear in her face, only perfect faith.

H.

ON that Sunday evening my wife and I were at home in Chicago, our minds dwelling on other matters than the sea and its dangers. A few moments before the actual impact of the Titanic against the iceberg my wife was writing a letter to England whilst I was writing (at a separate table) an article for *The Theosophic Messenger*.

Suddenly my wife (who is very clairvoyant) felt a hand rest on her shoulder and looked up, thinking it might be me. Instead of myself, however, she saw standing at her side my brother-in-law, who is a high officer in the English Navy, who at that moment was (as regards his physical body) asleep in a naval port in the south of England. (In parenthesis I may mention that he has been a Theosophist for over twenty years and has visited us "astrally" on several former occasions.) On this particular occasion he seemed eager about something and anxious to impart a message. As my wife did not receive the message clearly and I lack her wonderful clairvoyant vision, my brother-in-law disappeared. Instantly my wife saw, across the whole side of the room, the vision of a great Atlantic liner rushing forward into dark clouds and the colors of trouble and mishap. Then this "eye-picture," as she generally calls such scenes, faded away.

Naturally, we puzzled over the problem. It was clear to us that my brother-in-law wished to give us a message, perhaps to call me

to assist somebody—as he has done before—and that he had adopted this thought-form of the big steamer as the *modus operandi*, or “suggestion.” But we could not understand why it should take the form of an Atlantic liner when he was an officer on an Admiral’s dreadnaught in the English Channel.

The answer to our riddle came to us with the first meagre telegrams in the newspapers of the following morning.

[The writer adds a remark concerning the physical weariness noticed. In the case of unusual astral activity there would probably be a heightening of the vibration of the astral body above the normal, causing a lack of coherency between the physical and higher bodies and disturbing for the time the normal balance between them. This might well manifest as a disturbance of the normal outflow of prana, or vital energy.]

But neither my brother-in-law nor myself have any exact recollections of our astral doings that night. It is worthy of note, however, that both of us were extremely “tired” on the day after the disaster (unlike our usual state), and this sense of weariness was so strong with him that he wrote to me about it at the time. I have known this physical weariness—as a sort of reflex recollection of astral activities—very pronounced in former cases where the memory of the events was brought over on awakening.

One may readily understand the premonition given in such cases; and the swift grasping of the situation by an experienced sea officer, albeit functioning astrally; and his seeking assistance from others whom he could count upon in such emergencies; and the seeming interdiction placed on our physical memories; but is it not a little curious that physical tiredness should follow astral activities when the sense of fatigue is unknown astrally?

L.

I WAS not conscious of seeing anything that night of the Titanic disaster, but was thrown into unspeakable gloom the day following, and the night that followed I had a dream of seeing many strange faces all dripping wet and I was busy telling them God was Love and I gave them the sign of the cross. I awoke chanting strange sayings and for several days I had to go out by myself and pray, and I had an impression I prayed for many unhappy ones.

I live far from both postoffice and railroad, so it took six days before we received the news. I did not think so much about it until I noticed others had strange visions, too. And it made me feel so queer to think I must have seen something that very time it happened but was unconscious. I am a new member in Theosophy and have much to learn, but feel I am on the right path.

L. S. L.

OCCULT CAVES

By Charles Lazenby, B. A.



IN the Rites of Mithra, in the great drama of the Eleusinian Mysteries, in the Temples of Egypt, of India and of Ancient Mexico, we find that the earlier stages of initiation were associated with an elaborate symbolism of the cave. We see that the mystical birth of the candidate for occult lore, the hidden wisdom of the ages, has been associated with and brought to pass in a cave, and often at the darkest hour of the night. In the case of Jesus, one tradition states that the stable in which was the manger where the Son of Man had birth was a cave in a hillside.

Not alone was the cave used in the earlier or first birth of the disciple, but also in that deeper and more far-reaching birth into the fulness of the stature of God. This was symbolized by the three days and three nights spent in the tomb, ministering to the souls in torment; by the three days and the three nights passed under the waters of the Great Illusion in the belly of the Celestial Fish; by the three days and three nights of preparation among the serpents in the bowels of the earth—all of these and many more symbols of the same great mystery have been portrayed in different religions, but all are associated with the darkness of that great psychological change in which the man becomes more than man and the mortal puts on immortality. We are born in darkness and in the hollow of the Great Rock.

The symbol of the Cave is so perfect and has been in the mystery dramas of so many ages that, coming to our present day, it is still used with some slight variation of meaning but with the same intent and purpose.

We discover a group of earnest occult students, under the guidance of some particular ideal, meeting in harmony around that ideal or around some teacher whom they trust and reverence, and we give to this group the name of an "occult cave." The use of the word "cave" in this connection is to symbolize that the group as a whole is a centre in which initiation may take place and in which one or more of the number may achieve illumination.

Madame Blavatsky founded several such caves around herself in

California, in New York and in London, and in these groups the members, almost without exception, achieved wonderful results and gave forth noble and sublime truths. In fact, in most cases the best work in the lives of the members who formed these groups was done while they were members of the Cave life. This was because they were in almost continual contact with a great adept and responded to a clarity of thought and comprehension of wisdom which was not in their normal scope. We might name a number of books, among the best in our Theosophic literature, that came forth from such caves, as, for instance, Williamson's *The Great Law*, Scott-Elliott's *The Story of Atlantis*, Mabel Collins' *Light on the Path*, Bernard Hamilton's *Light*, Walter R. Old's *The Path of Virtue*, Buck's *Mystic Masonry*, and others. All of these books have a note of grandeur, a largeness of cosmic vision, a spiritual illumination, which I know their authors will agree with me in stating has not been reached in their later writings.

There are certain rules common to the conducting of all such occult caves. The first of these is a necessity for perfect harmony in the group. H. P. B. was positive and definite on this point and dismissed from the group instantly those whom she saw were making for discord and breaking its unity. Not that discord in its place is not a good thing, but in an occult cave it is impossible that good work be done if discord is present. And it is also true that the greater the unity and the love, the understanding and the sympathy existing between the members of such a group, the greater will be the power of the invocation of the ideal which the group represents.

This is primarily the meaning of the saying of the Christ that where two or three are gathered together in His name He will be in the midst of them. It is equally true of all ideals; where two or three *are gathered together*—that is, where two or three meet together in harmony and one-pointed devotion to some ideal—from that group the ideal *will* go forth and become manifest.

Another rule, which is essential, is that the ideal, whatever it is, shall be dedicated to the service of the Supreme Life or some aspect of the Supreme Life. The individual members must for the time dedicate their thoughts, their energies and, in fact, their whole personalities to the work in hand; they must be free from fear or prejudice or pre-judgment. They must hold their minds in a state of expectation, and must be alert and positive to receive that which shall come to pass. The more fully the individual members give themselves in faith to the ideal, the greater will be the results achieved.

Methods of positive concentration are for students who have gone some distance, but for beginners the important thing is to have a clear-cut conception of the ideal they wish to become manifest. Continuity of conception carried over a number of meetings will produce

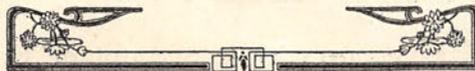
more than a single strenuous meditation in perhaps one meeting, followed by an inertia of mental activity in half-a-dozen others. The group should realize that their meeting is a practical business matter, that they are doing work on planes where work is not ordinarily recognized. The members should keep their minds alert and positive and active through the whole meeting. To become passive and to lose the self-directive control of the mind lays the group open, firstly, to the control of the one in the group who remains positive, which is not always good, and secondly, to the influence of forces antagonistic to the ideal, which are only too anxious to break up the group. This is why the phrase "gathered together" is so important.

The more unconscious the members of the group are of their own personalities and the more fully conscious they are of their ideal, the better will be the result.

In the various esoteric schools around the teachers of the Hidden Wisdom there are rules and regulations ordained by the teacher. If one has pledged oneself to a teacher one is bound to that teacher, under a Karmic law, for at least seven years. These occult caves will be found very helpful to small groups of esoteric students working in harmony, but they apply also to men and women who have not yet found and entered into personal contact with a teacher on the physical plane.

Another point for small groups, which is worth considering, is that, unless the group is in physical association with an adept who can direct powers and maintain the balance of forces, it is found that an equal number of men and women will give the best results. In this case there is an unconscious "complementarism" of productive energies which will promote strength. Four and six are very good numbers for a cave of this kind. Remember that the four holds an invisible comrade if the ideal is rightly directed, and hence it is an extremely good number for those who are meditating at present on the Coming Christ, or on some other aspect of the Son of Man, whose number is five. Six is the number suited for concentration upon general occult problems—the work of the Devas or the Rishis, or the work of the Lord of Life and Evolution.

In conclusion, let me warn those who organize groups of this kind not to do so for the sake of personal development. Organize them in order that mankind may be helped and the High Gods may be served. In these groups the members should be as self-forgetful as it is possible to be.





THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 547)



CHAPTERS IX, X and XI deal with the fall of the "Children of Heaven," or Adamic priesthood, into sin, and how they were seduced by the races of the ungodly and by mammon. A full account of their miserable apostasy is given; how they kept company with the daughters of Cain

"And the women whom they took brought forth giants,
Mighty men and terrible,
And they taught themselves and their wives also,
Poisons, and incantations, and magic arts,
And, perverting all the ways of right,
Wickedness stalked over the earth;
And they fed hatreds in their hearts,
And did evil with the roots of herbs."

We are further informed that the profound secrets of the Phre-Mazons were divulged; secrets of the appearances of Gods and Spirits; of the sacred number; hidden mysteries and writings that ought not to be exposed; secrets connected with the Ineffable Virgin-Mother which none but the highest of the Initiated should know; and the greatest of all secrets was divulged—that of the ever Holy Name whereby the Heavens were suspended before the earths were formed, whereby the earths were founded on the floods, whereby also the seas were formed and the foundations of the seas were laid, by which the Sun and Moon complete their march and the stars revolve.

Iniquity, pollution, impiety, idolatry, witchcraft, black sorceries increased; evil grew in all places till men and animals cried out to God and the whole earth was sad.

In one of these chapters we find a noticeable expression: *the spirits of the souls of men*, the same distinction as Buddhist philosophers make between Bodatma, or Intelligent Spirit, and Charhana Atma, or Sentient Soul; the same as Theosophy teaches as the Monad and the Ego.

Chapter XII is taken up with an account of Enoch's mission to the Fallen Spirits, and in this we can trace the prototype of the

mythos of Jesus preaching to the spirits in prison as well as the much older similar Brahmin tradition:

When part of the Angelic Bands rebelled and were driven from the face of God, and expelled from the heavenly regions, God left them to an everlasting banishment, but by the intercession of the faithful remaining Bands, He was at length inclined to mercy, and to soften the rigor of their sentence by instituting a course only of punishment, purgation, and purification, through which, by due submission, they might work out a restoration to the Seats they had lost by their disobedience. God, in full assembly of the faithful Bands, specified their course of punishment, purgation, and purification, registered and declared His Decree, immutable and irrevocable, and *commanded Brahma to descend to the banished delinquents, and signify unto them the mercy and determination of their Creator. Brahma fulfilled God's command, descended to the delinquent angels, and made known unto them the mercy and immutable sentence that God their Creator had pronounced and registered against them.* (Holwell's *Interesting Historical Events.*)

We transcribe Chapter XII, with a few slight and unimportant abridgements. Note the resemblance of the first two lines with: "Verily, verily, I say unto you, Before Abraham was, I am." (John viii:58.)

CHAPTER XII. ENOCH'S MISSION TO THE WATCHERS

Before all these things I, Enoch, did exist,
But concealed and secret in the deeps;
No man knows where I was;
Neither can the sons of mortals know.
But I was mingled high with the Holy Ones,
And blessing the Great Lord and Father,
In a far-off place where darkness dwells not,
Nor any shadow is beheld.

There a Voice came unto me,
A Voice Supreme and Holy;
It awakened me up,
That with a tongue of flesh I might proclaim.
The Eagle Voice raised me, saying:
Go Enoch, kinsman of the Sun,
Say unto the Watchers who have fallen away,
Who have deserted their pure calling,
Who have polluted themselves on soft beds,
Abandoning their silent sanctuaries,
That in exile they shall feel no peace,
Because they did corrupt themselves with lusts;
They shall have no joy in offspring;
They shall wail over the destruction they have caused;
They shall weep for the days of innocence,
When truth and mercy were in their hearts.
We rode upon the Whirlwind's wing—
Over the dark-red storms;
We heard the clash of many tempests;

We heard the groans of many thousands.
 Lightnings from the thunder-clouds
 Surcharged with deep black smoke,
 Like bright-red horses
 Drawing chariots of iron.
 And in my hand a Sword,
 Like a waving meteor;
 And the heaven seemed ablaze with light,
 As I wielded the mighty blade.
 And a cry of desolate mourning,
 And the sighs of many sorrowing ones;
 But a Voice of Power said:
 Even so—this judgment is just.
 Their swords were bathed in blood;
 Their arrows dripped with fire;
 And the pale phantoms of the fallen
 Passed us in their gloomy clouds.

And passing on into the places of the Watchers,
 I said unto Iaza: O thou fallen!
 A sentence is gone forth against thee;
 Behold! thou shalt have peace no more.
 He by whom we live,
 He who is All in himself;
 The Invisible, the One,
 God hath sent me to you.
 Thy sin shall bind thee in brass;
 Neither shall relief come upon thy limbs;
 Nor supplication win pity;
 For great is thy wickedness.

O fallen ones! the prayer of your suffering is unheeded: The Voice of God hath spoken it; ye have abandoned Him, and are abandoned of Him.

Weep, and supplicate in silence, but murmur not against the Decree. Condemn yourselves, not the Divine Law, which exiles the impure from purity.

Then I saw, as it were, a Shadowy Cloud,
 Whose sides could no eye penetrate.
 Methought I was involved in its depths,
 And from these depths I could not look upward.
 I beheld also a Flame of Fire,
 And glittering Mountains whirled around.
 They were agitated terribly from side to side;
 And out of their breasts Voices came.
 Then did I inquire of one of the Spirits,
 Saying: What is this flashing thing?
 It is not in Heaven but a Sphere of Fire;
 And in it is the voice of lamentation.
 He said, Into that place fall blasphemers;
 The Spirits of those who meditate and work evil;
 Who pervert the Oracles of God,
 Which He reveals by his Apostles.

O Pillar of Fire,
Thou who leadest my soul onward:
To resist the arm of death;
To be as still and strong as the rock.
Let me look upon thy face, O Splendor!
Let me hear thy many-voices,
Soft and powerful as the sea-waves
When they dash upon some lonely shore.
I follow Thee amidst mists and clouds,
And the heavenly lights of the Star of Morning;
And when the night gathers in darkness,
Still amid the groves I follow thee, O Flame.
Dusky gloom rushes from the mountains,
The stars are faintly visible;
Yet still, O Pillar of pure Fire,
I follow Thee through flying clouds.
Art thou not the Sole, Supreme God?
In whom are all secrets wrapped:
Round Thee clusters the Rainbow:
But at Thy feet I see the lions of battle.
Thou readest all my secret thoughts;
My soul is a sun-beam before Thee;
Great Father! Ancient Mystery;
How shall I give thee homage?
O Eternal! O Thou Life!
Thou Who art the most beautiful and wise;
The Supreme Intelligence of Wisdom;
The source of the Just and Holy:
The First Principle:
Thou art not Fire;
Thou art not Air, nor Water, nor any element,
But the Spirit-Essence of the Universe.
In love, in gratitude, in veneration;
May we all kneel before Thee,
Thanking the Almighty Bestower
Of goodness boundless as the Infinite.

(To be continued)



HAVE WE EVER LIVED ON EARTH BEFORE?

By F. E. Titus

(Continued from page 571)

CONCLUSIVE REASONS



THE one supreme fact of human existence, about which there can be no controversy, is the fact of that existence. Here we are, not merely in existence, but each of us in definite conditions. Each one finds himself in possession of certain mental and moral capacities and no two individuals are alike. We find within the human race an immense range separating the lowest from the highest in mental development.

Now what is the object of human existence? Is it not most reasonable to suppose that the object is the development of the distinctively human powers, those capacities which distinguish us from the lower orders of nature? But how much of such development are we to obtain here? Surely, all that is within the limits of the possibilities of the human being, which can be nothing short, at least, of that unto which we have seen other human beings attain. If we are honest in our reasoning processes, we must come to the conclusion that the object of the existence of each human being in physical form is that he may cover, while in physical form, the whole range of mental and moral development which human form permits—from lowest savage to highest civilized, from the crudest of moral development to that of the highest saint. Each of these steps in development is possible in the physical body. Of that we are certain, for we see it in operation.

The human mind evolves by coming in contact with the physical world, gaining experiences of a physical nature, grouping them together, meditating upon them, deriving conclusions therefrom. The forces which stir our minds to action are those which beat upon the physical body. Losing our physical body, we lose contact with the physical expressions of force.

Imagine the human soul endeavoring to comprehend the facts of the material life without the possession of the physical organs of sense. The forces of nature may play ceaselessly about him, but their glories of sight and sound find no response in him. Growth is impossible, because the food which induces growth is not to be had. The

soul has no means of access to the physical world about it and can therefore know nothing of the existence and operation of its laws. Possessing other perceptive soul-powers it may cognize other forces, but our physical world it cannot know. Therefore, if the individual does not gain a knowledge of nature's laws while he is in possession of a physical body, then as to them his mind must remain a blank.

The *whole range* of such knowledge is necessary for the full rounding out of man's nature, but we see that such a perfect development cannot be accomplished in one life in one physical body. Though the individual should live to the extreme limit of longevity which the physical organism permits, yet he could not rise in that one life from the crudest condition of savagery with its unresponsive brain to the breadth and loftiness of vision which mark a Plato, an Emerson, a Goethe or a Shakespeare. Courage and diffidence, justice and mercy, combativeness and benevolence, resignation and persistence, veneration and self-reliance, with numberless other qualities, are all essential to the complete man. But each characteristic requires its own special circumstances of life for its growth and fruition, and one life here is not sufficient to produce the great man. It requires many lives, in varying scenes, amid different surroundings to develop to their fullest all the powers of the soul with its complex and almost seemingly inconsistent and contradictory faculties.

