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In the next issue will appear in facsimile a hitherto unpublished poem in his own handwriting by Sir Edwin Arnold, author of "The Light of Asia" and "The Song Celestial." Original from

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PRESIDENT Mrs. Annie Besant

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TheAmericanTheosophist

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Vol. XIV.

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No. 12

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There may be some doubt as to the identity of the greatest man in the world, but we are satisfied that we know who is the greatest woman in the world. The next issue of The American Theosophist will celebrate the birthday of that lady, and for that alone the number will be noteworthy. From her tongue will be a recent lecture (London, June, 1913), of which the title is Superhuman Men in History and Religion. Need we say more? And there will be still other glimpses of the little white haired woman toward whom thousands look with confident eyes for guidance, and millions dimly sense affection.

Sir Edwin Arnold! What a name to conjure with! An original and hitherto unpublished poem from his pen (literally, for it will be in facsimile) will appear exclusively in The American Theosophist for October. It is called The Prayer, and the same gentle sympathy is in it as marked The Light of Asia and The Song Celestial.

And there will be other promised and unpromised good things.

The American Theosophist FOR OCTOBER

IN BAS RELIEF

The stories and comments here published are designed to do something more than merely lighten the burden of the world. A sense of humor is an essential to an occultist, for it is often his only relief from the pressure of a strenuous life. Help, in the form of contributions, will be gratefully received. Address **The American Theosophist**.



INTERPRETATION OF DREAMS

Prof. Sigmund Freud, a celebrated Viennese psychoanalyst, has written a new book on this subject. He holds that dreams are "wish fulfilments." They certainly are sometimes; and naturally so, for the thoughtworld of most people is so strongly loaded with wishes and desires that in their sleep they simply cannot get away from the strong thought-forms that they have been building while awake.

Prof. Freud very cleverly discovers the wish-fulfilling element in many dreams that at first sight seem to lack it. For example: One day he had explained his dream theory to a patient; the next day she brought him a dream to the effect that she was traveling with her mother-in-law to a summer resort. Now, she had struggled violently against spending the summer with her mother-in-law. Apparently this dream was not a wish fulfilment. But, says Prof. Freud, the lady's wish was to prove that his theory was wrong —and that wish was fulfilled in the dream.

Easy perhaps from his standpoint, but

(Continued on page 3, Advertising Section.)

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more difficult for Theosophists is it to see only a wish fulfilment in the following case: A father had watched for days and nights at the sick-bed of his little child. Then the child died. The father retired to rest in a room adjoining the one in which the little body lay, surrounded by burning candles. After a few hours the father dreamed that the child stood near his bed, clasping his arms and calling out reproachfully: "Father, don't you see that I am burning?" The father woke up and, rushing into the room,

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he found the covers and one arm of the beloved body burned by a failen candle.

Prof. Freud explains that to see the child alive, to have him talk, to have him clasp his arms, was the result of the father's wish to keep the child. The expression: "I am burning" recalled the fever of wh ch it died. The impression of fire the father got from the light shining through the door that was left ajar between the two rooms. It sounds somewhat intricate—but maybe it satisfies (Continued on page 5, Advertising Section.)

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some people after all.

We want to quote some "true" dreams from newspapers of the last few months in which we have been trying to find the "wish" element. We give these as noticed.

LANCASTER, PA., APRIL 30: Mrs. Alvin B. Kise of Columbia, whose son, Abel C. Kise, was killed at Steelton by a wagon from which he fell, passing over his head, dreamed that night that he was killed through a fall. Next morning she was greatly disturbed by the recollection of the dream, and soon after breakfast she was notified of the son's death.

CHICAGO, MAY 21: For two weeks Henry Wise, a prominent broker on the Board of Trade, dreamed that his daughter, a member of an English theatrical company playing in the Orient, was dead. The dreams were so vivid that they preyed on his mind. Finally he wrote his daughter a letter asking her to cable as to her health. Then the dream was repeated Monday nⁱght. Mr. Wise was telling some friends about it yesterday when he was handed a cablegram from Tien Tsin, China. It read: "Ger-

(Continued on page 6, Advertising Section.)

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The following is from a letter written before the Dayton flood:

DAYTON, O., MARCH 16: My dear brother, I dreamed the other night that a great flood would destroy Dayton. I saw in my dream houses floating like corks, people in the water everywhere, battling for their lives. Oh! it was the worst dream I ever had and I have dreamed it three times. Mary Madison, 245 Clark St., N. E., Dayton.

NEW BRUNSWICK, N. J., JUNE 5: Mr. Joseph Freedman dreamed that his father, who died a year ago, came to him and urged him to come and keep him company in the grave. The son wept and pleaded in his dream and remembers vividly how. finally, he saw his father sadly yield and go away. A few days after, Freedman's brother died. Then it came out through the latter's wife that this brother also had had the same dream on the same night as Mr. Freedman.

We ask if there is really a wish fulfilment in any of these dreams.

Strumpell, speaking of the fact that so (Continued on page 8, Advertising Section.)



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many persons often dream of flying, explained this by saying: "The flying dream is the adequate picture used by the mind to interpret the sum of excitation emanating from the rising and sinking of the pulmonary lobes after the cutaneous sensation of the thorax has been reduced to insensibility." I suppose that settles it—for anybody who is easily impressed by learned language.

Lately at the Triennial Congress of American Physicians and Surgeons in Washington, Dr. E. W. Scripture attracted much attention with a paper on "Dreams." He had discovered that ambidextrous persons never dream, while right-handed persons dream with the right hemisphere of the brain, because they use the left brain lobe for conscious thinking. Does that solve the problem?

The same speaker added honestly that "modern scientists know as little about dreams as man did when the first sleeper had his first dream."

One might find a more satisfactory and reasonable explanation than any of these in C. W. Leadbeater's little book on Dreams: What they are and how they are caused.



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THE NEW RACE



HENEVER the claim has been made that a new race would ere long arise to dominate the world with higher standards than any yet appearing, it has been stated that the site of the new people would be North America, but that if the conditions in America should ever prove un-

favorable to this end Russia would enjoy the privilege first offered to the younger country. Since it appears well settled now that America has grasped her opportunity and bids fair to fulfil its requirements, it might be a matter of more than passing interest to analyze some of the national characteristics of the two countries and see why the one has had the first choice, the other the second and what they have in common that distinguish them as fitted to develop a higher type. First, however, it would be well to understand clearly what the race characteristics are which will be shown forth in the new people.

Looking back over the world's past, a more or less clear outline appears of broad race tendencies, marking out one race as specially differing from another. Those tendencies, like the nations themselves, have had their feeble beginning, their development and fruition, and then their decadence. For example, we see the growth and

perfection of the emotional quality of the Kelt among the Greeks and Romans along lines of beauty of form, followed by a ceasing of further progress of a definite kind, and then a gradual downward movement. After the Keltic nations had attained to the highest of their organic growth along this line and had dominated the world with their power, at this time the beginnings appeared of a new people who were to show forth a different quality—the critical, reasoning, martial faculty; and these people—the Teutons—have in their turn dominated the world and have contributed their essential quality to the world-soul. At length they, too, seem to have come near the acme of their powers of expression in their special channel, and all the uncertainty and unrest of the present time would seem to give color to the claim that the world is on the verge of another race birth which shall express still another quality of human growth—the spiritually social or organically fraternal.

Let us see what forms this quality will take, and in so doing we shall be able to detect those particular points in common between the American and Russian peoples which give promise of better things for the future.

If spiritual means anything it indicates the highest that humanity is capable of attaining; and since humanity exists as a multitude of separate units, having thus been breathed forth from a state of unity into eonian separateness, as the world scriptures teach, the ultimate end toward which it is by force of natural law tending is a reunion with the Common Source after these eons of individual struggle and growth. In developing the qualities of the concrete mind man gains the highest form of detached expression toward divinity, and after that there remains no avenue of further progress for him save along the pathway leading again to unity with all. Everything that tends to bring about in any way this re-unity can fittingly hold highest place in the field of conduct and endeavor, and so may rightly be termed spiritual. Hence it is clear that the qualities awaiting emphasis in the coming race are those which may be summed up in the ideal of brotherhood, the higher communal spirit—all that grows out of fraternal love: co-operation, compassionate reason, gentleness, forgiveness, true intuition. These are some of the expressions of the law of love which will be found predominating in the new man; and it is these, or the seeds out of which they are to grow, that we are to look for in our two nations favored of the gods. In doing so we shall see why America became the first choice and why Russia more than any other nation could have been chosen as "understudy," so to say, of America to be used in case the latter should fail to realize her opportunities.

Turning first to America it is easy to see the working out of a definite plan. For ages of time this land was kept practically virgin.

It was inhabited, but by scattered nomadic tribes of a nature-loving people who lived much as the birds and beasts of the forest and contributed practically nothing to its development. Meanwhile the people of the old world were growing more and more crystallized, each nation in its own way, with little hope of greater intercourse and admixture of national types. At the right time the new world became known and into it poured the diverse elements which in no other way could have come together for the formation of a single people, and through the constant crossing there of different national types, aided by peculiar climatic conditions, a new type has been built up which differs from all others yet produced.

Thus it would seem as though this country had been reserved until the time when the nations of the later races could here meet together and jointly combine to form a new race. And so we have here a people possessing the color and beauty, the quickness of perception and intuition of the Kelt and the calm thoughtfulness and common sense judgment of the Teuton, coupled with a naturalness and originality all its own and an insatiate hunger for higher and better things—a reaching out for things beyond. This in a material way has led the American to undertake daring achievements along constructive lines and, as time brings a nearer maturity and he turns to higher and higher things, all this fine energy and onward pushing will find more spiritual avenues of expression, and then we shall have the real American of which the modern type is only the elementary form.

Looking at Russia, we see a country still in an elemental state to a considerable degree. There is seen a people not as agglomerate as the Americans, yet with an equally long and promising future before them, as they rise from their stunted youth to delayed maturity. The Slavs generically belong neither to the Keltic nor the Teutonic types, and yet there is more or less intermixture of many kindred bloods in the race. The elemental condition of the nation is due to some extent to suppression and oppression, and when this restrictive pressure is removed the nation will spring forward in quick upward growth, will develop a strong initiative and reach out for an ideal not unitedly striven for as yet by any other nation.

The vast territory covered by Russia's dominions offers an extensive field for growth and expansion, and a notable feature of this is the great pathway that the nation has acquired to the Pacific through the vast Siberian territory, making a link between the mother borders and the future American Continent of about-to-be restored Lemuria. Undoubtedly the state of progress of this nation is many centuries behind America. It has been stated by one whose opinion is held in high respect that the difference in time would probably be about three hundred years, so that if the sceptre of the future had fallen into Russian hands three centuries of progress would probably have been lost, expressed in terms of time. Hence the second place held by Russia in this great plan.

The warm friendship that has traditionally existed between these two nations may or may not be a significant fact but, in any caseas has already been pointed out by an observant colleague—the position of friendly hand-shaking as between the two nations is conspicuously observable at the two points of near contact marked by Alaska on the one side and Siberia on the other, and when it is further seen that this region is the stage upon which the first drama seems to have been initiated, having for its theme the rising of the new continent which is to be the home of the future race, the guiding hand behind all this vast plan becomes observable. In any case, the characteristics that would seem to be suitable for the formation of a race destined to exemplify true brotherhood are observable in these two nations in different ways. In one, the people are being led to their destiny by the way of free expression; in the other, by the way of oppression. In one, expansion is taking place through the joyous reaching out for unlimited opportunities for constructive action; in the other, through the slower process of pain and suffering. In the one, the people possess delicate, sensitive, nervous organisms partly produced by quick and rapid motion under strenuously high pressure; in the other, a natural psychism is present largely due to causes of heredity. In one, brotherhood will be realized especially through opportunity; in the other, through dire necessity.

Thus the two nations would seem to express the opposite poles of the same qualities, and even in governmental organization there is that same polarized relationship—a democracy in one and an absolute monarchy in the other.

It will be surely a matter of the deepest interest to note the part that these two nations will play in the drama of the future race, and to those who realize that these great problems are wrought out in obedience to plans made definitely and purposefully long centuries ahead and that from time to time little fragments of them are brought through into the outer world from the Mind that conceives them, then the interest deepens, for to study the workings of the Divine Mind through the outer manifestations in physical life is a far grander and more illuminating undertaking than merely the recordation of external phenomena as unrelated and fortuitous happenings. Into the hands of Exalted Beings, erstwhile men, now grown into divine maturity, are given the destinies of nations, to be wrought out through laws as changeless as the sun. They follow plans brought down from still more Exalted Ones who, too, receive them from Those standing yet nearer the One in whom we live and move and have our being, and who wisely orders all things, both great and small.

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SOURCES OF THEOSOPHIC KNOWLEDGE

By Irving S. Cooper



HEN an unfamiliar system of thought is presented for consideration, it is always legitimate to ask: "What are the sources of your information?" Our willingness to take the time and expend the energy necessary to study that system naturally depends upon the clearness and reasonableness of the answer. So in presenting the

teachings of Theosophy it is right to expect that a frank statement will be made as to the sources of Theosophic knowledge.

These sources are of two kinds:

(1) Those which are accessible at once to any thoughtful man with his existing intellectual capacities, and

(2) Those which may only be reached after preliminary training and development of the character, mind and subtle senses.

An objection may be made to the second kind, by one commencing the study of Theosophy, on the ground that all information obtained in this way must be taken—at least for a time—on the statements of others. This is of course true, yet we are accustomed constantly to adopt this attitude. In fact, the greater part of current knowledge cannot be verified by the ordinary untrained man, but is accepted solely on the statements of experts.

For example, we read and believe many statements about atoms, yet none of us could duplicate the experiments by which these statements are proved without long scientific training. We accept the conclusions of astronomers regarding the movements of the sun, moon and stars, even though these conclusions contradict the evidence of our senses, because we have faith in those who have made a specialty of astronomy. Musicians tell us of the superb technical mastery of Liszt and we believe them, though it would take us years

of painstaking study and practice before we could realize this for ourselves.

It is not unreasonable, therefore, in commencing the study of Theosophy, to accept as *possible* the statements made by experts trained in Theosophic investigation. Later, if it is thought worth while, an effort may be made to verify these statements and convince ourselves of the truth of the deeper teachings of Theosophy. Of course, it is unwise to accept a statement as a truth merely because it is made by another person, but it is also equally unwise to deny it until we actually know the facts. The best course is to hold the middle path and neither to deny nor affirm, but to empty the mind of prejudice and preconceived notions and to submit everything to the criterion of the reasoning consciousness and the intuition.

The first of those sources which are accessible at once to a thoughtful man is the teaching of the great religions of the world. When we begin the study of comparative religion, we seem lost in a maze of contradictions and even of absurdities, but with practice we become able in thought to strip away the ceremonials, forms and customs peculiar to each religion and get at the fundamental ideas and teachings common to all.

The differences which exist between one religion and another are due to the various characteristics of the people who hold them, and to the deposit of ceremonies, speculations and fancies which, during the centuries, have gradually obscured or covered up the basic truths taught by their founders. Fundamentally all religions are one, for sympathetic study clearly indicates that they teach the same doctrines and inculcate the same ideals of conduct and life.

In their externals, however, they are unlike each other, for the reason that they were planned to appeal to different races and temperaments. At our existing stage of growth, one religion cannot and does not satisfy the religious needs of the whole world, for generally, at the present stage of growth, men are more influenced by the way in which they are taught than by the teachings themselves. The mental and emotional characteristics of each race determine the most suitable form of instruction and, as these characteristics vary, so each religion differs in its externals in order to produce the desired result.

It takes a certain bigness of mind sympathetically to study each religion for the truth it contains, since it is necessary to eliminate undue partiality for one form of religion, to learn to think in the terms and symbols of each Faith studied, to overcome prejudice, to practise tolerance and to be a lover of truth. But if this can be done by the student, the basic teachings of all the great religions will be found to be perfectly in accord with the teachings of Theosophy.

This is why Theosophy appeals to the followers of every religion

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and explains why Christians and Buddhists, Hindus and Parsees, Hebrews and Mohammedans have joined the Theosophical Society. Each finds in Theosophy that which illuminates his own religious beliefs and aids him to live the higher life inculcated by his scriptures. This is also the reason why Theosophy does not emphasize the superiority of one religion over all the others—each great Faith has its message to the world. While Theosophy is not a religion—since its teachings are unaccompanied by ritual or ceremonial and are not in the custody of a priesthood—it is nevertheless profoundly religious, as it is the essence of all religions.

A great many Theosophic truths may be found in studying the fragments which have come down to us of the instruction given in the ancient Mysteries. These famous institutions, which flourished in Persia, Egypt, Greece and Rome, were founded for the purpose of giving to the advanced people of the time a philosophical and rational interpretation of the myths and legends which satisfied the common people and constituted the popular religions. Though only scattered portions of the once secret teachings now remain, still the attentive student is rewarded by finding occasionally a precious truth half-hidden in the obscure phrases of these old instructions.

Another more fruitful field of study is the teachings of several philosophic schools which rose to power and fell into obscurity during earlier centuries. The wonderful Pythagorean Discipline at Crotona; the brilliant Neo-Platonic Schools of Alexandria—particularly that which centred round Hypatia; the much-misunderstood alchemists, whose symbology tinged the writings of the Middle Ages; the interesting Rosicrucian Orders, the undercurrent of whose teachings permeated the whole of European thought during the fifteenth, sixteenth and seventeenth centuries; the Masonic movement which followed, are all sources of Theosophic knowledge. The statements made in the ancient books and rare manuscripts in which this information may be found are usually difficult to understand, because expressed in quaint symbols and obsolete phrases, but persistent study is richly rewarded.

Modern Theosophy is greatly indebted to science for its discoveries and for the exact terminology which has resulted from the careful manner in which the statements of scientists have been formulated. Modern Theosophy is equally careful in its methods of research and its phraseology has gradually become more precise.

Theosophists of ancient and medieval times were oftentimes vague and obscure when they attempted to describe what they saw, or to formulate the laws governing human growth and existence. This was due, not to any effort on their part to describe things which did not exist, but because there were no words then in use which would adequately describe those things. That is why symbolism was

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so largely employed then, but is to a great extent unnecessary now. The rich language of science has taken the place of the symbol. How could early investigators describe electricity, an atom, a vibration, the planes of nature, when the terms themselves had not been coined, and even the most cultured people knew nothing of such things? How could they explain clearly the evolution of the human soul by means of repeated lives on earth, when even the evolution of human bodies had not yet been thought of? Thus the modern presentation of Theosophy, which is decidedly scientific in tone and treatment, is made possible only because of the wide-spread knowledge of science which prevails.

