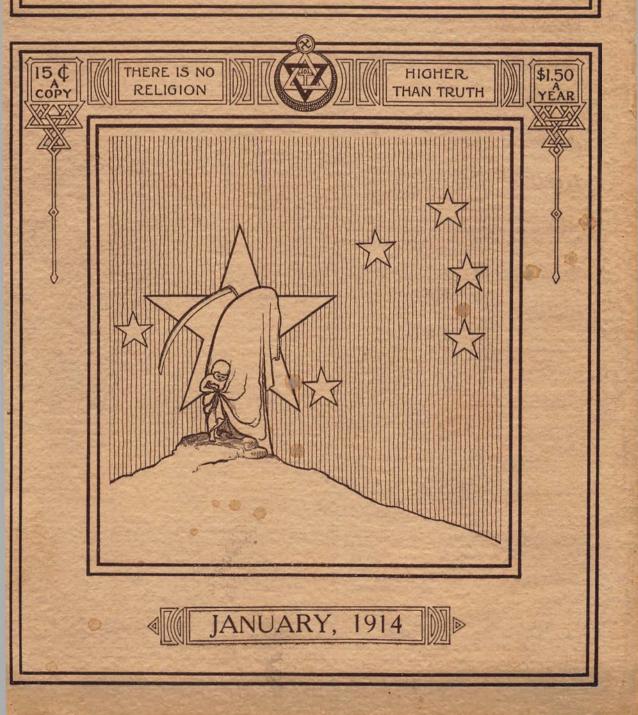
THE AMERICAN THE OSOPHIST A JOURNAL OF OCCULTISM



THE THEOSOPHICAL SOCIETY (Founded by H. P. Blavatsky and Col. H. S. Olcott. Mrs. Annie Besant, President)

AND HOW TO BECOME A MEMBER OF IT

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed

likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the So-

ciety is the following:

First-To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second-To encourage the study of comparative religion, philosophy and science.

Third-To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but everyone is expected to show towards his fellow-members the same tolerance in this respect as he claims for himself.



THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life,

opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scrip-tures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly for the realization of universal brotherhood is welcomed as a member, and it rests with the member to become a true Theosophist.

The International Headquarters, offices and managing staff are at Adyar, a suburb of Madras, India. The Headquarters of The American Section of The Theosophical Society are at Krotona, Hollywood, Los Angeles, California.

HOW TO JOIN THE THEOSOPHICAL SOCIETY

One of the twenty-three National Societies or Sections of The Theosophical Society exists in America, and is composed of lodges in various cities (of which a list is printed in this magazine) and, in addition, a scattered membership residing where there is no lodge. The headquarters fee per year for members of lodges is \$2.00; for unattached members the fee is \$5.00 annually. New members pay pro rata for the first year and a diploma fee of 50c upon joining.

Information about Theosophy and the Theosophical Society is easy to obtain. In addition to the secretaries of lodges (whose names and addresses are to be found in the Lodge Directory, printed in the back of this magazine), full information may be obtained from the General Secretary of The American Section, address below. A descriptive booklet, a copy of the By-Laws of the Section, and an application blank for membership are gladly supplied free of all cost to any address in the world.

To enter the Society it is necessary to sign

the form provided, which reads, in part, as

I, the undersigned, being in sympathy with the objects of the Theosophical Society and acquainted with its rules, hereby make applica-tion for admission as a Fellow thereof.

I understand the objects of the Society to be as follows: 1st — To form a nucleus of the Universal Brotherhood of Humanity, without

distinction of race, creed, sex, caste or color. 2d — To promote the study of comparative religion, philosophy and science. 3d — To investigate unexplained laws of Nature and the powers latent in Man.

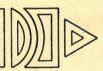
My application for Fellowship has never been rejected by this Society nor any of its

Two sponsors, members of the Society, must also endorse the form at the bottom; if no sponsors are obtainable, notify the General Secretary. If the application is for lodge membership, the applicant must be accepted by the lodge and his application sent through the proper officer of such body. If the application is for membership-at-large, the signed and endorsed form should be sent either to a lodge officer to be forwarded to the General Secretary or sent directly to the latter. Informa-tion as to the specific amount to be sent to the General Secretary with the application will be supplied; it varies with the month of the year, but never exceeds \$5.50 in the case of a member-at-large and \$2.50 in the case of lodge members, except that in the latter case the dues of the local lodge, whatever they may be, must also be met.

For further direction, samples of literature, or information about any special phase of Theosophy, address the secretary of any lodge or

THE GENERAL SECRETARY OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA.





Pythagoras	
By the Editor.	235
Meditation for Character; The Joy of Unity; Shall the Caste System Go? How Shall We Treat Our Dead?	
Theosophy and the Star	239
Pythagoras (To be continued)	245
A Day in Gaya (Illustrated) Eleanor Maddock	249
Poem—The Awakening of Narcissus	261
Heredity	264
World-Teachers of the Aryan Race (To be continued)	
	267
Christmas and the Zodiac Frank Theodore Allen	272
The Lodge of Wisdom	277
Abstracts of the Lives of Orion (To be continued)	279
The Round Table	287
A Little Knight	201
For the Children	290
An Adventure with an Alligator; The Sweet Pea Maids	200
Clippings and Comments	293
Magician of Floriculture; A Woman of Vision; Church Attendance Day; Forcing	
the Memory Back; Work of the Prince of Monaco; Another Prison Heard From;	
Blood Will Tell; "Melencholia"; The Sabbath; Scientific Polar Research; Rein-	
carnation from the Christian Standpoint; Pointing Towards Coming Unity; Profitable Dreams	
Questions	200
Reviews	299
The Fourth Creative Hierarchy, by E. L. Gardner; Studies from an Eastern	302
Home, by Sister Nivedita; The Montessori Method, by Maria Montessori; A Guide	
to the Montessori Method, by Ellen Yale Stevens; Reincarnation: A Study of	
Forgotten Truth, by E. D. Walker; A History of the Knights of Pythias, by	
Captain Hugh Goold Webb; The New American Drama, by Richard Burton;	
Magazines	

Subscription Price, \$1.50 in United States, its possessions and Mexico; \$1.75, Canada; \$2.00, foreign countries.

Remittances can be made by check, draft, express or postal order, payable to The American Theosophist; currency, unless registered, at sender's risk.

Change in address to affect any issue must reach us on or before tenth of month preceding. We cannot be responsible for copies sent to old address.

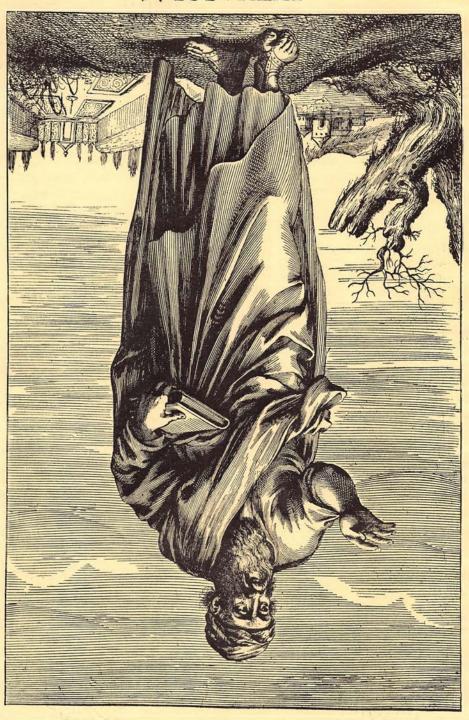
Renewals.—The wrapper always shows when your subscription expires. Renew promptly.

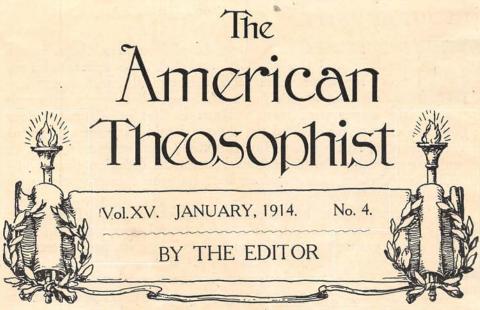
Advertising .- Write for rates and full information.

Communications to the literary department should be addressed to The Editor; all others to The American Theosophist.

Published monthly and copyrighted 1914 by The American Section of The Theosophical Society. Entered as second-class matter at Los Angeles under the Act of Congress of March 3, 1879.

PYTHAGORAS





MEDITATING FOR CHARACTER

HARACTER is both accumulated effort and experience. In the man who has not yet reached the stage of regulating his own evolution more or less consciously, character is the sum total of his experiences; certain definite attitudes are acquired painfully or pleasurably, in life after

life, and are then held as the very nature of the man himself. But in the awakened man, conscious effort is added to the orderly experiences in his particular environment, and he seeks deliberately to create stable attitudes by persistent thinking and meditating upon the attributes he desires to possess. In this way he can make his character what he wills. Constant dwelling upon an idea gives to that idea a controlling influence over the one who does it. The wise therefore meditate on the virtues until these become permanently built into their characters. Were the knowledge of this not as old as the hills—at least so far as occult science is concerned—one would regard it as the greatest of modern "discoveries." As a man thinketh in his heart so is he.

Try it, readers, this month with the virtue purity—purity in the home, in the business, in speech, act and thought—surcharge the mind with the thought for five minutes each day at a chosen time, regularly, and then watch and see how the habit of purity begins to be automatically established all through the day.

The editor will welcome correspondence from readers telling of the success of their experiments with this month's virtue. Demonstrate for yourself that what man thinks on that he becomes.

THE JOY OF UNITY



UPPOSING it be true, as the philosophers, the religious teachers and the poets of the past have reiterated over and over again, that all life is one although forms are varied, that at the heart of things all is unity although the appearance from without is that of diversity, does

it not then emerge, since life is understood and expressed in terms of consciousness, that we have but to extend our consciousness so as to embrace all other forms of consciousness in order to share individually in the enormous grandeur that the sum total consciousness of the whole world becomes?

You, my reader, have at some time experienced joy. There have been blissful moments in your life which time has not succeeded in blotting from your memory, so keen were they in their intensity. That joy was yours, your own experience. But now suppose it were possible for you to extend your consciousness embracively so as to include the joy-consciousness of all other human beings, what an enormous surge of bliss would be yours, how overflowing your cup would be! That is the joy that would come of realizing human unity—becoming consciously one with humanity as a whole. Some day that high consummation will be yours; meanwhile the great course of evolution sweeps you on slowly but surely in that direction and you can hasten or delay as you will, but the end you can never prevent.

Live now in the belief that all humanity is indeed your very own self, at one with you and you with it, and all are at one with the Supreme Father, and then shall you hasten the day of your complete

realization of At-One-Ment.



SHALL THE CASTE SYSTEM GO?



OME day, when the future of India is written and the historian recounts the forces and influences which have helped to mould that ancient race into its inevitable future greatness again, the name of Mrs. Annie Besant will stand forth in brilliant letters.

The love of humanity and the pursuit of its welfare in all civic and spiritual relations may be said to be the passion of Mrs. Besant's life and however much this feeling may be universal in its expression, vet it is obviously true that India as a people lies closer to her heart than all the rest of earth's peoples. Many and beautiful are the things that she has written and spoken to show forth India's treasures

of wisdom, accuracy of knowledge, splendid history and inherent greatness, although today we see that race at its most decadent stage.

One who observes Mrs. Besant's methods of reform since she came into Theosophy realizes that they are always now devoted to the working with the good that she sees rather than against the bad, the placing of emphasis upon that which shows forth the best in order that the worst may be weakened. Her teachings show that she believes that by turning the forces toward the worthy, the unworthy becomes atrophied and ceases to exist.

In dealing thus with modern India and its institutions Mrs. Besant has even refrained from destructive criticism of that greatest obstacle in India's progress, the caste system. But recent events have undoubtedly convinced her that the weight of her very great influence must at last be brought to bear upon the direct weakening of the force that is sustaining that serious hindrance to India's future greatness.