To what conclusion, then, must we come? How can inequalities be made to appear consistent with the infinite wisdom and goodness of God? The doctrine of reincarnation accepted, the difficulties vanish, the justice of Deity is vindicated, the natural basis of ethics is found. Belief in reincarnation inspires man with hope and satisfies the noblest sentiments. The despairing son of man, struggling with the degrading elements of his own nature, is stimulated to fresh effort and sustained in his fiery trial by the thought that struggle and sorrow are at last transmuted into the peace "which passeth all understanding." Justice and Love, so widely separated in the lower human understanding, in the light of this philosophy are seen to be but the two aspects of the one Power "which mightily and sweetly ordereth all things."

And then the unending vista which lies before us! The loftiest achievement of the greatest of our race we also shall yet attain. The hero, martyr, saint and sage, who now seem so far beyond us, are but our elder brothers and their attainments are not merely our possibilities, but to their stature we shall surely come in the natural process of growth. There will be no end to development. Consciousness will ever continue to expand. The limitations of today will be transcended tomorrow. The evolutionary process is illimitable.

Into the conditions of those higher levels of consciousness we, at our present undeveloped stage of mental growth, cannot enter. They

are beyond the range of our present human understanding. They are unthinkable and unspeakable. The finite cannot comprehend the infinite. But we can grasp the hope-inspiring doctrine that the human soul will, in the gradual unfolding of its inherent faculties and powers, in the natural order of things, under the plan of the universe and the operation of its laws, be lifted, step by step, through all grades of evolutionary growth, which in its development broadens and deepens into the unfathomable and illimitable All-Consciousness. Such a doctrine gives new dignity to humanity and must needs inspire in its believer Hope, Serenity, Joyousness of Life.

(Concluded)



THE LARGER LIFE. My life is incomparably larger than my body. This body is merely the occasion, certainly not the measure of my life. It is a sort of movable centre, and sometimes it disappears. I have a world-life, and live perpetually in companionship with everything green, fresh, youthful, beautiful. Emerson used to say he "expanded in the sunshine like a melon." I blossom with the roses and bloom with the mangoes. The grass softens me and makes me green. I enjoy the bird-song and bird-life more than the bird when its note pierces the solitude of the Himalaya's forest and its wings cut through the clear blue infinite space. My soul flows on with the dimpling waters of the Ganges, flows on to the wide, wide sea, and I am lost in the infinite. My life is a particle of the marvelous life in nature. I am in everything; everything is in me. Of course, this is in a small measure; but the measure enlarges daily. I came from above, and I am soaring up to where I came from. I live in all humanity, have a share in every aspiration, in every achievement, in every goodness and wisdom. My capacity is infinite, my acquirement is miserably little. Oh, the great God is in me! He draws me, rouses me, promises to place me in the company of his sons. A poor, needy, half-blind man, getting old before my time, my spirit is wonderfully larger than anything I see around.

Protap Chunder Mozoomdar.



A Harvard professor has worked out this interesting table:

1 times 9 plus 2 equals 11.
 12 times 9 plus 3 equals 111.
 123 times 9 plus 4 equals 1111.
 1234 times 9 plus 5 equals 11111.
 12345 times 9 plus 6 equals 111111.
 123456 times 9 plus 7 equals 1111111.
 1234567 times 9 plus 8 equals 11111111.
 12345678 times 9 plus 9 equals 111111111.



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There is no direct relation. The O. S. E. is an organization open to all who believe in the Coming of a World-Teacher, with our much-loved Alcyone at its head, and he has round him his own special band, forming the highest grade of that Order.

The T. R. C. is confined to members of the T. S., who find in ceremonial a congenial expression of devotion and who definitely seek the World-Teacher in their ritual; they desire to study the Symbolism and Mysticism of the West, and to aid in the restoration of the Lesser Mysteries. Herakles is its head, with two colleagues, Helios and Lomia.

The two bodies are thus distinct organizations, seeking to prepare the Way for the Coming Lord along two very different lines. There must be much sympathy between them, since both have the same object—to prepare His way—and there cannot be any rivalry, because their methods are utterly different—one working by lectures, pamphlets, magazines and carrying on a public propaganda; the other working privately, expressing its devotion through ritual, and making no appeal to the public. A. B.

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Can he free himself from karma by any separate act? Is the bondage of karma not entirely due to the separative thought in the

action? Is the refusal therefore not an immediate bond instead of a liberation?

The refusal of kindness or unkindness is practically the same in its results. On the one hand you refuse the unifying principle and cause a barrier—that is a karmic link—karma is for the breaking of barriers. The refusal to endure an unkind act is again the recognition of another ego as outside your sphere; you create a barrier; you make a necessity that the two Egos be thrown together so that they recognize the one sphere for both and then the debt is paid.

The Ego that will save himself is never saved. Salvation is the carrying of burdens, of the whole load, of any load, for the load of all men is your load. Karma is ended only by that recognition of the karma of all men being our karma. A. F. K.

Why can we not obtain sufficient experience in our successive bodies and planes of development without returning to the physical body?

Why cannot a child obtain sufficient experience in a few successive days at school without returning for months and years? The answer is the same for both. A. P. W.

Is not such a return from an advanced body to the physical body, although with increased experience, a retrograde step in evolution? H.

If by an "advanced body" the subtle body is meant, existing between two incarnations, the next physical body would shape itself in accordance with the inner or real development of the man as far as that was practicable from the standpoint of karma. The physical plane is the field of evolution and there can be no complete advancement until the Ego has learned to live the perfect life in the physical body and at the same time has exhausted all past karma created on this plane. It is certainly no retrogression on the part of the growing tree, which clothes itself anew each year in foliage through which its growth takes place.

What is "worry"? How initiated?

(1) Worry is the practice of repeating the same train of thought over and over again, without reaching any result or, indeed, aiming to reach any. The tired mental body and the brain repeat over and over again the very vibrations that have wearied them, and the Thinker tries in vain to still them and obtain rest. Worry is an example of automatism on the mental plane, the tendency to move in a direction in which movement has already been made.

(2) The Thinker has dwelt on a painful subject and has endeavored to reach a definite and useful conclusion. He has failed

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E. R. B.

How conquer the worry habit?

The worry habit can be conquered by the very automatism (the tendency to repeat vibration) already spoken of. When a thought current has made for itself a channel (a thought-form), new thought currents tend to flow along the same track, that being the line of least resistance. In worry the object (pictured) of fear makes a mind-channel—a mould for thought. It makes a brain-track also. Unemployed energy flows into this channel already made.

Now, to get rid of a worry channel is to dig another of exactly opposite character. Such a channel is made by definite, persistent, regular thought. So, if a person suffers from worry, he should on rising give three or four minutes to some noble and encouraging thought, such as "The Self is Peace; that Self am I." He should think that he is one with the Supreme Father—fearless, free, serene, strong—that he is clothed in perishable vestures that feel the sting of pain, the gnawing of anxiety, and that he mistakenly regards these as himself. As he does this, Peace will enfold him. He will feel it to be his natural atmosphere.

As he does this day by day, the thought will dig its own channel in the mental body and brain and, ere long, when the mind is loosed from labor, the thought of the Self that is Peace and Strength will present itself unbidden. Mental energy will flow naturally into this channel and worry will be of the past.

Another way is to train the mind to rest on the Good Law, thus establishing a habit of content. Here, one dwells on the thought that nothing at all can reach us except what the Law brings and that *we cannot escape*. We have brought the effects of the Law upon us by our conduct in the past and the sooner we learn our lesson the sooner the condition will pass. Even if an anticipation of trouble or pain comes to us, meet it calmly, accept it, agree with it, and most of the sting will disappear. All pain is ultimate bliss and is but the breaking of the bonds that bind us to the wheel of births and deaths.

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SCIENTIFIC EVIDENCE THAT THERE IS A GOD

Professor T. Proctor Hall explains why it is now possible to lay the foundations for a scientific theology in which men of all creeds and races will agree. He claims that the scientific conclusions do not rest upon authority, but upon facts and upon inductive reasoning. His argument, as published in *The New York American* of February 23, is concluded thus: Five distinct classes of things: Time, Space, Matter, Energy, Spirit; these form, with their combinations, the known universe. The first four of these are each decided by scientists to be permanent in quantity. The fifth class must also be permanent in quantity or else subject to partial annihilation and creation from day to day—an unthinkable condition. If the fifth class is quantitatively permanent, it must have under its apparently variable phenomena a common and permanent substratum having the character of a cosmic element. To this common substratum science applies the term "God."

ONE-HALF MILLION FOR A CHAIR OF THE OCCULT

A gift of \$1,000,000 to Stanford University has been made by Thomas Welton Stanford, brother of the late Senator Stanford, the founder, one-half of which is to be used for the investigation of psychic phenomena, spiritualism and kindred subjects; in short, to found a chair for the study of the occult.



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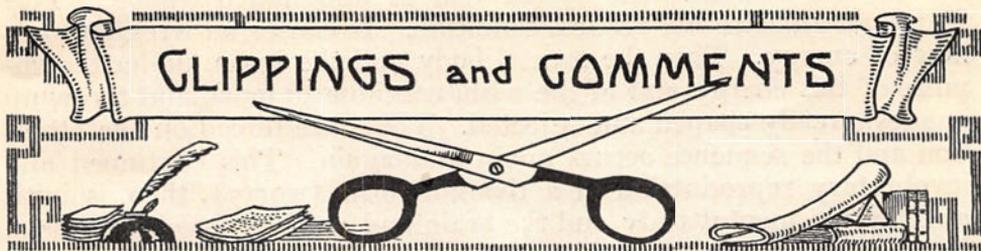
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REINCARNATION AND GENIUS

A most sane treatment of the subject of reincarnation came out in a recent number of *Musical America*. The motive was the extraordinary infant prodigy, Willy Ferreros, who at the age of six is appearing before the public in Europe as conductor of prominent orchestras. He possesses a ready-made ability to master the intricate details of orchestral leadership which normally is only seen in the case of those who have decided talent and who have developed it through years of hard work and careful training. In the case of this child there has been no such work or training; nevertheless, he possesses the fruits ordinarily earned exclusively by those who have worked masterfully for them. He has a thorough grasp of his orchestras in all their parts, and makes changes and substitutions of the players until he gets the effects that he desires. So says the press of the day.

The writer of this article wisely remarks that potential tendencies are one thing and ready-made capacity quite another, and that where you find a little child like this possessing the finished ability of a trained genius there is no theory that explains the phenomenon so intelligently as that of reincarnation, belief in which is held by a very large majority of the population of the world.

THE BIRTH OF THE ATOM

The birth of the atom is Sir William Ramsey's latest discovery. "By the vibration of the ether by electrical energy" or "the bombardment of hydrogen by electric corpuscles" matter can be produced where there was none before. This proves by tangible and direct research the theory of that new scientific school of which Gustav Lebon is the leading light. "That school holds that energy and matter are one, and that the ether of the universe is apparent to us as matter when it is whirled and pulsated into vortex rings, and that matter itself is nothing more than ether set in violent motion." All the experiments made tend to establish "that all forms of matter are merely varying states of the same thing—that is, of ether, or only the perceptible forms of energy acting on ether." (See *The Aether of Space* in *Occult Chemistry* (Appendix), or the same in *The Theosophist* of June, 1908.)

THE "MISSING LINK" IN WHEAT EVOLUTION

Theosophists are told that wheat was brought to the earth from Venus at the time of the coming of the Sons of the Flame (See *The Inner Life*, Vol. II, page 247).

Somewhere in the dim past of the earth it must have grown wild and been self-propagating, but long centuries have robbed it of that power and, scientifically considered, it has now become degenerate. Botanists and agronomists have for long, but up to the present in vain, sought to find some stray survival of the rugged ancient wild stock in order to again infuse hardihood and virility into the species.

A recent discovery in Palestine now claims to have furnished this long-sought wild plant. The great discovery was made by Aaron Aaronshon, the head of the Jewish

Agricultural Experiment Station at Haifa, and for three years industrious efforts in that section at hybridization have brought gratifying results. By invitation of the United States Department of Agriculture, Mr. Aaronshon has just made an extensive tour in this country, inspecting the wheat districts with the object of evolving new cross-breeds of his wild wheat with American wheat and producing a variety which will thrive in the dry and semi-arid tracts of this country.

The *New York Times* of February 9 carried a page length article under this title.

"THE RETURN OF PETER GRIMM"

The Return of Peter Grimm as played by David Warfield this season should be heard by every student of Theosophy. Mr. Belasco, however, is not willing to put himself before the public as teaching any specific doctrine or theory. On the house programs are printed, referring to the chief character, Peter Grimm: "For the *many*, it may be said that he could exist only in the minds of the characters grouped about him—in their sub-conscious memories. For the *few*, his presence will embody the theory of the survival of persistent personal energy. This character has, so far as possible, been treated to accord with either thought."

The story is of Peter Grimm, an elderly bachelor, a horticulturist, with a business which had been in the family for six generations. Although he had neglected to furnish a successor to his business and name, he insisted, pig-headedly, that it should go on, and under the name of Grimm, through his nephew Frederick; and to do this and at the same time provide for his ward Catherine, he arranged, in a matter-of-fact and dictatorial manner, a marriage between the two. Frederick, selfish and licentious, consented because of the money.

Andrew McPherson, Peter's physician and life-long friend, believing in the "theory of the survival of persistent personal energy," had exacted a promise from him that whichever one should die first, that one should come back and let the other know the truth. After Peter's death, while functioning in the astral body, he learns what he has done to insure the unhappiness of Catherine and immediately tries to communicate with them, each in turn, and revoke his plans made before death. Through William, Peter's little charge and Frederick's unknown son, Peter gets his message across. Catherine, feeling Peter's unseen presence, aided by the astral vision and hearing of the child living half in the astral world, is convinced that Peter has returned to free her.

There is not a word of reincarnation in the play, but the atmosphere is pregnant with it. David Warfield's interpretation is so fine, so delicately suggestive, that no thought of disrespect can arise in the minds of the most skeptic, and the simplicity of the step from "here" and "there" must "make us pause." *Frances Jorhan Wall's.*

A PROPHETIC VISION

Count Tolstoy, shortly before his death, in response to an oral message from the Czar, sent to him a political prophecy the substance of which follows. The Czar forwarded the same to the Kaiser of Germany and the King of England. Theosophists who have been given glimpses of what lies behind the curtains of the future will be interested in this.

The events which I here reveal are of a universal character and must shortly come to pass. I see the form of a woman floating upon the sea of human fate. Nations rush madly after her, but she only toys with each. Her diamonds and rubies write her name "Commercialism." Alluring and bewitching she seems, but destruction and agony follow in her wake. Her breath reeks of sordid transactions; her voice is metallic in character and her look of greed is as so much poison to the nations who fall victim to her charms. She carries aloft three torches of universal corruption; one representing war, one bigotry and hypocrisy, and the third law, that dangerous foundation of all unauthen-

tic traditions. The great conflagration will start about 1912, set by the first torch, in the countries of south-eastern Europe. It will develop into a destructive calamity in 1913. I see Europe in flames and bleeding, and hear the lamentations of huge battle-fields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little militaristic training, a writer, but he will hold most of Europe in his grip till 1925. He is already walking the earth, a man of affairs. A mission is assigned him by a superior power.

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His conclusion, after many other forceful sayings, is: Does man love truth—then he is orthodox; does man love men—then he is saved, saved to himself and to humanity; does he know the life of self-sacrifice—then he has found the genius of Godhood and has passed from death unto Life.

SCIENTIFIC EVIDENCE THAT THERE IS A GOD

Professor T. Proctor Hall explains why it is now possible to lay the foundations for a scientific theology in which men of all creeds and races will agree. He claims that the scientific conclusions do not rest upon authority, but upon facts and upon inductive reasoning. His argument, as published in *The New York American* of February 23, is concluded thus: Five distinct classes of things: Time, Space, Matter, Energy, Spirit; these form, with their combinations, the known universe. The first four of these are each decided by scientists to be permanent in quantity. The fifth class must also be permanent in quantity or else subject to partial annihilation and creation from day to day—an unthinkable condition. If the fifth class is quantitatively permanent, it must have under its apparently variable phenomena a common and permanent substratum having the character of a cosmic element. To this common substratum science applies the term "God."

ONE-HALF MILLION FOR A CHAIR OF THE OCCULT

A gift of \$1,000,000 to Stanford University has been made by Thomas Welton Stanford, brother of the late Senator Stanford, the founder, one-half of which is to be used for the investigation of psychic phenomena, spiritualism and kindred subjects; in short, to found a chair for the study of the occult.



BOOK REVIEWS

The books here reviewed can be ordered from the publishers named with each; also from *The Theosophical Book Concern* 116 So. Michigan Ave., Chicago, Ill.; or from your nearest dealer in Theosophical books.

GIORDANO BRUNO, by *Annie Besant*. Publishers: *The Theosophical Publishing House, Adyar, Madras, India*. 1913. pp. 52. Price, 40 cents.

How the Eternal Message rings out! Sixteenth century tyranny and twentieth century liberty voice the same truth. What the world scorned in the past is the ideal of the present and is to become the certainty of the future.

As civilization rushes from scorn to ideal and expands into certainty, so we ourselves mark the growth of Truth, all unconsciously confessing our personal part in the great drama, and as we choose either the vain and fleeting role of scorn, the fascinating quest of idealism or perhaps, in some rare moments, rest in certainty, we tell out the story of evolution.

Mrs. Besant bids us stand with her in this twentieth century idealism and reach one hand gratefully back into the past, the other trustingly into the future, knowing as she knows—the wise soul—that scorn and tyranny are the beginnings of certainty and freedom, and that what we burned yesterday we accept today and will exalt tomorrow.

Mrs. Besant's eloquent and intimate tribute to the great Giordano Bruno reveals something more than appreciation. May it not be that our intrepid twentieth century Leader links her present through Bruno and the treachery of the Inquisition still far on into the past to Hypatia and the brutal murder of the Greek Teacher?