The teachings of Theosophy include those of science, and every proved result of scientific research finds its place in Theosophy. In certain cases Theosophists, using special methods of research, have anticipated science, but later scientists have verified in their own way the results thus obtained. In still other instances Theosophists have carried the application of certain laws governing physical matter beyond the limits arbitrarily set by scientists, but they are justified in so doing, because it has been found by observation that a principle of repetition prevails everywhere and that nature repeats in miniature in our physical world processes which are universal in their scope.

The study of religions and ancient schools of philosophic thought combined with a knowledge of scientific discoveries is insufficient, however, to explain satisfactorily all the conditions and phenomena of the world. Serious gaps still remain in our mental scheme of things and we seem unable to reconcile certain apparently conflicting viewpoints.

For example, the statements of religion clash with those of science and we do not know how to heal the breach between the two. The religionist speaks of God as the source of all things, the scientist declares that the universe was formed through the agency of various forces obeying mechanical laws. The religionist tells of God's love for all His creatures, the scientist points to the undeserved miserv and suffering of men and the mute agony of thousands of animals and birds. The religionist turns his thoughts to the life beyond the grave, the scientist to a dead body and asks for proof that there is anything other than that. The religionist accepts ancient books as final authority, the scientist refuses to admit anything to be true except that which can be verified now. These antagonisms are doubtless due to incomplete knowledge, but how can that knowledge be gained which will show that religion, science, philosophy and art are but different aspects of the same body of truth? This leads us to the consideration of those sources of Theosophic knowledge which require preliminary training and development of the character, mind

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and subtle senses before they may be reached.

Theosophy has never agreed with the declaration of materialists that there was nothing superphysical, or of the agnostics that superphysical things might exist but we could never know them because of the limitations of the senses, though it has always emphasized that there is nothing supernatural, everything taking place within the domain of natural law. Theosophy has affirmed, upon the basis of actual experience, that there are inactive senses in every human being which, when stimulated to activity, would make possible the investigation of a normally unseen realm of non-physical matter around us.

Instead of using physical instruments, which naturally have serious limitations even though most delicately constructed, Theosophical investigators in their researches have made use of the much more difficult method of developing within themselves the power to see this realm without the mediation of any instrument. Long training is necessary before this can be done, and it is made exceptionally difficult because a character qualification is essential.

A scientist may be cruel, sensual and selfish, yet his scientific work will not be impaired provided his intellectual and observational powers are keen. The man, however, who wishes to take up the Theosophic method of investigation, must first refine and ennoble his character, because in so doing he awakens those subtle senses by means of which he comes in touch with the unseen realm.

There are a few people in the Theosophical Society who have had the courage to commence and the patience to persevere with this arduous training and have, after years of labor, become expert in this ancient method of investigation. Modern Theosophy is heavily indebted to them for the information they have obtained of the unseen worlds which surround and envelope the earth and for the light they have thrown upon the problems of human growth and destiny. What they have done, others can do—provided they are willing to pay the price of constant effort, unselfish labor and the ability to learn through failure.

The results of the investigations of these experts are priceless if we attempt to estimate their value to humanity. They have discovered many interesting and important things regarding the hidden side of the physical world, while a wealth of detail has been published concerning the subtle worlds which surround us, the conditions on the other side of death, the nature and appearance of the mind and soul bodies, the laws of human growth, the purpose of existence and the swiftest way to reach the goal of human evolution.

Much of the exact detail which distinguishes Theosophy from all other modes of modern thinking along similar lines is due to the labors of these experts, who have spent years in obtaining the facts published and in verifying by repeated experiments and observations the conclusions to which they have come.

There is still another source from which Theosophy has derived some of its most important information, and that is certain Perfected Men, called sometimes the Brothers and sometimes the Masters, who have completed Their human evolution but remain in touch with the world in order to assist humanity in its growth. They are distinguished by fully awakened subtle senses, a superb intellect and lofty spirituality, and have at their command a vast knowledge of nature's laws which is the fruit of an age-long experience. They place this knowledge at the disposal of aspirants under certain conditions, generally, that those who ask for it shall do so not by mere words, but by the noble, unselfish and helpful life they lead.

The information which the Brothers have given to those who have thus qualified themselves to receive it has rounded out the Theosophic system of thought in a most wonderful way and has filled in many gaps in our knowledge. Later, as the aspirants themselves developed and awakened one subtle sense after another, they have verified the truth of this information fact by fact, and though much still remains which they are *as yet* unable to verify, still they are convinced of the truth of that which they have been told, for an error has never been found in the statement of a Master.

It is evident from a consideration of the foregoing sources of Theosophic knowledge that Theosophy is not a revelation and that, while its fundamental truths are rock-like, because based upon reality, nevertheless the statements of its investigators as to details are not infallible. It is a growing system of thought, the result of careful study and research. Its ideal is to be a presentation of things as they are and to eliminate speculation and theory. Mistakes may be made by its investigators, but they are corrected as soon as noticed. Such mistakes, as in scientific research, are due to incomplete observation and incorrect inference from what has been seen.

It should be remembered that, because of constant practice and effort, the powers of an investigator are unfolding all the time, and that each year his capacity to observe is greater and more reliable. Naturally, therefore, the published Theosophic investigations should and do show ever increasing detail and precision as the years advance, and if one wishes to gain an adequate idea of the teachings of Theosophy, the latest books should be read as well as the earlier ones. It is reassuring to note, however, that practically all the information reassuring to note, however, that practically all the information obtained through modern Theosophic investigation has stood the hard the nature of amplifications. This speaks well for the accuracy of those who stand at the forefront of the great Theosophical movement which is sweeping over the world today.



WISDOM OF THE STARS

By Alan Leo



•HOSE who seek for a clear and steady light that shall guide them into the realms of the spiritual world may discover it in the most unexpected places and realize the truth of the lines:

"God moves in a mysterious way

His wonders to perform."

In no way are His movements more wonderful than in the heavens above and around us, wherein he who runs may read the story of His wisdom.

The light may seem too faint or too far off for those who cannot raise their thoughts above a material conception of the universe; nevertheless, it has shone clearly for many thousands of years, in all ages, upon all nations and in all parts of the globe. At times its light appears to grow dim, with the rise of a new and the fall of an old nation, and then it shines forth again to enlighten the people who, weary of lesser lights, have turned their attention to the great orb of wisdom ever shining in the skies.

It may have been the bright morning-star rising in the east that has caused us to wonder what its message might be; or it may have been the rare beauty of a setting sun whose splendor, having filled us with awe and reverence, has given birth to a thought of wonder regarding the power behind the majestic glory in the west; or it may have been the glorious picture of the starry heavens on some clear night which has caused us to realize that in those very heavens we may catch a glimpse of the wisdom which guides and protects every living thing moving under them.

Astrology is the soul of astronomy, for astrology is the wisdom of the stars. It has ever been the law of God by which all things are named and placed in their proper order. All systems of worlds moving in their appointed places obey this law and by that just and perfect law each system maintains its relation to every other system. Our solar system, in which we live and move and have our being, has for its centre the sun, the glorious orb of day, which is the body or outward glory of the mighty Intelligence whose supreme life and radiance fill the whole of our system.

Revolving around the sun are the planets, the bodies or centres of great spheres of influence over each of which a mighty Angel, or spiritual Intelligence, is presiding. They are the messengers who carry out the law or will of God, each having a department or kingdom in nature over which it is Lord or Ruler.

To the great Angel who is Ruler over the Saturnian sphere of influence is delegated permanent rulership over the mineral kingdom and the power to make all things firm and solid, concrete and rigid. The old astrologers had some basis for their statement that Saturn governs the bones in man and his concrete mind, for it is the work of the life flowing through this planet to give to all things the power or quality of resistance and stability.

To the spirit of Jupiter power is given over the world of vegetation and the work of making flexible all that Saturn has first made rigid, for Jupiter is the planet of expansion and growth.

To the spirit of Mars dominion over the animal kingdom is given and the work of moving all solid and flexible bodies; therefore Mars is the great energizer who stimulates all things into activity.

Each spiritual Intelligence, whose radiant body we see moving amid the starry host of heaven and recognize as a planet of the solar system, is working in harmony with the Grand Geometrician of the Universe. Collectively, they are the Master Builders silently and regularly carrying out the work of the divine plan. They are also the guardians and protectors of humanity, the vast human family being divided into special groups over which the Spirits of the planets beneficently preside.

In the early stages of our infant humanity, each sphere of influence acted as a compelling force, being then concerned with the building of the individualities of men. Their influence was an attractive power by which the consciousness of man was turned to the objective plane of being, in order that he might have the possibility of realizing a *self*-conscious existence. This kind of influence is still being exercised over many of our younger brethren who have not yet raised the man out of the animal.

These planetary influences have had their parts to play in the past and they have a still mightier task to perform in the future, for at present we are only just beginning to realize the majesty of their wisdom. Mars, we find, is giving a greater and fuller impulse toward the expression of self-consciousness for, while manifesting as the strength and courage of the animal, he is also the strength in man which, turned upward, is the splendid force of self-control. As a coworker with Saturn in the mineral kingdom, the sub-influence of Mars is the work of evolving primal matter into iron and, just as from crude iron we may obtain steel and make the most delicate watchspring, so what was once brute force in man may be transmuted into the courage of heroism and the bravery of a strong man.

Saturn, we learn, marks the boundary line of the impulses given by Mars; his influence sets the limitations of prudence and gives the necessary restraints which allow the power of resistance to go hand in hand with strength, in order that the perfecting of the individual may be achieved.

Each planetary influence, we find, is playing its allotted part in helping to produce the destined perfect man. There is indeed a wireless telegraphy in the heavens between the Star-Angels and our Earth by which each sphere of influence communicates its vibrations. to every human being who, sooner or later, must respond to them more or less fully.

The signs of the zodiac around our globe are "coherers" or centres into which various planetary influences are constantly flowing, forming huge reservoirs from which all beings are supplied with mental, psychic and physical life. Every child who draws his first breath fills his being with a subtle influence linking him to that reservoir from which he draws the materials for his future temperament and his own peculiar mode of thought and feeling.

These zodiacal signs, though homogeneous as a whole circle, are capable of an infinite number of variations, forming a new and everchanging kaleidoscope, and each day's pattern is not repeated for many thousands of years. This not only reveals the wisdom of God, but enables us to understand how unity passes into diversity and back to unity again.

Out of the whole circle of the zodiac there arise seven main divisions giving to matter seven distinct modes of vibration, out of which the various vehicles required by man for the expression of his consciousness on the different planes may be formed.

The "elements" or states of matter called fire, earth, air and water are represented by the corresponding signs of the zodiac and these will predominate in their influence according to the nature of the sign rising at a child's birth, and the general or personal temperament will be modeled after the nature of these signs. Under fire, there is the active, ardent and enthusiastic temperament; under earth, the practical man of business; under air, the artistic and intellectual; and under water, the emotional and receptive temperament.

The ruling planet presiding over the rising sign will be the significator of the personal ray and all the other planets will represent the karma, or the possibilities of action and reaction, that will be experienced throughout the life.

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Although we have fallen into a deeper stage of materialism and

have to master and control a grosser and denser grade of matter, it is nevertheless true that the starry heavens declare the glory of God and continue to show forth His infinite wisdom; and astrology, shorn of all the false notions that have been associated with it, reveals a law which, rightly understood, cannot fail to establish in mankind a faith which nothing in the world can ever shake. As man progresses in this faith and knowledge he will discover new influences to which he will respond. It has been noticed by those who have an insight into the mysteries of life that Uranus was only rediscovered when men were showing forth the genius which raised them above the average rate of evolution, for its influence is that which synthesizes the intellectualizing tendencies of all the other planets. Neptune, also rediscovered, synthesizes the impulses and emotional tendencies of the planetary spheres.

These two are the guardian Angels of the occultists and the mystics who are now coming more freely amongst us, having risen above the ordinary birth horoscope to re-enter the earth sphere and show forth their response to the higher notes of the spiritual Intelligences. For each one of us it is a question of fuller response. Millions of finer vibrations are around us to which we fail to respond; like the ladder of Jacob's vision, they stretch far into the heavens above while we are still gazing at the lower rungs, fearing to trust ourselves to the guiding stars of the spiritual Intelligences who minister to our every need in order that we may grow strong to see and know them.

Truly have the Wise Men, the Astrologers of the East, spoken in a few short words containing, like the Delphic oracle, the summary of their knowledge: "The wise man rules his stars, the fool obeys them." We cannot, however, rule that which we do not understand, and to understand we must lift our eyes above the limitations of prejudice and preconceived notions, investigate the hidden laws of nature and read the great scroll of life which is unrolling before us, not only in the heavens above us but also in the Kingdom within us. For man was made in the image of God and is in himself an epitome of the universe; within himself lies the key that shall unlock the mystery of the stars and reveal his kinship with the Angels and the knowledge of his Father in Heaven.







KRISHNA AND THE GOPIS A panel in the new palace at Mysore. The use of a reading-glass will show many details.

THE BIRTHDAY OF SHRI KRISHNA

By Adelia H. Taffinder

SEPTEMBER FOURTH is the birthday of Shri Krishna, the Hindu incarnation of Him who is called in the West the Christ and in the East the Great Rishi Maitreya, the Bodhisattva.

In this manifestation, as the youth Shri Krishna, doundy snone forth most gloriously. The Great Lord Gautama, He who reached Buddhahood, had splendidly presented to the Aryan race the wisdom aspect of the Logos; when the world's pain was again so great that it needed the healing balm of the presence of another Divine Teacher and in order that India should not grow too dryly intellectual, the gracious, playful Child of Love, Shri Krishna, came to awaken devotion in the hearts of the Hindus.

He taught the people to look to Him as the one who revealed God to them. He taught them love—love for Himself, love for each other and love for every living thing. He reveled in joy and sweet music, He, the "Divine Cowherd," the Player of the magic flute, whose strains of music awakened peace and love throughout the world. He did not remain long after He reached manhood and He is always shown in pictures as a child or youth, not as the world-teacher.

Shri Krishna is the God of the home, the family life. He is the Divine Child who guards every mother and babe, who sympathizes with all the innocent sports of youth, the joys of love's young dream.

the devotion between husband and wife, and all the tender, pure ties of domestic relationship.

His birthday is observed by eighty per cent of the people in India. Many of His devotees begin to prepare for the event nine months before the date; others pay special tributes of homage for eight days previous to that time, while all think of Him through the day and into the night, since the midnight hour is celebrated as the birth time of this Child Avatara.

We are told that in every home of His millions of worshipers there is a room prepared and consecrated to this holy event. The sound of sweet music and the perfume of incense softly proclaim the preparation for His birth. As the hour approaches there is a hushed expectancy and every one in a household feels the joy as well as the solemnity of the occasion.

According to record, Shri Krishna's birth took place in the city of Mathura, on the River Jumna. His father was Vasudeva; His mother was Devaki, the sister of the Prince of Mathura, renowned for her saintly purity. On her bridal day her brother drove the marriage car and she was honored and blessed by all the populace, but ere the festivities were over the Prince heard, from out of space, a voice say that she would become the mother of a son, the eighth, who would be the cause of his death. The infuriated Prince dropped the reins and turned upon his sister to slay her, but was hindered by the protection and counsel of Vasudeva.

When the first-born, a son, came to gladden the young mother, a cruel edict was sent forth that the child should be destroyed and also every first-born male child in that domain. Such became the fate of the seven children of Devaki, but when the eighth was to be born a glorious light shone over the mother, illuminating her. The Prince knew that it was Hari and, remembering the warning of the past, he sought once more to take the life of his sister, but no harm could reach her for the upraised weapons fell powerless from the hands of the slayers.

It is said that at the birth of Shri Krishna Vishnu manifested, showing Himself for the moment with all the signs of Deity upon Him, with the discus, the conch, the shrivatsa on His breast, with all the recognized emblems of the Lord. It is believed that Time itself stood still in its passing to mark the wonder of His Coming; that a celestial joy reigned over the earth, gladdened with the smile of Divine Love; that the skies were spanned with rainbows of wondrous color, and showers of white, red, golden and blue lotus blossoms filled the air with a fragrance like unto the incense of the gods. The trees that were in bloom bore ripe fruit on that occasion, the rivers chanted hymns of praise to Him who was to make holy again their waters, and the wild things that hungered were fed. The eagle left its nest

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on the rugged mountain crest and sat with quivering wing beside the dove—for man, beast, bird and flower, and all sentient things upon and within the earth and its deep waters felt the thrill of Love and responded to its unifying power and the sense that all is One.

For a brief time sin vanished from the heart of man; the transgressor seeking the shadow for concealment found nought but purifying light. So potent of love was the name of Krishna that all who uttered it were thrilled with its mantric power. It was ever upon the lips of His devotees until the atmosphere of ancient Aryavarta vibrated with love, and spirituality became a mighty force. Gleams of kindness, deeds of generosity and miracles of patience, justice and love burst forth from hard hearts as water may burst forth from under a rock.

There are many beautiful pastoral legends about this Divine Child —of how He delighted to seek the sylvan shades and there thrill all nature with the wondrous music of His flute. Mrs. Besant says that when we think of Shri Krishna we seem to hear the ripple of the river, the rustling of the leaves in the forest, the lowing of the kine in the pasture, the laughing of happy children playing round their parents' knees; that He, as an Avatar, acted out on the stage of the world a mighty drama as an exposition of spiritual truth. She divides His world-drama into seven acts, covering a vast range of His manifestation of complex human life, but it was in the Forest of Brindaban, in His early youth, living among the cowherds and their families, that He taught His great lessons of divine love. The happy wives were the Rishis of ancient days who, by devotion to Vishnu, had gained the blessing of being incarnated as Gopis in order that they might surround His childhood.

Many of His gambols and joyous sports have been defamed, because the symbolism was not understood. It is related how on one occasion the Gopis were bathing in the river, having cast aside their clothes, and that the Child of six gathered up their garments and bade the women to come and get them, but ere doing so to "salute the sun shining over My head as you approach." At first they hesitated, but Radha, the loveliest of the milkmaids, led the group obediently before Him, surrendering human will to the will of Him who was Divinity. This has been considered an immoral story, and yet it embodies a profound occult law which is repeated over and over in various forms. We are told that when the soul is approaching the Supreme Lord at one stage of Initiation, it has to pass through a severe ordeal. It is stripped of everything that is the not-Self, deprived of all aid, of all external covering, and must stand naked and alone before the Lord. This allegory illustrates that test of the soul.