To the end of bringing organized action into play in the attempt to reform as far as practicable the caste system, she recently called a conference of Theosophical workers and organized a league called "The Brothers of Service," affectionately termed "The Stalwarts." Those joining the league make promise to disregard the restrictions based on caste, and specifically those affecting marriage, education, social and political standing. No one will be allowed to take the Stalwarts' promise, or any part of it, who is not perfectly loval to the British Crown.

The movement has nothing to do with the Theosophical Society, as such; but Mrs. Besant heads it because she believes "that the best interests of India lie in her rising into ordered freedom under the British Crown, in the casting away of every custom which prevents union among all who dwell within her borders, and in the restoration to Hinduism of social flexibility and brotherly feeling."



HOW SHALL WE TREAT OUR DEAD?

SIDE from the grief that one feels when realizing that no longer shall his eyes rest upon the friend or the relative whose beloved presence has been a comfort and a joy, there is also a certain conventional feeling that most people experience that it is right and proper to express some measure

or form of grief over the death of a loved one. It never seems to occur to most people that there is any other worthier view or attitude.

In his admirable little treatise on death under the title To Those

Who Mourn, the distinguished occultist, C. W. Leadbeater, while expressing all due and natural sympathy for those who are afflicted by the hand of death, brings much help and relief to them by showing the real nature of this tragic incident in life. The process is to him no more than that of the man who removes his overcoat. In making the change called death man does not necessarily transport himself mystically to some far-distant spot, but stands in the presence of his accustomed interests just the same as before the change was made, only he is burdened by one garment less than before.

The author shows too that in the night life, when set free temporarily from the outer flesh, we are restored to the companionship of our departed, because then both are living equally in their spiritual bodies and it is a law of nature that physical body sees physical body and spiritual body sees spiritual body, but never the physical the

spiritual nor the spiritual the physical.

The author makes his statements as of his own knowledge and experience, and claims that these things may be studied and understood the same as any other facts of the universe. His observations are offered as a contribution to the world of occult science. Surely if they reflect the truth in such matters, it is a very great comfort to realize that departed friends are always near and continue to enjoy the happiness and hopes of those who are left behind. Yet unfortunately the converse of this principle would be true, for if we mourn and suffer, our thoughts and feelings will be felt by the dear ones gone before. How necessary therefore it is that we should keep happy and cheerful on the occasion of death.

A member of the Theosophical Society recently wrote the following interesting letter, which is here given as one of many indications of a tendency that is happily developing in our civilization toward taking a more spiritual, and therefore less savage, outlook upon death:

Last Saturday, by request of a Jew who believes in reincarnation though not a member of the T. S., I said a sermon over the body of his wife at the Chapel in Graceland Cemetery. The brother told me that before speaking I should tell the people I represented Theosophy, which taught the truths proclaimed and which both he and his wife accepted. I spoke to about one hundred people and during the address many heads nodded in approval.

When I finished speaking and the family and friends looked for the last time at the face of the departed there was an absence of wailing and weeping, so common on such occasions, and in almost every face there shone a peaceful calm. The husband stood at the door of the chapel when all was over and took the hand of each one as he passed out and, with a smiling face bereft of sorrow, said a few words to each. The sister and other relatives and friends came to me and told how much comfort and peace I had given them all.

THEOSOPHY AND THE STAR

By C. Jinarajadasa



N THE constitution of the Theosophical Society its objects are stated as follows:

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.

2. To encourage the study of comparative religion, philosophy and science.

3. To investigate the unexplained laws of nature and the powers latent in man.

Concerning the first object, none but the most narrow-minded will today decry the broad humanitarian platform offered by the Society. "Without distinction of race, creed, sex, caste or color" was a striking idea thirty-eight years ago, but the growth of internationalism has familiarized men with the Theosophical conception of Brotherhood.

The Theosophical Society is not the only organization working to form a nucleus of Universal Brotherhood, but it stands unique because it achieves its aim by lines of activity planned for by the second and third objects. The study of the origins of religions, the attempt to separate the pure teachings of the great Founders of religion from the theological accretions of ages, the spirit of reverence for whatever has inspired the hearts of men, these characterize the work of Theosophists as they carry out the second object. How successful their efforts have been is attested by the fact that there are in the Society today Christians, Hindus, Buddhists, Zoroastrians and Muhammadans, all co-operating in a common work, though each nevertheless stands loyally by the faith of his fathers.

It is perhaps with regard to the third object that the Society holds a specially striking position as the heir of an already existing body of truths concerning the invisible world. From India and from medieval Europe, from Egypt, Palestine and Greece this body of truths has been recovered and is now offered to the world as a solution to the mysteries of life. It is true that all are not as yet convinced of the truths offered, but nevertheless the influence of Theosophic teachings is seen in the more receptive attitude of scientists today to the problem of the soul, compared to what that attitude was forty

vears ago.

The work of the Society is primarily done by presenting a coherent philosophic scheme of life and conduct deducible from the facts Theosophy shows. Constantly the appeal is to the human reason to step out of its chrysalis and use its wings to survey from on high the world in which we live. Then is seen the working of the great laws of reincarnation and karma, and the gloomy and depressing prospect of humanity, as it is today, is lightened by the gleams we gain of a glorified humanity that must inevitably be.

We must note that though the Society, as a body, has no dogmas, yet through its most active members it has drawn attention to laws in evolution, such as reincarnation and karma and those laws that

govern life in invisible worlds.

Now the Society started its career with but few truths professed by its members. During the thirty-eight years of its existence some of these truths have become common property; facts as to the psychic nature of man are now accepted by thousands who are not Theosophists, and reincarnation, in America, is taught by many "New Thought" teachers who desire no affiliation with Theosophy. Ideas that were once characteristically Theosophical have ceased to be such, one by one. But year by year Theosophy as a body of truths is growing, and Theosophists today consider evolution in the light of ideas that twenty years ago were scarcely heard of. So it must alwavs be; as Theosophists grow in powers of heart and brain and unfold the forces of the soul latent within them, more and more truths of nature must become a part of those ideas that are designated Theosophical. So too it will be that decade by decade Theosophical ideas will be incorporated into the mass of orthodox thought and will cease to be exclusively "Theosophical." But, as today, the Theosophists of the world will ever be in a minority. Even though the present ideas will become popular, new truths are yet to be discovered, which on their discovery will be unpopular till they are baptized at the font of orthodox opinion. Theosophy as we know it now will slowly permeate the thought of the world, but there will always be a Theosophy acceptable only to a few, and some kind of stigma will always be attached by the world to these Theosophists as a set of dreamers trying to disseminate a knowledge whose value no ordinary mortal can see.

Summing up the work of the Society, we see that what it has done and is yet to do is to show that the world is not a chaos of atoms that have blindly evolved, out of themselves, nature as we see it, but that it is a most comprehensive and inspiring scheme of evolution directed by great and compassionate Intelligences. The brotherhood of man, the unity of religions, the immortality of the soul and other fundamental facts of life are shown by Theosophy as logical deductions from the examination of one all-embracing scheme of evolution.

When we come to consider the work of the Order of the Star in the East, we are confronted with something quite different. Its aims and objects are stated as follows:

1. We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we seek to do for Him and in

His Name.
6. We regard it as our special duty to try to recognize and reverence greatness, in whomsoever shown, and to strive to co-operate as far as we

can, with those whom we feel to be spiritually our superiors.

These are the ideals of the Order of the Star in the East. There is no attempt here to proclaim a philosophy that solves the problems of life; the Order sets up no standard of value in the domain of truth; reincarnation and karma are no part of its platform. The members may belong to any religion or to none; they may profess any philosophy they like or none at all; they are united only by the great idea that they believe in the early coming of a Great Teacher who will bring a message of love and peace to all mankind. But this belief is a part of the creed of all existing religions; what the Order does is to unite in one organization those in all the religions who believe in a coming, so that a common effort may be made to prepare the way of the Teacher who is to come.

Now it is a noteworthy fact in human affairs that before a great event happens, many people sense with their intuitions what is about to take place. This is specially the case with regard to the appearance of great souls who lead the way to moral and spiritual advancement; it is as though a particular epoch cried out for the coming of a great leader and he responded to its call. Hence we find that, before the actual event, everyone who senses the future and works for it meets with a response from thousands, even if no proofs are offered that will satisfy doubting minds. The light of intuition dissipates a darkness which is an obstacle to the workings of the reason; the message proclaimed meets with a response in the heart, and the heart then guides the mind into a path which is firm and free of doubt. This is the phenomenon we are witnessing today, and we can understand why, though it took thirty years for the Theosophical Society to attain to a membership of ten thousand, the Order of the Star

in the East grew to that number in less than two years.

It is true that at the present moment most of the members of the Order are members of the Theosophical Society. But the Order is not specially for Theosophists; indeed it is intended to appeal to hundreds of thousands for whom Theosophy, as yet, has no clear message. Those of us who are Theosophists, when we work as members of the Order, must remember this fact, that the Order is for all, and we must not bring into its principles ideas that are not there.

As Theosophists, we work to disseminate certain great truths of nature; our work in the Society is to spread far and wide the truths we have to offer to all concerning life and death. As Theosophists, we work for every kind of reform, and reform must come from a clear understanding of the laws governing visible and invisible nature. But as members of the Order, our chief aim is to change the minds and hearts of men, not because an understanding of the occult laws of nature will lead to happiness but because it is only with changed hearts and minds that men will recognize the Great Teacher when He comes. As Theosophists, we want to put into each man's hand the key that unlocks all the riddles of life; as members of the Order, we want to bring each man to the feet of the Supreme Teacher, to receive from Him the Light of Life.

Hence the work of the Order is twofold; first to point out that as great Teachers have come in the past, so another Teacher will come, for there are signs everywhere that men and events are preparing for a new era that shall be ushered in by Him; and, secondly, to make clear in a special manner that, though in the past much has been achieved for civilization by the use of force, henceforth, under present conditions, men will make the utmost out of life only by the practice of gentleness in thought, word and deed, and that this new road to high material and moral achievement must be trodden not

only by individuals, but by nations also.

There is no greater need in the world today than to proclaim the message of gentleness, for gentleness dissipates the clouds of selfishness and enables the light within a man to shine forth; and this light not only makes clear to a man how he shall act concerning his spiritual affairs, it also shows to him what he shall or shall not do with reference to his affairs in the material world. There is no problem which the cleverest of men today think can be solved only by force but could be better solved by gentleness, if only men's hearts were gentle. We fall back on force as a method because we see no other way; were we but to train ourselves to be gentle, we should then see many a method to achieve our aim, but with means that bring hurt to no living thing.

Now it is because gentleness will be predominant in the Great Teacher who is to come, and because gentleness will characterize the civilization He will build, that so many today are responding to the message of the Order of the Star in the East. Out of all religions they come to join the Order, for in the virtue of gentleness is a vivifying force that transforms the character in mysterious and subtle ways, and yet adds to it a strength that withstands the shock of every calamity. As members of the Order, we are working to usher in a new era; let us see to it that we do not narrow the portals for those eager to work for gentleness. Well and good if they believe in Theosophical truths, but such belief is not necessary in order to be active in the Order. What they believe as to life here or hereafter matters little in this work, so long as they heartily co-operate to bring before men's minds the power that is latent in gentleness.

Theosophy is the scientific knowledge of the laws of nature and of life, and every religion expresses some of these laws in terms of human conduct. Each Founder of religion generalizes from the Ancient Wisdom certain principles of ethics which He formulates in a code of conduct that, in His judgment, is the most helpful to the era which He is to usher in. He sums up Theosophy for an epoch in some one or more virtues on which He lays special stress. Thus in India we find the unity of all life and desirelessness as the key-note of Hinduism, while Buddhism proclaims compassion and obedience to law; Zoroaster sums up all the virtues in the one virtue of purity, while for Muhammad there is one path to God, which is through resignation to the Divine Will. Jesus Christ links to love of God the service of one's neighbor. So too it will be in the religions yet to come; to suit the time and the civilization, each Teacher will offer to men a path to salvation by the practice of certain virtues. It is our faith as members of the Order that Gentleness will be the supreme virtue that will transform men's lives in the era that is dawning.