The little brochure entitled *Giordano Bruno* contains first an eloquent address upon Theosophy's apostle in the sixteenth century delivered by Mrs. Besant in the Sorbonne at Paris on June 15, 1911, and, in addition, *The Story of Giordano Bruno*—this last, as Mrs. Besant says: "one of a series written by me when I was a skeptic. Giordano Bruno fascinated me much in the past." The address and story, the logical reason and charming fancy of Mrs. Besant are combined, and one feels after reading them that they express the writer's own conviction that "To know how to die in one century is to live for all centuries."
G. S. D.

LES MYSTERES DE L'AME (*The Mysteries of the Soul*), by *A. Cornelius*. Publishers: *Editions Théosophiques, 1 Rue Marguerin, Paris*. 1912. pp. 179. Price, 3 francs (75 cents.) Paper cover.

The book is divided into three parts: The Conception of the Soul, The Soul of the World and The Sheaths of the Soul. The first part deals with the conception of the soul in western philosophy, ancient and modern, and in Hindu philosophy. A *resume* of each school is given, beginning with Pherecydes, Heraclitus, etc., up to Descartes, Spinoza and Leibnitz; then a *resume* of the Hindu philosophy. The second and third parts deal truly with the mysteries of the soul. Profoundly and scholarly the author delves into the mysteries of Being, covering a wide field of esoteric philosophy, religion and symbology. There is a marvelous amount of knowledge contained in these pages.
R. R. L.

PICTURES FROM THE GREAT LOVE-MOTHER'S BOOK OF LIFE, by Miss Adams. Publisher: Miss Adams, "Ferndale," Rosebery Road, Bushey, Herts, England. Price, per picture, with descriptive words in prose and verse, 75 cents; the first series of twelve pictures, without description, \$5.00.

It is difficult to do justice to these inspiring pictures in a few words. The author calls them: *Visions of the Innermost, in color, form and sound*, and says that they are "given to a disciple of the Master for her instruction in the Divine Mysteries, thus dramatizing before her soul-gaze great and divine truths. They offer an insight into the language of the soul, a language which all will some day require."

The pictures are reproduced from the original paintings by the finest color process known, so that the exquisite delicacy of the tints is retained in a remarkable way.

The subjects of some of the pictures are:

1. *A Vision of the Blessed One*; 2. *The Guest Chamber*; 3. *The Ladder of Love's Pilgrimage*, symbolizing the descent of the Word, or Logos, through the seven planes of matter; 4. *The Advocate*, symbolizing the great sacrifice of Christ; 5. *The Mingling of the Wine of Unity*; 6. *A Vision of Prayer*; 7. *The Holy Grail*; 8. (a) *The Veil of the Temple* and (b) *The Rending of the Veil*; 9. *The Lord of the Woven Cloak*, showing the Christ as having come to the earth, where His own receive Him not; 10. *The Coming of the Lord of Love*, symbolizing the great Lord of Love and Compassion renouncing His high estate of bliss and glory and coming down to our dark and sorrowful earth to bring it His great redeeming Love.

The poetical interpretation of the artist herself adds greatly to the deep impression that these pictures make. A. D.

THE HERALD OF THE COMING CHRIST, a weekly paper. Publisher: H. E. Sergeant, care Metropolitan Press, Seattle, Washington. pp. 4. Price, 5 cents per copy, \$1.00 per 6 mos.

The object of this new periodical is fully expressed in its title. Mr. Sergeant is the Local Representative in Seattle of the O. S. E. The first number contains articles by C. Jinarajadasa, G. S. Arundale, F. Kunz, D. S. M. Unger and others. It is filled with inspiration and valuable thoughts. Those who believe in the reasonableness of the coming will be glad that this new little messenger has started out on its mission and will do all they can to insure its success. F. K.

THE DIMENSIONAL IDEA AN AID TO RELIGION, by W. F. Tyler. Publishers: Purdy Publishing Co., 27 East Randolph St., Chicago. pp. 76. Price, 50 cents.

The writer inclines to the idea that language is necessary for thought, but the examples he cites merely prove that the more an object is examined the fuller is our percept of it and, if carried to the ultimate, would show that language has to be dropped in the realm of abstract thought and that it is, therefore, only a crutch to help the unevolved mind.

Knowledge, he says, "is our stock of concepts with the inter-relation existing between them," and, he continues, "it appears to be certain that the existence of volition and intelligence is dependent on conditions existing in the brain. It appears practically certain that all psychic phenomena are due to physiological action." As a result of this materialistic view, he hopelessly mixes superconsciousness, subconsciousness and group-soul consciousness.

The dimensional idea deals with the limitation bounding man's possible attainments and he goes into an interesting discussion of two-, three-, and four-dimensional worlds; but the following quotation will show the attitude of the writer and how he is entangled in the materialism of the nineteenth century.

"But with the old faiths cast off, what is there to replace them? Practically no

substitute has as yet been provided, and it is badly wanted. We see a man of George Romane's type, one who was a scientist to his finger tips, but who was also largely endowed with the mystic devotional sense. In his younger days he was a devout religionist. Then his scientific knowledge caused him reluctantly and painfully to shed the simple beliefs of his youth, and in their place he acquired a cold agnosticism—an agnosticism utterly unsatisfactory to himself, which resulted in a condition of distressing disbelief and doubt. And then in his older age, when he was ill and approaching his end, doubts as to the soundness of his agnosticism grew until eventually he practically reaccepted all the faiths of his youth. In his book, *Thoughts on Religion*, the mental processes through which he went are recorded and the reason for reverting to his old beliefs are given. These reasons are based entirely on the existence of an inner conviction, which he maintained was as strong an evidence as any other kind of evidence, and his reasons were therefore such as could have no convincing power on other doubters. In the fullness of his mental strength he was an agnostic. In a weakened state, with a mind affected by the desires of a naturally devotional temperament, he, as it were, self-hypnotized himself into his former convictions."

The above quotation has a double interest to the seeker after truth. George Romane is an example of a devout intuitional type; in other words, a case where the Ego was strong, but with manhood and the strong outgoing energy grasping things of the material world through the lower mind, the personality pulled farther away from the Ego and the latter had less control. In the declining side of life, the outgoing energy weakening, the inner again asserted itself. There was no decline in the strength of the mind, it was not self-hypnotism, only the Steed that had become unmanageable by the real Self had been gotten under control again. Who can say what the change would have been if, in his younger days, he had contracted teaching that would have disclosed what he really was and his relation to God and His Universe?

When one reads such attempts to reach higher truths along the narrow lines of Western physics and psychology, he is tempted to exclaim: There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. E. H.

DE L'AN 25,000 AVANT JESUS-CHRIST A NOS JOURS (*From the year 25,000 B. C. until the present day*), by G. Revel. Publishers: Editions Theosophiques, 81 Rue Dareau, Paris. 1913. pp. 376. Price, 7 fr. 50 (\$1.75). Paper cover.

This book will be a welcome and valuable one not only to those whose minds and imaginations have been fired by the drama of reincarnation as related in *Rents in the Veil of Time*, but to the student of occultism as well.

In simple lucid style the French author has given us a review of the lives of Alcyone, with comments on the salient points of each. Skillfully and with discrimination Mr. Revel has woven into the narrative the cardinal teachings of Theosophy, teachings so simply put, yet with a scope so wide, an application so direct that seekers after Truth cannot fail to be impressed thereby. In certain passages he has achieved a brilliant touch where in the blended light of philosophy and science he surveys the past, bears witness to the Great Law that operates in unbroken continuity for the perfecting of humanity and directs our gaze to the hope of the future.

The book contains seven sections: the first on psychic powers and their development; the second, a general review of the lives from the viewpoint of the statistician; the third, a *resume* of the lives with comments; the fourth contains general conclusions; the fifth section is devoted to a discussion of certain questions suggested by a study of the lives and put to the author at T. S. meetings in Paris; in the sixth, prophecies are given from that of Surya in the first life to the wonderful passage in the twenty-ninth, in which the Lord Buddha receives Alcyone's pledge. The final section contains Mr. Leadbeater's synthetic tables. An excellent bibliography is also included. E. W.

SPIRITUAL SURGERY, by Oliver Huckel, S.T.D. Publishers: Thomas Y. Crowell Company, New York. 1912. pp. 109. Price, 75 cents net.

This little book of six chapters is, as its title indicates, a series of analogies between physical surgery and what may be called the surgery of the mind and the soul. The chapters are: *The Celestial Surgeon; The Anatomy of the Soul; Some Miracles of the Surgeon's Knife; God's Gift of Anesthesia; The Antiseptic Life; Certain Life-or-Death Matters.*

In the chapter, *Some Miracles of the Surgeon's Knife*, we read that "in spiritual surgery there is no case so desperate but what there is hope if we come to the Divine Helper," and "As the X-ray is an extension of physical vision, so does the eye of God read us as an open book."

The spiritual analogy in *The Antiseptic Life* is to be found in "the overcoming of temptations" and "the filling of the heart with a passion for purity and righteousness." Such a life becomes practically immune from sin and evil. "There is only one infallible remedy for the effectual cure of sin and that is the old Gospel of God's love."

The book will be helpful to some readers, especially to those who think only on Christian lines. Some of the surgical analogies would be illuminated by the consideration of reincarnation, karma, and service to suffering humanity in connection with them.

M. W. B.

A MANUAL OF MENTAL SCIENCE, by Leander Edmund Whipple. Publishers: *The American School of Metaphysics, New York.* 1911. pp. 221. Price, \$1.00.

"This little volume," the author states, "has been prepared to give in a handy and concise form the main points of fact, law, and rule of action for the using of the science in daily life."

He distinguishes between the mind and the real man, bringing out points most familiar to the Theosophical student. The working or non-working of the mind is made responsible for the good and ill in man. "Exact thinking renders mental healing possible, sure and safe," while "fear in the mind results in sickness." Mr. Whipple states that "the cause of disease is first in the mind; therefore it is always mental." The body is used to express the wrong action of the sick mind. It is stated that an idiot is more or less immune from disease according to the proportion of his mental oblivion.

If one accepts these premises, the logic is good. Whether one accepts or not, he cannot fail to be the gainer by trying to pattern his life on the suggestions set forth in this little book; for every one who tries to live true by keeping his vehicles clean and pure, caring for them that they may be capable of greater and better work so that he may become a more perfect instrument to serve humanity, is working toward wholeness, or unity, and every suggestion given by this author would seem to tend toward the greater usefulness.

E. R. B.

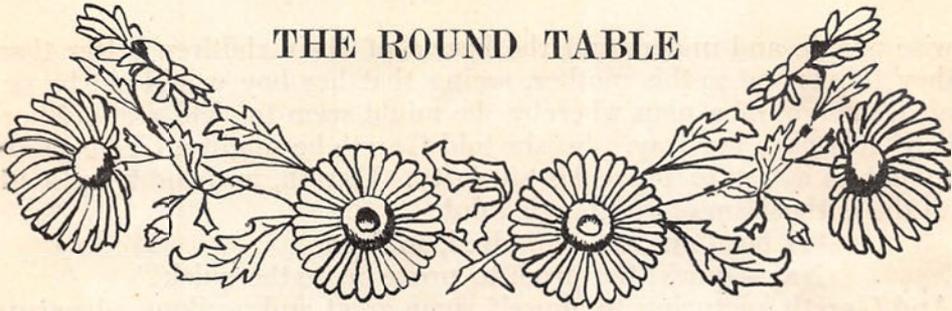
A MONTESSORI MOTHER, by Dorothy Canfield Fisher. Publishers: *Henry Holt and Company, New York.* 1912. pp. 240. Illustrated. Price, \$1.25 net.

This book is a most charming and interesting account of the Montessori methods and schools as told by an earnest American mother. Our author, after a somewhat prolonged stay in Rome, comes home to tell American mothers and teachers just what she saw each day in a Montessori school room. She has seemed to grasp in a clear and splendid way the true spirit underlying this great revolutionary method of teaching and we can say joyfully in her own words: "We are simply, at last, to include children in humanity."

Mothers should read and ponder over this book and give it the recommendation which it well merits, for perhaps there is nowhere to be found a more simple, clear and lucid explanation of the great Montessori system.

E. P. T.

THE ROUND TABLE



THE KNIGHT WHO WASHED DISHES

By "Bors"



CERTAINLY our Round Table boys and girls should know the story of Gareth, the Knight who washed dishes.

When we think of the knights of old, we are almost sure to think of them galloping heroically to battle or going on perilous adventures into wild countries and fighting against terrific odds to rescue the imprisoned or oppressed or, at any rate, doing something picturesque and dashing—something that appeals to the eye as well as the heart—but, do you know, I think the very best, most interesting and most helpful story of all the stories about King Arthur's knights is this story of Gareth, son of Lot and Bellicent.

Gareth was a noble prince, and yet to his mother he was just an ordinary boy, her big boy, who aspired (mistakenly, his mother thought,) to be a knight and to join the noble knights of Arthur's Round Table in their wars and their adventurous quests in the service of the weak and oppressed.

Now Gareth's mother, Bellicent, tried in every way to discourage his ambitions by telling him he was only a boy and would not be able to stand hardships such as he would meet as Knight. She offered him tempting inducements to stay at home with her and, for adventure, be content to follow the deer. But Gareth, whose heart was filled with a great and noble ambition, with high aspirations and an overwhelming love and devotion to the king, was hurt and grieved that his mother should offer him such a poor substitute for his lofty hopes. He cried out in pained astonishment:

"Follow the deer? follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

Most noble and beautiful sentiment, welling up from a heart that was sincere and true, and it convinced the too loving Bellicent that her boy had indeed become a man and that to thwart him in his great ambition would not much longer be possible. But mothers are very

wise people and understand the hearts of their children better than they think; and so this mother, seeing that her boy would not be denied, thought of a plan whereby she might seem to yield and yet perhaps still have her way. So she told Gareth he might go if he would submit to a test to prove his sincerity. Gareth, in delight and with all the enthusiasm of youth, cried out:

"A hard one, or a hundred, so I go.

Nay—quick! the proof to prove me to the quick!"

And Gareth, picturing to himself some great and perilous adventure full of danger and also glory, waited with baited breath to hear his mother declare the test. Such a test! Who but a mother could ever think of such a test of bravery? Had she said: "My son, I ask you to walk barefoot on glowing coals," it would have seemed a little thing compared with the awful doom which fell from her lips.

To serve a year in Arthur's kitchen, and to tell his name to no one!

To wash dishes, and not even to be allowed to proclaim his princely birth and allow others to see that in his great desire to serve the King he would submit himself to any test! No, this would have spoiled the test, for the servants and the knights would have respected him for his devotion and for his noble name. He was just to be a common scullery boy in the kitchen, washing dishes and doing all kinds of menial labor. But splendid, noble Gareth, whose greatness of soul his mother had not known, made answer:

"The thrall in person may be free in soul,

* * * * *

For hence will I, disguised, and hire myself

To serve with scullions and with kitchen-knaves."

And he did serve thus, doing cheerfully and bravely the unpleasant tasks and bearing sweetly and gently the gibes of those beneath him both in rank and nature. He

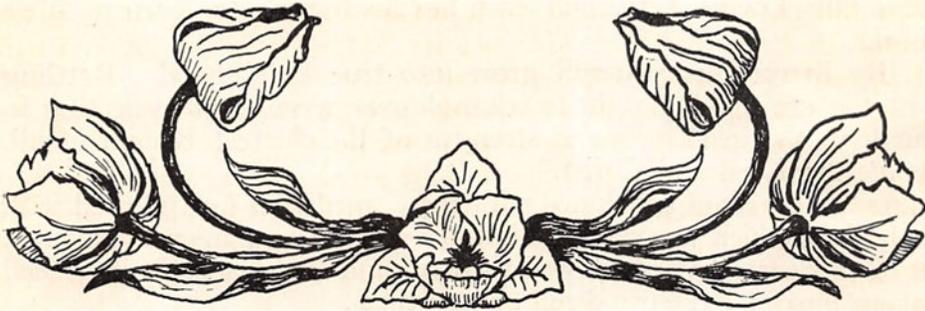
"wrought

All kinds of service with a noble ease

That graced the lowliest act in doing it."

After a month of this drudgery, Gareth (whose mother had relented and released him from his vow) was sent by the King on a very wonderful quest, where he met and conquered the wicked Knights, the brothers Morning Star, Noonday Sun, Evening Star and Death, and freed the noble Lady Lyoners, who was imprisoned in a great castle. You see, Gareth had conquered the menial task and was ready to be trusted with a great one.

I wonder if all of us have overcome or are striving to do well the little task, the uncongenial and unpicturesque service, so that when our King needs us to help in the Great Work He will find trained and efficient workers in the Order of the Round Table.



TWENTIETH CENTURY KNIGHTHOOD

By David S. M. Unger

(Continued from page 494)



SOME weeks later, Arthur and Robert met by appointment on their way to the Round Table meeting at which Robert was to be admitted as Companion. His application had been enthusiastically received and tonight he was to give his promise to try to "Live pure, Speak true, Follow the King."

The meetings were held at the home of the Knight, Mr. Alden, who was known to his Companions as Sir Galahad. Mr. Alden was all that his knightly name implied, noble, chivalrous, courageous, self-sacrificing and strong. These qualities were reflected in his greeting and Robert felt immediately that here was a man who lived the ideals which he taught.

Promptly at eight o'clock the Companions gathered round the Table and, after responding to roll call with quotations, proceeded with the beautiful ceremony of admission, making Robert the twelfth Companion of the Halcyon Round Table.

When all had resumed their seats, Sir Galahad said:

"My Companions, I am going to talk to you tonight about your attitude toward womankind. As gentlemen, you are expected to be courteous, considerate and respectful to ladies. As Companions of this Round Table, you not only live the life of a gentleman outwardly, but inwardly as well, remembering ever that 'as a man thinketh in his heart, so is he.' As young men, you may be tempted at times to dwell on things not becoming to a Companion. Remember to keep your minds free from evil and never, under any circumstances, repeat a vulgar story or carry a tale that reflects on the good name of

any girl or woman. Remember your dear mother and sisters, and consider other women as you do them. Be respectful and kind to the unfortunate women of your city, remembering that we are all part of the One Divine Life, and each has his lessons to learn in life's school.