Divine manifestations of a special kind take place from time to time as the need in the world arises and such manifestations are called Avataras. The manifestation of Shri Krishna was an Avatara; in fact, the name Purnavatara is applied especially to Him, meaning that so far as was possible within the limits of form the manifestation of the Formless appeared; that so far as was possible It came forth in that great One who came for the helping of the world, and who stands as the very Heart of Devotion to two hundred fifty millions of Hindus today.



A HARD SAYING

By "A Helper"

".... I say unto you: Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven."



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HE average man's life appears to the thoughtful observer as being nothing more than a day-to-day existence, for the man, apparently, has no particular end in view other than that of "getting on in the world," which means to him more money wherewith he may, as he fondly imagines, buy more happiness in the form of pleasures of various kinds. The man of today goes through life in a hap-hazard way and,

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consequently, has no particular method, no particular scheme or plan by which he orders his life from day to day. As his daily problems present themselves he meets them as best he can, rarely in any orderly fashion for, his goal and purpose in life being more or less deficient in definiteness, his methods necessarily are vague and uncertain.

When the man has a definite goal at which he aims, that goal, in the majority of cases, means the building up of a business, an attaining of a "position" professional or otherwise, and when his energy is applied to gaining such or similar ends it is, first and always, for the emoluments—money, in most cases—that such an attainment will bring.

The awakened and enlightened soul, on the other hand, more or less realizes the underlying purpose of evolution and his sojourn in this physical world—which is the orderly development of an individual, in-

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tellectual, self-reliant entity, the making of a being, a Perfect Man. The process by which he develops that individuality and self-reliance makes him self-centred, selfish and self-opinionated and, by the very nature of the case, he is biased in his own favor; he cannot "see himself as others see him" or as he really is. He has weaknesses and failings he wots not of; weaknesses that must be strengthened—for no chain is stronger than its weakest link.

His aim is to be Perfect, as is his "Father" (his prototype) in heaven. If the man is sincere in his desire to be perfect, he will welcome with open arms any and every one who is kind enough to show to him the weak spots in his character.

When a man wishes to excel in anything on this physical plane, all the way from prize-fighting to winning the highest intellectual pinnacle, he gladly welcomes, nay, seeks advice and criticism which will enable him to discover any faults or shortcomings in his make-up, just as a warrior who values his life would welcome any information which would enable him to strengthen his armor, to make strong that which was faulty and weak.

The would-be disciple is one who, glimpsing the goal, the height aimed for, deliberately employs his energy towards that end, losing no time, wasting no opportunity, and watches his equipment with jealous care. He, above all others, ought to be thankful for criticism and advice. Those whom we call our friends and who, desirous of not wounding our feelings, may, while hinting at failings that are apparent in our character, temper the criticism in such a way that it fails to benefit the recipient, for we—being biased—strike off a very large percentage of that criticism, leaving a remainder so small that it, already far below what would be a correct estimate, usually utterly fails to bring about the desired effect.

It is obvious that criticism accepted in the right spirit can only do us good, and whom can we find so ready at all times to gratuitously give us criticism as our "enemies," who in most cases pass judgment on and tell us of our weaknesses in no uncertain voice and terms?

Our so-called "enemy" is thus palpably our greatest friend, and his critical account of our shortcomings enables us to become aware of them, thereby pointing out a way to improvement which, if heeded, will prove of considerable and valuable aid to us in our upward struggle to perfection.

Another phase of the question—the returning good for evil, love for hate—is just as apparent to the well-informed student.

LOVE, being an attribute of the DIVINE, an expression of the Divine Law—that Law being the Law of the Universe—it follows that that which acts in accord with that GREAT LAW must be more potent and more powerful than anything man-made can be when set up in opposition to it. Hate, being an expression of that opposition—a striving against the Law and Life of our being—it follows that it cannot but be powerless against the Divine Will, which is LOVE.

That which we call "Evolution" is the striving of all sentient life to perfection, due to the "urge" of the Divine Life within us ("in Him we live, move and have our being") and when we attempt to oppose that onward flow of Divine Power with our man-made, puny intirmity of "hate," we ourselves suffer, for that "hate" is thrown back on ourselves (its creators) with all the mighty force of the Law behind it. "Curses come home to roost."

Medical science is well aware of the ill effects of hate and its accompaniments (envy, malice and anger) on the physical body and, as the physical body is the expression of the soul, what must the effect of hate be on the soul itself?

If we take two pianos tuned in unison (call them "A" and "B") and strike a note—say the middle C—on the "A" piano, the result will be that the corresponding note on the other piano will vibrate in unison. While this note (C) is yet sounding, go to the other piano, "B," and strike the note above (D); we will find the first C note is subdued, its vibrations stopped, and the next note above (D) is vibrating in response to the other D note.

Now let us take the C note as representing hate (being the lower vibration) and D as representing the higher, or Love, vibration and we have a scientific exposition of how the Law works.

Man is a human dynamo sending out his God-given energy for good or for evil, for love or for hate, and, as it is only right and just for him when he plants good seed to expect and receive good fruitage, so it is right and just when he plants weed seed that he receives and reaps—weeds.

When his energy is expressed in the form of hate, he is responsible for the wrong use of that energy and must bear the consequences. The cnlightened man, therefore, takes care not to fall into the error of planting the seeds of discord and hate, knowing full well the resultant crop of dragon's teeth, but, clear-sighted, energizes along the line of loving thoughts, building up a defensive armor against which nothing human can prevail, at the same time building up, atom by atom, his deathless spiritual body and thereby hastening the day of his "second birth."

It is self-evident that the Teacher who taught these truths was far from being an impractical dreamer. He was, verily, a Master in Israel, a Master of the Science of Life, whose teachings, the more we study and try to live them, are found to be Truths of the highest order. "Ye therefore shall be perfect, as your heavenly Father is perfect."



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DIET IN RELATION TO HEALTH AND EFFICIENCY

By Otto Carqué

THERE prevails a wide-spread opinion that meat is essential to bodily and mental vigor and that the Anglo-Saxon and Teutonic races owe their prestige to their carnivorous habits. But scientific researches, as well as many practical examples, have proved that the food value of meat is very much overestimated and that remarkable feats of both mental and physical endurance are done by those who abstain from flesh-foods altogether or use them very sparingly.

The rise of so much false criticism of vegetarianism must be attributed to the fact that people who have discarded meat from their bill of fare without finding any improvement in health have little knowledge of chemistry and physiology. Abstinence from fleshfoods is by no means a panacea for all evils, so long as other important factors regarding hygienic living are neglected. Those who wish to make a start for the better in their dietetic habits should carefully study the laws of nature and not blindly follow every new fad.

The material manifestations of life are based on electricity. In regard to the bodies of animals, and especially the human body, life mainly depends upon the electrically acting brain with its nervous system and upon the action of the heart with its arteries, veins and capillaries. Our vital force is produced by an uninterrupted burning of nerve-fat (lecithin) which has been brought to a state of electrical tension. As common oil burns in the wick of a lamp, so does nerveoil burn in the numerous fine ramifications of the wick-like nervefibres combining with the oxygen which the arteries supply. By the action of the heart, which is set in motion by the electric force of the nerves, the arterial blood reaches, through the capillaries, the remotest parts of the body. Here the oxygen of the hemoglobin combines with the carbon compounds stored up in the tissues, forming carbon dioxide, which is carried by the veins to the lungs to be excreted. This process of combustion furnshes the main source of mental and muscular energy in air-breathing animals. Ability to work and pleasure in activity are in the main due to abundant breathing of

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pure air, rich in oxygen. On the other hand, inadequate respiration is the cause of many mental and physical ills.

Equally important for the preservation of health and vitality is sunlight. The sun is the great and ultimate source of all power, from which plants directly and animals indirectly derive their growth and propagation. By means of solar light and electricity the elements of air, water and earth are combined into the organic substances of the vegetable kingdom, which is the storehouse of all nutrition. Plants really are accumulated sunshine; they practically store up the electricity and chemical energy transmitted by the rays of the sun and if we consume edible plants or their fruits, this energy is transferred to our system where the complicated organic substances, having served their purpose of sustaining vitality, are again broken down into the waste products of animal life.

More than other products of the soil, fruits enjoy a free and uninterrupted exchange of the influences of light, heat and air. Vitality is thus stored up in fruits in a high degree, and while one cannot grasp or determine this subtle power by chemical analysis, its enlivening effects can be felt throughout the whole system. Fleshfoods can never impart this beneficial influence to the system, because they are devoid of the imponderable, vitalizing properties which have been lost by the oxidizing processes going on constantly in the organism. How different is the effect of a dinner consisting mostly of highly seasoned viands and a simple meal of lucious fruits and nuts! The first makes one dull and drowsy, overtaxing the digestive organs, while the other is really refreshing, enabling one to perform severe mental and physical work with the least taxation of the digestive organs.

The advantages of a vegetarian or fruitarian diet for man become still more evident when the different foodstuffs and the relation of the various elements to the physiological functions of our organism are considered. The building up of the body proceeds in accordance with the general law of growth and life which is founded on impulse to formation (production) and to renovation of material already used or old. If the material which is consumed is not adequately replaced, the mental and physical powers will gradually diminish.

Physiological text-books tell us that man requires each day so much protein (albumin), so much of carbohydrates (starch, sugar), so much fat and so much water, while very little attention is paid to the mineral elements, as sodium, potassium, iron, calcium, magnesium, sulphur, manganese, phosphorus, silicon, chlorine and fluorine.

The daily amount of protein necessary for the average man is generally given as high as four or five ounces, because it is falsely regarded as the principal source of muscular energy. Scientific investigations carried on during a long period of time have, however, shown that man can get along very well with about one ounce of protein daily, as even at the most strenuous work the body consumes no more protein than when at rest. Heat and energy are chiefly created by the combustion of fats and carbohydrates, which are found in the most assimilable form in nuts and fruits. Indeed, a judicious combination of plant-foods supply all that is necessary for the maintenance of perfect mental and physical health. Fruits furnish the needful organic salts, which are of far greater importance for the growth and perpetuation of life and the performance of the various physiological functions of the organism than has hitherto been supposed. While the mineral elements make up only a relatively small part of our food, they are nevertheless very essential constituents, indispensable for a healthy and adequate nutrition; in fact, they may truly be called "the building stones of the body."

The process of assimilation, which is effected by means of the exchange of fluids through the cell-walls, is based on electrolysis going on in millions of invisible batteries by the play of electrically charged molecules whose negative and positive effects depend on the presence of certain organic salts. Experiments have proved that animals fed by compulsion on food freed from mineral matter died sooner than those not fed at all.

Another point remains to be mentioned here which can never be too strongly emphasized. The mineral elements contained in all natural foods can only be assimilated by the system in the organized form in which they are chemically associated with other nourishing ingredients during the growth of the plants. Mineral waters and artificial preparations, like extracts, proprietary medicines, etc., which contain these elements as proximate principles are of no value for nutrition.

The different anatomical parts of the body require different elements for their growth and development; to enjoy perfect health our food must contain the fifteen elements composing the human body in their right proportion. Fruits and vegetables contain these elements in far better proportions than meat, in which only phosphate of potash is predominant, while it is deficient in calcium, iron, sulphur and sodium. Carnivorous animals which devour their prey with skin, bones, tendons and blood are able to extract these elements for their nourishment, as their gastric juice is about six times as strong as that of man. But even carnivorous animals cannot thrive very well on lean meat; in captivity they soon lose their teeth and are afflicted with diseases.

The most important point in nutrition is the chemical combination of the respired oxygen with the venous blood. This is effected by the iron and sulphur contained in the red blood corpuscles, which cannot be replaced unless the food contains these elements in adequate quantity. The sodium of the blood plasma, on the other hand, combines with the carbonic acid which is constantly created by the oxidizing processes in the tissues and discharges it through the lungs. A deficiency of these elements in food causes an abnormal and impure state of the blood and numerous pathological conditions arising from it. Sodium further serves for making the calcium and magnesium phosphates soluble in the serum of the blood. Calcium, magnesium and fluorine are indispensible for the formation of bones and teeth.

Plant foods, especially fruits and vegetables, contain the necessary organic salts in far better proportions and naturally in a much purer form than flesh-foods. Meat is, at the very best, a one-sided and at the same time expensive food-material, insufficient for the formation of healthy blood. Even taken under the most favorable conditions from perfectly healthy animals, it is contaminated by the effete and poisonous matter which is constantly created in the tissues of the body.

In selecting and preparing our food we should furthermore bear in mind that we cannot improve on nature and that foods which are relished in their natural state are best adapted for the nourishment of the body. Excessive cooking of foods reduces most of their mineral constituents into the inorganic state in which they cannot become vital constituents of the tissues. Natural or uncooked food has another advantage: it necessitates thorough mastication, involving a copious flow of saliva, which in turn aids digestion and assimilation. All advocates of a natural diet should emphasize this point, particularly as it is beyond question that a large part of the improvement manifested in the condition of those who have deserted the ordinary cooked dietary for more natural foods is due to the perfect mastication that these foods require. Recent tests have proved that twothirds of the energy of the human body is spent in getting rid of food which has been imperfectly masticated and hastily swallowed. Thus only one-third of our energy is left to do our work. If we give proper time to our meals, eating slowly and chewing our food thoroughly, our energy, efficiency and power of resistance against disease will be very much increased.

"True service consists in sharing your life with another, and not in pointing yourself out to him—directly or indirectly—as an estimable example."

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WITHOUT DISTINCTION OF SEX

By John M. Macmillan



HE Story of Creation as recorded in the Bible has been a source of much discussion ever since physical science placed before us her Story of Evolution. Among the younger generation the situation at present is not unlike that described by the little boy who said that in his class they learned the little religion which says we all come from Adam, but in his big

brother's class they learned the big religion which says we all come from monkeys.

The reconciling of scientific statement with scriptural record has been to a very large extent accomplished in Theosophical literature. But what to some is perhaps more satisfactory than even that, is the considerable amount of new data that is ever being added to our understanding of the subject.

Various religions have spoken of mankind beginning life in a happy state, or a golden age—call it Eden, Aanroo, Elysium or any other of the names given to it. A time comes, however, in the story of these religions when man leaves that happy state behind him. It is a fall or an exile, that takes place. Science, on the contrary, basing her opinion on physical things only, says that man has risen, not fallen, and that instead of Eden being behind him it lies in the future, when he shall have approached an Utopian state.

We are aware that Theosophical writers reconcile these two visions of man—that of religion regarding him as a fallen angel and that of science taking him to be a risen brute. This reconciliation is spoken of as the theory of a descending involution of the spirit and an ascending evolution of the bodies of man. While physical science is aware of at least part of the latter, it does not even consider the first.

In the Theosophical Story of Man, humanity—or "Adam"—is said to have begun somewhere around the reptilian period, at least thirty-seven million years ago. Man was then a giant, and holding his own with the gigantic animals of those prehistoric days. There was no Eve then. That original humanity was without distinction of sex. Children were born in another way from what they are now. Distinction of sex is said to have taken place some eighteen million years ago. At that time Eve came upon the scene and the drama of human evolution took on a very different aspect.

To some this story may seem unique in the annals of the world's literature, but there are a number of hints of it to be found among mystics of various religions. In the writings of that great Christian mystic and seer of the seventeenth century, Jacob Boehme, we find it stated that "Adam" before his "sleep" was both man and woman, neither of them distinct from the other in him. He further says that the division of man into two sexes began when the woman "Eve," or the feminine element, was taken forth from "Adam" during his "sleep," leaving him no longer the first Adam, but a masculine Adam.

The next prominent act in the Biblical drama is that which is known as "the Fall." Many explanations and interpretations have been given of it. Some have spoken of it as the descent of spirit into matter; others have said it was the inevitable way for mankind to get free-will. H. P. Blavatsky says the *true fall* of humanity does not lie in a spiritual or ethereal Adam becoming possessed of a material existence. The *true curse and fall* lies not in sex, as some have thought, but, she says, in the awakening of the mind of man to *think* animal passion into himself, and the vices that spring therefrom.

This use of the word "think" reminds us of another and very notable remark of the Christ regarding violation of the law: "He that *thinketh* evil in his heart hath already committed it." This *thinking* shut the gates of Eden and humanity stepped forth from its golden age, or Eden, to travel a long, long path through desert and wilderness and inhabited places, a pilgrim soul, carrying within it an inward light much dimmed yet shining still in the darkness of its exile. That path is the path of evolution and the path, ultimately, of redemption from the darkness and bondage of *thinking* the lower passions.

The serpent who enters into the drama has been considered by many to refer to the "devil" of Christian teachings. Critics dispute that interpretation. H. P. Blavatsky gives the occult interpretation as "physical matter."

With this introduction to the history of sex, we are now in a position to deal with modern problems on something like an occult and religious basis.

One of the phrases common in modern literature is "the eternal feminine." What is meant by that term? Otto Weininger states in his much advertised book on *Sex* that by "feminine" is meant character expressing itself through love and the qualities that flow from love, such as tenderness, gentleness, devotion, forgiveness, intuition, patience, humility. By the term "masculine" is meant character expressing itself through justice and power and the qualities

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that flow from them, such as self-reliance, judgment, aggressiveness. No man is one hundred per cent masculine and no woman is one hundred per cent feminine.

Another German scientist, Dr. Magnus Hirschfield, says that the masculine and feminine have become so mixed up in each of us in the course of evolution that as a result there is a possibility of over forty-three million types of men and women. Is it the right ideal for a man or a woman to aim at one hundred per cent masculine or one hundred per cent feminine? Or if, instead of aiming at such an ideal of being wholly masculine or wholly feminine, each sex continued to strengthen the mixture of both qualities in them, could it be said that in such there was a getting away from the best and truest interests of humanity?

According to some types of scientific thought, man ought to continue to encourage in himself a very large preponderance of the socalled masculine qualities—aggressiveness, forcefulness, self-reliance, initiative and executive ability; woman should, on the other hand, continue to cultivate a preponderating amount of the qualities that flow from love—gentleness, devotion, tenderness, intuition, forgiveness, and so on.

The highest religious ideas do not agree with this separation of the qualities. The Biblical story of the separation of the masculine and feminine may be made to bear the interpretation of a continuance in two water-tight compartments, so that it would be right to speak of the eternal feminine and the eternal masculine. But nature has mixed up the ingredients in each of us with varying results and if there is anything in the teaching of being "true to nature," it does not seem that nature's plan is to have two water-tight compartments of this kind in any of us.