Theosophy, as a body of scientific truths, is only for a few—only indeed for those who have qualifications of heart and mind to see for themselves the laws of nature and understand their significance. But Theosophy as a code of conduct, as the practice of certain virtues, is for all, irrespective of the level of their mentality or the capacities of their hearts. High and low, evolved and unevolved, can practise virtues, while the conquest of truth is only for a few.

The Order of the Star in the East, with its virtues of Devotion, Steadfastness and Gentleness, is one more expression of Theosophy as ideal conduct. The Order embraces all peoples, demanding of them no ability of heart or mind, but only a desire to practise the three virtues to prepare the way of the Supreme Teacher. What the Supreme Teacher will do with the Order when He comes we do not know; we can but prepare today an instrument for Him to wield in the service of His children. Of one thing alone are we now cer-

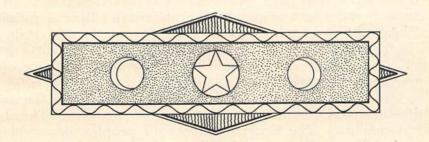
tain, and that is that the message He will speak to men will appeal more universally than any religion of today.

While matter and force and life exist, Theosophy must exist as the science of evolution. Religion after religion will come and disappear, but Theosophy will remain unchanging. But none can know the true significance of Theosophy until in some measure he has served his fellow men. Those of us who are Theosophists can testify how the Order of the Star in the East has taught us new ways of service and so made Theosophy more real to us than it was ever before. Those members of the Order who are not Theosophists will gladly testify how, since they joined the Order, life has become beautiful and inspiring in ways they had not thought possible.

It is the mission of the great religions to help men to find within themselves the Light that leads them to salvation. In the spirit of the highest religion, and in a new and beautiful way, our Order has come to us to reveal the Light that is in ourselves. It tells us that within us, and not without, is the Light of the World, and that we shall see it in ourselves and in others if we will be gentle, steadfast and devoted.

Brothers of the Star, it is your privilege and mine to prepare the Way of the Lord, who through the might of His gentleness will help each man to gain his heart's desire; let us prepare His way by going out into the world and showing men that for angry words we will return sweet speech, for unkindness we will return compassion, and that what they accomplish by force we shall accomplish more beautifully and more lastingly by the power of gentleness.

The above is a lecture delivered at Genoa and Paris at meetings of the Order of the Star in the East, and published in The Herald of the Star, July, 1913.



PYTHAGORAS

GREEK PHILOSOPHER; FOUNDER OF A BROTHERHOOD AT CROTONA; INITIATE TEACHER

By Isabel B. Holbrook

Istory (which by expounding actions past teacheth to regulate the future, and furnisheth us with wisdom at the cost of other mens experience) is not unlike Painting: their scope is the same; and as in the latter

it argues want of skill to look upon the whole draught with an indifferent eye, but to select and insist upon some chiefe particular is proper to an Artist; so he who rests satisfied with the generall relation of affairs, (not sixing upon some eminent Actour in that story) loseth it greatest benefit; since what is most particular, by its nearer affinity with us, hath greatest insuence upon us.

Hence it is that there are two kinds of History; One represents generall affairs of State; The other gives account of particular persons, whose lives have rendred them eminent. Homer hath given an essay of each; of the first in his Iliads, a relation of a war betwixt different Nations; of the second in his Odysses, confined to the person of Ulysses,

As for the placits of ancient philosophers, as were those of Pythagoras, Philolaus, Xenophon, Anaxagoras, Parminides, Leucippus, Democritus and others (which men use disdainfully to run over), it will not be amiss to cast our eyes with more reverence upon them. To those who seriously propound to themselves the inquisition and illustration of Truth, and not dominion or magistrality, it cannot but seem

a matter of great profit to see at once before them the several opinions of several authors touching the natures of things. For, as Aristotle saith elegantly, that "children at first indeed call all men fathers and women mothers, but afterwards they distinguish them both," so certainly experience in childhood will call every philosophy "Mother," but when it comes to ripeness it will discern the true mother. In the meantime it is good to read over diverse philosophies, as diverse glosses upon Nature; whereof, it may be, one in one place, another in another, is more corrected.

From Lord Verulam's Advancement of Learning.



N the era just subsequent to the Shake-spearean, when followers of Lord Bacon were carrying forward his plan for the advancement of learning, Thomas Stanley brought out the first edition in English of The History of Philosophy in five parts, bound into two volumes, the first bearing 1656 and the second 1660 as dates of publication. This work is now rare; and, besides, its old English type of letters and its peculiar spelling of words make its reading a somewhat tedious process to some.

As the library at Krotona has an original of The History of Philosophy, it is thought that the readers of The American Theosophist will be

pleased to have us bring out from time to time transcriptions, abstracts or extracts from this old book. We therefore offer you this series on Pythagoras because we know that "he who was" Pythagoras is loved and reverenced by all Theosophists and that our interest and knowledge in his life as Greek philosopher—in which he reached initiation—will bear us nearer to Him as now Master of Wisdom, Brother of the White Lodge.

Pythagoras was the originator of the word "philosopher"; he was the first to use that title. In the words of Stanley [taking the liberty of making such changes in text as are necessary to bind the quoted paragraphs together into a consistent form without mutilation of idea or accuracy of thought]:

Having given proof of his multiplicious knowledge, to the admiration of all Greece, being demanded what his appellation was, he answered that he was not Sophos, wise (for excellent men had already possessed that name), but Philosophos, a lover of wisdom; that he knew no art, but was a philosopher.

When asked because of the novelty of the name: who were philosophers and what difference was there between them and others, Pythagoras answered that human life seemed to resemble that public convention which

is celebrated with the pomp and games of all Greece; for, as there, some by bodily exercises aim at the glory and nobility of a crown; others are led away by gain in buying and selling; but there is a certain kind of persons, and that those of the better quality, who seek neither applause nor gain, but come to behold and curiously observe what is done and how. So we, coming out of another life and nature into this life, as out of some city into the full throng of a public meeting, some serve glory, others riches; only some few there are who, despising all things else, studiously enquire into the nature of things. These he called enquirers after wisdom; that is, philosophers.

Thus, whereas learning before was called Sophia, wisdom, and the professors thereof, Sophoi, wise men, Pythagoras, by a more modest appellation, names it philosophy, love of wisdom, and its professors, philosophers; conceiving the attribute of "wise" not to belong to men, but to God only, that which is properly termed "wisdom" being far above human capacity.

For though the frame of the whole heaven, and the stars which are carried about in it, if we consider their order, is fair, yet is it such but by participation of the primary Intelligible, who is a nature of numbers and proportions, diffusing itself through the Universe, according to which all these things are ordered together and adorned decently. Wisdom therefore is a true knowledge, conversant about those fair things which are first and divine, and incommixed and always the same, by participation whereof we may call other things fair. But philosophy is an imitation of that science which likewise is an excellent knowledge and did assist towards the reformation of mankind.

As to the source of the old woodcut of Pythagoras with which Stanley prefaces his treatise—and which we reproduce as frontispiece in this magazine—we learn nothing in the book itself. Elsewhere it is recorded that Porphyry, Laertius and Cicero left drawings of Pythagoras, and that all of these showed an attempt to portray a figure "dignified and almost superhuman in his appearance, which moved with a dignity and grace that inspired all with reverence." We find in our book, however, a quaintly written chapter on His Person and Virtues, which we give:

His person is described to have been in his youth extraordinary beautiful; that the soul of Pythagoras, being of the regimine of Apollo (whether as a follower, or some other way more near to him), was sent to men none can doubt, since it may be evinced by circumstances of his birth and the universal wisdom of his mind. Whence we see the Greeks did so much admire his wit that they thought it could be nothing less than divine, and thereupon fabled Apollo to be his father.

He grew up in prudence and temperance, being, whilst he was yet very young, generally much respected and honored, even by the most aged. His presence and discourse attracted all persons; to every one on whom he looked he appeared worthy of admiration, insomuch that many averred he was the son of a deity. He being thus confirmed by the great opinions that were had of him, by the education of his infancy, and by his natural excellency, made himself daily more worthy of these advantages, adorning himself with devotions, with sciences, with excellent conversa-

tion, with constancy of mind; with grave deportment and with a sweet, inimitable serenity; never transported with anger, laughter, emulation, contention or any other disorder; living like some good genius come to converse in Samus. Hereupon, though young, a great report was spread of him to all the cities thereabout; many in all those parts, commending the young man, made him famous, calling him by a proverb "the Samian comet" or "the fair-haired Samian."

At fifty-six years of age he was of a more comely and divine presence. Laertius saith: "He is reported to have been of a most awful aspect, insomuch as his disciples thought him Hyperborean Apollo," adding that Timon takes this notice of the awfulness of his presence, though he alleged it in disparagement of him:

Pythagoras, skilled in the Goetic laws,

Who courts by grave discourse human applause.

So great an impression it made upon those with whom he conversed that a young man being sharply reprehended by him immediately went and hanged himself; whereupon Pythagoras ever after forbore to reprove

any person.

It is said that he used a spare diet; that he drank very little and lived so moderately that he was often content only with honey. By his moderate diet he preserved his body in the same constant state; not sometimes sick, sometimes well, sometimes fat, sometimes lean. It appeared by his contenance that the same constancy was in his soul also. He was not subject to joy or grief. No man ever saw him rejoice or mourn; neither did any ever see him alvum exonerantem, coeuntem, or drunk. He refrained wholly from derision, assentation, scoffs and detractive speeches. He never punished any in anger, neither servant nor free person. He was no less admired for his economy than philosophy.

And we would add what F. Marion Crawford says: "Therefore, the god-like figure of Pythagoras belongs among the Rulers of the South, as with the legends of his miracles and the reality of his wisdom, with his profound learning, his untiring activity and his unswerving belief in the soul's life to come, with his love of man and love of beauty, his faith, his hope and his almost Christian charity, he represented in its best condition, the highest type of the Aryan or Indo-Germanic people."

And again: "The fact remains that he lived and labored, that he dreamed of a world of brotherhoods in which all good was to be in common and from which all evil was to be excluded, that when he was gone he left a philosophy behind him without which, as a beginning, it would have been hard to imagine an Aristotle, a Socrates or a Plato, and that both to his fellow men and to those that came after him, his name meant all that was best, whether possible or unattainable, in the struggle of onward civilization against outward darkness."

(To be continued)



A DAY IN GAYA

By Eleanor Maddock

Gaya is not alone a Buddhist Holy Place. The famous Vishnupada Temple in Gaya itself is one of the holiest of Hindu fanes, and many a mourner performs there his Shraddha for his beloved dead. The Buddhist heart, however, turns most fondly to Buddha-Gaya, a few miles off, where Gautama the Holy reached the final Illumination and from His seat beneath the Bodhi Tree arose victorious, the glorious Tathagata, the first of our humanity to flower into Buddhahood. While from His triumph here the place seems to belong specially to the faith which bears His name, yet is this spot a holy one in Hindu eyes as well. For here also, as in Gaya itself, is the Shraddha performed by pious Hindus, and none has done his full duty to his forbears who does not here remember them.

Annie Besant.

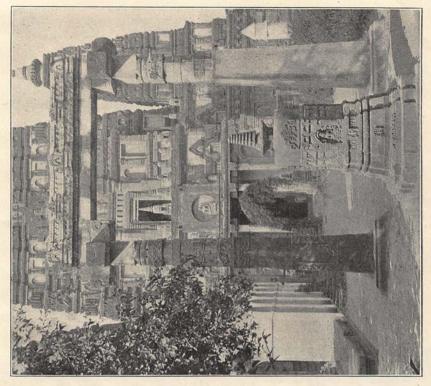


THERE is not in the whole of India—and that is saying a great deal—a more strange and interesting place than the old city of Gaya, because of the temple of Buddha-Gaya and the great Bodhi Tree which stands by it.