"By living thus, you will grow into true knighthood. Battling thus, you are making right to triumph over wrong and reflecting in your lives the gentleness and strength of the chiefest Knight of all, our blessed Lord and Christ."

As Sir Galahad concluded with these words, his face glowed with a holy light which was reflected in those of his Companions. A quiet, not of this earth, overshadowed them all and for a moment it seemed that an unseen Presence dwelt among them.

The Table was closed by all standing and repeating the pledge in unison.

After a social half-hour, good-nights were said, and Arthur and Robert walked home together. Both were very quiet, so filled were they with the memory of the wonderful Presence that had visited them and thrilled them with a deep longing to live the life of a true Companion.

(Concluded)



"Better than grandeur, better than gold,
Than rank and titles, a hundred-fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please.

A heart that can feel for another's woe
And share in his joy with a friendly glow,
With sympathies large enough to hold
All men as brothers, is better than gold."



This is the spirit of the real Knight, to look about and share with another less fortunate than himself, even if he can give only a cup of water or a little word of good cheer.



The time for service is every moment of the day for, though there may not always be occasion for a kindly action, there is always occasion for a kindly attitude.

G. S. Arundale.



THE MAY APPLE
LOTUS NATURE STUDIES

IT is not at all surprising that Miss May Apple has such a fine complexion. She never ventures forth without carrying her parasol! Its dark green satiny lobes keep every ray of sunlight from her sweet, pale face as she peeps demurely out from beneath it.

In the spring Miss May pushes her parasol out of the ground before she herself ventures forth. So fearful is she of being tanned that she brings along *two* parasols, both neatly rolled up and folded in separate umbrella cases. When the parasols are safely up, Miss May herself cautiously peeps out. She takes a rather saucy look around. No doubt she sees a ray of sunshine, so she quickly unfurls her parasol and retires beneath it, remaining thus protected for the rest of the summer. The umbrella cases she leaves on the ground, as she has no further use for them.



But I think if we watched Miss May through the summer, we should find that it was not for such a selfish reason that she keeps hidden. Her real aim in life is very sweet and unselfish. She means to produce other little Mays in the course of time. All this time she has been carefully guarding a tiny berry which in due course will be-

come a ripe fruit—a May apple. When the berry is large enough, Miss May lets go the stalk and drops to the ground and there is the berry in plain sight. The little berry drinks in the warm sunshine and grows round and fat and mellow. By the time July rolls around, there is a delicious May Apple ready for any little boy or girl who wants it. But while the apple itself is good to taste and quite safe to eat, the rest of the plant is poisonous and may not be used save as a medicine under the direction of a physician.

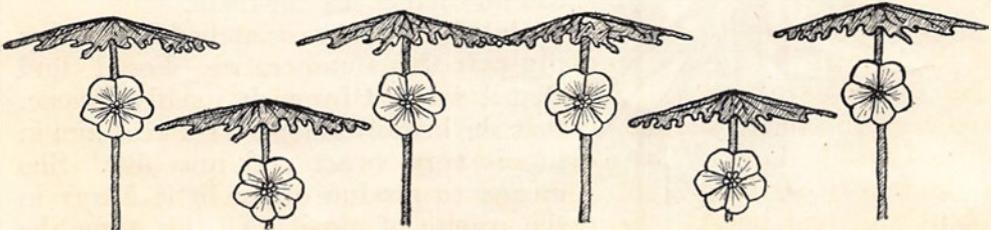
One seldom sees Miss May standing alone. She likes her sisters too well ever to be parted from them. You will find a party of them in a moist meadow or near the edge of woods where there is both sun and shade. To see May and her sisters one would think that each



one stood alone, quite independent of the others. But this is not the case. Underneath the ground all these sisters are strongly united by firm roots. How like ourselves that is! We, too, seem to be separate persons and not united to our brothers; and yet we *are* all united in one great brotherhood, the Brotherhood of Man, about which you have heard. And the beautiful bond which unites us is the great love which God has for each one of us. And as we grow older, we find that we too, like May, have an unselfish work

to do. She guards the little berry and in doing so grows into a beautiful flower. We guard our thoughts and feelings that they may be pure and good and so we, in turn, will grow to be beautiful and flower-like, spreading beauty wherever we may be, as the May Apple sheds perfume.

Lotus.





LITTLE BROTHERS IN MANY LANDS

Letters From Betty

Dear Children:

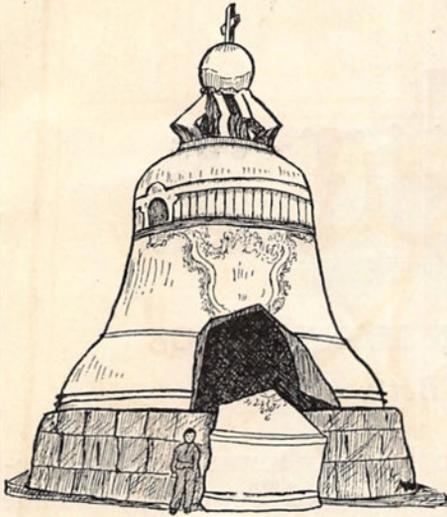
The hearts of all Theosophists turn lovingly towards Russia because it is the birthplace of our great and beloved Founder, Madame Blavatsky. And because of this we are doubly interested in our Russian brothers, since the things which they now do and the objects upon which they now look, we can easily fancy are the things which she did and the objects which she saw when she was little Helena Petrovna and lived in that wonderful country.

We can think of her as riding along, securely wrapped in furs, in a trioka, which is a sleigh drawn by three horses. The winters are so long and cold that the snow has time to pack and harden and the swift horses skim over its surface at a rapid pace. No doubt the ladies of her family attended some of the court functions at St. Petersburg, the capital city, and little Helena Petrovna admired the gorgeous costumes as much as any of my little girl readers would do, for the rich dresses and expensive jewels worn in Russia are the grandest worn at any of the European courts. The ruler of the country is called the Tzar, or Czar. (You remember in Japan he was called the Mikado?) The brave little boy who will in turn become the Tzar is called the Czarowitch, which in our terms means Crown Prince.

We may be quite sure that little Helena visited Moscow, the city of the spires. There are so many cathedrals and temples in the city that about two thousand spires, point heavenward. Some of them are very curiously shaped and look for all the world like onions turned upside down! The domes and temples are vividly colored and make a very striking sight. On the inside the decorations are frequently of real jewels. So much wealth is grouped in the Kremlin alone that some one said it could more easily be measured by the peck

than in any other way! Eight hundred soldiers are constantly guarding this great treasure.

The Kremlin is a portion of the city of Moscow and many great wonders are there. My boy readers will be especially interested in



the eight hundred fifty bronze cannons placed there and still more so in the largest cannon in the world nearby, with a mouth so wide that a child nearly three feet high could step upright into it. The largest bell in the world is also in the Kremlin. It was made to hang and ring but, before it was placed, a fire broke out in the building where it stood and the heat cracked it. The piece alone which broke from it weighs nine tons!

The majority of Russians are Christian and they love to be reminded of our Savior. For this reason they have built the many

temples and shrines. Our little brother would not dream of passing one of these without reverently removing his furry cap and making the sacred sign of the cross. One of the oldest of the shrines is the "Holy" or "Redeemer Gate." It is an image of the Savior above one of the Kremlin gates. All who pass through this gate remove their hats, whether they be Christian or not. They believe, and quite rightly too, that if they worship the images, or icons as they may also be called, with sufficient devotion, they will derive much good. When there is a great deal of illness abroad, the icons are carried through the streets in gorgeous processions. The people prostrate themselves while the parade is passing, praying to the saints to remove the illness.

In Russia you would be surprised to see that, instead of the ladies

kissing one another, it is the men who kiss each other on the cheek. At the fairs, which are great national events, the peasants dance many graceful and fanciful dances. You may have seen the great Russian dances at the Grand Opera.



Let us always send affectionate thoughts to our Russian brothers for the sake of our great Russian Leader, whose release from the physical body we celebrate this month of May. Affectionately yours,

Betty.

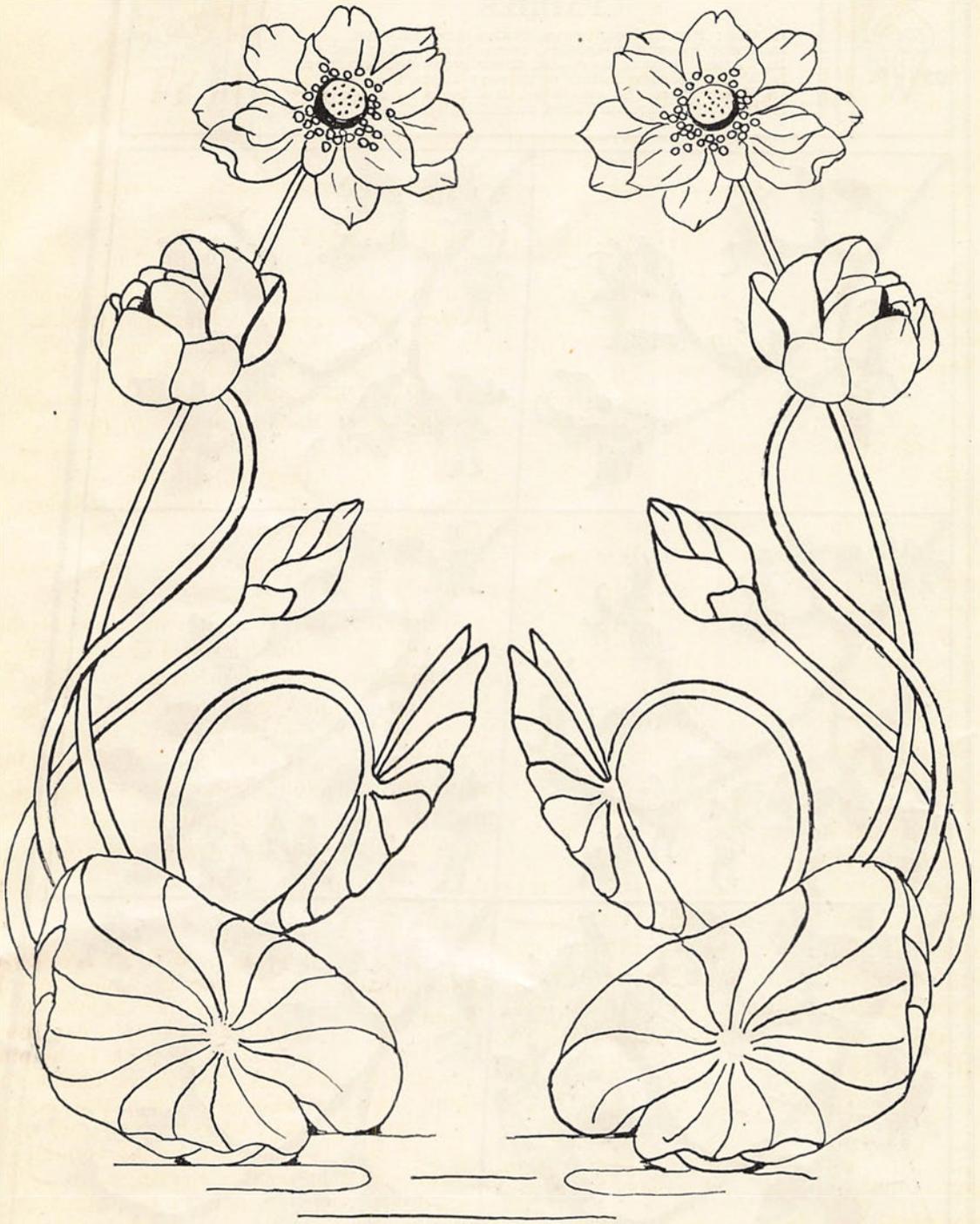


THE PIXIES AND THE SUNSHINE FAIRIES



In One; Five mischievous Pixies are playing.
In Two; Four Sun-fairies, come here a-maying.
In Three; Depart weeping, their work left undone.
In Four; Return laden with rays from the sun.
In Five; Pour the sunshine, the buds to expand.
In Six; The blooms burst, tumbling off this bad band.







SUPPLEMENT

TO THE

AMERICAN THEOSOPHIST

& THE THEOSOPHIC MESSENGER



BY THE GENERAL SECRETARY

Headquarters I should like to clear up a little misunderstanding.
Distant From Members throughout the
Los Angeles Section often seem to think that Krotona is right in Los Angeles and many matters are referred to Headquarters which pertain more particularly to the local workers in Los Angeles.

Krotona is in the suburbs of Hollywood, which in turn is a suburb of Los Angeles, and is fully eight miles from the business centre of Los Angeles. In that city there is a strong and flourishing lodge conducted by able workers and if the members would kindly refer their matters demanding local attention in the city to the lodge officers, it would be the natural and logical action. We at Headquarters are engaged strenuously to the point of overtime each day in trying to deal with matters that have reference to the whole Section. When this is better understood, the members will not feel a tendency to blame us here for not taking up and attending to matters requiring attention many miles away and where there are workers willing and glad to attend to them.

*

Grateful Acknowledgment

The Krotona Library has just received a gift of some rare books presented by Mr. Frederick Spenceley, of New York. They consist of a number of works of Thomas Taylor, works hard to get and greatly prized when possessed, namely: *The Metaphysics*

of Aristotle; Political Fragments of Ancient Pythagoreans; Fragments of Proclus; Jamblicus on the Mysteries; Ocellus Lucanus on The Nature of the Universe; Select Works of Porphyry; The Philosophical and Mathematical Commentaries of Proclus; Sallust on the Gods and the World; The Philosophical Works of Apuleius; The Ethics of Aristotle, in two volumes; and Three Treatises of Plotinus, translated by Johnson.

Mr. Spenceley has our sincere gratitude.

Another valued contribution consists of two volumes of *Incidents of Travel in Central America, Chiapas and Yucatan*, by John L. Stephens, Esq., kindly presented by Mrs. Marion D. Mitchell of New Orleans and for which we give thanks. Mrs. Mitchell reminds us that Colonel Olcott was reading this work at the time the Master first appeared to him in New York.

*

Penny-a-Day Fund

It must be difficult for any one at Krotona to understand how "anyone would object to contributing a penny a day towards a fund to be used in helping to prepare the way for the coming of the Christ. Well, here are three of my acquaintances: One has barely enough to keep soul and body together as it is, not even money enough for car fares to come to the meetings. It is a little hard for such an one to be told that "each member is expected to contribute" so much. The second is recovering from a nervous breakdown that would have been fatal to the life or sanity of most people. The having to think every day of having the penny ready and remembering to put it into the proper receptacle every day would, in her condition, be to her an

intolerable burden, strange as that may seem to one with strong and steady nerves. And the third told me the other day, with tears in her eyes, that it broke her heart, but she should send in her resignation from the T. S. She has, from the first mention of Krotona years ago, been interested in the plan and has looked forward to arranging her affairs so that she would be able to be one of the number of workers when the time was ripe—and now she “cannot and be honest”—for she does not believe in the coming of Christ *as taught in the T. S. now*. She says, and it seems to me quite truly: “They may say all they please that no one in the T. S. is obliged to believe it or anything else but, as things are, if you don’t believe, you simply are not in it at all.” And indeed there are many in this region who have her feeling—good, earnest F. T. S., too. We all have need of great care, now, that we do not condemn any of those who do not see things just as we do. Perhaps if we had time to talk together and understand we should find it is all some intellectual difficulty, some particular way in which that particular mind works, due to who knows what in the past. Of one thing I feel sure: the Christ Himself would have no word of condemnation for these, for He knows and understands.

I hesitated about writing you in the first place because I did not feel unkindly critical, nor wish to seem so, but I read the circular through the eyes of others.

I hope the members may all clearly understand that the request for contribution to the penny-a-day fund above referred to was intended to be an opportunity only, and not an obligation in any sense. The phrase: “each member is expected to contribute” has been misunderstood. It was an ill-chosen phrase to express the idea that it was expected that every one would wish to do so. It was unreasonably optimistic. But there are some who regard the little daily act as a sort of ceremony; and for them it has a deep value.

Another point. The officers of the Section recognize the absolute freedom of its members to believe or not to believe, as they see fit, and no encouragement is being consciously lent to the growth of any kind of orthodoxy in the Society whether of belief or unbelief.

Personally, I firmly believe in the near coming of the Great Teacher, but I entirely respect the attitude of any member who cannot so believe and I regard his place just as important in the Society as that of the member who believes. It would be deplorable indeed if our mem-

bers dropped into the spirit of orthodoxy and made either belief or non-belief in any matter, save alone that of universal brotherhood, a condition of fitness or otherwise for membership in the T. S. Therefore it is equally untheosophical for the skeptical to be intolerant of the credulous as for the credulous to be intolerant of the skeptical. The T. S. platform is big enough to hold us all, and more; intolerance is not one of its planks. Why can’t we be big enough to let each believe what he likes and still regard all as true Theosophists? We’ll never be true Theosophists until we do.

*

Return Greetings The Convention, meeting in Chicago in September, unanimously moved that a “greeting of love and loyalty be sent to Mr. Charles W. Leadbeater, Alcyone, and Mr. Jinarajadasa.” The reply of Mr. Leadbeater was published in the March issue of *The American Theosophist*; the following has now been received:

Dear Mr. Warrington,

We have received your notes of November 7th, conveying to us the greetings of the American Section. Will you convey to the members our cordial thanks and our best wishes for the success of their united efforts in the cause of Theosophy?

With kindest regards to yourself,
Yours very sincerely,

C. Jinarajadasa
J. Krishnamurti

*

Lodges Dissolved and Chartered The following lodges have dissolved: University Heights, of San Diego, California; Blavatsky, of Chicago, Illinois; Dharma, of Newton Highlands, Massachusetts. New lodges have been chartered as follows: Hollywood, in Los Angeles, California; Unity, in New York City; Krotona, in Los Angeles, California.

*

Announcement Repeated

An announcement which appeared in December is now repeated in order to add and emphasize, to those desiring to avail themselves of the opportunity to study with Mrs. Hillyer, the

fact that *no charge* is made for the correspondence lessons.

I shall be glad to have the name and address of any who care to study Theosophy by correspondence, especially of those who live in places where it is impossible to get class work in a lodge. Address: Blanche Scott Hillyer, 3828 Campbell Street, Kansas City, Missouri.