Science is not able to satisfactorily explain why this mixing up of masculine and feminine is taking place. Theosophy, on the contrary, does satisfactorily explain why it is so, in the theory of the Self of each person reincarnating in both male and female bodies, learning something of the lessons which belong to each sex and acquiring also some of the characteristics from each. Not only so, but the preponderating amount of masculine or feminine in any one person can alone be satisfactorily accounted for on the theory of the number and nature of their incarnations in either male or female bodies.

From the standpoint of things physical, sex appears to be an extravagant method of nature in order to accomplish her ends with us. It is one of the paradoxes of life that what outwardly may seem extravagant and thriftless may inwardly be wise and economical. H. P. Blavatsky, speaking of the separation of the first Adam into two sexes, says that it is an economical method in that it makes for the swifter evolution of humanity. The truth of this statement becomes evident if we study the interplay of the so-called masculine and feminine qualities in ourselves. A stimulating, energizing enlightening takes place that makes for development and unfoldment of our being. Without this we would spend much more time in learning life's lessons.

The Theosophical teaching of the nature of the work of the Christ and the Manu would, according to some scientific views, be interpreted as a sublimated expression of the Eternal Feminine and Masculine. The Christ is the Perfect Man, and yet writers ancient and modern assert that His teaching is not masculine but feminine. We have the opinion of cultured Roman writers in early Christian days as well as that of modern writers, like Nietzsche, as to this. There is little or no evidence to show that the Christ gave out one type of religion for the male and another type of religion for the female, yet there is in both Old and New Testaments distinct and separate teaching for either sex on a number of points of conduct.

One of the explanations given for the very much larger attendance of women than men at Christian churches is because of the socalled femininity of the Christ's teaching. Contrast the attendance at Mohammedan mosques with the attendance at Christian churches. In the former case men are in an immense majority, in the latter, women. Is it because Mohammedanism is more masculine than Christianity? The tendency to think so is on the increase. With many, bhakti or love is a feminine ideal; power and justice, masculine.

But there is no such thing, after all, as an *eternal* feminine. Nature has been at work, and gives every sign of continuing to work, to show us that sex resolves itself only around a few points which differentiate fatherhood from motherhood and that the so-called list of feminine and masculine characteristics of some men of science is an arbitrary quantity and quality, a mere temporary makeshift. H. P. Blavatsky says that sex will alter in this Root Race, although it will not disappear until in the next.

To label the teachings of the Christ as feminine, because of the prominence He gives to the love element, is a misnomer. To label the teachings of the Stoics as masculine, because of the prominence they give to an ascetic hardihood, is likewise a misnomer. Qualities belonging to the eternal spirit of man are above sex distinctions. There is no such thing as male spirit and female spirit. Something, no doubt, of the essence of sex belongs to a part of the soul of man —the lower part. Likewise something of the essence of sex belongs to a part of the soul of nature—also the lower part. But this essence is transcended when we reach the spiritual in ourselves and in nature, where it broods over the soul of things with which it has to do. While it is true that man carries with him after death into

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the intermediate worlds something of the essence of sex, it is also true that, as he becomes purer, he rises into realms where he realizes that in him there is neither male nor female.

There is a type of mystic seeking to express the love of God chiefly through ideas of sex, of male and female. Among Christians, probably St. Bernard has been largely the sponsor for this type of mysticism, but there has been a considerable number of Christian, Hindu and Mohammedan mystics who expressed the Divine Love in this sexual way. Al Ghazzali says that for those who would possibly feel any unpleasant impression from the use of such terms as the Mohammedan mystics employed, it is inadvisable to use them. So, too, is it far from advisable to employ the language of St. Bernard or that of a number of other Christian devotees who used sex terminology in their devotions. The nature of the evidence which psychology has collected regarding those devotees goes to show that they fell far short in their ideal of the holiness of God. This type of mysticism is undesirable. Theosophy does not encourage it.

It is in the nature of things that masculine and feminine characteristics shall come more and more into a blending in each of us. It cannot but be so if reincarnation is one aspect of nature's methods with us. In place of the ideal of a dual goal for humanity, Theosophy offers us a unitary conception. Lao-tze well expresses this latter ideal when he says: "He who, having experienced the masculine nature yet retains in himself the feminine, he is fitted to become the channel of the Supreme." And the converse of Lao-tze's statement is similarly true: "She who having experienced the feminine in herself yet retains the masculine within her, she is fitted to become the channel of the Supreme." Such teaching in no way abrogates the necessity of both man and woman being true to the lessons of common sense learned from whatever sex they are functioning in at any time.

The necessity of rising above sex does not do away with the place and function of sex in humanity. Sex is, has been, and will continue to be for many a millennium, a witness in humanity to God. The sacred motherhood of the world attests this, and not only the sacred motherhood of the world but the best that is in our civilizations, our arts, our social life and laws. But a stage of evolution of character comes, as souls gather wisdom, when the potency of distinctions of masculine and feminine *per se* diminishes and a higher law of life is recognized. When that comes to us, sex takes its place as servant, not any more as master; its seat is then the footstool, no longer the throne. This is a rising on the stepping-stones of our dead selves.

The present changing status of sex distinctions all over the earth is pregnant with meaning to the student of occultism. Occultism speaks of cyclic laws in nature and in humanity, some of these cycles covering larger and some covering smaller periods of time. We hear at present of a new cycle being just entered, a cycle that covers many thousand years. The solution of the problem of sex, with many others, lies within that cycle. What we have seen up to now of the spread of the movement for a greater emancipation of women all over the globe is only a ripple on the surface of the great deep that lies within the sweep of that cyclic round.

To seek after an ideal of "without distinction of sex" in all but a few points that resolve themselves around fatherhood and motherhood does not mean that man will become less manly and woman less charming in her femininity. The words of Matthew Henry to our forefathers still hold good: "The woman was made of a rib, out of the *side* of Adam, not made out of his head to top him; not out of his feet to be trampled upon by him; but out of his side to be *equal* with him; from under his arm to be protected, and from near his heart to be beloved."



A PRAYER

Teach us the meaning of familiar words, Blunted by thoughtless use from year to year— Faith, courage, loyalty, unselfishness, Patience and purity; for they appear To float, thin radiant bubbles, from our lips, Shiver, collapse, and vanish each by each; And we blow other bubbles till we tire, Perverting action into idle speech. Grant us to hear and see, To feel and do and be. Teach us the prayer that God-made men should pray,

A supplication blossoming to deeds; No supine clinging, but a pledge to use All we receive and are to meet life's varied needs; Muscle and sinew, nerve and heart and brain, Each fibre braced to its proportionate power, Each faculty alive and glad and free To fight, to conquer, to endure, hour by hour. Grant that to trust and dare

And love shall be our prayer.

Author unknown.

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"There are no Dead."



* No preluding; the chord is for singer only; silence must precede the song.

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THE AMERICAN THEOSOPHIST



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"THERE ARE NO DEAD"

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EDITOR'S NOTE:—In reply to our request that Professor Reed give us what of interest was connected with the writing of this music, he sends the following:

Frankly, there were no external phenomena, there was nothing unusual that would indicate the inward enthusiasm that accompanied its composition or the ease with which it "just came."

I have not written much for several years, my environment not being favorable to the sustained unruffled state of mind necessary for successful creative work. Last winter, however, I was very free, much alone, and the desire for expression came frequently upon me. One evening, just before retiring, I was casually glancing through a *Theosophist* which I had picked up without any special selection from a number always within reach, and chancing upon the poem by Marguerite Pollard I said to myself, "That would make a great song." Immediately I obeyed the impulse to try it out at the piano. In a short time it was sketched so that I was sure of being able to write it out in detail in the morning—all except the little interlude, that came quite spontaneously the next day.

I knew from the first how the entire song ought to go and it was simply a matter of *finding* it, as it were; it was not thought out or developed and very little revised from the first draft. Later I did add a figured accompaniment for a few measures but eventually discarded it as cheapening the idea, adhering to the first impression.

Nothing here, evidently, except perhaps the favorable conditions of mind, body and environment. Any one who has done any sort of creative work has experienced these moments of spontaneous impulse when some bit of acceptable composition was accomplished. But I gladly comply with your request, in the spirit of the article in the May Theosophist by Mr. Johan van Manen on My Occult Experiences. As he says, some of these happenings seem to be too trivial to be mentioned, but they may have their significance, as shown by Mr. Leadbeater's comments.

Perhaps the following experience is worth reporting: A little over a year ago, while playing the Grieg piano Concerto at the close of a rather taxing program, in the midst of the last movement I had the most wonderful sense of "bigness," of immensity, a sense of illimitable extension in which I seemed to be enveloped—in which I seemed to be the centre and the surrounding spaciousness (I find it difficult to express the sensation) was the result of the music, so that I was saying to myself as I played: "My! I didn't know this was so big, it's tremendous; how immense, how enormous it is!" Naturally, I was interested in the comments of others and gathered that the hearers got the same impression that I did.

When playing, I am frequently the most interested spectator. At these times I have a distinct double consciousness and it seems as though "I" were watching the personality at the piano.



TO ALEXANDER FULLERTON, THEOSOPHIST

To my friend and guide of former days I offer a word of gratitude.

In my quest for truth I came to you, and you gave me bountifully of your rich store of knowledge. You led me along the path that you yourself had trodden and found to lead toward the summit of the mountain of truth.

Warm became our friendship, deep our mutual respect. Even in the days when differing opinions bade us stand apart and raise upward differing banners, our friendship never waned, and we both still saw above our heads the higher banner that floats over all opinions alike, whatever the shade or kind.

In the days when the hand of the destroyer had well nigh broken beyond repair the beautiful jar that held the lovely lotus of Theosophy, you gathered up the fragments and put them firmly together and helped the flower to grow as it never had before.

You were always clear, definite, one-pointed, never lacking in courage and depth of conviction, albeit at times more mindful of the letter than the spirit it spelt, yet who of us in this can truly cast the first stone of innocence?

I thought one day, toward the far end of your journey, I saw you stumble and mother earth receive you in her out-stretched arms as she ever does her children who stumble; and I was far away, and was sad. But you wrote to me what lay in your heart, frankly as man to man, and then I knew that you had found a jewel of one of life's great lessons upon the roadside of pain.

God speed you in your larger sphere, and may hosts of grateful thoughts follow you there and bring to you the karmic return of what you gave in so full a measure here.

And may you come back soon to take up again the work of the day upon which the sun has set. For we know there are many days, and still many, and many again, in the cosmic spaces that lie ahead. *A. P. Warrington.*

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ALEXANDER FULLERTON, General Secretary of the American Section of The Theosophical Society from 1895 to 1907, died at a sanitarium in Flushing, New York, on Monday, July 21, 1913. He had been in failing health since 1909 but, though suffering from a paralytic stroke for the past year, his mind continued clear up to his death.

Born on September 12, 1841, in Philadelphia, he attended school when he was four years old, entered Princeton University in 1860 and graduated in 1864. He was ordained Deacon in the Episcopal Cathedral Church, Burlington, New Jersey, in June, 1865; had charge of Trinity Church, Princeton, New Jersey, for three months; was Assistant at St. Stephen's Church, Philadelphia, till July, 1866, when he went to Europe for a year but upon his return was again Assistant at St. Stephen's. He became Rector of Christ Church, Oak Park, Illinois, and held this post for one year and again returned to St. Stephen's, Philadelphia.

In 1875, at his own request, Mr. Fullerton was deposed from the ministry of the Episcopal Church. He then took up the study of law at the University of Pennsylvania and graduated in June, 1877. He never applied for admission to the bar and spent most of the next five years in Europe, being much attracted to Italy. In 1882 he returned to the United States and settled in New York City. About this time he became interested in the work of the Civil Service Reform Association and for three years he gave his services gratuitously to this cause, being associated with George William Curtis, Theodore Roosevelt and other prominent men in doing effective propaganda work which produced a revolution in the United States Civil Service.

In 1887 he joined the Theosophical Society and for twenty years the work for Theosophy engrossed all his time and thought. For eight years he was a most devoted worker and office assistant to Mr. Judge, to whom he was greatly attached, until the secession movement in the American T. S. in 1895. In the autumn of 1895 Fullerton was elected General Secretary of the greatly weakened American Section and for twelve years he gave unsparingly of his time, ability and means to the spread of Theosophy in the United States. In the Convention at Chicago in 1907 he was defeated for re-election over the issue which forced many active T. S. workers from the society.

It is unquestionably true that in late years Alexander Fullerton lost faith in some T. S. leaders, but he was firmly convinced that the society founded by the Masters through H. P. B. and Colonel Olcott would triumph and he did not, like others, sever his connection with the society because he disapproved of the methods and acts of some of its leaders. His view of affairs, after he ceased to be an official of the society, might be set forth in the substance of an interview of some years ago wherein he said:

"There was no need for members of the Theosophical Society to go outside it in order to seek Theosophical work, inasmuch as there were already within it more opportunities than they had resources to fill and inasmuch as the T. S. was the normal and obvious channel for circulating Theosophical truths and serving the Masters at whose prompting the T. S. was formed. The natural course for those who desired such work, such service, was to enter the T. S.

"If, by an 'unsectarian and impersonal channel' for work you mean a channel without dogma and with unrestricted freedom of opinion and speech—that is already provided for in the Theosophical Society and enjoyed by its members; if you mean that the channel you describe should imply that the T. S. and the names of its most honored teachers are to be tabooed, then F. T. S. entering that channel would be hampered in their efforts and possess less liberty than they now have. . . . I can very well understand that scattered believers in Theosophy should desire to form some union for study and work, but members of the T. S. have exactly such a union already and do not need to experiment in new organizations when in full enjoyment of the historical society with all its traditions, memory and backing. . . .

"I understand and sympathize with the feeling which deplores separation and which realizes the value of a united action and work. Every real Theosophist must respect this."

That Alexander Fullerton's allegiance to the cause of Theosophy was profound and deeply rooted, those who knew him and his unselfish work can strongly testify. He once made the following reply as to why he had become a believer in Theosophy: "I have been steadily prepared for Theosophy by passing through Presbyterianism, Episcopalianism and Unitarianism, and when I encountered Theosophy in *Esoteric Buddhism* and *The Occult World* instantly seized the doctrines of karma and reincarnation. Other parts of the scheme were less assured, but further thought and reading convinced me of them and I have grown in perception of its truth and beauty. I have, however, no sympathy with the pantheistic tendency of a school in the T. S., but hold most vigorously to the fact of a *real* God, not a phrase or a term. My experience was an intellectual perception of karma and reincarnation, then a soulful response to their lessons, then a thorough identification of spirit and aim with their purport." *Frank F. Knothe.*





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OW do They know among the myriads of men one soul that works for Them and makes itself fit for Their coming? The answer was once given in the form of a picture; that as a man standing on a mountaintop looking over the adjacent valley sees a light in a single cottage because the light shines out against the surrounding darkness, so does the soul that has made itself ready to show the light in the darkness of the surrounding world which catches the eye of the Watcher on the mountain-side and draws His attention by its own light. You must light the soul, in order that the Teacher may see it. He stands watching, but

you must give the signal in order that He may become your Teacher and guide you on the way. The teacher is watching, is waiting, is desiring to find you, desiring to teach you; you only have the power to draw Him to you. He may knock at the door of your heart, but you must cry out the word that bids Him enter; when that word is breathed out in the silence of the soul then the Master appears before it, and the feet of the Guru are found.

Annie Besant.



THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 926)



HE last vision described to us by Enoch is one of his ascension to the throne of the Supreme Himself. With this the Book closes.

CHAPTER XXX. THE VISION OF GOD

Clouds invited me; a mist embraced me; The stars glittered and moved in splendor; Flashes of lightning impelled me forward, And winds accelerated my ascent. They elevated me higher and higher, Where I beheld a wall built with stones of crystal; A belt of fire surrounded it, And my heart was filled with terror.

I entered into this quivering flame, And drew nigh unto a mighty palace; Its walls and pavements were of crystal, Every stone was of a fiery brightness. And in the roof the stars wandered With a restless, agitated light, And tongues of fire and lightning flashes Darted through its spacious halls, And there were Cherubim of a flame-splendor, Like meteors in a starry sky; A dazzling flame burned in its battlements; The gates were flame also. And when I entered into this place, Behold it was hot as fire and cold as ice; Every symbol of delight was there;

But terror overpowered my spirit. My heart beat—my heart trembled; A fearful agitation seized me; I fell upon my face and was sore afraid, Yet I looked the Vision in the eyes.

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And behold I saw another habitation More vast and splendid than the first, And all its mighty gates were wide open, And it stood firm in the midst of ever-rolling fire. It is impossible to describe its glory, Or its awful vast and boundless magnitude, So greatly did its wondrous structure excel, in all things, Whatsoever the thought of man is able to conceive. Its floor was pure dazzling flame; Above were flashing lightnings and tongues of fire; And darting, agitated stars were there. And the dome was an intolerable splendor, And in the centre I saw a Throne. Azure-white it was, like sun-illumined ice; Its circle was the circumference of the sun's orb, And songs and hymns of Seraphim were heard. And underneath this mighty Throne, Rivers of red fire flowed.

To look upon the lustre was impossible; To gaze and live was a forbidden thing— ONE great in mystery sat upon it, Whose robe was brighter than the sun; Whiter than snow it glittered; More dazzling in its colors than an ice-mountain. No spirit could fook upon the face Of this Being, the Glorious—the Effulgent; No mortal could behold that Light Except within the trance of vision; A fire of flaming fire was around; A fire of flaming fire rose up before, So that of the myriad myriads that circled the Throne Not one could go nigh.

Then the Divine called me, saying: Approach hither, Enoch, at my bidding, And I was raised up even unto the entrance, But my eye was fixed on the ground. Then addressing me the Voice spake: Hear thou me—neither be thou afraid; Approach hither and hearken! Unto the fallen ones of earth descend!

I looked, and in the hand of God I saw Flowers—His beautiful sceptre; I looked again, and saw lightnings, These also as a sceptre did He wield. Then the Seraphim, the Cherubim, and Ophanim Were seen, the sleepless Splendors of the Most High, Who know not rest, repose, or slumber, But watch the Throne of God for ever. And I beheld Angels, innumerable thousands, Myriads of myriads in that House of Fire—

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With them was the Beautiful One Whose robe was glory indescribable; And the Twenty-Four Ancients, Borne in chariots of flame; Thunders pealed—lightnings glittered As they marched in the sun-paths!