It is not visited much by tourists, perhaps for the reason that one must leave Calcutta in the evening, travel all night, arrive at Gaya in the morning before it is hardly light, and is lucky if he can get a ticca-gharri

at the station to take him to the dak-bungalow. If so fortunate, the *khansama* furnishes *chota hazri* (assuredly a "small breakfast") consisting of eggs, bread and tea. The tea is hot, the eggs are good, but of the bread one never speaks.

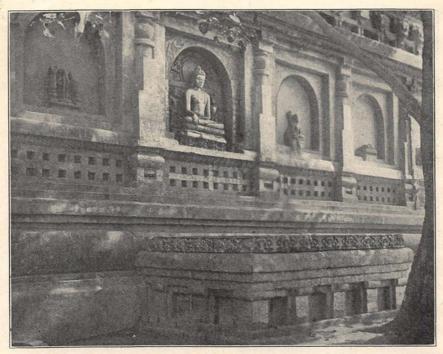
In India it is always best to get an early start, and so the "Eye of the World" had barely risen above the tree tops before we were on our way to Buddha-Gaya in the ticca-gharri—a boxed-in top on wheels, springless and cushionless. The sides, however, were gaudily decorated with gilt and covered with highly-colored paintings of fat ladies with abnormally big eyes, seated on lotus ponds and playing on stringed instruments. The road was thick with dust and full of stones, or, to be more explicit, bits of hard sun-baked earth. But all these discomforts count for little as one looks out over the rocky



An opening, high up, permits the morning sun to fall on the image within the shrine.



A SHRINE
There are many ruins near Gaya which are now being restored.



UNDER THE BODHI TREE

Mrs. Besant calls this the "most sacred spot in India."

hills far into the plains, teeming with associations of the Buddha, who must have traveled this same road, stopping, perhaps, to rest and quench His thirst at some of the many wells along the way.

At this time of the year, December, the road is thronged with pilgrims from all parts of India, particularly Burma. Whole families have been weeks, in some cases months on the road, traveling by day and at night camping anywhere by the roadside. Some of the very poor, who cannot afford a bullock-cart or donkeys, must patiently toil along the dusty road on foot, worn and emaciated from fatigue and lack of food.

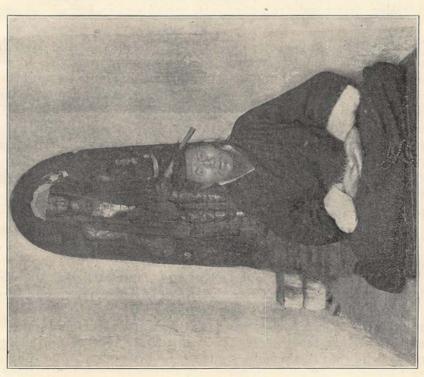
But the long and weary march ends at last and within the monastery the pilgrims are given welcome, for preparations for their coming have been steadily going forward, but without any appearance of haste or confusion. Huge copper cauldrons, over dried cow dung fires, hold cooked food of rice or dahl and each day at noon, according to ancient custom, it is distributed to the poor of the surrounding country, the pilgrims also coming in for a goodly share.

Europeans, too, are welcomed here and upon this occasion we were entertained on the roof by the high priest, his face and shaven head of a rich walnut tinge in contrast to his yellow robe making



A PILGRIM

He too comes from Nepal in the far north. Note his heavy cloth robe and clumsy foot gear.



A NEPALESE PRIEST Seated for meditation but attracted by the camera.

a striking picture as he sat cross-legged on a low stone seat. Milk, fruit and some native sweetmeats were brought to us; meanwhile,

he chanted in Sanskrit some portion of the Gita.

Two old women were making a discordant note by shrilly scolding a group of young girls who were idling and laughing among themselves but who had evidently been set to grinding certain barks and nuts for medicines. These gave off a pleasant odor and, together with the profusion of sweet-scented flowers, and melted *ghee* (clarified butter, used for anointing innumerable little shrines) sizzling in the noonday sun, produced an atmosphere that must have extended far into subtler planes.

From below was heard the hum of voices and the creak of the well ropes where the bullocks were drawing water—a sound familiar all over India and which once heard is never forgotten. Groups of yellow clad figures, young priests, some of them mere youths, were seen gliding silently in and out of doors and along corridors, studying scrolls of closely written manuscript. Perched on the edge of the parapet, or fluttering their brilliant green and white plumage among the branches of the trees, were hundreds of tiny paroquets and love birds. And over all there hung the sense of years merging into centuries, where change is reckoned not.

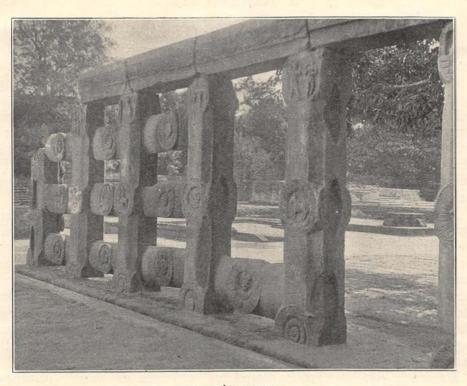
Presently our host softly closed his book and graciously signified his willingness to expound a little, if we so wished. Although no doubt a man of deep learning, yet his knowledge of the world and of happenings at the present time impressed one as somewhat singular. He alluded to the ancient prophecy of the Sage Markadaya, an English translation of which is to be found in the *Bhagavata Purana*. This has been for centuries, to the Hindus, the "handwriting on the wall" and, unlike most Hindu rules and precepts, is terse, clear-cut and altogether extraordinary. Some portions run as follows:

The evil of the Kali Yuga will become more concentrated toward its close. Crime and lust will have extended to the remote parts of the earth. Wives will not please their husbands or husbands their wives. That which is laid down by the left hand, before the right can gather it up again a thief has stolen.

And so it continues, culminating in the closing chapter with prophe-

cies of dire and terrific cataclysms.

We looked through the garden in passing—a green oasis behind grim old walls; the maize or mango and peepul trees almost smothered in the embrace of fragrant white creepers, the resort of birds and gay butterflies; carefully pruned trees of the choicest attar rose; beds of blazing marigolds along the raised paths bordering the irrigation ditches; and everywhere the smell of hot earth recently watered from the well hidden within a clump of mango trees. Sleepy bullocks with half-closed eyes turn the wooden wheel and slowly walk their span



ASOKA'S RAILING

King Asoka (about 250 B. C.) built a carved stone railing at Buddha-Gaya. It is now in ruins but is being restored.

of years round and round; others come, treading as ceaselessly, and always there is the music of running water, for the well is never dry. The distant beating of tom-toms and weird mournful chanting were heard as a little procession wound its way through the courtyard to the burning-ground beyond, bearing upon a bamboo charpoy the still form of an aged pilgrim wrapped in a coarse white cloth. Two ragged musicians were just entering, with native instruments hugged tightly under their arms, their water lotas and food bowls dry and empty, their faces pinched with hunger. A friendly nod in passing was enough, for to these—apart from a few annas—the joy of living was baja banow (making music).

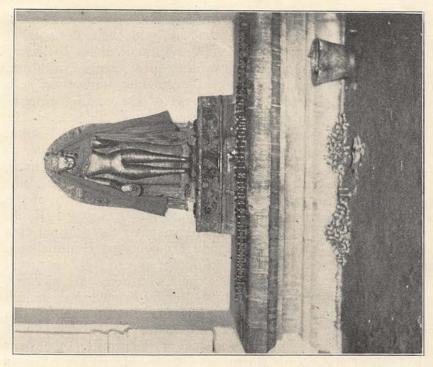
Across the road from the monastery, the rather steep path which suddenly dips downward to the temple is strewn with broken bits of stone carving, symbols and geometrical figures, and there is a considerable amount of the exceedingly fine railing built by King Asoka. But watchful eyes are everywhere and one cannot appropriate to himself even a tiny fragment as a souvenir, for just now more or less systematic attempts at restoration are going on and these precious

bits are being carefully gathered up into heaps. There are arms, legs, and decapitated heads of gods that lie with their stone faces pathetically upturned towards their rigid bodies fixed on the dizzy heights of the temple walls, patiently awaiting their second exaltation. And, musing over these heaps of broken fragments, one cannot help sincerely hoping that, for the enlightenment of the coming generation at least, they may find their own again; certainly the head of the monkey god Hanuman would ill become the body of the great Vishnu.

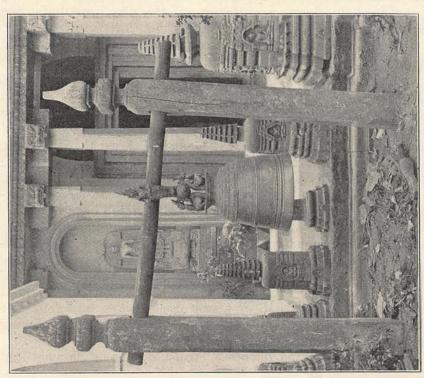
The original temple of Buddha-Gava is of as great antiquity as 543 B. C. It is an imposing structure, one hundred eighty feet high. Facing the east is the entrance doorway and high up a triangular opening permits the rising sun to fall upon the colossal figure of the Buddha within the shrine. Directly behind is the sacred Bodhi Tree, an offshoot actually grown from the roots of the original tree under which the Lord Gautama sat when He achieved Buddhahood. That this is a fact there is no reason to doubt, as carefully nurtured trees of this species constantly renew their youth in this manner. And there it stands, stretching out its sheltering branches as though in blessing over all that pass that way. There is something about this most holy spot that seems to compel one, on leaving, to face about and look back and there is perhaps a shadow of longing to possess the simple faith of the young Burmese girl who placed her offering of fruit and food on clean green leaves on the platform under the tree, kneeling before it with clasped hands and rapt upturned face, her lips moving in prayer. Some pictures register without the aid of a camera, and this was one.

Back again at the dak-bungalow, tiffin was ready, consisting of chicken and potatoes, well known in India as spatch cock. From the firmness of its construction and the apologetic manner with which the khansama placed it on the table, I strongly suspected him of having slain the fowl that laid the egg for our breakfast that morning. The gharri with fresh horses was punctual, dashing with great noise and flourish up to the veranda, as the native gharri-wan, or coachman, is fond of doing, giving us barely time to climb in before clattering out of the compound on our way to "do" the old city.

Gaya is a city of fifty thousand inhabitants and, built on the top of an almost inaccessible ridge, its extremely narrow streets are difficult to travel except on foot. Leaving the *gharri* below, with a guide we began the ascent toward the temple of *Bishn Pad* (footstep of Vishnu). The "footstep" itself, thirteen inches long by six in width, of silver and enclosed in a shallow vessel also of silver and four feet in diameter, is inserted into the stone pavement. A fresh offering of melted *ghee* had just been poured over it and within the dim interior could be seen some devotees busily arranging flowers and other offerings about the edge. The actual footprints were not in-



Showing the tiny cocoanut oil lamps left as votive offerings.



THE OLDEST TEMPLE IN GAYA Showing the bronze bell beside the entrance.

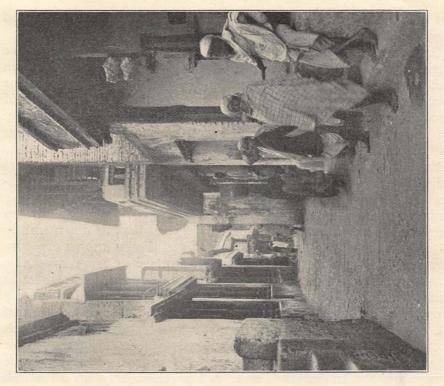
tended to be visible from the entrance, where Europeans are allowed to stand for a moment but on no account to enter.