*

Letters The following excerpt from a recent letter shows how gentle should be our judgment of the busy and care-laden writer of any letter not wholly acceptable to us. It comes from one who *knows*.

"I entirely agree with you that letters are an unsatisfactory means of communication and that one needs to be exceedingly careful what one says in them. When dealing with a person face to face, one chooses a favorable moment for saying anything and one watches the effect of one's remarks, so as to correct on the spot any misapprehension that may arise; but one cannot choose the moment when a letter shall arrive, nor can one arrange the conditions under which it shall be read. On the other hand, the man who received the letter does not know under what stress of irritation it may have been written and so fails to make allowances. One can only do one's best and extend a large tolerance to everybody."

*

Personal The happiness of the life at Krotona has been added to during the past season by the advent of many visitors. They all came bringing an expectant interest and loving hearts and left behind many memories which the Headquarters' workers will recall with feelings of pleasure.

Among them were Mr. and Mrs. Walters, full of energy and optimism; Miss Jorgensen, their beloved friend, always filled with appreciative enthusiasm; Mr. and Mrs. Talbot, quiet and strong—these coming from the Bay Cities in the North.

Then from the far North there were the Wardall brothers, Damon and Pythias—practical idealists of a high type. Their lectures in the Institute were admirable. Much are they doing for the American work and much will they do in the future. Mrs. King, too, from Victoria, silent and steady, was one of the visitors. And from the South there were Miss Reed and Miss Grey, young and enthusiastic, yet so strong as to be un-

shaken by any of the serious storms that have broken over their heads.

I was most happy to welcome my good friend, Judge Purman who came to Hollywood with his charming little family who will reside there.

Mr. Goodfellow, from Minneapolis, earnest and full of practical wisdom, was with us a short time.

Mrs. Grace Shaw Duff and Mr. Henry Hotchner came, bringing influences of steady peace and love. It was a joy to welcome them once more to all meetings—E. S., T. S., T. R. C., and O. S. E. alike.

I was glad to receive even a flying visit from my able colleague, Mr. Cooper, who made a week's visit, all too brief indeed. His poise and clear vision are a valuable asset for the Section.

Mr. James W. Webb came from Seattle and gave us many weeks of help of a most valued kind. We are grateful to him. We also had a brief visit from Mr. Haglund and his little son from the same city.

Mrs. Yager, from San Francisco, ran in for a brief visit, and Mr. Passmore from San Diego.

Dr. Burnett we may almost regard as one of the steady residents here, and we are glad to have her near and co-operating with our plans.

Miss Duyvis, from England, has proven herself to be a vigorous worker and the Krotona Library is much indebted to her for able services in the effort to build it up.

A familiar figure on the ground has been Mr. John L. Jackson, from Dallas, Texas. His tall, stately figure walking about is always a welcome sight.

By the time this issue reaches its readers, Mrs. Russak, who did such excellent service in the field during the past fall and winter, and who for many weeks has lent her helpful influence and invaluable aid to Krotona, will have returned to her labors in England, where she goes to meet our revered President. I wish the members of the Section might know even now how much the work of the Section has been enriched and will be yet further

enriched through this consecrated server of the Masters. And especially has this been so since her visit to Krotona. The love of many a devoted Theosophist will follow her into her summer's field and will warmly welcome her on her return next fall to resume her American work.

There is yet a glimmer of hope that our President may visit the Section and make a "whirlwind tour" just after Convention. If she comes, she will time her visit so as to come immediately to the Convention at Chicago and then hurry through a continent-wide tour, visiting a few of the larger cities. But we shall not know until somewhat later if this be only a hope or a glad certainty. Affairs in India are rather an uncertain element in her plans for the present.

*

It gives me much pleasure
Mr. Hotchner to publish the following letter from my very close friend, Mr. Hotchner:

March 26, 1913.

A. P. Warrington, Esq.,

My dear General-in-America:

As Mrs. Duff and I leave for the East once more, our hearts pour out in gratitude to you and your zealous associates for the blessings which Krotona has brought us. We feel that if our brothers throughout the country could but know the joy and strength that Krotona radiates, they would unite with us in the wish to be there always.

At Adyar I felt the wondrous love and forgiveness and understanding pouring out from Mrs. Besant and Mr. Leadbeater upon all the world and especially upon those who do not yet realize that, as leaders of our movement, they are but reflecting the glory and compassion of the Great Ones who stand behind.

And here at Krotona there is the same sweet spirit of peace and unity in the Masters' cause. Is it any wonder, then, that we rejoice with all our heart to share with you and with all our brothers the privilege of most hearty co-operation in every department of the work in America? And while that work may be fraught at times with difficulties and with temporary misunderstandings, surely the ultimate success will come if we but love one another in His name.

Ever cordially your colleague,

Henry Hotchner.

I extend to Mr. Hotchner an affectionate welcome into the various phases of the Theosophic work in America and repose in him a full trust. He takes up his

work again in its wider aspects after a brief pralaya which was outer and partial in its nature only.

Just now he has come to us after a brief sojourn at Adyar with our leaders, who have given him their love and confidence, and henceforward we shall work together hand in hand, and the American Section will be far richer for the addition of his talents. If all know the heart and mind of this server of the Master as I do, there will be unanimous rejoicing over his reentrance into the activities of the work.

*

Esperanto One of the most notable movements of the age, having for its primary object the Peace of all nations, is the Esperantist movement. Born in the heart of one of the lovers of mankind, brought forth through much love and devotion to the cause of humanity, this international tongue bearing a strong kinship to most of the languages of Europe is fast finding its way into all nations and uniting the peoples thereof in bonds of personal and national friendship. It is one of those movements whose various streams flow gently and subtly and accomplish their results without the noise and the dangers of the on-flowing flood.

A cursory glance through the magazines of this great Peace Movement shows that its progress is steady and irresistible. Among the sources of recognition which the new tongue is receiving, I find that the Oxford Committee for Promoting International Understanding and Friendship has recently sent out to foreign universities a resolution drawn up in English, Latin and Esperanto. The British Consuls in a number of foreign ports are said to be advising the use of Esperanto to British merchants. The Roman Catholics in three special International Congresses have laid the foundation of an international organization of their own and they are planning for further activities to strengthen activities in their work. In Japan, the movement is progressing under prominent workers. University leaders in many continental cities seem to be advocating the use of the international tongue and his Holiness,

Abdul Baha, recently declared in a notable address on Peace that he had commanded all the Bahaists in the Orient to study Esperanto very carefully, stating that ere long the language would spread all over the East.

This last recognition is one of the most important that Esperanto has ever received. The address of his Holiness on the subject, arguing in favor of a universal auxiliary tongue, presents irresistible points and shows what a great saving of time on the part of the student world alone would result if there were no foreign tongue to master and the students could immediately come under the instruction of European Universities through a common supplementary language without wasting the years of preparation to master English, German or French, as the case might be.

An interesting illustration of the use of the language is seen in the report of a visit which Mrs. Crafts, of Washington, recently paid to the leper colony in Iceland. She could not speak Icelandic, but she found that the lepers there spoke Esperanto and she, being an Esperantist, was able to communicate readily with them. In an interview they said: "Esperanto gives us a very pleasant occupation here in the hospital and also makes us feel that we still have a hold on the world."

These are only a few of the ramifications of this tongue, and it is a great pleasure to the student of the times to watch the progress of such upward movements and recognize the links that unite them together.

The Temple of The Rosy Cross *
It may interest Theosophists generally to have a word about the work of the Temple of the Rosy Cross and its relationship to the Theosophical movement.

The Temple has nothing whatsoever to do in an organic sense with the Theosophical Society. Both are quite distinct and apart from one another, and each works in a different field and in a different way. But the work of the Temple is of such nature that only Fellows of the

Theosophical Society are eligible for membership in it. It is not a Theosophical activity, in the technical sense, and there is no call upon any Theosophist to labor in that field, unless the call should come from within himself. Having myself worked in the Temple for many weeks at Krotona, and having carefully observed the nature of its activities and the force it wields for fraternal love; and realizing what a great spiritual electrode it has become for telepathing to the minds and hearts of the people in general the great truths for the sake of which it has its existence; and observing, as I have done, the exaltation that seems to pervade the natures of the Templars for days after the meetings, I am convinced that the Theosophical movement is blessed in an unusual way from having this activity with it.

I am not myself by inclination a ceremonialist, yet the impressive beauty and spiritual power of this ceremonial has rather removed my previous lack of interest in forms and ceremonies. Of the auxiliary movements in association with the Theosophical Society, I know of none whose promise for good is greater than this.

The founders and supreme heads are Herakles, Helios and Lomia. The following has been issued by the heads:

Those who look with long-sighted vision over the reaches of history, may notice that some special thought dominates an era of history, and then fades away, giving place to another. Mediaeval England rejoiced in splendid ceremonial, raised noble temples, brightened the daily lives of the people with masque and miracle-play. Then the glow and the color faded and vanished away, and the dull hard *regime* of the Puritan supplanted the statelier and gorgeous rule of Rome. The Freemasonry of the eighteenth century revived ceremonial beauty and stateliness in its Lodges, and, even through industrial greyness and Victorian ugliness, its ritual breathed of fairer customs and of gentler ways. The self-conscious Englishman wore his regalia with some shyness, and defended his ceremonial somewhat apologetically in the outer world; yet, while attacking ceremonial in the Church, he enjoyed it in his own silent way in the Lodge, and, while objecting to candles unneeded for lighting on the altar, he admitted them as symbols in the Masonic Temple.

Now, the demand for stately ceremonial and significant symbol is rising on many sides with

reiteration and urgency, and the hunger for beauty expresses itself with insistent force. In the Theosophical Society there are many who find the fittest expression of their highest spiritual emotions in stately and rhythmical ceremonial, men and women who in past lives trod the mystic measures of the solemn planetary dance, filed in long procession through the Temples of the Gods, studied the symbols of the Egyptian and Chaldean Mysteries, and are haunted by memories of that past.

One of the Masters of the Wisdom, who, ere He reached that stupendous height, had oft been priest and hierophant in archaic mysteries, and who, in later days, had guided movements in the West wherein the Wisdom was veiled in symbols, He—Christian Rosenkreuz, Francis Bacon, S. Germain—had ever found in such symbols apt means of deepest teaching; many of His ancient and mediaeval followers are with us now, and turn naturally to the old ways, desiring to form a channel for His force along the old lines, and to serve as helpers to prepare by these means for the Great Coming for which He—and, indeed, all Masters—are working now.

These are founding in His name the Temple of the Rosy Cross, an Order which will be devoted to the study of the Mysteries, Rosicrucianism, Kabalism, Astrology, Freemasonry, Symbolism, Christian Ceremonial, and the mystic and occult traditions found in the West. While recognizing that there is but one true Occultism, they will seek to find it in its western manifestations, in order to enrich, not to supplant, its eastern aspects. They trust that their work may lead up to the restoration of the Mysteries withdrawn from Europe with the decay of the Roman Empire, and even, perchance, in time, to the restoration of teachings once given by the ministry of Angels, and even by the Master of Masters, after His cruel murder in Judaea, in the circle of initiated disciples.

Only those who sympathize with this hope, this study and this method, should become Templars, for in the Temple of the Rosy Cross there must be one mind, one heart, one body.

The Founding of the Temple of the Rosy Cross

For some time past there has been the desire in the hearts of various people to form a body through which the Master Rakoczi could function, while performing His special mission in aid of the coming of the Christ. The desire culminated a short time ago in the founding of such an Order by Mrs. Besant, Mrs. Russak and Mr. Wedgwood—H: H: L:. As no Temple of the Rosy Cross is complete in numbers without twelve Brethren working directly under its Head, nine other Theosophists, also deeply interested in Occultism, Ceremonial and the Ancient Mysteries, were invited to join the three mentioned, and these, together with the three Founders, constitute the governing Council of the Order.

To recall the words in the original article signed H: H: L: "In the Theosophical Society

there are many who find the fittest expression of their highest spiritual emotions in stately and rhythmical ceremonial, men and women who in past lives trod the mystic measures of the solemn planetary dance, filed in long procession through the Temples of the Gods, studied the symbolism of the Egyptian and Chaldean Mysteries and are haunted by memories of that past."

We quite understand that there are many who are not sympathetic with ceremonial, and these may not realize how literally true these words are; but those who work close to the heart of the Theosophical Society, meeting with many people in various lands, can testify to their truth, and also to the fact that very many such egos are groping about unsatisfied in numerous fields of research, simply because they are endeavoring to find the true channel of their highest spiritual inspiration. For these egos the line of ceremonial is the way of the least resistance, inasmuch as it is the line of evolution which experience has carved for them in the past.

H. P. B. stated that the Theosophical Society would have to pass through three phases of evolution—the physical, intellectual and spiritual. To some extent the three are contemporaneous, but the predominant periods of the physical and intellectual are easily recognized by those cognizant with its history; and many believe that we have recently definitely entered upon the spiritual era. The varied needs of spiritual expression of its members must be recognized and provided for, otherwise its all-inclusiveness will be marred. There are many whose temperament inclines towards the inner or esoteric line of development on the line of ceremonial, and H. P. B. certainly recognized this fact, inasmuch as *The Secret Doctrine* and *Isis Unveiled* are replete with teachings concerning the Mysteries, in which ceremonial played so great a part. Up to the present time, however, there has been little opportunity in the T. S. for the study of ceremonial and the Mysteries. It is therefore the desire of the Founders of the new Order to synthesize the scattered teachings in the Theosophic literature on this subject, as well as those in other available literature. They will add to these valuable occult researches of the present, and will endeavor to reach, if possible, the inner shrine of each one's being, to there nourish into new life the smoldering fire on the altar of spiritual aspiration, around which a temple has been builded in the ages of the past.

Each incarnation of the Bodhisattva in the past has brought with it a distinctive keynote of spiritual truth with which He has endeavored to harmonize and develop the souls of the people with whom He dwelt. The teachings encircled that keynote, and often clothed its expression in Mysteries which were participated in by the people. With each successive incarnation of the Great One the chord grew richer, the harmonies deeper, and the various Mysteries became one symphony of beauty.

Many of the egos of the present were taught in the language of those Mysteries while sitting at the foot of the Teacher, and are now striving to view and understand them once again, to have the veil which temporarily obscures the past torn aside once and for all. The motive for this striving is in no sense a selfish one, since it is felt that we can better understand the deep new note of Truth which the Bodhisattva is to sound, if we grasp in greater fulness that which He has previously taught, which lies hidden in the long night of the past. We feel that this is part of the ground in which the seed of the past has been planted, and from which is to spring forth a rich harvest for the future. By the study of these Ancient Mysteries and, in time, the endeavor to perform some of their attendant ceremonial, we hope to bring about this better understanding of those teachings of old, and thus to prepare, not only ourselves, but others to receive the new teachings, which are the old in a new form. Step by step, with the aid of the Master Rakoczi, we hope to trace the Mysteries from their birth in far ancient times in Lemuria down to the present time, and to clothe them in a new garment woven by our active endeavor, earnest devotion and lofty aspirations, while offering ourselves as servants of the new Day of the Coming of the World-Teacher.

In choosing the name "The Temple of the Rosy Cross," the Founders had in mind various ancient organizations. One was the famous Order of the Knights Templar, formed to protect pilgrims traveling to the Holy Land, and to defend the Mysteries of the Christian Faith. He who is now the Master Rakoczi was connected with this body, as well as with some supposed offshoots of that Order, one of which existed later in France under the name of the "*Ordre du Temple*," He was also connected with the "Rite of the Strict Observance." In like manner the present Templars of the Rosy Cross desire that they may prove worthy to gather round the Bodhisattva when He comes again, and to defend the Mysteries with the sword of the Spirit.

The chief body with which the present Order is in occult relationship is a mediaeval body founded by the same Messenger of the White Brotherhood, who a little later assumed the

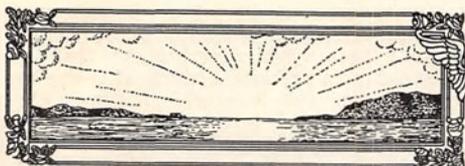
mystical name of Christian Rosenkreuz. At that early date the Brothers of the Order had specially incarnated together for the purpose of assisting in the great work of restoring the Occultism of the Mysteries, and of clothing them in a Christian garment. Each had charge of a special department pertaining to one form of them, his peculiar mission being to search the occult records of the past, and endeavor to reestablish the Mysteries of a certain previous race and time. The Order served its purpose and was a beacon light of Truth, which succeeded in dispelling much of the darkness and ignorance of the Middle Ages. Three of that ancient inner Order now exist in physical bodies, and from time to time certain outer but secret Orders have been formed, which endeavored to carry on the work of the original body.

As Francis Bacon, the same great messenger founded in Elizabethan England a Rosicrucian Order, knit, like the first, through Himself, to the White Brotherhood. This did not wholly perish, even in the physical world, and the author of *Zanoni* was later among its Initiates. In the last century various efforts, too often misdirected, were made to establish a modern Rosicrucianism, and those efforts still continue under various names and forms. The great Messenger to the West—who is now a Master, the "Hungarian Adept," the Master Rakoczi—has bestowed His benediction on this new effort to reestablish the original teachings of the ancient Order and to endeavor as far as possible to purify it—to free it from the superstitions and misconceptions with which it is now beclouded.

We know also that as far back as the end of the thirteenth century the same great Being incarnated amidst a body of twelve such Brothers, who had banded themselves together with the same object as that of the present Temple of the Rosy Cross. The Holy Grail is not such a myth as it seems, and, mystically speaking, that ancient Brotherhood formed the Chalice containing the twelve drops of blood from the heart of the Christ—symbolical of the twelve lines of the Mysteries.

The time is ripe for us once again to form this Chalice of the Mysteries, that the world may partake of the Sacrament.