Then did I fall prostrate While all my flesh dissolved away; My spirit also became changed. I was transfused into a shining star.

Another splendor now I saw, The Spirits of this high heaven; They answered unto their names one by one As the Voice of God called them. God spake, and the Spirits heard Him; Unto each was light allotted in that moment; Light according to the lustre of his works; For splendor generates splendor, And I saw the Spirits transfused; They transmigrated into the Beautiful; They mingled with the Celestial Intelligences That shone around the Thrones of Infinity. Splendor issued from these splendid ones As light from the sun and stars: Never is its beauty dimmed: It is the essence of their own nature.

And they all hymned before Him, As if with an united song, Blessing, glorifying, exalting— Him, the One, the Holy One of Ages. And every Power that is in Heaven, And all the Pure Intelligences, The Cherubim, the Seraphim, the Ophanim; All the Spirits of Power; And all the Mighty ones of Wisdom Raised their sacred hymns of light, And love, and praise, before the Father.

Blessed art Thou, O Lord! And may thy Name be praised for ever; All who are in Heaven bless it; All the Holy among Celestials praise it. All the Pure who dwell in Paradise; Every Spirit that lives in light, Every mortal who hath known truth Glorifies thy Name for ever and ever.

O ye Dwellers amid the Stars, Who move on billows of lucid fire Borne amid the wild music of the Spheres,

Amid the sweet echoes of the sea, Ye are Angels—Angels of the Waters— Hear the harp-string of my trembling soul; Give me of your sacred wisdom That I may teach the earth-wanderers.

May God protect you, they answered; Receive this holy Wand, And with it mark the sons of men With the heavenly token of the ONE.

In the Name of God, the Merciful, the Gracious, slow to punish, and of great compassion and holiness. This Book is of Enoch the Prophet. May the blessing of God be with that man who loves him for ever and ever. Amen.

(Concluded)



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THE ESOTERICISM OF THE FAIRY STORY

By Mildred E. Kern



URIED in the fantastic unfoldment of entertaining plots, fairy stories contain hidden truths which, when unraveled, form as entertaining and instructive a theme as the stories themselves. Fairy stories, instead of being mere arrangements of improbable magical performances and adventures which were figments in the minds of the writers, were based on actual truths,

truths which were more generally known and accepted in the olden days than they are now. Not that the truths are any the less facts today, but that the humanity of today has become so enmeshed in materialism that unless one can prove a statement, it is rejected. The constant cry is, "Prove it to me"; the enunciator not knowing that if he will but take the trouble, he can prove it for himself.

Those of us who are willing to go half-way and believe that some of the events related in the fairy stories might have been true are very prone to relegate those events to the vague mists of "olden times." We tell our children that in olden times some of the things might have happened, believing, perhaps, that we have reached the acme of evolution and no longer need the same laws which controlled those events—for controlled by laws they were, and natural laws at that, laws which have prevailed and will prevail throughout the period of this solar system.

Magic is a natural science—nay, a divine science—once universally taught, but now only to those who have proven their right to the knowledge by having an open mind and the desire for knowledge that will help humanity as a whole; not your cousin or my aunt, but my brother and your brother in the slums, in the prisons, in the gambling dens, in the holes of vice and greed, in the warehouse, in the realms of society and on the thrones of the world.

Moses and Joseph were proficient in the magical arts, as were also Iamblichus and Porphyry and most of the great spiritual teachers of the ages; in fact, a study of magic will convince the student that every spiritual teacher has possessed this knowledge and consciously used it.

Just as the Old Testament of the Christian Church is compiled from oral traditions, the real meaning of which the masses have never known, so our fairy stories have been compiled from oral traditions as old as humanity itself. In all the scriptures of the world there is an inner and an outer teaching veiled in language that will attract the reader, entertain him and hold his attention. The very construction of this veil is a part of the magic, for attention requires concentration, concentration leads to apprehension, apprehension to comprehension, and the individual who develops comprehension is approaching the illumination of mind that brings the dawning of understanding of hidden truths, and the time comes when such scriptures as the New Testament, with all of its hidden as well as its outer beauties, become a thing of reason. The Puranas will no longer be scoffed at as a hodge-podge of nonsense, but will be understood as an allegorical forecast of the future; the Vedas will offer their hidden truths to us in a language which we will understand; the Koran will show its justice to the initiated seeker; and the wisdom of the Upanishats. will be an open book to all. We can read the inner meaning with an ease that will astonish us and cause us to wonder why we did not see the hidden truths glaring at us before. The world has never been left without this hidden wisdom but, like the precious jewel in the earth, the finder must have earned it by diligent labor. The same truths are hidden in the fairy stories, somewhat scattered now to be sure, but running through all of them.

The fairy story as we have it today is based on remnants of traditions that can be found in the literature and folk-lore of every race and nation. Oriental literature is rich in it; Russia and Germany still have it; the Slavs and other southern Europeans have never relinquished it, neither have the Irish nor the American Indians, and in the Scandinavian countries we find it almost in its purity. As the brothers Grimm, Hans Christian Anderson and Andrew Lang have woven the tales for us they have relied largely on the Oriental versions, with a mixture of the lore of the Slavs. Once possessed of the key, the searcher can find in every fairy story and folk tale, of whatever nation, the basis of fact.

"It is perpetually a truth that accumulated facts, lying in dis-

order, begin to assume some order if an hypothesis is thrown among them," says Herbert Spencer. There is an accumulation of fact in the fairy stories and if the hypotheses of an invisible world peopled by hosts of invisible beings and the treading of a Path that leads to Initiation be thrown among them, the facts assume a definiteness that is noticeable in every one of them.

Accounts of the pranks and aid of usually invisible creatures (known as elementals, or nature spirits, to the occultist of today) appear in the myths, fables and tales of all nations under the designations of fairies, fays, gnomes, elves, dwarfs, trolls, kobolds, brownies, undines, sylphs, goblins, pixies, peris, devs, djins, sylvans, satyrs, fauns, norns, nisses, necks, stromkarla, nixies, ponkes, banshees, kelpies, moss people, little people, good people, and others. In the Jewish Kabala the nature spirits were known under the general names of shedin and klippoth, and were divided into four classes. The Persians called them devs, the Greeks demons, and the Egyptians afrites. Iamblichus, the great theurgist of the Neo-Platonic school, who was skilled in magic, taught that demons appear to us in reality. These elementals may be termed the forces of nature and will either operate effects as the servile agents of general law or may be employed by disembodied spirits, whether pure or impure, and by living adepts of magic or sorcery to produce desired results. Such beings are evolving creatures, with a definite place in the economy of the universe and a definite goal ahead of them. They do not belong to the human scheme of evolution and never become human, although their evolution is simultaneous with that of man.

Roughly divided, it may be said that the gnomes work in and on the earth, building the rocks, metals and precious stones; the sylphs carry on their work in the air, the salamanders in the fire and the undines in the water. The various creatures previously mentioned belong to one of these four groups. Each department or group is presided over by a Deva, or ruler, and it is this being that the Oriental propitiates when he wants certain favors from any of the departments of nature, such as rain, an abatement of the wind, good crops, etc. In a way they are gods to him, but not in the sense that the Christian missionary understands it. The man of the East recognizes the Supreme in a very lofty sense, but he also recognizes that nature is divided into departments under the Supreme and gives to each its proper place in the scheme of the universe. We say that nature is beautiful, that her handiwork is exquisite; but do we know what we mean when we say "nature?"

These beings inhabit a grade of matter only somewhat finer than the physical, and by raising the rate of vibration of our own bodies until we can focus our consciousness in that finer grade of matter we can see them all about us. The people of olden days were more readily able to see these little creatures, but to say that they existed only in olden days is a mistake. They carry on their work now as then, but men are so destructive of their work now and their attitude is so skeptical that there is a barrier erected between humanity and the nature spirits by thoughts of anger, greed, doubt and impatience.

Many of the poets refer to them in various ways. Longfellow mentions them and Yeats divides them into three classes: the opposing forces or dark folk, the elementals who do not know the difference between right and wrong, and the devas, or angels, of all faiths. Palmer Cox's brownies and Rose O'Neil's kewpies are more modern references to them. They abound in every land, and one of the noticeable facts about some of those in southern California is that they take on the colors of the yellow and lavender wild flowers that cover the hillsides. Another nature spirit peculiar to California is a sparkling creature noticed particularly about the grounds at Krotona. In certain gardens hordes of gnomes have been seen by nature lovers during the still of the night, while hosts of little creatures vie with them in providing form, color and perfume for the flowers. A peculiar humming accompanies the work, which is not heard by the physical ear but is borne in, as it were, on the consciousness. This humming, whirring and flitting about goes merrily on, but let a thought of impatience enter the mind of the observer, and lo, they are gone.

The word "magic," contrary to modern authorities who trace it back only as far as the Medes and Persians, is derived from "maha," which in Sanscrit means great, and one has to become great spiritually before he can successfully use the art. It was the sorcerers who used it for evil purposes. The witch was an ignorant instrument in the power of elementals, while the magician had become their master. The word "witch" is purely Slavonic and means a knowing woman.

The hypothesis of the Path of Initiation is borne out in almost every fairy story, sometimes buried deeply under fantastic dressing and again glaring at one from the very beginning. The story of Cinderella will serve for analysis and a demonstration of the theory.

In the fairy stories are outlined the vicissitudes that beset the traveler; the temptations, the struggling in darkness with the goal at times undiscernable, and the illusions of the lower mind and the senses which often swerve the traveler from the straight and narrow path. The symbol of the path of knowledge, which is a tree, occurs very frequently in the stories, sometimes as a tree and again as a sprig of the tree.

Symbols, the visible figures for invisible facts, occur again and again, as in the various scriptures, and form a regular code. The ones which we meet most often are water, symbolical of the astral plane, or the emotions and desires; riches, denoting the physical; the stepmother, the lower mind and also the senses, which intrude and hold sway over the neophyte; the fairy god-mother, the higher self; the three sisters, the three sons or three brothers, typifying the three lower divisions or bodies as known in Theosophy—the physical, astral and mental—and again the seven, which are the subdivisions of the planes, each of which must be mastered by the candidate for initiation. The marriage with the prince, which is nearly always the reward in each tale, appears to be the union of the lower nature with the higher which is absolutely necessary before the candidate can become a Master. The assigning of three or seven exceedingly difficult tasks and their successful accomplishment marks the three or seven stages of the Path.

The frequent mention of birds seems to be the variation of the dove. To those with clairvoyant vision the outpouring of a certain force from higher planes is seen gathering over those who have called it forth as taking the form of the wings of a dove; also when we send out thoughts of great pure love, they gather in the form of wings and fly to the one for whom they are meant.

The shoe symbol occurs in some of the stories, noticeably as Cinderella's Slipper and Hop o' My Thumb's Seven-Leagued Boots. In the Bible we have frequent reference to feet and the removal of the sandals when walking on holy ground, and the washing of the feet of Jesus. Service is the first step on the path that leads to initiation, and the writer believes that the shoe and the feet refer to the first initiation.

As the story of Cinderella reads, the step-mother and two stepsisters relegate the gentle Cinderella to the care of the ash-heap after her father has left for the fair. On leaving, the two elder daughters request him to bring them fine dresses and jewels, while Cinderella asks only for a sprig from the first tree that brushes his head. She plants this sprig and waters it with her tears until it grows into a fine tree. She visits it for this purpose three times a day. A bird makes its home in the tree. The reigning prince announces a ball, to which the cruel step-sisters go, looking, of course, for favor from the prince. One version states that Cinderella is provided with beautiful apparel for the ball by calling to the tree:

"Rustle and shake yourself, dear tree,

And silver and gold throw down to me,"

which it does. The more popular version relates the appearance of the fairy godmother who uses her magic art to turn pumpkins, mice and lizards into a carriage, horses and liveried footmen, while with a wave of her wand she transforms the soiled kitchen garment into a dazzling ball gown.

Two nights does Cinderella attend the ball unknown, receiving

marked attention from the prince, and obeys the command of the fairy to return at midnight; but alas, on the third night she overstays her time and running hastily from the palace accidentally loses her slipper before all of the finery has disappeared, as the result of her negligence. The prince, disappointed at suddenly losing the beautiful maiden whom he has learned to love, determines to find her and issues an edict that he will marry the maiden whom the shoe fits. Many try to make it appear that the shoe fits them, but to no avail; it will not properly fit anyone but the owner, who modestly steps forward and claims the shoe after her sisters have failed to convince the prince that it belongs to either of them. She relates the whole story to her astonished family, who did not know that she was the beautiful maiden who attracted so much attention at the ball. After telling of her misfortune in losing all the finery and the slipper, she says: "I have learned that no one can be happy who breaks a promise or fails in watchfulness or obedience"; whereupon the fairy enters the room and expresses approval of Cinderella's words, adding: "I have suffered you to be unhappy and ill-used that you might learn this lesson." She offers to punish the unkind step-mother and sisters, but Cinderella is compassionate and begs her not to do so. The story closes with the fairy providing impromptu costumes for all the young women present who were worthy to attend the wedding as bridesmaids and attiring Cinderella in the wedding gown. And the couple lived happily ever after—which is no mere hackneyed ending, as we sometimes think.

Here is Cinderella, the candidate for initiation to the first step on the path—Service. The three lower bodies, which are the lower mind, the desire and emotional nature, and the physical body, lord it over her for awhile, making her uncomfortable and unhappy. The sprig which she requests her father to bring to her is a bough from the tree of knowledge; one cannot tread the path that leads to initiation without wisdom. The lower nature asked for dresses and jewels, unstable material things of the lower world; the higher self nourished its portion of the wisdom with tears of grief, humiliation and disappointment and saw it grow into a great tree which showered down on her the riches that finally led to her initiation. The lower bodies had asked for and received transient earthly riches which did not benefit them at all; but the higher self, using discrimination, chose the more permanent riches of the higher life, even though attained only at great personal sacrifice. Her visit three times a day for this purpose symbolizes the three stages of the path, and the coming of the bird to dwell among the branches, the outpouring of the Holy Spirit on the neophyte. The candidate does not proclaim his mission to the world and, though in the world, is not of it; hence Cinderella's unknown comings and goings to the feast.

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On the third step of the path the candidate had become somewhat over-confident and on account of lax self-discipline received a set-back, but as progress once made can never really be lost, there was the slipper, the symbol of the final step in the first initiation--the spiritual body of intuition built by the candidate---it was hers and no other would it fit. She had taken the vows of poverty, chastity and obedience, which are still taken in the Roman Church today, and she had failed in obedience. Strict discipline is necessary on the Path that leads to Initiation into the Mysteries and obedience is one of the requirements for attaining that expansion of consciousness.

As the story comes to us in its mutilation, the candidate was apparently redeemed from temporary failure by compassion. Only those fitted to serve at such a ceremony were provided with impromptu bodies; that is, their consciousnesses were raised temporarily, as they were already on the path, and the candidate lived happily ever after in union with the Divine. This was magic of the highest order.

The transformation of the inhabitants of the garden into a carriage and footmen is an illustration of what can be done by one who knows how to control the nature spirits. The creeping in of this version is due to the way the traditions have traveled in various countries, taking on the coloring of the people among whom it dwelt for a time.

Man though based, to all seeming, on the small Visible, does neverthe less extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his life is properly the bodying forth Those ages moreover, are accounted the noblest which can the best

the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a symbol ever to him who has eyes for it, some dimmer or clearer revelation of the God-like?"

Thomas Carlyle.



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I have read your article on the Monad, but there are some points which I do not yet understand. If it be true that the Monad is divine at the beginning, it is difficult to see what he can really gain by all this sordid struggle on lower planes, for he cannot be more than divine at the end of it all. How can the divine grow greater?

The Monad surely must be growing, as is all else in the universe, but we have no direct evidence of it; so far as we can see, he may be only learning how to do certain things. I think that the comprehension of this matter depends largely upon the significance which we attach to the word "divine." We are apt to assume that it implies a final perfection, a finished career, but we have in reality no warrant for this idea. Everything which we see in Nature is growing and evolving; why must we suppose that He of whom all Nature is a manifestation is alone eternally unprogressive? He stands so infinitely far above us, His creatures, that to our sight He is uttermost perfection, just as a man might be to an ant; yet our Solar Deity at His own level and among His peers may perhaps be conquering new universes of knowledge, just as the man may be learning new sciences or new languages which will render him capable of still higher usefulness, though to the ant his mightiness may seem unchanged and unchangeable.

We have, I think, to some extent assumed that the Monad projects part of Himself into matter in order that thereby He may grow from unconsciousness into consciousness; but that involves the difficulty of postulating unconsciousness to begin with, whereas such slight evidence as we yet have with regard to the condition of the Monad points in quite the other direction. It agrees far better with the evidence to consider the Monad as living on His own plane a life of full and varied consciousness, but desiring (for the great purposes of evolution, according to the will of the Solar Deity) to add to His capacities that of influencing and working in the matter of these lower planes. For that purpose, He throws down into them a fragment of Himself which we call the ego; and that ego in turn adopts a similar method and throws down yet farther that still tinier fragment of Himself which is a personality. Through the experi-

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ences of the personality the ego unfolds qualities which are latent in him and acquires the ability to control lower matter; what the ego gains in this way remains thereafter as a power of the Monad. But we have no right to assume that thus to project an ego is the only activity of the Monad; it is, on the contrary, far more probable that He has all the time been assiduously engaged in working along lines of which we cannot have the faintest conception, except that we know they must be ad majorem Dei gloriam. C. W. L.

What is the condition after death by suicide of a man who was in such a condition that the family was, through his insurance, better provided for after his death than if he had lived—apparently a self-sacrifice on his part?

Suicide is always a mistake. I doubt if it can ever be called an unselfish or a self-sacrificing act, even under the circumstances given. To provide money for his family is by no means a man's full duty to his family. The motive, however, may be more or less blameworthy and would greatly influence his condition after death. Suicide means failure for this life through lack of will-power and courage to face adverse conditions. It is playing truant from the school of life and means that the individual will have to come back and learn those very lessons, solve those very problems, difficult though they may seem. They are the gymnasium of life's school, in which will-power and moral courage are developed. The condition of any man after death depends upon the life he has led, and he will find himself in that part of the astral world to which the vibrations of his astral body respond harmoniously. The suicide will have to live out on the astral plane the full period of years that he would have lived on earth. He will there realize the terrible mistake he has made and suffer deep remorse. He will long to come back and be given another opportunity to fulfill, as the Theosophists say, his dharma. His real punishment will consist in the karma he has created in having delayed his own evolution by many hundreds of years. K. G. H.