In the queer crooked streets of the bazaar many kinds of native industries were being carried on, as the weaving of silk and cotton fabrics. There were beautiful brass and silver utensils, braziers for incense, temple lamps, gold and silver ornaments, and quantities of tulsi rosaries, beads made from the sacred tulsi plant—always from a dead branch, for they never break a live twig nor injure the tree in any way. In all the bazaars it seemed that nothing calculated to catch the eye of Europeans was displayed (as in most of the bazaars of India) for few visit the city and, unlike Buddha-Gaya, their pres-

ence is not encouraged.

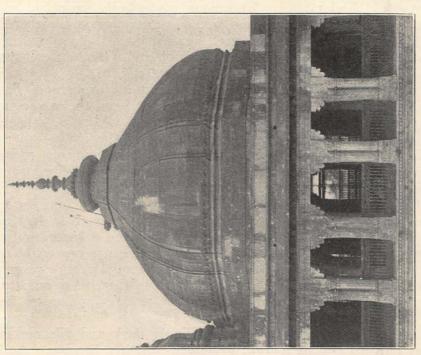
Again ascending several flights of stone steps, worn smooth by countless feet, one entered the courtvard (strewn with much untidy litter) of another portion of the Bishn Pad. Every known creature belonging to the four elements has found a place in this remarkable structure and all are most beautifully carved, though of course much defaced by time. Here also is a shrine visible at the end of a long corridor, where a lighted charag, or swinging lamp, hangs suspended over a lingum six feet in height, rising out of certain secret symbols about its base. It is safe to say that the only reason the priests allow Europeans to even look upon these symbols is because they imagine that they are not understood and, in this case, only an advanced occultist could understand. Enormous white bulls, bedecked with garlands, walked leisurely in and out of narrow passages where it was often necessary to flatten oneself against the wall to allow them to pass; however, they seemed gentle enough and went lumbering up and down the long flights of steps with perfect ease.

The whole place had a peculiarly pungent atmosphere of dead flowers, incense, ghee and filth, quite different from the wholesome cooking fire and fresh flowers of Buddha-Gaya. A vague sense of uneasiness was accounted for by the absence of the guide—an unusual thing, as he had been engaged for the afternoon and some money was already due him. Also, the priests gathered round us, regarding us curiously. Then, without waiting for the usual gift of money to be offered, a young priest rather insolently demanded four rupees, then another, and still another. Clearly it was time to be leaving, and then began such a doubling and twisting and wandering that there was no keeping to east or west, for half the time one could not see the sun at all. There seemed to be no exit to any street or passage and, in fact, although we did not know it then, there were only two exits from the city and one might wander for days and never find them. Streets ran along over housetops, ending in flights of stepsalways steps—leading down into appallingly dark and vile reeking passages only to end at a wall, or else in another turning equally

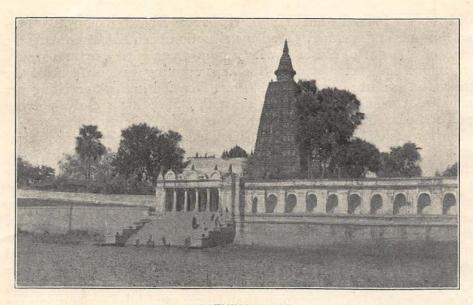


A STREET IN OLD GAYA

The streets are narrow, crooked and dirty and everywhere there are beggers.



The heavy masonry dome is without pillars or interior support of any kind.



A BATHING PLACE
Beside every river in India are bathing places and they are never empty.

puzzling. Coming to a court or market-place, we enquired of an ash-besmeared ascetic, who seemed to possess a rather good face, the shortest way out. He simply pointed over our heads to an enormous domed structure on the edge of the river, which had been used years previously by royalty as a bathing-ghat and in itself was well worth

looking over under ordinary conditions.

By this time we were being followed by a shouting mob of beggars demanding money, but complying with their demands served only to raise pandemonium. At the turning leading up to the terrace over the ghat they seemed suddenly to fade away, and a native who had just come out of his bath told us to follow the path along the water's edge back to the market-place, where some one would show us the way out. We were not long in doubt as to the reason for our being left alone at the ghat. The mob had saved themselves the trouble of ascending and descending the long flight of steps and were lying in wait at the market-place, knowing that we could not escape by swimming the Ganges; they met us with howls of derision and there was nothing for it but to keep moving.

Out of every passage and turning leaped most loathsome creatures, inhuman in shape, shricking, yelling and thrusting diseased arms and hands in our very faces; cripples crouching on the ground, with blocks of wood tied to their hands and knees; others, their forms bent and twisted, used a long stick with which they took flying leaps, thus keeping pace with the swiftest. Foremost of all was the friendly

ash-besmeared ascetic, holding out his begging-bowl, meanwhile leaping, fighting and kicking. Had the situation been less strenuous, the antics of a frightful old hag, with a mop of grizzled hair and scanty sari, might have been funny. She kept running just in front of the others and executing a sort of hideous frenzied nautch, cracking her knuckles, whirling and twisting or, with skinny arms aloft, playing

upon some imaginary instrument.

The streets on every side, as far back as one could see, were swarming with the howling, shrieking mass and there was also a growing attempt to get in front and surround us. Finally a tall young native of a fine type, a hill man, judging from his appearance, boldly shouldered his way in and beckoned us to follow. It would have been difficult to keep pace with his swift, easy stride had he not paused at intervals to beckon us on encouragingly. A very few turnings brought us to an exit but not the one by which we had entered, so our wanderings had covered the entire length of the city. The mob kept close at our heels, even when outside its walls, probably under the impression that there would be no conveyance whereby we could escape; by rare good luck there was. A well-to-do native merchant was returning to the city and had just vacated a hired vehicle into which we dashed, our guide speaking hurriedly to the driver. When the wretches saw us actually getting away they changed their yells of "pice do, pice do" (give money, give money) into fierce curses and began to throw stones and sticks, catching hold of the wheels to stop them and only letting go when beaten off by the driver. Our escape was none too soon, as the shades of night were swiftly approaching and darkness in that awful city of fanatics is unthinkable.

It has not been my intention to take space here simply to record a personal adventure, but rather to show that there are places in India where Europeans should not venture unless accompanied by a trustworthy guide. Also, they will be wiser if they leave their cameras at home.



"In this coming year I will dwell in the sanctuary of love; I will not offend against the law of love.

I will remember that I have not to ask love, but to give love; that

I have to give of my very self to the world.

I will molest none; I will forgive all. In return, I demand that the spirit to be born in me this month shall be beloved of the brotherhood of souls and shall be recognized as a soul of love."

THE AWAKENING OF NARCISSUS

By J. B. Lindon

Beside a path which winds upon a hill in Thesbia
Lingers an ancient shrine, broken and desolate.
Sanctuary and tumbled wall
Litter the ground with fragments of carved stone,
Where porch and column tall,

In Doric sisterhood, once lifted Roof, frieze and amphistrone Above an altar, sacred to Dian.

Dead leaves, drifted By remembering winds, are offerings apt Upon her steps, worn and lichen-wrapped, Whereon shy lizards, liveried in green,

Silent, attentive, fleet,
Minister to the woodland queen,
Before whose face unseen,
In terpsichorean trance,
The airs quiver and dance
To the music of the sun,
While to her ruined throne
The choral bees a solemn chant entone.

Here, in the adytum, an old man rested,
White-haired and wrinkled; perchance some Priest forgot
By Death's quiet reapers in the fields of Time,
Or else a Spirit of the wilds, or Sage whose lot
'T was to serve oracles.

And, as chance straws
Upon the stream of life meet and obey,
In sympathy, the call which draws
Each to the other, I left the modern day
Which glared upon the path, and passed
To where the old man sat within the shade
Of centuries dead.

Our greetings past
We touched not on the present, but essayed
To live in recollection. Nor would he speak
Of upstart races, Hun and Slav and Turk,

But led our discourse back to days when Greek Was sung to Dian, and Pan did lurk

Among the reeds. We spoke of Hesiod

And his pageantry of gods; of quests

Odyssean; of the embattled ranks which trod Before the gates of Troy; of Pluto's guests; Of Ena, bringing from the underworld

Her gift, each springtime, of the fairy flowers

Which winter hides; of Danae's golden showers;

And that strange fable of Narcissus, So rapt in love of his own beauty

That love of others and life's duty
Were all forgot and, at a look,

He sprang to his own image in the brook.

"So runs the tale," my friend asserted,
"But tales do ofttimes miss the sense, or feint
At facts, misleading man, and Truth perverted
Leaves his judgment false.

'T was Heaven That gave the light of day, in benison,

To blind Narcissus. Not death, but life, That came when, prone beside the brook,

He gazed into its mirror and, at a look,

Learnt of the inner strife."

"Is it not so," I asked,

"That his own vision, often told in song, Was gracious in its features?"

"Son, they have told thee wrong.

Gracious it was in teaching, for I know—
Know in myself and soul—for I was he,
The fair Narcissus, son of Cephissus and Liriope,
Foremost in Thesbian grace.

"Yet not my face

It was which then I saw reflected,
Borne on the moving stream
Beneath my wandering eyes,
But to my soul's surprise

But, to my soul's surprise, The sequence of the lives that I had lived;

Lives filled with powers neglected;
Many and base and loveless; stretching far
Into the ages gone. Each one did pass
Before me slow and clear, distinct

Like profiled cameo standing white Against its ground of blue, instinct With the feebleness and might Of days amiss and aright.

And, in that smooth moving glass

Of Truth, 't was shown how poor a thing Narcissus was; how graceless, false in ring, How most unfair his soul seemed in the stream

Of life. And from the dream Of that present, fraught with its past,

I learnt the aim of life, and that at last Narcissus should be fair. So drifted

By me on the water the shadows and the light, And from my darkened sight

The veil was lifted.

"I wandered far;

Did such good offices to God and men As came within my power.

Lived, died, and live, fulfilling Karma's dower, And soon shall die again; and then

Live to live better—in lands apart and time Unmeasured—ere I shall climb

Unto that perfect duty, And utmost beauty,

Which is the knowledge of the love which taught Narcissus that all else were naught."



Absolutely you need not worry; you can stop it if you will. "Oh," you say, "I cannot, because it is suggesting itself to me again and again." But what is suggesting it? Your own mental body, and it is your business to control your mental body. You should take hold of it and say: "I will not worry." Remember that your mental body is an elemental on the downward are and it is immensely enjoying the worry, and because of that will keep it up. It does not in the very least care whether it wears you to shreds. In fact, it does not know anything about you. The life in your mental body is having a very good time while you worry. But I absolutely decline to have my evolution checked because my mental body enjoys worry. If you take that stand, then the matter which enjoys worry will have to leave your body and go to somebody else. It will get on better and so will you. Your actual duty toward it is to cast it out, because you are in a position to afford evolution to the life in higher types of matter, of astral matter which cannot obtain scope for its development in people who do not think of the higher things. This higher matter is crying out for manifestation and, instead, you are giving the chance for evolution to a lot of lower stuff which may as well be evolving in the coolie. C. W. L.

HEREDITY

By F. E. Titus

Without a continuity in the physical plasm, there would be no means for the evolution of physical peculiarities; without the continuity of the intelligence, there would be no means for the evolution of mental and moral qualities. In both cases, without continuity, evolution would be stopped at its first stage, and the world would be a chaos of infinite and isolated beginnings instead of a cosmos continually becoming.

Annie Besant.



HE law of heredity should be fully recognized. Its importance should be neither minimized nor exaggerated.

The former idea was that heredity was the source through which each human being gained all his mental and moral characteristics and also his physical peculiarities. Recent writers on that subject have

shown, however, that the former position must be very much modified. We are now told that diseases are not hereditary. All that is transmitted from parent to child is a certain tendency of matter which renders the physical body more susceptible to certain classes

of disease, the disease itself not being transmitted.

The proper sphere of influence of heredity is found in that by this means is provided a grade and form of matter which will determine whether the body will resist the onslaught of disease germs. If the attack is made upon a body in which there is no sympathetic response, no weak and imperfectly developed cells through which entrance can be made, the assault of disease is rendered futile. But, on the other hand, if there is malnutrition, defective conformation, or lack of due proportion in the elements of the body, then the defensive powers are weakened and disease germs find entrance and multiply.