A way to assist your lodge is to have
The American Theosophist
 on the reading table of your public libraries
 Page 714 may be of interest



THE FIELD

Baltimore Lodge

WE are not doing anything new or startling in our work; but we are holding our own and the members are willing and anxious to do more where the opportunity presents itself. At our Saturday meetings various helpful articles in *The Theosophic Messenger* have been read and their points discussed and, as the meetings are attended by a majority of friends who are not yet members but are regular and interested attendants, the *Manuals* are being studied. *G. F. Tongue.*

Besant (Boston) Lodge

BESANT Lodge, though small in numbers, is quite widely scattered geographically, containing several isolated members in regions where there is no local lodge and indeed no other F. T. S. It is the endeavor of the secretary to keep these members more closely in touch with the Society than if they were members-at-large and to give them as far as possible all the benefit of belonging to a lodge. *Eudora Morey.*

Butte Lodge

FOR our study meetings a class leader is appointed by the president for a month, and he conducts the class in whatever way appeals to him. An H. P. B. training class has recently been formed, in which many of the members are taking an active interest. Our lodge president is now corresponding with some of the small weekly papers of the State, with a view of placing a notice in them telling where Theosophical reading matter may be obtained.

The O. S. E. holds semi-monthly meetings and the Knights of the Round Table meet weekly. *Emily T. Lostin.*

Duluth Lodge

THE *American Theosophist* is the recipient of a series of newspaper reports from *The Duluth Press* giving fine reports of the lectures on *Karma and Reincarnation* conducted by the lodge of that city, and of the series delivered there by Mr. Cooper. Marked interest is everywhere manifest as the results of such efforts, and the members of the lodge who have brought this about are to be sincerely congratulated.

Newark Lodge

NEWARK Lodge has been giving public lectures Sunday afternoons since the season opened; in this work we have been greatly helped by the members of the Brooklyn Lodge, who have given us some very fine lectures. We hold two study classes a week; new books have been added to our library and we have loaned several to strangers who seemed interested in our literature.

L. H. Colvin.

Oakland Lodge

WE have now three neighborhood classes which have grown up without any special effort; they furnish ladies opportunity to attend who could not easily get down town to our headquarters.

Mary C. Plumb.

Omaha Lodge

SUITABLE quarters for the home of our small but earnest lodge were taken in a pleasant musical centre of the city. The first meeting held there was that of an E. S. group in charge of E. Holbrook; then followed dedicatory services. Our lodge is steadily growing and we feel very much encouraged.

K. P. Eklund.

Portland Lodge

PORTLAND Lodge is experiencing a steady growth both in numbers and interest. Since the visit of Mrs. Russak and the wonderful impetus given by her lecture we have added a number of new names to our membership. Our afternoon socials are very well attended and much interest is shown in the talks then given. One member has undertaken the sending of personal invitations for the Social Hour, selecting names and addresses from the *City Directory* each week.

Louie F. MacGregor.

San Francisco Lodge

THE lodge has to its credit a prosperous and exceedingly harmonious year, due, no doubt, to the cheerful goodwill felt by each member for the others. Our membership stands at seventy-seven and fully two-thirds of them are working in some active way for the lodge. The others, debarred from doing so by age, illness, or distant residence, are helping in various ways.

Our literature is placed in the Ladies' Rest Room of the large department stores and in the Main and Branch Public Libraries. Our President, William J. Walters, and his wife are giving lectures, stereopticon and otherwise, in San Jose and will visit other towns in the vicinity in the course of time.

Study and inquirers' classes, the attendance at which averages anywhere from fourteen to twenty-one, are held regularly each week. There is one exoteric meditation group—also well attended.

Our loaning and reference libraries contain 439 volumes and are well patronized.

The O. S. E. is also, I am glad to report, doing fine work and is now about one hundred strong. It holds weekly meetings, the last one in each month being open to the general public, at which an appropriate lecture, calculated to further arouse interest in the work and to prepare the way for His Coming, is given. The propaganda committee of this Order is exceedingly busy and its literature has also been placed in depart-

ment stores, libraries and the Union Depot.

Every activity is doing good work; everything is well with us and all are working as faithfully as possible in the Masters' vineyard.

Dora Rosner.

Pittsburg Lodge

THIS year the Sunday evening lectures were planned in eight groups:

I. *Some Modern Christian Problems*: The Existence of Evil; The Life Hereafter—its Rewards and Punishments; Free Will, Predestination or Determinism; Sacraments, Ritual, and Ceremonials Ecclesiastical.

II. *The Theosophical Society*: The First Object; The Second Object; The Third Object.

III. *Comparative Religion*: The Creed of Shri Krishna; The Creed of the Lord Buddha; The Creed of Mohammed; The Creed of the Christ; The Emergence of a World Religion.

IV. *America of Today and Tomorrow*: Brotherhood, Reincarnation and Karma as the Basis for Social Organization; The Household Responsibilities; Our Civic Duties; National Consciousness.

V. *Eastern and Western Psychology*: Birth and Evolution of the Soul; The Sick and the Healthy Soul; Psychic Phenomena and Powers; Thought Power and Thought Forms.

VI. *Art*: The Theosophy of Music; The Theosophy of Poets; Theosophy in the Literature of Today; Mysticism in Painting; Symbolism and its Place in Life.

VII. *Theosophy in History*: Christian Mysticism of the Middle Ages; Saints and Mystics of Islam; Seers of Israel; The Neoplatonic Movement.

VIII. *Science*: The Garment of God; The Building of our Universe; The History of our Earth; The Pedigree of Man.

Nellie Richmond Eberhart.

ARTICLES ON MUSIC

The enclosed list of articles on *Music Theosophically Interpreted* will be given to any one requesting the same.

Religion and Music, by Mrs. Besant; *Outline and Three General Monthly Letters of the Music and Correspondence Bureau*; (1) *Remarks on the Study of Music, Music and Theosophy, Discrimination in the Selection of Music in Lodge Meetings*, by Frank L. Reed; *Wagner's Parsifal*, by Arnold S. Banks; *Brunhilde*, by H. L. W. C.; *Tristan and Isolde*, by Carl Reinheimer; *The Ring of the Nibelung*, by William C. Ward; *The Art of Richard Wagner*, by Paul Hookham.

Address Frank L. Reed, Pennsylvania College of Music, Meadville, Pa.

THE ANCIENT WISDOM

Lesson Twenty-six

1. What is the meaning of "Karma"?
2. How is one life the child of the preceding and the parent of the following?
3. How can one become the master and not the slave of Nature's forces on the physical plane?
4. Describe three kinds of energy sent forth by man in the three worlds of his present evolution.
5. How does man connect himself with the karma of others?
6. How can man strengthen or weaken his character under the limitations of karma?

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

Have you interviewed the Librarian to see if he has sent in a subscription to The American Theosophist? See page 714

ROUND TABLES

EACH month sees an increase in the ranks of the Round Table and since the publication of our last report we welcome four new Tables to our Order.

In Cleveland, Ohio, six Companions and their Knight, Mrs. T. J. Phillips, promise to become most enthusiastic workers. They are known as The Table of the White Knight. Knight: *Bors*; Watchword: *Steadfastness*; Work: *Helpfulness to all*. They are studying *Invisible Helpers* and seek to become of greater service in higher worlds as well as on the physical plane. They are making scrap-books dressing dolls and filling post-card albums for the "Holy Cross Home for Crippled Children" and an earnest effort is being made to be of help on the astral plane.

In Berkeley, California, under the very able Knight, Mrs. Lucy H. Woods, has been organized Knights of the Golden Chain. Knight: *Galahad*; Watchwords: *Courtesy and Obedience*; Work: *Kindness to children and animals*.

In Kansas City, Missouri, a most enthusiastic Table is at work under the Knight, Mrs. Ella Brandriff. They have chosen the name: The Kioto Round Table. Knight: *Alcyone*; Watchword: *Service*; Work: *Kindness to everything*.

In Victoria B. C., a Table has been at work for some time under the Knight, Miss Alice Miller, and they have just chosen their name Knights of Excalibur. Knight: *Tristram*; Watchword: *Progress*; Work: *Usefulness and kindness to all*.

A splendid letter was received from the Knights of Endeavor, Vancouver, in which their Knight, Bedivere, said: "We are certainly finding plenty of good work to do. One family, who has an invalid father and a frail little mother, came under our notice and we are making dresses, buying shoes and necessary wearing apparel for the little ones. One of the Companions assists me daily in doing the housework for a lady who is unable to do it herself and cannot afford to have it done, so you see we find joy even in washing dishes for others. 'Be ye faithful in small things and I will make ye rulers of great' is one of the mottoes of our

Table. We admitted a new Associate and expect to have several new Companions in March." From another letter: "This week we are busy making pinafores for the children of the family we take care of. Our two boys are great workers; as they could not help to sew, they started a lending library. Each Companion is to donate two or three books and these boys are looking for boys and girls who like good books, and lending them."

The Halcyon Round Table in Toledo, Ohio, added a new member to their midst and hopes to soon have the twelve. On Sunday afternoon, March 2, at three o'clock, a public meeting for boys was held, at which their Knight, Norris Rakestraw, spoke on *The Way of Right Thinking*. This is a fine idea and a splendid way to increase the numbers of the Round Tables.

The twelve boys of the Builders' Round Table in Seattle are busy planning a Tournament which will take place in June. They are training for contests in archery, running, swimming, etc.

Josephine E. Wardall.

FROM MR. ROGERS



Mr. Rogers writes at the conclusion of one of his letters, as follows:

"It is nearly impossible to find time to report on my work. Briefly, the plan of a weekly lecture is proving very satisfactory. At all four points the audiences are slowly but steadily growing. At Buffalo

and Albany we are getting the most marked results in both attendance and interest. I think I could get a study class in Buffalo now as large or larger than in New York. The Albany audiences are at least three times larger than any they have had in the past four years. All these courses have been extended to April first. New York is talking of extending to June first and I think it will be done. So far the collections have met the necessities, al-

though living here is expensive and my actual traveling expenses alone are about \$125 a month."

A LOTUS CIRCLE CELEBRATION

THE Acorn Lotus Circle was started several months ago in Chicago with six or seven "little workers" who wished to learn about Theosophy and become "Servers." The circle was named the "Acorn Circle" in the hope that it was a little seed well planted which would gradually grow into a large tree.

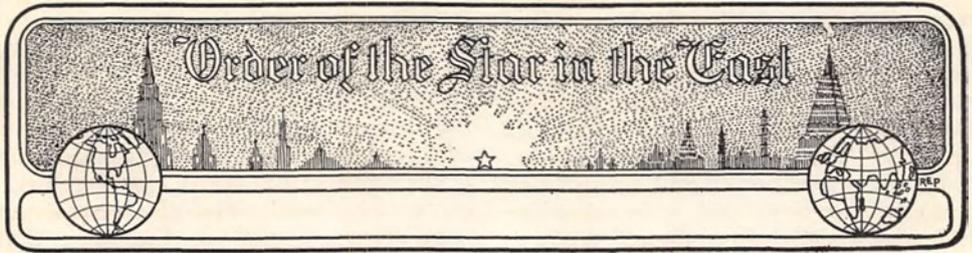
When the longed-for day of the entertainment arrived it could be seen that the small seed had already grown into a strong young tree, for the afternoon was a huge success. It would have warmed the cockles of your heart to see more than fifty children (not counting the grown folks, either) who were present to listen to the story of Hansel and Gretel. We were surprised to see so many of them, but we were prepared for them.

Miss Bradbury, the teacher of the Lotus Circle, opened the program with some remarks about Mr. Leadbeater, whose birthday the Circle was celebrating. His picture was thrown upon the screen while she told about the great and good man who could see fairies. Then came a group of fairy pictures, of sprites and water-nymphs, and little folk that fly about children when they are asleep, to give them nice dreams and to take care of them while their mother is away.

Then Mrs. Yorks told the story of Hansel and Gretel. Part of the time her tale was accompanied by soft musical selections by Miss Bradbury. Three times Mrs. Yorks stopped to let Miss Jessie Bate sing a song, first of the Manikin in the woods, and then of the Sandman, and then the Evening Prayer, each most appropriate in the place in which it was sung. Finally the pictures of Hansel and Gretel, as they had appeared in the opera production, were thrown on the screen.

Then last, but not least for the little ones, came the refreshments served down on a lower floor of the building. Chocolate and cookies and candies were served to them—and such happy faces!

Julia K. Sommer.



A LETTER SENT TO STAR MEMBERS IN LOS ANGELES

My dear Fellow-members:

Greetings to you "In His Name."

It is a year this month since the National Representative appointed local officers in Los Angeles to organize and conduct the work in this part of the field. Last spring the membership increased most satisfactorily and the enrollment shows a long list of names of those who gladly accepted the Declaration of Principles which embody Devotion, Steadfastness and Gentleness.

As we individually review the year, how many of us have tried to keep Him in our mind always and to do in His name all the work which comes to us in our daily occupations? Have we endeavored to devote a portion of each day to some definite work which may help to prepare for His coming? There is ever an avenue open to us for loving service, no matter how trammled we may be, as long as we have power to think—our thoughts can be silent agents going forth proclaiming the Great Event. Thus we can serve the Lord with gladness in the streets, the stores, wherever we happen to be waiting, for "thoughts are things." The streets and the street cars can become acceptable places for service as we concentrate the thoughts on the Lord Maitreya and send forth a message such as: "O ye people of the earth, make ready the way for the Blessed Lord and Teacher; He comes to bring you the Light. Receive ye Him with love and rejoicing."

A pamphlet distributed in the spirit of devotion may reach those who are long-

ing for such a message as the Order proclaims. A few pamphlets enclosed to a friend, or a large number sent to ministers and educators will help to prepare the way. There are so many opportunities for serving and oh, the sweetness of it! But it all depends on the spirit in which it is done; therefore, let us remember that: "He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with devotion." And it has been said that: "The least disciple need not say, 'there are no alms to give away,' if love be in the heart." Thinking daily of His Coming, speaking an appropriate word about Him to those who have not realized the possibility, attending Star meetings and coming to give loving thoughts and hearty co-operation at such gatherings are some of the ways of helping to prepare the way and make His path straight.

Dear co-workers, let us daily think of those three qualifications which are emphasized in the Principles—Devotion, Steadfastness and Gentleness. To prepare for Him means to foreshadow in our lives, however faintly, however feebly, some of those qualities, some of those teachings which, when the World-Teacher Himself appears, will shine out into the wilderness of men and will illumine all the paths for them. It requires whole-hearted loyalty and devotion to become effective in our daily lives; it requires the quality of unshakable purpose and unflinching determination to maintain and stand for all that

is implied in that ideal. To the steadfast comes that strong, calm reliability that nothing can shake.

Are we prepared, like the Magi of old, to lay our gifts of Devotion, Steadfastness and Gentleness at His feet when He comes? In order that His blessing may be more enduring and more effect-

ive, let us give ourselves from the depths of our hearts; "let us give the incense of strong thoughts, the gold of pure deeds, and the myrrh of our abundant sacrifice."

Yours fraternally,

Adelia H. Taffinder.

Los Angeles Representative of O. S. E.

AMONG THE LILIES



I stood among thy lilies, Lord,
 My heart was deep in one,
 As fair and upright, pure and broad,
 It rose to greet the sun;
 My heart was in its golden heart,
 My arms its petals through,
 My limbs were of its stalks a part,
 That strong and steadfast grew.

So stood I, Lord, thy holy morn,
 From self, self-longings free,
 Forgetful of the garments worn
 By false humility,
 But with thy living essence filled,
 To show the spirit's power,
 In simple oneness, joy-bestilled,
 Uprising as thy flower.

Annie C. McQueen.



PAINTINGS FOR KROTONA

MY greatly esteemed friend Miss Sarah J. Eddy has placed Krotona under a lasting debt by contributing to panels in the Assembly Hall three large and inspiring paintings. Those who have made the happy pilgrimage to her far eastern home, as I have done, and absorbed the beauty and wonder of her mystical paintings will appreciate the privilege we enjoy in having these uplifting works of art at our centre. A friend on first seeing them was moved to write the following:

Krotona, 26th March, 1913.

How can I express the innermost joy these pictures have given me? My soul is all astir. This is a day of remembrance in which I gazed for the first time on this wonderful interpretation of our Cosmic Mother, our Lady Isis, enveloping her children in the folds of her mystic robe. It lifts one up to those higher regions where all is one and where life's turmoil is silent. Then our Mother speaks:

"Isis am I, and by my life are fed
All stars and suns and moons that wax
and wane,

Create and uncreate, living and dead,
The mystery of pain.

I am the Mother, I the silent Sea,
The Earth, its travail, its fertility,
Life, death, light, darkness
Return to me, to me."

Now that we know that the Mother heart is awaiting us, we turn in confidence to scale the heights of which the summits are still concealed. Put all thy trust upon the Master, whom "yet thou dost not see, but whom thou

feellest." On and on and on in strenuous effort, on and on and on without ceasing, in the full aspiration of the seeking soul, till at last, lo! a shimmer is breaking through the darkness and the first glimpse of light of the new dawn spreads as a silvery shine over rugged mountain slopes and dimly we see peaks rising majestically to unknown heights.

Silent we gaze in wonder, awaiting the rising orb. When then the first ray breaks through the clouds on the horizon and we see the Path before us, steep and rugged, but scaled by others before, when we see the aim and the goal, then, O Master of Masters, we bend down in silent and uttermost aspiration: To Thee my life, my reverence, and all my spirit!



POSTAL CARD VIEWS OF KROTONA COURT

This reduction shows the view of Krotona Court as carried, in photograph, on postal cards. Price, 5 cents each. Another view in colors is offered, 2 for 5 cents. Address: The Arts and Crafts Guild, Krotona, Hollywood, Calif.

Every day is a good day to see that The American Theosophist is circulating in your library?

Have you read page 714?

A HOME LETTER

Hollywood, Los Angeles, Calif.

March 15, 1913.

Dear Friends of St. Paul Lodge, T. S.

If good intentions could have done it, this letter would have found its way to you long ago, for it has been in my mind to write you about Krotona and the various activities here, but the fact of the matter is that on approaching the centre it so absorbs us that we sometimes forget how far away the circumference is and neglect sending out the loving messages we should.