There is no doubt that animals, at least some of the most advanced, think and love, so they must have a sort of heaven life; is this so?

The answer to this question is to be found in the second volume of *The Inner Life*, by Mr. C. W. Leadbeater, under *Individualized Animals*. The statement runs as follows:

"When an individualized animal dies he has a happy astral life of considerable length, during which he usually remains in the immediate neighborhood of his earthly home and in the closest touch

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with his especial friend and protector-able to see and enjoy the society of his friend as fully as ever, though himself invisible to the latter, his memory of the past being of course just as perfect as it was on earth. This will be followed by a still happier period of what has been sometimes called dozing consciousness, which will last until in some future world the human form is assumed. During all this time he is in a state analogous to that of a human being in the heaven-world, though at a somewhat lower level. He creates his own surroundings, even though he may be but drowsily conscious of them, and they will undoubtedly include the presence of his earthfriend in his very best and most sympathetic mood. For every entity which comes in connection with it, whether only just entering upon human evolution or preparing to pass beyond it, the heavenworld means the highest bliss of which that entity is, at his level, E. R. B. capable."

With reference to practicing Raja Yoga, I recently read in "Old Diary Leaves" that one should practice Hatha Yoga first; if one would take up Raja Yoga, he must have practiced Hatha Yoga in a previous incarnation. What is your opinion on the subject?

G. A. F.

The Science of Breath, or the rules of health as taught in Hatha Yoga, when wedded to the practice of Raja Yoga undoubtedly lead to constructive results. The difficulty has been in the too common practice of Hatha Yoga purely for gaining powers for the personal self and quite disconnected from Raja Yoga methods. Good health has always been an essential to the best possibilities in Raja Yoga, and true Hatha Yoga methods insure this condition. But in the West, where bodies are built on a different psychic vibration, Hatha Yoga alone is more apt to wreck the body than to improve it. The conditions of our modern life make it desirable to throw all the emphasis on the Raja Yoga method. It is essential to strive for attainment to a higher grade of character before the psychic nature may be safely forced. So the safest and most permanent results are obtained by uniting the ordinary common sense methods of maintaining physical health with the purest Raja Yoga life. *A. P. W.*

If we develop the memory of our experiences on the astral plane at night, would we become clairvoyant to the astral plane during waking hours?

Not necessarily so, I should say.

A. P. W.





THE thought of knighthood is always associated, and rightly, with that of gallant courtesy and gentle manners. There are many splendid examples of true courtesy in the stories of the knights of King Arthur's Round Table. Arthur, you know, talked much to his knights of this great virtue, not the courtesy of merely outward good manners but the true courtesy of a loving and loyal heart which shows itself in gentle words and kindly deeds. He, "the true and tender, the selfless man and stainless gentleman," set them, in his own life and conduct, an example of knightly living; and some, seeing his beauty of manner and faultless deportment, copied those forms and thought them-

selves like the king, but those with clearer sight saw the inward beauty and nobleness and strove to *purify their hearts* that they might reflect even for a moment "the likeness of the king."

Of the former class we have an example in Gawain, surnamed "the Courteous." We read much of his courtesy, that of perfect manners and courtly phrases, but which did not ring true because it was as a mantle thrown about him to cover a false heart. He knew every little rule of gracious manner and observed every little nicety of court life and yet failed in a great quest, because he had not developed the inward guide of a true and loyal heart to teach him the difference between real and false courtesy.

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You remember that when Lancelot, disguised, won the great diamond in the jousts and, sorely wounded, hid himself from court and friends, King Arthur sent Gawain to find him and deliver to him the diamond as from the king's own hand. Now Gawain, although he served the king and was in the foremost ranks of those who served him well, yet had a selfish heart that delighted in praise and glory and loved to shine in the radiance that surrounded Arthur's throne. Deeds of bravery and physical courage were dear to him and he exulted in such commissions from the king, but when told to ride alone on a long journey to deliver a diamond to a sick knight whose hiding-place was unknown to him and where no gay court of richly gowned and admiring men and women would see and applaud his deed, he grumbled in his heart and resolved darkly to hurry through this distasteful duty as quickly as possible and get back into the light.

In the course of his search for Lancelot he came upon the gentle Elaine, who loved the great knight, and Sir Gawain, seeing an easy way out of his wearisome task, gave the great diamond to her to deliver to Lancelot, professing that he did so that she might have the pleasure of giving it with her own hand. Returning to the court he answered the king's query as to how he had accomplished his quest with these words:

> Sire, my liege, But fail'd to find him tho' I rode all round The region: but I lighted on the maid Whose sleeve he wore; she loves him; and to her, Deeming our courtesy is the truest law, I gave the diamond; she will render it;

To this:

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The seldom-frowning King frown'd, and replied, "Too courteous truly! ye shall go no more On quest of mine, seeing that ye forget Obedience is the courtesy due to kings."

A fitting reproof for a faithless knight who had shown disrespect for his king by disobeying his command.

But against this picture of Gawain's false courtesy stands the beauty and glory of Lancelot's true knighthood, not yet that of entire perfection but showing forth the kindliness of a loving and sincere nature, who loved and honored his king and who protected and helped the weak and unhappy because his heart was gentle and loving. By what a flash of light is the greatness of this knight revealed in the words of King Arthur:

> Lancelot, my Lancelot, thou in whom I have Most love and most affiance, for I know What thou hast been in battle by my side, And many a time have watched thee at the tilt

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Strike down the lusty and long-practiced knight, And let the younger and unskill'd go by To win his honor and to make his name, And loved thy courtesies.

You see, the truly great man is glad to share his honors with others and to extend a hand of loving helpfulness to the lesser man, preferring to lift others to his height rather than to smile upon them in courteous disdain.

And then, I love that other glimpse of the true nobleman which Tennyson gives us in telling of Lancelot's visit to the poor home of Elaine and her father and brothers:

> Then the great knight, the darling of the court, Loved of the loveliest, into that rude hall Stept with all grace and not with half disdain Hid under grace, as in a smaller time, But kindly man moving among his kind.

Now what was the cause of the great difference between the courtesy of Lancelot and that of Gawain? Was it not because Lancelot thought not of self but, intent on making others happy and comfortable and encouraging them to deeds of nobleness, could not fail to express the love and gentleness within in terms of gentle manners? Was it not because Gawain, intent on impressing others with his greatness and thinking always of the gracious picture he was making, with his courtly bows and well-timed smiles and pretty phrases, neglected to cultivate the inward greatness of a loving heart which alone makes courtesy ring true?

You see, like everything else, courtesy must have a soul as well as a body, the life and the form, and the purpose of a body—a form—is only to express the life—the soul—within.

May we ever grow nearer the likeness of the ideal knight who is "strong, brave, truthful, tender, courteous and self-controlled."



"The less a person thinks about himself, the more he is really paying attention to his growth. Each little act of service returns to the doer in the shape of an added power to serve."

"When you give, do not expect the recipient to keep the gift for himself alone. Rejoice when the gift which has given him happiness makes glad another also."

A RAINY DAY

By Alma Kunz



UT OF DOORS it rained and rained. In-doors Leslie wept and wept. Altogether, it was a damp and dreary time. All the plans had been made for a nice picnic on the hills, when this rain had come and prevented the plans from being carried out. "I wish it would *never* rain! I just despise it!"

sobbed Leslie, as she knelt on the window-seat, staring out of the open window into the drenched gardens.

"Kerflop, that was poorly aimed," said a voice so suddenly that Leslie jumped and looked hastily around into the room.

"You are looking in the wrong direction," continued the voice, whereat Leslie turned hastily back again to the window.

"Seems to me those big brown eyes aren't of much use to you," went on the little voice contemptuously, "Here I am, as plain as day, on the window ledge."

Sure enough, there was something on the ledge, but it wasn't sur-



prising that the little girl hadn't seen him, for he was the tiniest man she had ever seen, no bigger than a drop of water, and oh, so round and fat!

"Where-when-" began Leslie.

"That's not my name," briskly responded the surprising manikin, "Glitter, at your service, Miss."

"Oh—yes, sir—Mr. Glitter," stammered Leslie, wondering if she were awake or dreaming.

"I came to find out how anyone could be unhappy on such a beautiful day."

Leslie stared. "You don't mean today, do you?" she asked.

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"Certainly I mean today," returned Glitter, impatiently. "Isn't this a delightful rain?"

"But I wanted to go to the picnic," sighed Leslie, "and now this horrid rain has spoiled everything!"

"'Horrid rain!' 'Spoiled everything!'" positively shrieked Glitter, "Now isn't that just like a human being? If it hadn't been for this rain there wouldn't be any picnic grounds before long. They would have been dried up completely very soon. And no bread, for the grain was dying for want of rain. And no milk, for the pastures are nearly deserts. No flowers, either, in that garden of which you are so proud. 'Horrid rain,' indeed!"

The little fat man snorted with rage. He was so angry that he spluttered and shook, and Leslie perceived that he was transparent—that, indeed, he was composed of water—a rain-drop, in fact.

"Oh, Mr. Glitter," she cried, "I do beg your pardon, but reallyyou know—I didn't know that rain-drops were alive."

"You didn't suppose we were dead, did you?" inquired Glitter, still somewhat peevishly inclined.

"N-no."

"The fact is," said the rain-drop, "you human beings know so many things that aren't true, and deny the things that are true and very important. Now I am only a rain-drop, yet I know a lot more than you do. For instance, where do clouds come from, and who arranged for their coming and falling?"

"I don't know," faltered Leslie.

"There!" cried the rain-drop, triumphantly. "I knew it! And how many kinds of water are there, can you tell me that?"

"Why, I thought all water was alike," returned Leslie.

"Exactly! *exactly*!" ejaculated Glitter, sarcastically. "Isn't the sea water salty? Isn't spring water different from rain?"

"So it is!" replied Leslie, in surprise, "and as you are a rain-drop, you must have been a cloud."

"Very well, indeed," exclaimed Glitter, "you are beginning to think. I was part of a cloud for the last two days. Millions of my brothers and I were sailing half a mile above your head. Our Captain gathered us from the sea, as moisture, and led us to this spot because rain was so badly needed. It's great fun to come hurtling down through the air. The plants are no end grateful to us. . . They eat us," he added.

"Mercy!" cried Leslie, "do you like that?"

"It isn't always what you *like* that is good for you," said Glitter. "but in this case it happens that we *do* like it, my brothers and I. for when the plants absorb us, we become flowers or grain or some such thing. Isn't that worth dying for?"

"Oh, yes," cried Leslie, who began to understand.

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"Those of us who are not absorbed by the plants filter through the earth and finally come out again as spring water."

"Isn't it cold and dark in the earth?" inquired Leslie.

"It is very interesting down there," replied the rain-drop. "If you could see the minerals growing and all the strange creatures that live in the earth, you would forget to notice whether it was dark or

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light. I'm sure I forget it."

Leslie looked very thoughtful.

"You see, my dear," explained Glitter, "no matter where we may be, there is always something to learn and someone to help if we will only look for the opportunities."

"I know what you mean, sir," cried Leslie, "you mean I should have been much happier if, instead of crying about the weather, I had helped mother, who has a headache today."

"Perhaps I meant that," said Glitter, with a little smile.

"And I am going out now to the kitchen, to wipe the dishes," she added, jumping down from the window-seat.

"Then I'll be going," laughed Glitter, "but think I will need some help to get away."

Leslie watched him signal with his tiny hands to the falling rain-drops and very quickly one of them landed on the ledge beside Glitter.

"What's up, Glitter?" inquired the newcomer.

"I want to get away," responded Leslie's little friend, "and I can't run off this ledge."

Then both the little manikins waved their hands and the next moment a tiny

breeze sprang up, carrying to the ledge a group of laughing, tumbling rain-drops. Thus reinforced and joining hands with their merry brothers, the two drops on the ledge, with a gay "Good-bye" to Leslie, ran swiftly off over the edge of the window ledge into the garden below.

THE SNAPPING TURTLE

Based upon an Indian Jataka Tale

By Dr. M. Louise Chadwick



HERE lived in a large snapping turcertain pond a fine tle. Often his pond companions a dmired him, for his shell was very beautiful. "Beautiful amber and black," said certain little p o nd creatures.

"And his head, how pink!" "And his tail, how pointed!" "And his legs, how strong!" The turtle, however, had an unfortunate habit of snapping back whenever anyone irritated him. "But for that, we might make him king of the pond folk," said the smaller and younger turtles.

But no one loved the beautiful turtle because of his unfortunate habit; and so he blinked his days and nights away, sometimes on the banks of the pond, sometimes half buried in the cool mud; but always he was alone because of his snap, snap, snapping. And as the years went on the turtle grew bitter in his heart towards this pond folk, as is the way of irritable snapping folk whether in ponds or out of ponds.

One day two large white geese came down to the pond. The day was hot and the geese were weary from their long flight, so they settled down in the cool shadows of the jungle to rest until the evening. As the day went on the geese made friends with many of the pond folk, for they were interested in the stories which the geese told of the open world beyond the jungle.

To all this the snapping turtle listened attentively and when the geese began to prepare to fly away, he crawled up to them and said: "Take me with you, away from these stupid pond folk."

But the geese said: "Your place is here; for see, you have no wings with which to fly away."

"Why, can I not cling to your wings?" asked the snapping turtle.

"No," said the geese, "you have earned no wings of your own and our wings are not strong enough to bear you."

"How do you know I haven't earned wings?" snapped the turtle.

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"Because you haven't any," answered the geese. "That is proof enough."

"Neither have you earned a beautiful shell," snapped the turtle.

"True," answered the geese. Then they whispered together. "The ill-natured creature!" said they. "Let us take him along, just to see what will be his fate in a realm for which he is not fitted."

So the geese said to the turtle: "Let us give you fair warning, friend, that you are best off here where you are; but if you insist, we will try to carry you with us."

"I certainly insist," said the turtle, "nor do I consider that you are my judges."

"Very well," said the geese, "seize this stick in the middle."

"How! with my feet?"

"No, turtle, with your bill."

"Bill!" snapped the turtle, looking scornfully at the geese's yellow bills. "However, I understand."

So the turtle seized the stick in the middle and the geese seized the two ends.

"Ready, now!" cried the geese, and lo! the turtle began to rise in the air. "Good-bye to that old bog and the pond folks," he thought.

Just then the pond folk spied the snapping turtle. "Look! look!" they cried. "See old Snapper! Going forth to snap at the clouds! See his tail, how it wriggles! And his feet—is he trying to make wings of them?"

This was more than the snapping turtle could bear. His temper rose and his tongue grew red with the angry words it wished to speak. "You stupid pond folk!" he snapped; but alas! as he snapped he lost his hold upon the stick, and the next thing he knew he was looking at his own crushed shell lying on a rock beside the pond.

Around this shell the pond folk gathered, and the things they said made the turtle blush for shame, for not a friend had he left in the pond, so ill-natured had he been, and not a kind word had they to say for him. Then the pond folk went back to their homes, and carrion birds came and devoured the body that the turtle had dashed upon the rock.

Years passed. The pond folk lived on and on, and often they told their little ones the story of the snapping turtle. One day there was born in the bog a tiny little turtle whose shell was exactly like the snapping turtle of so long ago. Some of the old pond folk noticed this and spoke of it. "Is it he come back again?" they wondered, "Certainly this baby turtle is very like old Snapper."

"Let us wait and see if he begins to snap," said the wiser pond folk; and they waited.

Years passed, and the tiny turtle grew and grew. "How like old Snapper," the pond folk often said; but the turtle never snapped. He •

blinked happily in the sunshine and hid himself in the mud when the sun shone too hot upon him.

One day two geese came flying down to the bog, weary from long hours of flight. "We will rest here until the cool of the evening," said they; and a pleasant day they spent talking with the turtle and other of the pond folk.

"Don't you get tired of living here in the mud and water?" asked the geese of the turtle.

"Oh no," answered the turtle, kindly, "each of us is best in his own place."

Then the pond folk laughed and said, "Wise little turtle!" Then they told the story of the snapping turtle and the geese of so long ago. The turtle, listening, said, "How strange! It seems as if I have heard that story somewhere, sometime, in the long ago!"

"Perhaps you have," said the geese, as they said farewell to the pond folk and flew off up into the sky. "It seems, some way, as if we, too, had heard that story."



FAIRY MILLINERY

By Minna Kunz

A poppy petal fell one day, As poppy petals fall, they say, But I was watching in the light And thus the truth came to my sight.

A little creature, sweet and fair, Had placed it on her golden hair; And on a sunbeam, I declare, She sped off in the summer air.

Do you suppose in fairy skies They keep fairy hat-supplies, And it may be their opening day When many petals fly away?



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LITTLE BROTHERS IN MANY LANDS

Letters from Betty

Dear Children:

We have read about little brothers living in ways very different from our own, but none who are surrounded by conditions so strange as those in which our Eskimo brother, Guchikawa, lives. His home is away up near the north pole, where the sun shines for six months of the year without setting and for the rest of the time does not shine at all; so that in his year of twelve months there is but one day and one night!

He lives in the midst of ice and snow. Even his house is built of blocks of ice, with such a funny little door in it that he is obliged to creep into the hut on his hands and knees.



snub nose and his mouth are visible. Thick mittens cover his hands; his feet are encased in seal-skin slippers, gathered round the ankles

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to keep out the wet snow. He needs all these warm coverings, for the cold is intense and Guchikawa is out of doors the greater part of the time.

In spite of cold and snow he has a jolly time playing games, coasting down hill on his sled which is made of ice, or playing with the great dogs. One game of which the Eskimo boys are very fond is "Hunting the Reindeer." They place a number of deer antlers upright on the side of a hill and then coast past on their sleds, try-



ing to spear the antlers or to shoot them with arrows. It requires considerable skill to guide the sled and at the same time to aim accurately. The lad who brings down the greatest number of antlers is the winner of the game. They are clever at playing another game called "Cup and Pin." For this they use a sharp pin and a piece of ivory, bored full of holes. The game is to toss the ivory into the air and

catch it on the pin. To miss it means to have the ivory come down on thumb or finger with a whack.