Nor do the latest investigations bear out the theory of an hereditary transmission of mental and moral peculiarities. The individual cannot escape responsibility for either his fit of irritability or attack of the gout by laying it upon the shoulders of his ancestors. That was once a very convenient method of accounting for our shortcomings and, if true, would entitle the evil-doer to sympathy rather than censure. Mr. Galton, an advocate of the doctrine of heredity, is compelled to admit: "It is therefore extremely difficult to see how acquired faculties can be inherited by the children." . . . "It appears there is no direct hereditary relation between the personal

parents and the personal child, except perhaps through little-known channels of secondary importance, but that the main line of hereditary connection unites the sets of elements out of which the personal parents had been evolved with the set out of which the personal child was evolved." . . . "The total heritage of each man must include a greater variety of material than was utilized in forming his

personal structure." (Natural Inheritance, page 16.)

Mr. Galton is recognized as one of the leading English authorities upon the subject of heredity. The above admissions made by him are endorsed by Weismann, the well-known German writer, who says: "Hence it follows that the transmission of acquired characters is an impossibility, for if the germ-plasm is not formed anew in each individual but is derived from that which preceded it, its structure, and above all its molecular constitution, cannot depend upon the individual in which it happens to occur, but such an individual only forms, as it were, the nutritive soil at the expense of which germplasm grows, while the latter possesses its characteristic structure from the beginning . . . only those characters can be transmitted through successive generations which have been previously inherited. . . . It also follows that those other characters which have been acquired by the influence of special external conditions, during the lifetime of the parent, cannot be transmitted at all.

"The opposite view has, up to the present time, been maintained and it has been assumed, as a matter of course, that acquired characteristics can be transmitted; furthermore, extremely complicated and artificial theories have been constructed in order to explain how it may be possible for changes produced by the action of external influences, in the course of a lifetime, to be communicated to the germ and thus become hereditary. But no single fact is known which really proves that acquired characters can be transmitted, for the ascertained facts which seem to point to the transmission of artificially produced diseases cannot be considered a proof, and as long as such proof is wanting we have no right to make this supposition unless compelled to do so by the impossibility of suggesting a mode in which the transformation of species can take place without its aid." (Heredity, p. 273.)

Further on in his book he adds: "But at all events, we have gained this much—that the only facts which appear to directly prove a transmission of acquired characters have been refuted and that the only firm foundation on which this hypothesis has been hitherto based has

been destroyed."

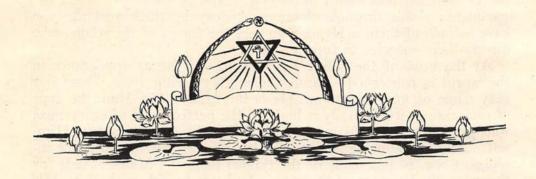
This announcement of the position of writers upon heredity has a far-reaching effect. It clears the field of much false assumption and many baseless theories formerly held. The declarations of Messrs. Galton and Weismann go to the very foundation of the doctrines of heredity. If it be true that acquired characteristics cannot be trans-

mitted and that all that is transmitted from parent to child is, as Galton expresses it, a large field of possibilities out of which each individual selects the particular portion which he appropriates and uses, then, carrying the application of this fact back from generation to generation—from child to parent, grandparent and remote ancestor to the very beginning of the human race, we find that all that has been transmitted has been that general field of possibilities possessed by the first parents of all; that is, the common human nature, which covers an almost infinite number of possibilities, from which each individual

selects and exhibits his own particular qualities.

The hereditarians offer various explanations of the fact that no two persons are exactly alike either mentally, morally or physically. But to all, "Circumstance" and "Accident" are the presiding genii who largely mould man's destiny and determine the "selection of the sample" by each individual "out of a store of otherwise unused material." To the extent to which Chance enters, Law has fled. The theory of life which introduces chance and accident as factors at once confesses its insufficiency. The doctrine of reincarnation bridges this chasm in scientific theories. In the doctrine that the human Ego is a permanent entity, continuously evolving and occupying successive physical bodies, we are provided with a sufficient explanation for all the differences which distinguish man from man, as well as for those likenesses which attract individuals into the same group or family, nation or race. It covers the minutest difference as completely as the widest divergence.

According to that philosophy the quality of matter of the body of an infant, and much of its peculiarity of conformation, is determined by hereditary influences. Heredity is recognized as a fact, but its operation is limited to matter—the physical body. The mental and moral qualities are not inherited. The only influence which inheritance throws around them is in providing a more or less perfect instrument through which the soul may express itself here on earth. Personal character, mental peculiarities and moral qualities are the product of the activities of the Ego's own prior existence, during which they have been evolved gradually. The personality of today is the child of the soul's own past. The past of each soul has been different from the past of any other soul; therefore, no two souls possess identically the same personality today. But similar pasts require similar presents. Souls who bore close relationships in the past may have thus paved the way for close relationships in the pres-Family groups may be renewed many times. A similarity of mental and moral qualities find fittest expression under similar circumstances and environment, and in bodies furnished by the same parents and therefore of about the same grade of matter. Heredity is a fact, but it is not the only fact.



WORLD-TEACHERS OF THE ARYAN RACE

Vyasa; Hermes; Zarathustra; Orpheus; Gautama Buddha; Shri Krishna; Jesus, the Christ.

INTRODUCTION

Compiled from writings of Annie Besant

ET me raise you above the outer story of events that men call history and ask you to turn your eyes to those who guide the events in history, who shape human evolution, who administer the laws of nature. There is beyond and behind all physical happenings a mighty hierarchy of graded order, in the hands of which lies the government, the direction of the world;

a mighty hierarchy, the true rulers of men, of whom all earthly kings and teachers are but the shadows or the symbols; a great hierarchy which has guided our race and shaped its destinies from the birth of our humanity down to the present day and which will guide in the millenia of the future as it has guided in the millenia of the past.

That mighty hierarchy has two chief departments concerned with the growth and evolution of man—one the department that guides the outer evolution, that shapes the forms of races, that raises and casts down civilizations, to whom kings and the nations of the world are as pawns in the mighty game of life; the other the department of teaching, which gives religion after religion to the world as the world has need of it, which, holding in its hands the vast circle of the Truth, gives out portions of that Truth from time to time in forms to be understood by the people; that which gives to the world its spiritual teachers, the founders of all its faiths, and guides

all its spiritual and moral unfolding. And in those two great departments visible throughout human history by their working, you have in each of them a Head, who uses the forces of the whole, who

directs their energies to foreseen ends.

At the head of the ruling department—so far as appearance in the world is concerned—stands the mighty Being from whom our very name of man is drawn. He is the Manu, The Man, the type of each race as it gradually is builded, the perfect man of every race, who gradually develops in the race the qualities embodied in Himself. And as the name Man means the thinker, the reasoner, the intelligent one, so this name of the typical man, the Manu, stands for the ruler, the lawgiver of the race. And side by side with Him, His Brother in the great work of evolution, stands the World-Teacher, called by that name in some of the ancient books of earth, known as the One who embodies in Himself the wisdom which is the truth that feeds the human race. And those two, the Ruler and the World-Teacher, stand at the head of the two departments of which I have spoken, stand as types of the hierarchy as a whole in its ruling and its teaching power.

And in the scriptures of the faiths from time to time this comes out although, unless you know the underlying truth, the fact as it occurs in history may not strike you with its full significance. And yet, to those of you who have been brought up from childhood on the Christian Bible, the Jewish Bible, this fact ought to come out as natural and customary; for you see there at the head of the young Jewish nation the two types of which I am speaking, in the well-known familiar names of Moses the Lawgiver and Aaron the High Priest of the Jewish people; for in all these scriptures you have represented over and over again the same great facts of human evolution.

And under those two names the same facts come out of the Lawgiver and the Teacher, the Head of the State and the Head of the
Religion. And that which is sometimes called the Great White
Lodge, that mighty body of the Guides and Teachers of mankind,
that is the root of all the great thought which from time to time comes
out to the helping of the world. Its messengers are ever moving
among men, bringing to them the truth of which the age has need.
And you may trace in the long line of the great geniuses in literature,
in art, in science, the messengers of that one great hierarchy which,
hidden out of sight, guides the destinies of men.

The World-Teacher is the one who is the founder and the central figure of each great faith in turn; for each sub-race has its own religion, given to it in its earlier days, moulding and shaping its expression as it grows to youth and to maturity. So, looking at the world-faiths in relation to the world sub-races, we find a great succession of mighty teachers who in very truth are all one and the same

Teacher, appearing upon earth again and again for the helping and the teaching of the people. For while the Ruler gradually evolves the people and shapes sub-race after sub-race, the World-Teacher, standing beside Him, comes out to sub-race after sub-race, and gives each a religion appropriate to its needs, carefully designed for its own

special and peculiar evolution.

And ever the World-Teacher is connected with what are called the mysteries; that is, the secret teaching, the esoteric side of the religion, which is given to those strong enough to receive it, old enough to understand it, the backbone of every exoteric religion, that which Origen called Gnosticism, the knowledge, without which a religion tends gradually to decay and to pass away. The World-Teacher, when He comes, ever gives to the religion its mysteries, in and by which the truth shall be kept alive. Ready you are to recognize that in the past history of faiths older than your own; but many of you do not realize that the World-Teacher, when He came to you, reestablished for Christianity the mysteries that the elder faiths also had enjoyed and that in the writings of the early church those mysteries are spoken of; that, as seen in the teaching of the early bishops and martyrs of the church, it was in the mysteries that they gained their knowledge. But these mysteries pass away when pupils are lacking, though the teaching belonged in the early days to the Christian Church quite as much as to any of the elder faiths of the world.

And in those mysteries the teaching of the World-Teacher was ever one and the same. You may recognize them when glimpses of the teaching come out in the philosophy or the religion of the time, It is ever the proclamation of the universal Self and of the particular or specialized Self which is the individualized fragment of the whole. The existence of those is the fundamental fact that man needs to know for his progress—the identity of nature between the two and the need for man to realize that identity and to know himself as one with the Universal Life—that supreme teaching by symbol, by allegory to the outer world, and plainly expressed to the inner, is the very central truth which all the mysteries were established to teach,

to impart to their initiates.

If we look at the different sub-races and trace it thus, using the knowledge that may be gained of those inner things, we may see how each time the World-Teacher used a symbol a little different, but ever enwrapping the same fundamental truth. We may look over the sub-races that have preceded our own and see how in each of those the teaching was given which left traces on the outer scripture, on the exoteric teaching of the faith. Of those great religions, the oldest in the Aryan race is that which you know in its modern form as Hinduism. That is followed by the religion that grew up in later Egypt, that spread along the borders of the Mediterranean, that shaped not

the modern but the very ancient Greeks who preceded the modern and left its traces on some of the Mediterranean Islands, the whole basin of the Mediterranean being the receptacle of the teaching.

And then the third great faith, that which came from Persia, the very ancient Persia beyond the Persia of our books of history. Then the great stream of teaching that settled itself in Greece among those who, in comparison with the very ancient, make up the modern Greeks. Then the fifth of these streams, that expressed itself under the name of Christendom and became the faith of the western world. Five in number you will notice, each the religion of one subdivision of the great Arvan race. For these large subdivisions into which a root race, as we call it, divides itself, these great streams of emigration from a central point that spread over the world in all directions and add a new perfection to humanity, each has its own fundamental proclamation of Truth, varied as the sub-race divides again into nations, into families, but always the same root from which the trunk and branches spread; and you can see what we may call a family likeness in all the smaller branches that spring from the branch which runs back to the parent trunk. Five, then, are these subdivisions, the racial subdivisions, and five the great religions belonging each to each.