Here I am, at last, established in a California bungalow. There is a little garden in the rear and for the past few days I have been having a glorious time digging, weeding and clipping in it. There is a geranium hedge, various vines (one of them a Cherokee rose) a lot of rose bushes some of which are now in bloom, three or four orange trees, two peach trees, some California poppies, carnations and lots of lovely growing things, and you can just imagine how I revel in it all. Many of the members going to and from Krotona stop in for a chat now and then and I think I am a very fortunate person indeed to be here, so much so that I feel I must do simply everything in my power to show my appreciation of the opportunity by translating it into devoted service to our leaders and our Masters.

Now I am going to ask you to take a walk with me up the street to visit Krotona. All the morning the E. S. members have been going by to their various meetings which are held on Sundays and you may be sure it made me wish that I were in the E. S. But, of course, I am only a Theosophical baby as yet. While we are walking up the street I will tell you about my very first glimpse of Krotona, less than a year ago, when it was first beginning to materialize. Several of the members from Los Angeles wanted to go out and see the new Headquarters, so we started off with rather vague directions, clambered up the steepest side of a steep hill and came to what then and ever since has been unofficially

known as the "Yellow House," where we found the *lares* and *penates* of the American Section just being unloaded from the moving van. How and where the teams got up I don't know, as there didn't seem to be anything resembling a road.

Walking on further, we came to the "White House," now the property of Dr. Kuznik, but it was empty, so we continued on up the hill to the "Brown House," where we discovered Mr. Warrington, Miss Poutz and several others of the workers. Mr. Warrington very kindly took the time and trouble to draw on the dusty floor a diagram of the estate and tell us a little of the future plans.

That was a year ago, and now see the difference in Krotona! The first thing that strikes you is the fine macadamized graveled road that winds up the hill, the work of Mr. Knudsen and his assistants—at least, I used to see him last year constantly squinting through some surveyor's instruments, so presume he had *something* to do with the planning. On the right, a short distance up, we come first to a charming white stucco building, the new Krotona Court. I know you are all impatient to go into it, but let us first take a glance at the grounds. The road winds gently on up until it makes a loop just below the Yellow House. Here, cuddled on the orchard slope of the hill, is a whole row of neat new bungalows, primly set in a row and decorously facing the East, as befits good Theosophical houses. They are quite comfortable, being fitted up with electric light, gas, running water, etc. Further on is another group of three bungalows in the wide horseshoe curve of the hill, near the amphitheatre, where the summer open-air lectures were held last year. A little further on we catch a glimpse of something that looks suspiciously like a tennis court!

Up at the Yellow House there are some changes, too; the basement, for instance, formerly a sort of dark dungeon, has been enlarged, hardwood floors, electric lights and white woodwork put in, and it now makes a very cheerful, well-

lighted business office for *The American Theosophist*. The entrance is on the side hill at the ground level. Now that the new building is finished, this house is to be used only for business offices and library; formerly it served these purposes as well as for a reception hall, living quarters for half a dozen people, and cafeteria. The latter has been recently moved into the basement of the new building, where there is a fine, light kitchen and dining-room.

The editorial department of *The American Theosophist* is still located in the Brown House, and if you could just take a peep into the sanctum you would see that it is run on proper Theosophical lines, the various files on the walls being labeled "Avitchi," "Devachan," "Mula-prakriti," "Akashic Records," etc. Last year it was my proud privilege to work as a sort of "under-sub-assistant" in the clerical department of *The Theosophic Messenger* and I used to wonder sadly, as I toiled up the long hill in the hot sun, whether the editorial brain worked better in the exclusive seclusion of the higher altitude. However, they were the happiest days of my life and now that so many new workers have come I almost feel like a veteran and pioneer.

And it certainly was pioneering in those days! The mailing department, I remember, was located in an open shed back of the house (fortunately, it doesn't rain in California during the summer months). For a time I had my desk picturesquely set under a lovely wide-spreading green pepper tree, but found it rather difficult to concentrate on the work, due not so much to the beauties of the view in the valley beneath as to some inquisitive visitors from the insect world and I was finally obliged to abandon my romantic retreat to their undisturbed possession.

Let us turn back now to inspect Krotona Court, first pausing at the top of the hill near the Yellow House to admire the superb view. You have all seen various photographs of Krotona and read descriptions of it, but neither views nor words can give an adequate idea of the beauty. The hill on which you stand is

really a sort of peninsula jutting out from the higher foothills in the rear, and you gaze into a charming valley on both the east and west. In front, to the south, the lovely suburbs of Los Angeles, Hollywood and others, lie spread out for your admiration. It is especially lovely at night when you gaze down on the thousands of twinkling lights as into a sea reflecting the starry firmament above. But the most indescribable part is that wonderful atmosphere of serenity and peace and power that broods over it all.

Krotona Court looks very imposing from here—quite Moorish and Oriental, with its round dome and red-tiled roof, contrasting so well with the white walls. The east and west facade are each two stories in height; the second floor on the east, just under the dome, being used for an E. S. Room and the western end having a suite of living rooms for honored guests, which are just now occupied by Mrs. Marie B. Russak. The interior is an open brick-and-tile paved court with cement columns supporting the overhanging roof, and there are living rooms opening off from the court on three sides, the fourth side being a large lecture hall. In the centre is an ornamental fountain and small lotus pond, surrounded by dwarf shrubs and plants. Colored electric lights under the water add a charm to this feature at night.

The Institute Lecture Course has been a perfectly splendid one, but not nearly as well attended as we would have wished. It is wonderful what an amount of occult knowledge is being given out along various lines—knowledge for which the world is hungry, if they only knew where it could be found. I am afraid many of us here are becoming so accustomed to the richness of our mental diet that we take it quite as a matter of course. I only hope that I shall be able to carry back to you some of the good things which I am getting.

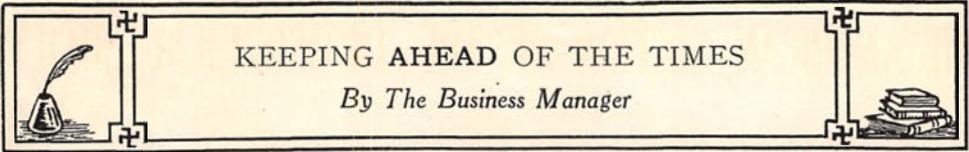
Wishing you the blessings of the Masters on your work and with sincere and loving greetings to you, each and all, I am,

Faithfully yours,

Marie Elfrieda Cushing.



VIEW OF A HOLLYWOOD WATER GARDEN NEAR KROTONA
The conspicuous lily pad is that of *Victoria Cruziana*.



The American Theosophist

appears regularly in the periodical room of one hundred thirty-two libraries in America. Is **132** it in yours? Do you make sure it is obtainable there every month?

I WAS thinking this morning of the fact that Madame Blavatsky seemed to have been the condensing centre of all the adverse criticism labeled "Anti-Theosophy." From the platform and the press she was constantly and bitterly assailed, and Theosophy and Occultism attributed to the dark powers. But now Occultism is seen to be as much of darkness as ultra-violet and N-rays—which is a darkness of more light. Of course there are still very many people who know but little of the higher life and the larger consciousness; this is natural enough, but when they do hear of it there is no longer that bitter intolerance.

This is apparent in the cordial reception that has been given to *The American Theosophist*. The other day we got a letter from the hot-bed of the Balkan war, from Salonika, and there followed another from Athens, asking full particulars for handling *The American Theosophist*. Now people who have a war on their hands don't seek more trouble. *The American Theosophist* will solve those troubles just as the correspondents expect. But what is the expression here at home? The sales manager of a nation-known book company says:

"I have received my first copy and I want to congratulate you. I read the magazine from cover to cover last evening and I must say that it has been a long time since I have had the same feeling upon reading a publication

of this kind. Every article was to the point and perfectly understandable, and it gave me a feeling that surely something is doing."

Then Elbert Hubbard says:

"You are getting out a splendid little magazine and I congratulate you on it."

A Canadian barrister introduced a public library to *The American Theosophist* and the librarian wrote: "It is a valuable addition to our periodicals."

Not being quite infallible, we sometimes make mistakes, but with good results at times; here is a reply to a clerical blunder:

"I am in receipt of your letter urging me to subscribe to your magazine (and, by the way, I endorse every word you say about the magazine; it is both fine and helpful and I would not be without it for three times its price), but I am pleased to inform you that I am already a subscriber."

Here is an exact copy of what one of our poetically inclined friends says:

"By chance I became acquainted, for a briefness of time, with the January number of *The American Theosophist*, which interested me deeply, and which has since phantomed my mind into the belief that we must become closer friends. Acting upon that belief, I am enclosing post office order."

Just as we are going to press the following expression comes in:

"Enclosed is two dollars (\$2.00) for a bound copy of Volume XIII of "The Theosophic Messenger," as advertised in *The American Theosophist* for April.

"I should also like to add that I consider the April number of your magazine one of the finest editions I have ever seen. *Every article carries valuable and interesting information to all, whether they are interested in or even opposed to Theosophy. I have read and reread it, and am now lending it to every friend that is in the least attracted to subjects of general culture.*"

Pretty soon I want to let you see what is happening on the news stands and among our advertisers.

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.

KROTONA, HOLLYWOOD, LOS ANGELES, CALIF.

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ORDER OF THE STAR IN THE EAST: National Representative, Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, Calif.; Organizing Secretaries, Irving S. Cooper, 1506-116 S. Michigan Ave., Chicago, Ill.; Fritz Kunz, Krotona, Hollywood, Los Angeles, Calif.; Dr. B. W. Lindberg, 327 Shukert Bldg., Kansas City, Mo.; Walter O. Schneider, 1506-116 S. Michigan Ave., Chicago, Ill.

TEMPLE OF THE ROSY CROSS: Address the Grand Chancellor T. R. C., Krotona, Hollywood, Los Angeles, Calif.

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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.

- 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. Winnie 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 Reistertown Road; Mrs. Gracia F. Tongue, 4524 Reistertown Road.
- BERKELEY, CALIF.** BERKELEY: David S. Felter, 2226 Chapel St.; Mrs. W. J. Woods, 1334 Spruce St. Meets Wright Bldg., corner Shattuck and Centre Sts., Thursday evenings, 8 o'clock. Tel. 4599.
- 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 Willowwood 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 Henkel Bldg., corner Main and Utica Sts., Room 7, 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.

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- CHICAGO, ILL.** **AKBAR:** Dr. Weller Van Hook, 31 N. State St.; Mrs. Clara J. Kochersperger, 7212 Coles Ave. Meets Room 819 Fine Arts Bldg., 410 So. Michigan Ave., Thursday evenings, 8 o'clock. Public lectures Sunday afternoons, 3:30 o'clock. Tel. South Chicago 1175 or 1198.
- 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 Willson, 113 So. Seeley Ave.; Miss Inger Adele Willson, 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.
- WHITE:** Mrs. Lora E. Barrington, 141 W. 70th St.; Mrs. Julia W. Goodell, Box 520, Lafayette, La. 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, 1607 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.
- KIPINA:** Gustav Perala, 37 Phillips Ave., E. Cleveland; Emil Kaarna, 119 Delmont Ave. Meets 9909 Adams Ave., N. E., second and fourth Sunday afternoons, 3 o'clock.
- VIVEKA:** Miss Anna Goedhart, 1845 E. Seventy-fifth St.; Mrs. Alida E. de Leeuw, 1845 E. 75th St. Meets Room 501, 318 Euclid Ave., Tuesday evenings, 7:30 o'clock and Saturday afternoons, 2:30 o'clock. Tel. East 1761R.
- COUNCIL BLUFFS, IOWA** ... **COUNCIL BLUFFS:** Mrs. Effie M. Smith, President and Secretary, 126 So. Seventh St. Meets 322 Merriam Block, Tuesday evenings; public meetings, Friday evenings, 8 o'clock.
- CROOKSTON, MINN.** **CROOKSTON:** Dr. W. A. Robertson, 212 Robert St.; Donald J. McDonald, Box 518.
- DANVERS, MASS.** **DANVERS:** Mrs. M. L. S. Jacobs, 58 Water St.; Mrs. Florence L. 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.

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- DETROIT, MICH.** **ALCYONE:** Lawrence Moyle, corner Medbury and E. Grand Blvd.; Mrs. Helen B. Young, 1717 Woodward Ave. Meets Valley 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, 249 Josephine Ave.; 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.
- EVANSTON, ILL.**..... **EVANSTON:** W. Burr Allen, 1723 Central St.; Mrs. Olive H. Rabe, 6715 Southport Ave., Chicago. Meets 1723 Central St., Monday evenings, 8:15 o'clock. Tel. Evanston 2272.
- FREEMPORT, ILL.** **FREEMPORT:** T. D. Wilcoxon, Box 545; Miss Minna Kunz, 680 Stephenson St.
- FREMONT, NEB.** **FREMONT:** Mrs. Hanna Stephens, 1506 Nye Ave.; Mrs. Mae C. Butt, 609 N. H St. Meets corner Sixth and Broad Sts., Wednesday evenings, 8 o'clock. Tel. Bell A-737.
- GRAND RAPIDS, MICH.** **GRAND RAPIDS:** Miss May R. Kunz, 875 Franklin Ave.; Miss Alice E. Kunz, 875 Franklin Ave. Meets 321 La Grave St., Monday evenings, 7:30 o'clock. Tel. Citizens 9464. L. A. Mitchell.
- H. P. B.:** Miss May L. Godfrey (Acting), 119 East Fulton St., J. B. Howard, 479 Fountain St. Meets 303 Ashton Bldg., Wednesday evenings, 7:30 o'clock. Tel. Citizens 5054. J. B. Howard.
- GREAT FALLS, MONT.** **GREAT FALLS:** E. B. Largent, Ulm, Mont.; Mrs. H. S. Benson, Great Falls, Mont.
- HART, MICH.** **HART:** Mrs. Etta Smith, 123 N. Warren Ave., Big Rapids, Mich.; Miss Gertrude Reading.
- HELENA, MONT.** **HELENA:** F. W. Mettler, 520 S. Rodney St.; F. W. Kuphal, Jr., Box 371.
- HOLYOKE, MASS.** **HOLYOKE:** N. P. Avery, 227 Pine St.; Mrs. Jennie N. Ferris, 1236 Dwight St.
- HONOLULU, H. I.** **HONOLULU:** Mrs. E. Sanford, 721 Quarry St.; Francis Evans, 1479 Young St.
- HOUSTON, TEXAS** **HOUSTON:** Mrs. Vernon Major, 2201 Main St.; Mr. W. L. Underhill, 1220 Baker St. Meets 614½ Fannin St., Rooms Federation of Woman's Clubs, Sunday and Tuesday evenings, 8 o'clock. Tel. Hadley 3134 or 2416.
- JACKSON, MICH.** **JACKSON:** Mrs. M. I. Lewis, 123 W. Wesley St.; Mrs. Garnet B. Thacher, 414 Webb St. Meets 123 W. Wesley St., Wednesday evenings, 7:30 o'clock.
- JERSEY CITY, N. J.** **JERSEY CITY:** Paul Hubbe, 92 Lord Ae., Bayonne, N. J.; Mrs. Sarah B. Black, 109 Belmont Ave.
- KANSAS CITY, MO.** **KANSAS CITY:** Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Miss Clara Linder, 3126 Washington St. Meets 203 Studio Bldg., Wednesday evenings, 8:15 o'clock. Tel. South 945.
- LA GRANGE, ILL.** **LA GRANGE:** Mrs. Mary V. Garnsey, 200 So. Fifth St.; W. P. Fogg, 434 N. Brainard Ave. Meets 200 So. Fifth St., Wednesday evenings, 8 o'clock. Tel. La Grange 229.
- LIMA, OHIO** **LIMA:** Wm. Van Horn; L. P. Tolby, 864 W. Wayne St.
- LINCOLN, NEB.** **LINCOLN:** Miss A. E. Stephenson, 1201 K St.; Lucie S. Blanchard, D. O., 212-214 Fraternity Bldg. Meets 1621 M St., Thursday evenings, 8 o'clock. Tel. Auto L-8810.
- LOS ANGELES, CALIF.** **LOS ANGELES:** C. F. Holland, 1239 Delaware Drive; C. O. Scudder, 2015 Cambridge St. Meets Blanchard Bldg., 233 So. Broadway, Wednesday evenings, 8 o'clock. Public lectures Sunday evenings, 8 o'clock. Tel. Home 73443.
- HOLLYWOOD:** Miss Isabel B. Holbrook, Krotona; C. Luo Voce, Krotona. Meets Odd Fellows' Hall, 6412 Hollywood Blvd. Public lectures Sunday evenings, 8 o'clock. Tel. Home 57134.
- LOUISVILLE, KY.** **LOUISVILLE:** Geo. H. Wilson, 3331 High St.; Mrs. Margaret F. Chase, 243 East Walnut St.