Guchikawa has his duties to perform, and he does them expertly. One of them is to help feed the dogs of the village. To feed dogs seems a simple task, but it is not so in Greenland where the poor creatures are kept in a half-starved condition and so can scarcely wait until food is given them. While one boy cuts the tough skin with which they are to be fed, another mounts guard with a stout whip to keep them off. Every village has a number of dogs, for they are used instead of horses. No boy's education is complete until he is able to drive the pack hitched to a sled. No guiding lines are used at all—only the voice and long whip. The creatures are hitched in the form of a triangle, the front dog being the leader. Strangely enough, he is leader at all times, for even when out of harness the rest of the pack obey him.

The Eskimo lives upon such creatures as they capture by hunting and fishing; in fact, there is nothing else for them to do, as nothing can grow in the snow. Guchikawa is alwavs glad when the hunters return well laden, as it means that he will have a great treat in the shape of a huge piece of fat or tallow, which he regards in the same way as we do candy.

Affectionately yours,

Betty.



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SOME MEDICAL PROBLEMS

ON MEDICAL FREEDOM

THE question of medical freedom and the public health was well treated some time since by The Naturopath and Herald of Health, wherein A. A. Erz calls attention to methods of nature treatment less dangerous and equally, if not more, successful than drugs. He argues that the care of the health of the people is of vital importance to the success of this country and that medical freedom (and this includes the recognition of and right to use other remedies than drugs when the patient so prefers) is a matter of the highest sociologic, economic and patriotic importance.

On this point the writer quotes Dr. Benjamin Rush, one of the framers of the Declaration of Independence, who said: "The Constitution of this Republic should make specific provision for medical freedom as well as for religious freedom, for to restrict the practice of the art of healing to one class of physicians and deny to others equal privleges constitutes the Bastile of our science. All such laws are un-American and despotic. They are vestiges of monarchy and have no place in a republic."

Attention is called to the present strenuous efforts of the American Medical Association to establish a Federal Health Bureau, the secretary of it to be a member of the President's Cabinet. Some of the dangers which are involved in such a movement are enumerated and the claim is made that the Bureau would be of the nature of a "medical The American Medical Association trust" from which there could be no appeal. (though perhaps not voicing the individual views of some of its members yet), as an association, recognizes no school or body of healers but its own—allopathy. Therefore if its efforts to establish the Bureau succeed, that school will be supreme, will have control over all other schools or methods of healing. As stated by Senator Work of California in his great speech in the Senate at Washington, D. C., against the attempt of the Asso-"Anybody can see that this bill or its substitute is but the entering ciation to pass this bill: wedge of a complete monopoly on the part of the allopathic school, which has been the designer and backer of the whole scheme. In our medical departments of the army and navy we have already an example of Federal medical intolerance. Doctors of this same school hold the medical positions under the Government, to the exclusion of every other school of healing, and no one who believes in the prevention or healing of disease by any other means than theirs need apply."

But will the people of this country themselves permit this monopoly of their sacred right to choose their own methods of treatment, their own physicians? In Germany the people have declared largely in favor of natural healing, by nature's own methods in sanitation, sunshine, recreation, ventilation, etc., and have compelled the admission of the right of all systems to practice. According to medical statistics in the United States, the people who follow the various drugless healing systems number some 20.000,000. The people are awakening and deserting drug medicine by the millions. Why, then, try to refetter them?

The American Medical Association claims that this central governmental control, with full power to enforce their laws, will save thousands of lives. But this is theory only and, meanwhile, what of the wish and will of the people themselves? The American people, who largely now do their own prescribing for all ordinary ailments, are rapidly gaining more knowledge and will not much longer submit to the compulsory use of poisonous serums and antitoxins as so-called remedies—which, they are learning, have very serious after effects—nor will they much longer permit their own right to-

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VACCINATION

freedom of thought to be subject to any school of medicine. They want to use their own judgment and, further, will insist that not only all schools of healing, but the voice of the people themselves shall have a place in, and be represented in, any attempt to build a National Health Bureau whose centralized power might threaten so sacred a right as that of liberty of judgment.

To this we might add that, to the viewpoint of the Theosophical student, mankind generally, and the disease-suffering public particularly, is rapidly awakening to a knowledge of its own inherent rights and that this fact is significant of a strongly progressive movement in the minds of men which will help to bring the finer forces of Nature into action. There is need of a recognition, by all practitioners, of the finer bodies of man; his emotional (astral) body and his mental (thought) body are becoming more and more subject to disease under the pressure of advancing civilization, and these bodies no drug remedies can cure. A knowledge is needed also of what Hippocrates, the father of modern medicine, called the *restoring essence in nature* as the true remedy for these finer bodies, and an insight into the finer methods of diagnosis of these subtler forms of disease through clairvoyance or intuition.

Mary Weeks Burnett, M.D.

ON VACCINATION

English Doctors' Manifesto to Indian Doctors

E, the undersigned medical practitioners of the United Kingdom, desire to call the attention of doctors in India to the following facts:

(1) Inoculation of cow-pox does not protect against mitigated small-pox.

(2) Many unvaccinated persons have small-pox very lightly, whilst others do not have it at all, even though exposed to the infection.

(3) There is unimpeachable evidence proving that a variety of inoculable and many incurable diseases are induced by vaccination.

(4) That no lymph, whether human or animal, or adulterated with other substances, can be guaranteed as free from danger.

(5) The statistics made use of to recommend vaccination are often incorrect and sometimes deliberately faked.

(6) That cow-pox and syphilis show symptoms which prove them to be identical in origin and at times to be indistinguishable from each other.

(7) Many of the greatest scientists of the day have opposed vaccination and some noted doctors have testified against the practice.

(8) The history of vaccination and small-pox all over the world proves the truth of the anti-vaccinist contentions.

(9) Reliance on the practice of inoculation or the universal spread of disease among healthy persons has had the effect, during the last two hundred years, of diverting attention from rational methods of prevention as proposed by Rost, Haygarth and Faust in the eighteenth century.

(10) Those who value truth and honor will study the vaccination question impartially, without regard to where their study will lead them.

(11) It is for doctors more than for any other class to be well-informed on this question, seeing that it is on their a we that compulsion is retained.

We, therefore, earnestly beg ou to study the following anti-vaccinist pamphlets: 1. Vaccination at Work.

2. Vaccination Absurdities and Contradictions.

- 3. Author tative Opinions Adverse to Vaccination or its Compulsory Enforcement.
- 4. A Mischievous University Dogma Examined, Disproved, Repudiated and Abandoned by Distinguished University Men.

Copies of the above and full literature on the subject may be obtained from "The National Anti-Vaccination League," Garrick House, 27, Southampton Street, Strand, London, W. C.

W. Scott-Tebb, M.D., M.A., D.P.H., etc.

H. Valentine Knaggs, L.R.C.P., 41, Wellback St., London, W.

C. Sterling Saunder, L.R.C.P., Lond., 9, Holland Road, London, W. Robert Bell, M.D., F.R.F.P.S., 15, Half Moon St., London, W. B. Beown, M.R.C.S., L.R.C.P., 44, Winden Road, Ealing, London.

J. Stenson Hooker, M.D., etc.

Walter R. Hadwen, M.D., J.P., L.R.C.P., M.R.C.S.

Herbert Snow, M.D.

ON NEWEST SURGERY

T a Philadelphia hospital surgeons are anticipating—according to a newspaper clipping—a successful outcome to an operation on a fifteen-year-old boy to prevent his becoming a giant. The doctors have decided to remove a portion of the pituitary body from the base of his bra'n. They believe that "the pituitary body and the pineal gland control the mechanism of life that has to do with the growth of an individual."

Pathologists have found the pituitary body especially abnormal in two classes of people: First, men over large in stature and, second, spiritualistic mediums and all those who go repeatedly into trance. Theosophists can readily see how this is borne out and both points easily explained through a study of the development of the earlier type of man, when this organ was actively functioning as the instrument for the clairvoyant sense and when man's form was of giant proportions.

The researches of Dr. Sajons, Dr. Loeb and others are carrying science forward tremendously to an understanding of this and its companion organ, the pineal gland. That is well, for the time is ripening for the new race, and that will be a race of men with a sixth sense, this now slumbering sense reawakened and brought again from latency to potency.

But may the surgeons, med cal men and other scientific researchers not close their minds to what Theosophy and occultism can give as aid to their labors. By working together scientists and occultists will more generally assure the general advancement of the race to a higher arc of the evolutionary spiral and make the number of laggards and retrogrades less.

An operation of the near future may be one to correct defects in the brain. Preparatory studies to this effect are being made at the Harvard Medical School. There, under the direction of Dr. E. E. Southard of the neuropathological department, examinations are being conducted in reading the brain of the late Dr. Maurice Howe Richardson, ex-member of the faculty.

Dr. Richardson firmly believed that thoughts made definite lines in the brain, and the present examination is being conducted in accordance with his wishes as expressed in his will. He believed that a person's thoughts were recorded and were at the time of thinking visible on the outer walls of the cerebrum. He held that if these lines were read, it would be possible to correct defects in the brain by surgical operation.

We are usually taught that surgery is a science of the last couple of centuries only. The recently expressed opinion of Dr. F. M. Sandwith, an Englishman who is consulting surgeon to the Khedive of Egypt, is worth noting.

He states that the first surgeon of whom there is any record lived at the time of the fifth Egyptian dynasty and must have been court doctor to the Pharaoh some four thousand years before Christ. The first surgical implements of which anything is known were splints found in the Nubian desert. In one place a grave-yard was found, and here were remains of bodies with fractured limbs that had been set with bark splints. One was a right thigh bone that had been broken and was still held in position by a splint and bandages. All the knots were true reef knots and the wrappings showed that the strips of palm fibre cloth were set just as a good surgeon would lay them nowadays, so as to use the full strength of the fabric.

What about good surgeons before that time—say in Atlantis? But that is going beyond what is usually understood by recorded facts.

ON "PROGRESSIVE SPONDYLOTHERAPY"

HIS interesting book of Dr. Abrams' is primarily one for the medical profession, although many of the laity interested in the more modern methods of treatment of disease would find much to interest them. The polysyllabic words with which the book fairly bristles are calculated, however, to frighten the timid reader. (Why is it, I wonder, that American writers on medical subjects seem to revel so in these poly-

syllabic reverberations?)

The book is in two parts. The main portion deals with spondylotherapy, or therapeutics in relation to the spondyles or vertebræ; the appendix treats of physiological physics.

The rationale of the treatment is based on the fact that the stimulation of certain areas along the spine will cause a reflex to take place in the internal viscera, also in the vaso-motor system. The spinal cord being the centre for the discharge of most reflex actions, each organ has, of course, its own particular areas which have to be stimulated to produce the reflexes which cause either contraction or dilatation. The stimulation is produced by various agents, chiefly by concussion, but cold and electricity are also employed. The vagus and sympathetic system, notably the splanchnics, are the nerves chiefly concerned in these reflexes.

Much scientific and careful clinical observation is shown by the writer and the records of the results obtained in various diseases are of a character to arrest the attention of all progressive practitioners of medicine. The results produced by these reflexes are also employed for diagnostic purposes and it seems as if these methods might throw considerable light on some of the more difficult diagnostic problems.

It is interesting to note that the writer convincingly shows that the many excellent results obtained by the osteopaths is not due to the replacement of displaced vertebræ, as is generally taught by this cult. "Changes in the relationship of the vertebræ are practical impossibilities." Where undue force is used in the endeavor to push these hypothetical dislocations into place harm is often wrought, to which other causes are assigned.

The appendix deals with the results on the human organism by the employment of magnetism, light, thought power, vital energy, etc. All these, including thought power and vitality, the author regards as expression of electrified matter; that matter is an accumulation of positive and negative electric charges. Therefore matter and force are identical. These various expressions act mechanically, the electrons producing a series of infinitesimal blows which produce reflexes in the same way as actual physical concussion. These reflexes increase the tone of the viscus, stimulated as can be proved by percussion of the same.

Dr. Abrams' observations on the reality of thought power and those on magnetism and the results of color on the human organism are particularly interesting to the Theosophic student. Modern medical authorities have been unanimous in declaring that magnetism has not the slightest effect on the human body except by means of suggestion; here are some interesting observations for them to consider.

The author's philosophic outlook on life, or rather, as he would prefer to call it, his scientific outlook, is a somewhat depressing one. Briefly, it can be summed up under

two headings. (1) All actions, from the most simple to the most complex, are reflex in character: therefore the determinist is right. (2) Everything is an expression of one underlying principle which is both force and matter, and mind and matter are the same th ng. This monistic conception is of course, in one sense, in accord with Theosophy which regards both spirit and matter as expressions of the One Great Reality, but having reduced everything to this one principle which, even from the author's standpoint, must obviously be something quite different to dense matter, by a curious twist of his logical faculty, he imposes upon this principle the limitations which are imposed upon him by his consciousness working in dense matter. It seems a pity that one who is so progressive and who has broken through so many of the shackles of conventional thought is not able to rid himself of this terribly limiting shackle—the deification of dense matter. *Chella M. Hankin, M. B.; B. S.*

ON ENERGY AND MIND

Dr. Abrams' Demonstrations

D. R. ALBERT ABRAMS, F.R.M.S., now of San Francisco but famous the world over as the discoverer of a number of new medical phenomena known as reflexes, resulting in a new method of diagnosis and treatment termed spondylotherapy, has established scientifically by a series of experiments that all matter, animate and inanimate, generates in action an energy that can be recorded and directed into given channels His demonstrations bring the old and new theories of energy and

mind alike into the searchlight of truth and go to establish in many cases that the latest and most wonderful developments of modern medical science are refindings of what was known to "ye ancient magicians."

The following may prove of interest to the general reader. Dr. Abrams has demonstrated:

That thought generates energy capable of being transmitted through space and communicated from one individual to another.

That animals, specifically dogs, are capable of mental activity which generates a form of energy that can be felt and recorded in exactly the same way as the energy generated by activity in the human mind.

That odor is a form of energy that can be recorded and that the differences in odors and perfumes are established by the varying speed of the vibrations of the force, or energy, they generate. This discovery, he holds, explains the enormously different odors obtained from materials having the same chemical foundations.

That the condition of the human organism depends upon tonicity, and that lights and colors have a decided effect upon the tonicity of the body.

The enervating effect of an over supply of solar rays, or any white light, and how this effect may be obviated by the interposition of a yellow medium between the light and the body.

That brain work is done best in a light diffused through a yellow medium and that yellow clothing increases the tonicity of the human body and consequently its health.

That the energy of mental effort on the part of one individual can be recorded and shown by muscular reflection on another individual stationed many feet away.

The possibility of mental telepathy on a scientific basis.

The possibility of an entirely new method of regarding the heart and its condition, not by its sound or beats but by the energy it generates.

That the mere muscular action of clenching the fist generates an energy that can be recorded.

That what is known as vitality is a form of energy that can be transmuted from one medium to another and from one individual to another.

That all the energy now given off and lost may be harnessed and utilized.





JESUS ON EVOLUTION OF THE SOUL

During 1897 the Egypt Exploration Fund, while excavating on the site of Oxyrhynchus, one hundred twenty miles south of Cairo, found a number of papyri dating from the first to the seventh centuries. One of these attracted much attention when published under the title Sayings of Our Lord.

Six years later they returned to the same site with the intention of completing the excavation of the city, and among the papyri found were two groups containing sayings of Jesus. These have been published, together with a reprint of the Sayings found in 1897, and also a careful criticism, and comparison with other and better authenticated passages.

In the discussion the authors say: "The idea seems to be that the divine element in the world begins in the lower stages of animal creation, and rises to a higher stage in man, who has within him the kingdom of heaven." This is especially interesting when compared with one of the Sayings discovered in 1897 which reads: "Jesus saith, Raise the stone and there thou shalt find Me; cleave the wood, and there am I." The authors refer to this as mystic, but when taken with their own comment it sounds as though Jesus taught the evolution of the divine element through all the kingdoms of nature.

INHABITANTS OF GOBI DESERT

Kosloff, a Russian explorer, who recently traversed the Desert of Dzungaria in its widest part, gives the following strange account of its inhabitants: "These wild men, the Kyz-Kyks, as they are called, are covered with short wool similar to the fur of a young camel. They have long black hair and black eyes. They are of ordinary size, but rather long-legged. They roam the steppe in pairs, and when harassed by men they scream, whistle and snarl as they run away. The native Kirghiz claim to have caught them occasionally, but the captives refuse food and drink and die after a few days."

Can these be the Bhati, the hideous gnomes, spoken of by H. P. B. in Isis Unveiled (Vol. I, page 598) and also mentioned in our article on Shamballa (page 912 of The American Theosophist for August, 1913)?

A BERLIN LETTER

Berlin is a wonderful, beautiful, royal capital. It is quiet; the streets are clean as many kitchen floors. The gardens and parks are as fine as man can make them. There are beds of bright-faced pansies, millions of red and yellow tulips, daffodils, and also millions of trees. In this illusive Old World charm there lurks a subtle enchantment. Every blade of grass is cut evenly with every other blade, and there are fountains and statues everywhere. It never occurs to a German mind that anyone could be such a licensed libertine as to tread on grass. When one comes from America it takes some months to get into conformity with the dictates of the splendidly uniformed *modus operandi*. At the end of that time one feels as if one were sitting in the lap of the law. But, if you

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are not permitted to be a nuisance to your neighbor, neither are your neighbors permitted to be a nuisance to you. The soft stillness of the nights means that the piano is legally suppressed, and dogs are liable to arrest if they once bay the moon. There is no cat music and no black-and-white cats, or of any other color, darting among the shrubbery. Even the phonographs may only bellow within bounds. No whistles are allowed to blow. There are no bells, except the soft, deep-toned cathedral chimes. The bright, smokeless atmosphere of Berlin is not nature's free gift, but a result of restrictive legislation. Life is organized for the community. All hat pins must have "safeties" on the points to prevent gouging out any one's eyes. And even the children, the alert little citizens, seem to possess a resolute eagerness to obey. The youth is frolicsome, but admirably wellbehaved. There are no travesties of fire-escapes and no grimy streets, and there seems to be no yearly dole of deaths paid to that modern minotaur, the automobile, though the Kaiser runs his machine lick-et-ty-cut.

Contrast the noiseless city beautiful of the above description with some—the most, in fact—of the cities of America, with their perpetual crashing sounds of the elevated, sub-way or surface traffic, producing shattering results upon delicate and sensitive nervous organisms, to say nothing of the hideous ugliness of their utilitarian architecture (!). It is time "the seed of the new race" swallowed some of its youthful pride and awakened to some of the superiority of older races in matters needful for its own welfare.