Looking at it in that wide way, we see the Ruler and the Teacher coming down the stream of history side by side, each with His own work and, as the life in the East, so far as our Aryan race is concerned, is older than the life in the West, we find an eastern name given to the World-Teacher in those eastern lands—a name which means the essence of wisdom; sometimes in Theosophical books you come across the name Bodhisattva, and that translated is simply Wisdom-Essence, the Essence of Wisdom, and wisdom is knowledge penetrated by love. And so the World-Teacher in those older days is known by this eastern name, just as in later days in the West the World-Teacher took the Greek name for the nations of Christendom, that name of the Anointed, the Christos, by which He is known

among us.

But the difference of names must not blind us to the identity of function and of teachership. We must realize that names vary with languages, but Truth is eternal and remains the same; and the World-Teacher brings it out from time to time in order that man may learn gradually what he could not learn at once, and realize that great

knowledge of God which is in very truth eternal life.

The same moral teaching comes forth from those divine lips, the same great precepts which are to lead us to perfection are spoken in the ears of different nations, are given out in different tongues, the meaning ever the same. We notice the earliest World-Teacher who came to the instructing of the childhood of our Aryan Race known under the name of Vyasa, the Teacher who gave in that far-off time

the Sanatana Dharma, the Eternal Religion, the Wisdom Religion, which since has spread its branches under different names over all the children of the Aryan Race; we find Him teaching: "To do good to another is right; to do injury to another is wrong." We find Him declaring that that which you would not have another do to you, you should not do to another but that which you would wish done to yourself, that you should do to your fellow men. That teaching, familiar to you as the teaching of the "Golden Rule," is a rule that has ever been given by great World-Teachers in the past, and as we see the similarity of teaching underlying differences of presentment, we see that these resemblances are so striking that they must needs come from a single spirit; we are not surprised to hear that the World-Teacher remains one and the same through many and many an age of human history, through many and many a stage of human civilization; that it is the same mighty Teacher who comes back again and again into the world He loves, who is known under different names, it is true, but the names veil the same mighty Individual, the same World-Teacher, the same Prophet of the different faiths, bringing the same message, teaching the same truths, breathing the same compassionate love; He is the same age after age, appearing in His world for its helping and thus lifting humanity age after age another step up the golden ladder which ends at the feet of God.

In the old days, long, long ago, ere our own proud fifth Teutonic sub-race had taken into its hands the sceptre and the leadership of the world, among the earlier peoples and in the earlier days, the messengers were honored, the teachers were welcomed and revered. Only with the growth of the concrete mind in man and of that self-assertive individuality which is priceless for the evolution of man, although in many of its manifestations repugnant and distressing; only since that particular part of human nature took the predominant place and stood at the head of evolution, only since then have the messengers been slighted instead of reverenced, been despised instead of welcomed.

And hence the danger today that the story of the Messenger, of the mighty Teacher rather, who came to the childhood of the fifth sub-race, the Teutonic, may be repeated again in our own days when that sub-race has reached its maturity; for the story of the messengers since Christ came to earth has been a story of persecution, of torture, of murder, of uttermost rejection. And sometimes one wonders, looking over the recent past, whether the world be ready for the coming of a World-Teacher once again, or whether the measure meted out to the smaller teachers may perchance again be meted out when the Greatest stands on earth, visible once more.

[Special articles on each of the great World-Teachers will follow in succeeding numbers of the magazine.]

CHRISTMAS AND THE ZODIAC

By Frank Theodore Allen

EW realize the intimacy with which the myths and usages of the ancient and so-called pagan religions are interwoven with and really form the basis of the feasts, fasts and holy days of Christianity. The worship of the stars undoubtedly antedates all other traditions of the human race, the Sun from earliest times being recognized as the "Greater god," the "King of

kings," "Lord of lords," "Light of lights," etc., while the Moon and planets were worshiped as the lesser gods, or servants and messengers of the Sun.

The priests and seers referred to the heavenly bodies as personages and gave them names indicative of their recognized or alleged characteristics and powers, and the different names applied to a given orb emphasized some special feature of that god, or its signification at certain Thus, the Moon has had many names, such as Eve, Sinn, Luna, Isis, Diana, etc., each of which signified a special function of the lunar influence which was understood by those versed in the ancient mysteries. Practically all the personages or central figures of the ancient myths are but figurative representations of the celestial bodies and constellations, and the stories associated with them are but cleverly devised fables descriptive of their movements, progressions and effects upon the earth and its inhabitants. Adam, for instance, was not an individual but an age, or cycle of about 2140 years, during which the vernal equinox receded through the constellation Leo, wherein the Sun has his greatest exaltation, and during which time the race of men then inhabiting the earth had attained the highest evolution of the instincts and intuitions previous to the birth or awakening of the intellect which doomed man to learn and to think for himself and, "by the sweat of his brow," or exercise of his brain, to obtain all that which hitherto his perfected intuitions had made available. With the birth of man's intellect he began to eat of the tree of knowledge, which automatically removed him from the paradise of instinctive knowledge and thrust upon him the necessity of learning, thinking and acting for himself and the responsibility involved in choice and volition.

The equinoctial point forever recedes; hence upon leaving Leo it declines into the constellation Cancer, which is ruled by the Moon, or Eve, thus ushering in the age or cycle which is represented in the biblical allegory as Eve who tempted Adam to eat of the fruit of the tree of knowledge, thus precipitating the "fall" of man. Those who are familiar with the geography of the heavens know that when the constellation of Leo is at the zenith Scorpio, the serpent, is rising in the east. It is this angular position of the "accursed sign" which gave rise to the legend of the serpent tempting Eve.

According to the biblical narrative, Eve was made from a rib taken from the side of Adam, and each month (or Moon-eth) at the new moon we may see Eve as the crescent Moon proceeding from the

side of Adam, the Sun.

Cain and Abel represent the celestial twins of the constellation Gemini, into which the vernal equinox recedes from Cancer. Gemini is the intellectual sign, and it was while the equinoctial point receded through that constellation that men "became as gods, knowing good and evil." The conflict between Cain and Abel is but a clever allegorical portrayal of the conflicting view-points from which the human intellect sees all subjects but partially, thus precipitating the conflicts, jealousies and rivalries which have characterized the race since its "fall" from the innocent state of perfected animalhood of the Golden Age, Paradise, or the Garden of Eden.

All ancient civilizations seem to have developed in the northern hemisphere, as all the terms and symbols referring to the heavenly bodies are figurative of the coincident seasons resulting from the Sun's apparent progress through the zodiac as viewed from the northern hemisphere of the equator. The beginning of the year in different nations and religions almost always dates from one of the four cardinal points, or stations of the Sun in his annual circuit, those periods having always been the occasion of ceremonies, rites, fasts,

feasts and general celebrations.

The two most important stations of the solar march are the equinoxes, or "crossifications," where the Sun in crossing the equator is represented as giving his life-blood for the salvation of men. These crossifications are represented in ancient hieroglyphics by the Sun-God on the cross; that with the head up, signifying the vernal or spring equinox when the Sun is rising higher in the heavens, bringing the assurance of summer, and that with the head down representing the autumnal equinox when the Sun is sinking towards the hell of the nether regions of cold and darkness. The vernal equinox represents the covenant of works, wherein is the implied promise that as men sow so shall they reap, while the autumnal equinox represents the covenant of grace, as evidenced in the blessings and increase of the crops. At the autumnal equinox our remote ancestors enjoined great

feasts of rejoicing at the gathering in of the harvests, while the festivities of the vernal or spring equinox have been perpetuated in the Jewish Feast of the Passover, or the Sun-God passing over the line, and by the Christians in their Good Friday and Easter when they worship the Sun on the Cross, or the Sun-God crossing the line of the equator. The autumnal equinox was celebrated in the Feast of Bacchus and also in the Jewish Feast of the Tabernacles, and our own Thanksgiving Day is but a modern adaptation of that very ancient festival.

At the autumnal equinox the Sun passes out of the sign Virgo, which is symbolically represented by the virgin holding ears of maize or wheat, into Libra, which is represented by the virgin with the scales. Herein lies the origin of the belief in the virgin birth of the Sun-God who, at the gathering in of the harvests and the weighing and measuring of the crops, apportioned the rewards to the laborers of the field.

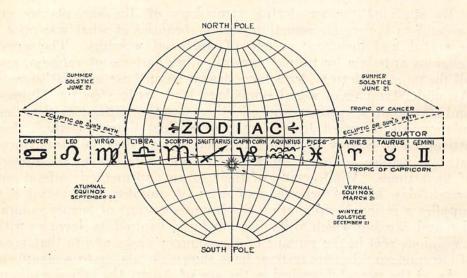
Originally all these religious feasts and ceremonies were purely pastoral and astronomical, and they served to inject a flavor of romance into the farming, stock-raising and agricultural pursuits, thus stimulating interest in and endearing those industries to the masses, and inspiring all to cheerfully add their quota of labor to those tasks upon which the harvests depended. Those who brought forth most abundantly of the fruits of the earth were the most highly honored at the festal periods, towards which all looked forward and for which all worked with great earnestness and commendable rivalry. But since the real significance of these "pagan" holy days has been forgotten, the tasks of the farmer have lost much of their old-time charm and enchantment, and his services no longer are accorded the recognition and respect which was then universally given. Small wonder that a constantly increasing percentage of those raised on farms forsake the same for the artificial glamour of city life. May the gods hasten the day when men will return to a healthy appreciation of the natural and essential things and pay reverence to the really great works of nature, the majesty of the heavens, the rhythmic march of the seasons, and the worthy toil of those whose labor alone provides the greatest essentials of human life.

Who knows but that the pressing problem of the increasing cost of living would be quickly solved by a revival of the essential spirit of those most ancient holy days? And while mentioning holy days, it is not amiss to note that the words "holy" and "helio" are undoubtedly derived from the same root and refer to the Sun; the Holy Bible being in reality the Helio, or Sun-book, and all the ancient holy days were the great Sun-days, days sacred to the Sun and de-

voted to celebrating the stations of his annual progression.

On December 22 of each year the Sun reaches the farthest point

of south declination, which is known as the Tropic of Capricorn, the sign bearing that name beginning at that point. The Sun appears to be delayed there because the obtuse angle at which he turns causes three days to elapse before it is possible to obtain measurements indicating his actual return motion. (Note the arrow pointing out winter solstice in the drawing.) It is this very important event which all religions have attempted to celebrate in the festivities universally indulged in at this time of the year. Whether it was deliberately designed by the priests in order to better hold the masses subject or whether they seriously believed it themselves is of slight importance to us now, but the peoples of early times were taught that the Sun was being dragged down into the infernal regions by the powers of darkness and evil, and they were urged to pray and make sacrifices and pay tribute to help the Sun-God in the fight against his adver-When his triumph was announced, the rebirth of the Sun-God declared, and the return northward assured another season of fruitfulness and plenty, there was a season of general rejoicing.



The three days during which the Sun-God appears stationary at the Tropic of Capricorn really corresponds with the three days the Savior is reputed to have lain in the rich man's tomb, and as Capricorn is the recognized sign of "blue blood, leadership and aristocracy" it accords with the allegorical story of the disposition of Jesus' body. The resurrection on the third day coincides with the beginning of the Sun-God's return northward, and his subsequent ascent in the heavens with the promise of another spring and summer. How the symbol of the burial in the tomb came to be transposed and associated with the festivities connected with the vernal equinox is a matter for

others to discover, though it is really of slight importance, because all our modern feasts and fasts are but corruptions and meaningless imitations of the sublime ceremonials which in ancient times were a source of inspiration and power to the so-called heathen and pagan masses.

As he approaches the Tropic of Capricorn the Sun-God passes through the sign Sagittarius, symbolized by the Centaur, or Horse-Man, entering Capricorn, which is symbolized by the goat; thus is the Sun-God annually reborn in the stable among the cattle. exactly midnight at the time of the winter solstice, at all latitudes both north and south, the last degree of the sign of the Celestial Virgin passes above the horizon and is followed by Libra with the scales, or balances, thus depicting the virgin birth and the Sun-God coming with the scales to judge the world; and as his entrance into the kingly and aristocratic sign, Capricorn, corresponds with his victory over the powers of darkness, there arose the myths of the fear and wrath of Herod and the slaughter of the innocents in an

effort to destroy the new-born king.