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- MEADVILLE, PA.** **MEADVILLE:** Frank L. Reed, Penn. College of Music; Mrs. Flora F. Walling, 654 Washington St. Meets 751 N. Main St., Sunday evenings, 7:45 o'clock, from September to May, inclusive. Tel. 368 X.
- MELROSE HIGHLANDS, MASS.** **MELROSE HIGHLANDS:** Mrs. Mary D. Jones, Spring St.; Mrs. Jessie A. Jones, Spring St.
- MILWAUKEE, WIS.** **MILWAUKEE:** F. E. King, 183 Fourteenth St.; H. M. Stillman, 733 Maryland Ave. Meets 559 Jefferson St., Room 2, Sunday evenings, 8 o'clock. Tel. Lake 2987-X.
- MINNEAPOLIS, MINN.** **ALCYONE:** Jacob N. Meyer, 418 Beacon St., St. Paul, Minn.; John Johnson, 2542 29th Ave., So. Meets Maccabee Hall, Public Library Bldg., cor. Franklin and Bloomington Aves., Sunday afternoons, 3:30 o'clock.
- MINNEAPOLIS:** J. Van R. Koester, 615 Lumber Exchange; Serena Flattume, 1416 3rd Ave. So.
- ST. ANTHONY:** Dr. Geo. F. James, 316 Tenth Ave., S. E.; Mrs. Thomas G. Lee, 509 River Road, S. E.
- YGGDRASIL:** Gustaf L. Nelson, 4041 Tenth Ave., So.; G. Trosliid, 3030 Eleventh Ave.
- MUSKEGON, MICH.** **MUSKEGON:** F. A. Nims, Mason Blk.; Mrs. Minnie W. Chase, 658 Lake St. Meets 105 Houston Ave., Tuesday afternoons, 4 o'clock. Tel. 166.
- UNITY:** Mrs. Jane Butterworth, 116 Spring St.; Mrs. Loretta E. Booth, 57 4th St. Meets Wednesday evenings, 7:30 o'clock. Tel. 640.
- NEWARK, N. J.** **NEWARK:** Mrs. L. H. Colvin, Sec., 235 Sixth Ave. Meets 102 Halsey St., Thursday evenings, 8:15 o'clock. Public lectures Sunday afternoons, 3:30 o'clock.
- NEW ORLEANS, LA.** **NEW ORLEANS:** Miss Muriel Mitchell, Sec., 7730 Jeanette St. Meets De Soto Hotel, Monday evenings.
- TRUTHSEEKERS:** Mrs. Isabel H. S. Devereux, 2504 Esplanade Ave.; Mrs. Florence Howard, 3513 St. Charles Ave. Meets 3513 St. Charles Ave., Friday afternoons, 2 o'clock.
- NEW YORK, N. Y.** **CENTRAL:** Mrs. Grace Shaw Duff, Beechmont, New Rochelle, N. Y.; Mrs. K. A. Street, Hotel Colonial, 81st and Columbus Ave. Meets 2228 Broadway (between 79th and 80th Sts.), Monday and Thursday evenings, 8:15 o'clock. Public speaking class Friday evenings, 8:15 o'clock. Beginners' class Thursday afternoons, 3:15 o'clock. Tel. Schuyler 9571.
- NEW YORK:** Miss Mary E. Slater, 280 Montgomery St., Bloomfield, N. J.; Miss Agnes S. Stewart, 158 W. 76th St. Meets 2228 Broadway, Tuesday evenings, 8:15 o'clock.
- UNITY:** Mr. L. W. Rogers, Ridgewood, N. J.; Mrs. A. G. Porter, 202 W. 103rd St.
- UPASIKA:** M. J. Whitty, 82 Bible House, Astor Place; Miss Sewona L. Peckham, 507 W. 139th St. Members' meeting, second Tuesday evenings, 507 W. 139th St. Public meeting, fourth Tuesday, 561 W. 157th St. Tel. Audubon 1210.
- NORFOLK, VA.** **NORFOLK:** Devereux M. Myers, 103 York St.; R. H. Pruefer, 136 Cumberland St.
- OAKLAND, CALIF.** **OAKLAND:** Wm. H. Alton, 561 41st St.; Mrs. Emme Shortledge, 348 Palm Ave. Meets Hamilton Hall, corner Jefferson and 13th Sts., Tuesday evenings, 7:45 o'clock. Tel. Oakland 8120.
- OMAHA, NEB.** **OMAHA:** Burd F. Miller, 734 Brandeis Theater Bldg.; Mrs. K. P. Eklund, 4319 Parker St. Meets Room 20, Baldrige-Weed Bldg., 20th and Forum Sts. Public lectures Sunday evenings, 8 o'clock; class meetings Thursday evenings, 8 o'clock. Tel. Douglas 3393 or Webster 5771.
- PASADENA, CALIF.** **PASADENA:** Mrs. Ida M. Clough, 1019 Montrose Ave., So. Pasadena; Mrs. Delia L. Colville, 1008 Garfield Ave. Tel. Home 1408.
- PATERSON, N. J.** **PATERSON:** Mrs. Clara E. Ward, 225 Marion St.; Miss Martha Bazdorf, 41 Olympia St., Lakeview. Meets Room 307 Colt Bldg., Tuesday evenings, 8 o'clock. Tel. Paterson 1277-M.
- PELHAM, N. Y.** **PELHAM:** Mrs. Florence Burnett, 246 Loring Ave.; Mrs. Fannie Brook, 328 Sixth Ave. Meets 246 Loring Ave., Thursday afternoons, 2:30 o'clock. Tel. 1483 W. Tel. 2122 W., Mrs. Burnett.

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- PHILADELPHIA, PA.** PHILADELPHIA: Hugh F. Munro, 1737 N. Fifth St.; Miss Caryl Annear, 530 N. Natrona St. Meets 1710 Chestnut St., Room 31, Wednesday and Tuesday evenings, 8 o'clock.
- PIERRE, SO. DAKOTA** PIERRE: Robert L. Kelly; Wallace E. Calhoun, 262 Coteau St. Meets 320 Pierre St., Sunday evenings.
- PITTSBURG, PA.** IRON CITY: Mrs. D. Manning, Sec., 615 Union Bank Bldg.
- PITTSBURG: Mrs. W. H. McAfee, 900 California Ave.; Mrs. Nelle R. Eberhart, 34 Exeter St. Meets Rooms 311-312 Whitfield Bldg., 8 o'clock. Tel. 105 Brady, Mrs. McAfee.
- PORT HURON, MICH.** PORT HURON: Miss Vera Clark, 728 Court St.; Miss P. E. Spencer, Suite 14, 1258 Commonwealth Ave., Boston, Mass. Meets Public Library Tuesday evenings, 7:15 o'clock. Tel. 1016, Mrs. Peck.
- PORTLAND, ORE.** PORTLAND: Mrs. Mildred Kyle, 420 E. Fifteenth St., North; Mrs. Esther E. Harvey, 639 Alberta St. Meets 403 Eiler's Bldg., Seventh and Alder Sts., Sunday and Wednesday evenings. Beginners' class, Tuesday afternoons. Tel. East 1861.
- READING, PA.** READING: Edward F. Kingkinger, 522 No. 9th St.; Howard C. Peirce, 127 Rose St. Meets 522 No. 9th St., Wednesday evenings, 8 o'clock. Public, Sunday evenings, 7:45 o'clock. Tel. Consolidated, 381-4.
- RENO, NEVADA** RENO: Mrs. Maud Menardi, 322 W. 4th St.; J. H. Wigg, Box 156. Meets Cheney Bldg., Room 5, Monday and Thursday evenings, 8 o'clock. Tel. 1071.
- ROCHESTER, N. Y.** GENESEE: Claude Bragdon, 3 Castle Park, Mt. Hope Ave.; Dr. Lillian B. Daily, 427 Granite Bldg. Meets 101 Cornwall Bldg., 156 Main St., E., Tuesday evenings, 8:15 o'clock. Beginners' class, Thursday evenings, 8:15 o'clock. Tel. 1531 Home.
- ROCHESTER: Miss Fanny C. Goddard, 87 Ave. D; Miss Esther Pringle, 454 Court St. Meets 101 Cornwall Bldg., Sunday afternoon, 4:15 o'clock. Tel. Stone 4423-L.
- ROXBURY, MASS.** ROXBURY: Dr. W. B. Guy, 277 Warren St., Boston, Mass.; W. W. Harmon, Harvard Square, Cambridge, Mass.
- SACRAMENTO, CALIF.** SACRAMENTO: C. M. Phinney, 420 Forum Bldg.; Mrs. Mary A. Craig, 1323 E St. Meets Room 2, Odd Fellows' Temple, Sunday and Thursday evenings, 8 o'clock.
- SAGINAW, MICH.** SAGINAW: Mrs. E. G. Combs, Sec., 1524 N. Fayette St.
- ST. JOSEPH, MO.** ST. JOSEPH: Miss Salina Sharp; Mrs. Alice Blum, 1011 N. 13th St.
- ST. LOUIS, MO.** BROTHERHOOD: Frank Primavesi, 4200 So. Broadway; Mrs. Emma Niedner, 4249 Shenandoah. Meets 3155 So. Grand Ave., Sunday afternoons, 3 o'clock; Wednesday evenings, 8 o'clock. Tel. Grand 2140.
- ST. LOUIS: Mrs. Leah Fath-Skiles, 3429 Franklin Ave.; Mrs. M. L. Atkins, 5937A Hamilton Terrace. Meets 3429 Franklin Ave., Sunday afternoons, 3 o'clock; Wednesday, Thursday and Friday evenings, 8 o'clock. Tel. Cab. 4928R.
- ST. PAUL, MINN.** ANNIE BESANT: Dr. W. J. Bracken, 224 Walnut St.; U. S. G. Croft, 224 Walnut St.
- ST. PAUL: Dr. John McLean, 202-3 Am. Nat. Bank Bldg.; Miss Angie K. Hern, 259 Dayton Ave. Meets 210 Essex Bldg., 23 E. 6th St., Thursday evenings, 8 o'clock. Tel. Cedar 1478.
- SALT LAKE CITY, UTAH** SALT LAKE CITY: W. Rice, 144 W. First South St.; Frank B. Terriberly, Gregson Ave., Calder's Sta.
- SAN ANTONIO, TEXAS** SAN ANTONIO: Mrs. Louise Weatherhead, 1829 N. Palmetto Ave.; Paul Lass, 403 Pruitt Ave. Meets 208 Central Office Bldg., Thursday evenings, 8 o'clock. Public lectures, Sunday afternoons, 3 o'clock. Tel. (old) 8130.

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- SAN DIEGO, CALIF.** ANNIE BESANT: Mrs. Jennie M. Schinkel, 819 Spruce St.; Mrs. Tyndall Gray, 819 Spruce St. Meets 1322 Fifth St., Wednesday evenings, 8 o'clock. Public, Sunday evenings, 8 o'clock.
- UNIVERSITY HEIGHTS: Dr. C. M. Hankin, 2263 Fourth St.; Mrs. Annie R. Wisner, 1734 Union St.
- SAN FRANCISCO, CALIF.** GOLDEN GATE: Mrs. E. J. Eaton, 1472 Golden Gate Avenue. Meets 1472 Golden Gate Avenue. Public meetings, Sunday and Wednesday evenings, 8 o'clock. Tel. Sunset 1645.
- SAN FRANCISCO: W. J. Walters, 2 A St.; Mrs. Dora Rosner, 346 Pacific Bldg. Meets 346 Pacific Bldg., Friday evenings, 8 o'clock.
- SAN JOSE, CALIF.** SAN JOSE: Guilford J. Reed, 272 So. Seventh St.; William F. Davis, 350 No. Ninth St. Meets Spiritual Temple, Monday, Wednesday and Saturday afternoons, 2 o'clock. Tel. San Jose 5099-R.
- SANTA CRUZ, CALIF.** SANTA CRUZ: Mrs. Ida Springer, 89 Garfield St.; Mrs. Nellie H. Uhden, 145 Third St. Meets 145 Third St., Friday afternoons, 2 o'clock. Tel. 479-388, Main lines.
- SANTA ROSA, CALIF.** SANTA ROSA: Christen Nielsen, corner Orange and Hazel Sts.; Mrs. Lucy M. Zoberbier, 433 Humboldt St.
- SEATTLE, WASH.** SEATTLE: Ray Wardall, 541 New York Blk.; Mrs. Blanche Sergeant, Fauntleroy Park, Station T. Meets 1426 Fourth Ave., Sunday evenings, 8 o'clock. Inquirers' class, Friday evenings, 8 o'clock. Tel. Main 8232.
- SHERIDAN, WYO.** SHERIDAN: F. Herbst, 465 Smith St.; Perry Hulse, Box 453. Meets Carnegie Library, Thursday evenings, 7:30 o'clock. Tel. 502.
- SPOKANE, WASH.** SPOKANE: W. E. R. Brewster, 653 Arthur St.; Mrs. Agnes L. Clark, 831 Main Ave. Meets Room 221, Hutton Bldg., corner Riverside Ave. and Washington St. Public, Sunday evenings. Members, Friday evenings.
- SPRINGFIELD, MASS.** SPRINGFIELD: Fred. J. Hart, 44 Dexter St.; Mrs. E. L. Bragg, 224 Main St., W. Meets Room 207 Kinsman Bldg., 168 Bridge St., Thursday evenings. Public, Sunday evenings, 7 o'clock. Tel. 1385-11.
- SUPERIOR, WIS.** SUPERIOR: Alice L. Booth, 1423 Eleventh St.; W. E. Haily, 219 Truax Blk.
- SUPERIOR NORTH STAR: Mrs. Edith Conklin, 1924 John Ave.; A. L. Williams, 289 W. Tenth St.
- SUTERSVILLE, PA.** NEWTON: J. F. Clark, Sec., Smithdale, Pa.
- SYRACUSE, N. Y.** SYRACUSE: Henry E. DeVoe, 1164 Cannon St.; Miss Fannie C. Spalding, 2364 Midland Ave., Onondaga Valley Sta. Meets 205 Gurney Blk., So. Salina St., Thursday evenings, 8 o'clock. Tel. 3715-J.
- TACOMA, WASH.** TACOMA: G. A. Weber, Sec., 1529 So. E St. Meets Stradford Hotel, Room 26, Thursday evenings, 8 o'clock. Tel. Main 2061.
- TAMPA, FLORIDA** TAMPA: Geo. P. Sullivan, Box 598.
- TOLEDO, OHIO** HARMONY: Mrs. Gertrude Heller, Sec., 424 Rockingham St. Meets 219 Michigan St., Thursday evenings, 8 o'clock. Tel. Home 6170.
- TOLEDO: Mrs. Clara Bowser, 825 Ambia St.; Mrs. Graziella Curtis, 1127 Horace St. Meets 302 Colton Bldg., Saturday afternoons, 3 o'clock. Tel. A 6739.
- TOPEKA, KAN.** TOPEKA: Francis Grover, 407 Monroe St.; Mrs. Jennie Griffin, 714 Horne St.
- WASHINGTON, D. C.** CAPITAL CITY: Dr. W. W. Baker, 1841 N. Capital St.; Miss Edith C. Gray, Box 314. Meets Rooms 419-420 Corcoran Bldg. Public lecture Sunday mornings, 11 o'clock. Classes, Wednesday evenings, 8 o'clock.
- WASHINGTON: Dr. Geo. H. Wright, Carroll Springs, Forest Glen, Md.; Mrs. U. P. Bradway, "The Germania," Third and B Sts., S. E. Meets "The Germania," Apt. 2, Sunday evenings, 8 o'clock. Tel. Lin. 3040.
- WEBB CITY, MO.** WEBB CITY: Miss Ethel Watson, Sec., Box 486.

LODGE DIRECTORY

BRITISH AMERICA

- EDMONTON, ALTA.** EDMONTON: Mr. A. F. Saunders, 128 Morris St.; H. T. Bolt, 110 Jasper Ave., W. Meets Labor Hall, Jasper Ave. Public lecture, Sunday evenings, 7:30 o'clock. Question class, Thursday evenings, 8 o'clock. Tel. 6470, H. T. Bolt.
- KELOWNA, B. C.** KELOWNA: W. B. Pease; Sydney H. Old, Box 576. Meets Thursday evenings, 8 o'clock.
- MONTREAL, QUE.** MONTREAL: Ernest R. Dalley, 245 Hutchinson St.; Miss G. I. Watson, P. O. Box 672. Meets Room 10, No. 16 McGill College Ave., Tuesday evenings, 8 o'clock. Public lectures, Saturday evenings, 8 o'clock. Tel. East 3863, Mr. Fyfe.
- REGINA, SASK.** REGINA: John Hawkes, Government Library; C. A. Grubb, Public Works Dept., Government Bldg.
- TORONTO, ONT.** TORONTO: A. G. Horwood, 223 Major St.; Roy Mitchell, 204 Canadian Foresters' Bldg. Meets Canadian Foresters' Hall, Sunday evenings, 7:15 o'clock.
- VANCOUVER, B. C.** LOTUS: Mr. G. A. Love, Room 1016 Rogers Bldg.; Miss Jessica Hunt, Box 1224. Meets Room 1016 Rogers Bldg., Tuesday and Thursday evenings, 8 o'clock.
- ORPHEUS: Mrs. Campbell-Chappell, 1407 Robson St.; W. B. H. Parker, Western Club.
- VANCOUVER: Wm. C. Clark, 1236 Melville St.; Kenneth McKenzie, Room 125, 119 Pender St., W. Meets Room 125, 119 Pender St., W., Tuesday and Thursday evenings, 8 o'clock. Public lecture Sunday evenings, 7:30 o'clock.
- VICTORIA, B. C.** VICTORIA: Capt. Chas. E. Clark, 1130 Summit Ave.; C. Hampton, P. O. Box 73. Meets 1203-05 Langley St., Sunday afternoons, 3 o'clock, opp. Court House; Wednesday evenings, 8 o'clock. Tel. 177.
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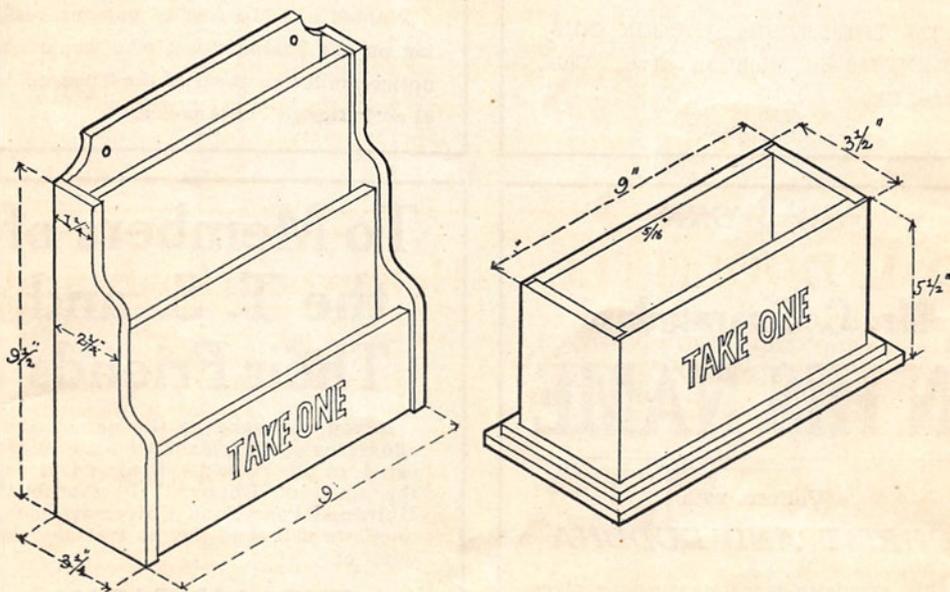
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