GRECO-BUDDHIST SCULPTURE

Few historians have realized the influence of the oriental world upon the west; even now the influence of the western world upon India in ancient days is hardly understood. So that one welcomes with pleasure so clear and untrammeled a vision of the true import of these things as appears in a brief article in *The Bulletin of the Metropolitan Museum of Art* for June.

Therein it is set forth that in the days of Asoka the residence of Greek sculptors in Indian centres contributed that singular life-likeness, which is the mark of Hellenic art, to the rigid and already stereotyped religious art of India. Several reliefs of Bodhisattvas, and one probably representing Maitreya, strongly showing Hellenic influence, have lately come into the possession of the Museum.

No one who has seen the splendid examples of Buddhist sculpture at Gaya or at Bara-bara can fail to realize the truth that on the study of the ebb and flow of traditions across the Asiatic Continent to Europe and back over Asia, "a full account of its slow passage notheastward across the continent of Asia will, some day, fill a most romantic chapter of Art History." How much more entrancing and romantic will be the history of the ebb and flow of religions and of peoples to and from their ancient home in the fastnesses of what is now the Gobi Desert!

WEEDS

The effect of dissociate action in the growth of vegetable life is interestingly brought forward in a report issued by the United States Department of Agriculture on the subject of *Soil Fertility* (Farmers' Bulletin No. 257). It will no doubt interest those who are seeking to increase their knowledge of the various processes of nature and learn more and more of nature's fundamental laws to know what has been ascertained by careful experiment on this subject. We quote the following:

"If it were a mere matter of plant food, we could all afford to put on an additional amount to provide for the weeds and also for the crops. In our gardens we could often go so far as to provide additional water so that there would be sufficient both for the weeds and for the crops; but whether in the East, or in the West where they have irrigation systems, the weeds must be kept out not because they use the water nor because they use the plant food, but because they are prejudicial to most crops. They have a poisonous effect on the crop. It is a case of incompatibility of association; they will not grow together. They poison each other. At Cornell University a very ingenious plan was devised for testing this idea of the influence of one plant on another. The plan has not been published and I have just been advised of it but, as I remember it, they took a long box, in one end of which they planted corn and in the other weeds. They had several of these boxes, so that they could vary the conditions. In one case they put a board partition between the corn and the weeds. The soil was similar in both cases. Where they had the partition between the corn and the weeds both crops grew normally; where there was no partition and the roots were allowed to intermingle, the corn refused to grow—that is, it was materially retarded, or stunted, as we find it in weedy fields. The reason we keep out the weeds from our crops, especially during the early periods of growth, is not that they affect the moisture content, although they may do so, nor is it that they take up the plant food, but that their presence is obnoxious and apparently poisonous to the crop."

A PIONEER BUDDHIST MONK

One of the most interesting personalities in the East, Bikkhu U. Dhamalaku, has recently passed away.

He was by birth an Irishman and in early life a Roman Catholic priest—the Rev. Laurence Carroll. After being five or six years in the priesthood, he lost his faith in Christianity and turned to secular employment. He drifted to California, where he found work on one of the fruit boats plying on the Sacramento River. Then, by chance, Colonel Olcott's *Buddhist Catechism* fell into his hands and he found through it the peace he sought.

He determined to seek further employment in a Buddhist country and crossed to Japan as a sailor before the mast. There he stayed but a short time, as Japanese Buddhism did not appeal to his ascetic mind. He finally reached Rangoon, and applied for instruction at the famous Tavoy monastery. After a year's probation, he was received as a novice and took the yellow robe. Five years later he was ordained *bikhhu* and in ten years we find him the abbot of his monastery. Later he was further promoted to an office similar to that of a bishop, involving the inspection of other communities. During the course of his official travels he visited every Buddhist country in the East, from Japan to Ceylon, and went to Lassa long before the Younghusband expedition was planned. In his later years he did considerable missionary work among occidental peoples, during the course of which he died at Melbourne, in Australia.

Perhaps the personal devotion he excited was due to the fact that he was the first of the white *bikkhus*, though today there are not a few white men who are following the Path in the yellow robe of the Lord Buddha.

ANCIEN'I' GRECIAN PROPHECY

In connection with the assassination of King George of Greece, an ancient Grecian prophecy has been revived. It runs thus: "When Greek Constantine shall take to wife Sophia, their son shall rule over Constantinople." These conditions are now fulfilled, for the new king of Greece is Constantine and his queen Sophia; perhaps, by the time their son becomes king, European powers may be so changed that Constantinople falls to the Greeks. It remains to be seen how that part will work out.

REINCARNATION IN THE PRESS

In a heavy print editorial of *The Chicago Evening American* the following phrase struck our eyes: "When these two readers whose letters we print today are a few thousand years older, having come back to earth a few more times to learn something, they will know that it is possible to be fair to all religions."



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.

THEOSOPHY AND THE WOMAN'S MOVEMENT (The Riddle of Life Series, No. 4), by C. Despard. Publishers: The Theosophical Publishing Society, 161 New Bond Street, W., London. 1913. pp. 55. Price, 12 cents. Paper cover. This small book should be read by every woman and every man.

Written by one of earth's greatest and most unselfish women, not from the armchair, but from the midst of platform, prison or battle-field, it rings with passionate love and knowledge of humanity's needs. She points out that the woman's movement and the Theosophical movement have one object in view: "the preparation of the world for a deeper revelation than has yet been given to men, and for a new race, possessing faculties higher than those enjoyed by any save the most gifted human beings of today."

Fine portraits of H. P. B., A. B. and of the author herself are included in this wonderful little book. A. C. C.

SPECIAL TEACHINGS FROM THE ARCANE SCIENCE, written down by Edward Clarence Farnsworth. Publishers: Smith & Sale, Portland, Maine. 1913. pp. 189. Price, \$1.00.

Here is a most remarkable book.

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The preface shows that the author has studied The Secret Doctrine and he gives There is so much in this book that is deeply interesting, his own interpretation of it. and it gives so many views differing from what we are accustomed to hear that it is difficult to review it hastily.

The author speaks of two things which will especially interest Theosophists: (1) the coming of the Christ, and (2) the Hierarchies, with their color ray and the significance of the colors. He believes in the near coming of a great World-Teacher who will bring heaven down to the earth and unify all religions into one universal church.

The chapters on *Prayer* and on *Compensation* are exceedingly good and that on Women Masters is significant. "Had ideal conditions obtained in Jesus' day, he no doubt would have chosen his immediate disciples equally from both sexes. As it was, he chose wisely such men as best represented the twelve zodiacal powers."

The chapter on Karma is most illuminating. The author considers Karma the mainspring of that Kosmic process, evolution, which leads all creatures through the series of "imitations" to the Archetype Itself. "Progress and attained perfection through Karmic adjustment would be impossible were not the Infinite at the base of all manifested being." "Christos is in the heart of every Sun, every planet and every creature and There co-operating with Karma it becomes an interior urge to things higher atom. and yet higher To man at his best, exacting Karma is seen as Love masked in iron.'

The writer is definitely sounding that new note of Love which we are hearing all over the world. We read: "To neglect present duties that one may develop power to perform greater service is loss, for such procedure violates the fundamental Law of Love." Again: "Among the three supreme Kosmic forces, Mind is the enlightener; Will is the strengthener; but Love is the binder."

In speaking of *Gravitation* as the Law of Love, he says: "Not a leaf can fall, not a breeze can blow, not a creature can act but the earth acknowledges the gravitative pull which, not limited to this planet, instantly affects the fixed stars of the firmament. To grow consciously susceptible to these minute influences is to approach the Consciousness of the Unmanifest. . . . Such heart-knowledge is acquired only through the enlargement of human sympathy, for, as Buddha and the Christ have taught and exemplified, Love is the true enlightener of us all."

The chapter on Concentration and the Moment, which has many pregnant passages, is well worth study; also the one on Forgiveness.

The book is worthy of a detailed review, but space being limited one can only conclude by saying: if you are an advanced student, read it with an open mind and judge for yourself. A. C. C.

NATURE'S MYSTERIES, AND HOW THEOSOPHY ILLUMINATES THEM (The Riddle of Life Series, No. 5), by A. P. Sinnett. Publishers: The Theosophical Publishing Society, 161 New Bond Street, W., London. 1913. pp. 60. Price, 12 cents. Paper cover.

Here we have a reprint of Mr. Sinnett's essays published in 1901, with additions bringing the scientific statements up to date. A splendid little book to put into the hands of a thinker who imagines Theosophy to be composed of theories and fancies *not* proven. It contains especially a most excellent exposition regarding the lost Atlantis, with clear maps, and brings out how the facts discovered in recent years by explorers like Dr. Schlieman and Dr. le Plongeon verify more and more the results of the clairvoyant research by leaders of the Theosophical movement published long before. It will help to demand a careful consideration of Theosophy from many a scientific mind. A. C. C.

TO THOSE WHO MOURN, by C. W. Leadbeater. Publishers: The Theosophical Publishing House, Adyar, Madras, India. 1913. pp. 28. Price, 2 cents. Paper cover.

This little pamphlet in Mr. Leadbeater's usual clear-cut style contains a genuine message to those who mourn. It is a short, concise statement of the Theosophical teaching regarding the change called death. He says: "If we can but bring home to ourselves the unity of that Eternal Love, there will be no more sorrow for us. . . The attitude of mourning is a faithless attitude; an ignorant attitude. . . . We and our dead are alike in the hands of perfect Power and perfect Wisdom, directed by perfect Love."

The author's simple language and clear statement of facts are most convincing. This is an excellent pamphlet for propaganda work. *E. D.*

EXTRACTS FROM "THE SECRET DOCTRINE," by a group of students. Publisher: Frank S. Snell, "Cranford," Cookham Dean, Berks, England. Price, 6 cents per set.

The preparation of these *Extracts* is an undertaking that will prove to be a great help to students of *The Secret Doctrine* and especially to *Secret Doctrine* classes.

For each set a certain subject has been chosen, and all the passages in *The Secret Doctrine* which throw light on that particular subject have been collected and reproduced together. Each set fills five or six very large typewritten sheets. (When a sufficient number of subscribers is found, they will be printed.)

One of the advantages of these *Extracts* is that a great deal of mechanical labor is saved the student in the looking up of all the many different places referred to in *The Secret Doctrine*. Besides, in the *Extracts* the passages are well arranged and in the study

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of them side by side they throw a remarkable light upon one another. Also in class work the passages under discussion can easily be referred to by all the members, and persons not possessing a copy of *The Secret Doctrine* are enabled to take part more fully in the work of the class. The sheets can be easily carried around and studied in odd moments.

The sets published so far are: Space and the Absolute; Space, Time and Dimensions; Space and Matter; Space and Creation; Creation of the First Root-Race, while some more about the First Root-Race are in preparation. We hope that many Secret Doctrine classes as well as individual students will get into touch with Mr. Snell. V. V.

THE LIFE WORK OF MRS. BESANT (A Review and Comments), by Susan E. Gay. 1913. pp. 36. Price, 20 cents. Paper cover.

This booklet consists of a brief statement of the salient points of the life of our President. Her greatest difficulties and trials are referred to and her splendid triumph shown over the many obstacles that have beset her thorny way. It is an excellent booklet to put into the hands of a person who is not acquainted with the life work of our President and who would not care to read through her extensive Autobiography. It fulfills a want, and one feels like strongly recommending it as a useful little propaganda brochure always to have handy when needed. A. P. W.

GATES OF LOVE, by Grace Wood. Publishers: The Alice Harriman Company, New York. 1912. pp. 31. Price, 50 cents.

This little publication is one of the many that are now appearing with the tendency of focusing the minds of the people upon the ideal of the personal Christ. It is well gotten up in white and gold, and contains four little parables attractively told and interspersed with pages of verse. The parable of the Garden of Love is a story of how a child went in search of a beautiful pearl and looked for it in the heart of flower after flower in the Garden of Love and, failing to find it hidden in any of them, she is finally told by the gardener, who is Love, that she brought the pearl into the garden in her own heart, as have all others—the jewel of love to all. A. P. W.

ORIGIN OF ARCHITECTURAL DESIGN, by Lee H. McCoy. Publishers: Antiquarian Publishing Company, Benton Harbor, Michigan. 1912. pp. 168. Price, \$1.25.

An interesting and unique study in archeology dealing with the history of man from the monuments he has left and the origin of the architecture of those monuments as related to astronomy. The author has certainly given us much to ponder in this work, which shows exhaustive research. To illustrate his thesis: "The temple of the Sphinx is an outline of the figure represented by the stars of the constellation Virgo. The constellation Auriga forms the figure of a huge keystone built into the royal arch of the stars." Space forbids further mention of the many interesting analogies along this line, but the occult student will find the study of this book well worth while. C. O. S.

L'AUTRE MIRACLE (The Other Miracle), by Aimee Blech. Publishers: Librairie Academique Perrin et Cie., Libraires-Editeurs, Paris. Price, \$1.00. A Theosophical romance dealing with the married life of Pierre Fargeon, ma-

A Theosophical romance dealing with the married life of Pierre Fargeon, materialist of the most pronounced type, and a young Christian mystic. With no love on the side of the wife to help towards understanding, this ill-assorted pair drifts farther and farther apart; the wife narrowing in her religious beliefs, the husband becoming more and more absorbed in his scientific pursuits. Inevitable separation seems to be the only solution, when the most important character of the story appears and the real object of the book begins to unfold. Marius Josselyn has just returned from India where, at Be-

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nares, he has met "one of the most remarkable women in the world." As a member of the Theosophical Society, he is in possession of some of its teachings and by imparting them to the unfortunate young couple is able to help them to a better understanding. The story ends with a striking love scene, brought about through the self-sacrifice of Fargeon.

There should be more books like L'Autre Miracle. The absorbing motif will hold those readers who would be unlikely to read the Theosophical teachings in their more scientific form as given in the volumes intended for students. A. M.

THE WAY OF CONTENTMENT, by Kaibara Ekken. Publishers: E. P. Dutton and Company, New York. 1913. pp. 124. Price, 70 cents net.

A really valuable little book for those who find pleasure and instruction in reading essays attractively presented. The volume is full of most helpful thoughts expressed in beautiful language. The author shows an appreciation of nature which is delightful. Though the original, written in Japanese, dates from almost three centuries ago, no word of it does not apply to present day life and people. The introduction gives a hint of the ability of the author:

"The scene is laid on board a small ship, plying between the Japanese Ports of Nagato and Chikuzen; the time being the middle of the seventeenth century.

"Among the passengers grouped on deck, enjoying the hot sun and balmy air, happens a loquacious Samurai, who starts lecturing his fellows upon the ethics of the great Confucius. At first every one listens, but as he drones on, they vote him an intolerable bore, and gradually slip away, until at last he is left with an audience of only one.

"But this solitary person, by his attentive attitude, more than atones for the rudeness of the others; not a word escapes him, not a gesture, until finally the lecturer, flushed with his own exertions, comes forward and condescendingly enquires the name of the one man capable of appreciating the discourse.

"''Kaibara Ekken' is the quiet answer.

"On which the noisy person shamefacedly realizes that for the last hour or so he has been endeavoring to instruct the most celebrated teacher of the age."

A man, knowing himself of great greatness, who could patiently out-listen small greatness, or no greatness at all, would be the kind of teacher capable of imparting valuable instruction.

The way of contentment, according to Kaibara Ekken, may be gained by perfect trust in the wisdom of the sages, a whole-hearted appreciation of Nature as the crystallized thoughts of Divine Wisdom, and by right living and a love for humanity.

A. M. T.

THE BOOK OF ENOCH, translated by George H. Schadle from the Ethiopic and published in 1882, can be obtained from the Purdy Publishing Co., 5 South Wabash Avenue, Chicago, Illinois. Price, \$7.50.

This information is given for the use of inquirers who have asked where The Book of Enoch can be bought. Only very few copies exist and only once in a while is there one on the market. A. T. O.

THE EXCEPTIONAL EMPLOYEE, by Orison Swett Marden. Publishers: Thomas Y. Crowell Company, New York. 1913. pp. 202. Price, \$1.00 net.

This is an exceedingly valuable book for a young person's library and may be studied with great profit by the beginner in business life. The practice of its precepts will count largely for success in life on the spiritual as well as the physical plane. "Resolve that your life's work shall be a masterpiece" is the key-note and the teaching, conscientiously followed, must produce the result aimed at. C. O. S.

THE PROGRESSIVE BUSINESS MAN, by Orison Swett Marden. Publishers: Thomas Y. Crowell Company, New York. 1913. pp. 166. Price, \$1.00 net.

This book treats of efficiency from the view-point of the employer. As "efficiency" is the great theme of the present day business world, this work should be a ready reference manual in every counting-room. It is filled with tersely put pointers, in accordance with the most up-to-date ideas along this line. If the principles taught by Mr. Marden were followed, there would be little of that criticism of "big business" which is now so prevalent.

THE BOY SCOUTS OF AMERICA: HANDBOOK FOR BOYS. Publishers: The Boy Scouts of America, 200 Fifth Avenue, New York. 1913. pp. 404.

The Boy Scout movement is indeed a good one. It has something that would interest all boys, and in its development of the boy's capacity to care for himself it is unsurpassed. But there is too much of the military about it to suit one whose aim is to get a boy interested in the higher things. Besides that, the ordinary boy wandering through the woods does not have to have a uniform to make him happy, and his independence and individuality might be better developed if he were asked to come along just as he is, to learn something of the woods and fields.

Games, like the Boy Scout games, that call for honor, hardihood and truth will help to bring about a proper valuation of men on a more permanent basis.

In getting away from, or beyond, the idea of hunting for pleasure, the Boy Scout movement is certainly a long step in the right direction of the understanding and the enjoyment of nature.

The Scout masters have in many ways a wonderful opportunity for both good and evil; it depends on them what good the work will bring about for the coming generation. There are hundreds of boys for whom the Boy Scout movement can be the means of salvation. Therefore, we hope that it may go on and attain to its ideal without running into any danger. A. F. K.

PROGRESSIVE SPONDYLOTHERAPY, by Albert Abrams, M. D. Publishers: Philopolis Press, Suite 406, Lincoln Building, San Francisco, Calif. 1913. pp. 212. Price, \$3.00.

An extensive review of this book will be found as a part of the article Some Medical Problems on page 1019 of our present issue. M. O.

THE NEW AMERICAN DRAMA, by Richard Burton. Publishers: Thomas Y. Crowell Company, New York.

The chief aim of this work, which is to be published this month, is to trace the growth of the native drama on American soil. We are expectantly looking forward for this most up-to-date contribution to the literature of the stage by a recognized authority. S. U.



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