By studying the wonderful symbology of the ancients we are brought to appreciate something of the beauties of what was once a powerful and inspiring system of universal worship. The astral religions antedate by untold ages all other systems of religion, and all the more modern systems have drawn from those original sources. An understanding of astral symbology leads us to view the Hebrew and Christian scriptures, and all other sacred writings, as the compilations of the most learned men of ancient times, in which they attempted to convey by fable, allegory and symbol the ideas calculated to inspire industry, morality and reverence among the masses of their times. While many of their forms and methods offend our present-day idea of science, and even of morality, the astral key supplies a rational explanation that reveals a spirit of beauty, adoration and worship which in its original form inspired its devotees with a religious zeal in the pursuit of the common tasks of life that none of our modern religious systems have shown the ability to accomplish.

As, at the period described as the age of Adam, the vernal equinox appeared in Leo and was at the zenith and therefore obliged to recede downwards, thus precipitating the alleged "Fall" of man, so it has now just reached the threshold of the opposite sign, Aquarius, which is at the nadir or lower part of the great circle of the heavens, so that the new age or epoch we are now about entering upon will doubtless be referred to as that of the "Rise," or beginning of the ascent of man.



THE LODGE OF WISDOM

By Charles Lazenby

E sometimes hear it argued that the Mahatmas, the Masters of Wisdom, were not heard of before the end of the nineteenth century. It is said that they were an invention of Madame Blavatsky, that they were not brought forward in literature as authorities for any utterance until the advent of the present Theosophical Society.

These statements are without any foundation in fact. The Hindus have for centuries recognized the Mahatmas as living men—great, powerful, loving, but apart from the turmoil of humanity. They are constantly referred to in the Pythagorean literature of the later pre-Christian and earlier Christian centuries. In the occult literature of all ages they have been considered as active guardians of world-movements. In the popular mind they have been venerated as gods in human form.

While reading an ancient book written by one of the students in the Temple of the Sun at Heliopolis, a student whose name is prominent in the great priesthood of that temple and who was contemporary with Paul in the Christian tradition, I came across a very remarkable chapter on the Lodge of Wisdom. I have taken it somewhat out of the pious and churchly garments in which the author was obliged to clothe it; in its nudity it is a beautiful paganism, and the pseudo-sanctity of the clothing in which it was wrapped is ill suited to its naked perfection.

Our author says that the Lodge is threefold: firstly, it is a sacred

Order; secondly, a science; thirdly, an energy in the world.

As a sacred Order, it ministers to the Spiritual Sun—that Eternal Light which, shining in dark places, drives before it the shadows of earthly existence and bathes the life of man in Self-resplendency. In this Order the ministrants are of differing degrees of initiation and illumination.

As a science, it is the knowledge of the One Master, the Lord of Life, the Logos in our own hearts; and only as each man enters into this knowledge can he progress in the Order. Only as the Supreme Sun shines within and forth from himself, can he be said to go Eastward.

As an energy, it is that ever active and persevering brotherhood of human servants who are born not of ceremonies or external forms of initiation, not of psychic experiences nor of selfish ambitions, but of the love to mankind alive within them. These abide, continually working and striving to aid humanity and are, in human forms, the

personified energy of the Lord of Evolution Himself.

This threefold conception of the Lodge is a divine awareness, a harmonious understanding in brotherhood and a continuous energy pledged to human well-being. Each soul in the Order is conducted to the illumination granted to itself inwardly from the Divine Light which shines in every man coming into the world. Love is the only Light lighting the steps of the pilgrim in all the initiations of this White Lodge, through every change of consciousness giving a wider vision and deeper spiritual power; hence it follows that the differences in rank among the servants of mankind composing the Lodge are not differences imposed upon them from without, but are the result of personal limitations of their own minds, concrete habits of thought which make for separation and cast shadows into the world.

Our comrade of Heliopolis says that all prejudices and personal ideas which lead to the condemnation of our brother man are to be brushed aside; that we must cease to prejudge; that we must rid ourselves of carping criticism and condemnation of any; that then—when we are without prejudice—Love, the true Sun, will shine through all our actions and that each man will become perfect in his divine initiation in exact proportion to his unvarying likeness to the

great Life-giver and Preserver, the Sovereign Sun.

The scope, then, of the Lodge is to become an outer body gathering within itself the men and women of the race whose hearts are Love and who, in this unity of divine purpose—the helping forward of humanity in evolution—express the outgoing energy and quickening power of that Sun of God in whose Light we live and move and

have our being.

It is forbidden that any member of this Lodge of human helpers, of any of these initiators into the mysteries of the Divine Life in the heart of man, should ever use his power to force an idea upon the mind of another—though he may illuminate it in the brilliant sunlight of pure love—for psychic powers must not be used to force home any conception and no interference with the free-will of another man is countenanced. To love, to serve, to quicken the individuality and sense of personal responsibility through love is the work of the members of the Lodge, and to wait through the centuries, filled with sympathy and patience, for the Divine Sun to rise in the heart of every man of the race.

Thus were the students taught in the Temple of the Sun at Heliopolis and so:

Whoever mentions "The Lodge" describes a certain altogether Holy Order, an image—among men—of the Divine Beauty, which performs the mysteries of the inner illumination in due order, with knowledge of the Sacred Science derived from the Supreme Initiator and which, in the life of the candidate, is assimilated as to the wisdom of the Inner Master of all so far as is permissible in the worlds of lower limitations.

Each one called into this Lodge finds his perfection in being initiated into the Divine, becoming maha atma; that is, great in spiritual power. Each is initiated after his own proper degree according to his own ideal of human well-being and the activity he infuses into the projecting of that ideal. It is by forming an ideal in love to humanity that one grows clear-sighted to humanity's needs and it is by working for mankind as a whole, without thought of personal reward, that one becomes a fellow worker with and in the Dviine Life and outwardly a manifestation of the Light.

This Lodge is a Brotherhood of those who have traveled the mystic road Eastward and, having arrived at the Sun's gate, have turned back to bring light to those still in darkness. Turning back, they have become the custodians of the sacred science which makes perfect the holy men who are initiated into these, the Higher Mysteries.

Thus were the Mahatmas described almost two thousand years ago by a Greek who was an Egyptian Initiate. This noble ideal we will do well to bear in mind when considering many statements regarding the Lodge made in the present time of spiritual activity.

العالم العالم المعالمة المعالمعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة الم

ABSTRACTS OF THE LIVES OF ORION

By C. Shuddemagen



N the magazine, *The Theosophist*, there was begun in April, 1910, a long series of stories of the lives of three characters who are in incarnation today. They, with about one hundred and sixty other characters who often figure in these various "lives," were named after stars and constellations, Greek and Roman names and even Greek and Hebrew letters of the alphabet, in or-

der that they might be identified throughout the long list of incarnations in which they figured as personalities. Thirty lives of Alcyone, author of At the Feet of the Master and Education as Service, were first described, the series concluding with the February, 1911, number. Then followed twenty-four lives of Orion, beginning with April, 1911, and concluding with March, 1912; finally, sixteen lives of

Erato were given, beginning with April, 1912, and concluding with November, 1912.

The present series of articles will consist of genealogical tables or "family trees" made from those stories, from which the relationships of the various personalities in each life can be easily seen, and brief but comprehensive abstracts of the events which took place. It is believed that this will help greatly to make real to students of karma

the ever-present actuality of its operation.

The stories are the result of many painstaking clairvoyant researches carried on chiefly by Mr. Leadbeater and Mrs. Besant throughout a number of years. They are given as true stories to those who have confidence in the powers of the two great occultists named. To the public the stories may be nothing more than an interesting novel, but even then of great moral value as well as of absorbing interest.

From the introduction to the Lives of Alcyone by the two authors

we select the following information:

"In deciding the actual place of rebirth three principal factors come into play. First and greatest of all comes the influence of the law of evolution. The Logos wills man's advancement, and that Will exerts upon him a steady and ceaseless pressure. The action of that law tends always to place a man in such surroundings as are best suited to develop whatever qualities are lacking in him, entirely irrespective either of his likes and dislikes or of his deserts. The man in his short-sightedness often thinks of such action as unpleasant and even hostile to his progress, for he naturally desires surroundings which will give him the opportunity of doing what he can already do well, whereas the law tends rather to put him where he will be compelled to learn to do those things which as yet he cannot do—to develop the qualities which at present he does not possess.

"The second factor which comes into play in deciding where a man shall be reborn is his own karma—the result of his past actions. If uncontrolled, the law of evolution would give him the best possible opportunities for development, but his past lives may not have been such as to deserve those opportunities. For that reason it may not be possible to give him the most suitable place, so he has to put up with the second best. The exactitude with which any possible combination of karma expresses itself in the surroundings provided is most marvelous; it is often evident that no other place in the whole world would be so suitable as that in which the man finds himself.

"The third factor which influences the rebirth of a man is another variant of his karma—the links which he has made with other egos in previous lives. All the minor good and evil that we do goes into a general debit and credit account, and is worked off impersonally; but if we so affect the life of another as considerably to help or hinder

his evolution, we form a personal tie with him, which necessitates another meeting later, sometimes many other meetings. Unselfish love is one of the strongest forces in the world, and it draws egos together again and again, thereby largely modifying for the time the action of the forces of evolution and of karma. Not that any man can ever escape the consequences of anything that he has done; the debt must inevitably be paid, but the time and the conditions are often much altered by the introduction of this wonderful power of strong affection.

"It must be remembered that the deeper causes too often lie out of sight, and that in recording a life-story there is inevitably too much of action, too little of thought and feeling. Yet thought and feeling are far more potent as generating causes than are actions, for actions are embodiments of past thoughts and feelings more than generators of the future. The motive of the action is more far-reaching than the action, yet it is often deeply hidden while the action saute aux yeux. Despite this, much of the workings of karma may be learned by a study of a series of lives; we see the interrelations of individuals, the results of benefits and injuries, the links that draw the egos together, the repulsions that drive them apart, life after life. We notice the epoch in which great groups of related egos are formed, their scattering for centuries, for millenia, their reunions and fresh scatterings. And out of the whole grows a sense of security, of an overruling guidance, of Wisdom that plans, of Power that executes, of the certain working-out of a great purpose, of agents chosen, tested, accepted or dropped, opportunities offered, utilized, rejected, of a sure onward evolution amid complexity of ebbs and flows. A single life is seen in proportion, preceded and succeeded by many others. A feeling of strength and dignity grows up within the reader as he thinks, 'I too have a long past stretching behind me; I too, a vast future stretching in front.' The troubles of the present lose their seriousness when seen in the light of immortality; successes and failures become passing incidents in a long panorama; birth and death —how often have they been experienced!"

EXPLANATIONS FOR THE STUDY OF THE TABLES

All names in Roman type denote male incarnations; all italic names are female incarnations, of the characters or egos named. When a hyphen joins two names it indicates the relation of marriage. To the right of two such names is given a list of the names of their children, spaced off from other families by braces. The middle point of the brace points back to the names of the parents. When personalities appear which were not recognized as among the list of characters who have definite names, then brackets enclosing a dash are employed; here again, the upright brackets mean a male incarnation,

and the italic, or slanting, bracket denotes a female incarnation, of

the unknown or unnamed ego.

Sometimes when a series of names of children should be repeated, they are omitted, and in this case the words "cf. above" or "cf. below" direct the reader's attention to the fact.

The brackets in the titles of the lives give the root race and the sub-race in which the hero of the stories was born. For the convenience of our readers we will give their full names here:

Root Race IV: Atlantean. Sub-races: 1 Rmoahal; 2 Tlavatli;

3 Toltec; 4 Turanian; 5 Semite; 6 Akkadian; 7 Mongolian.

Root Race V: Aryan. Sub-races: 1 Hindu; 2 Mediterranean;

3 Iranian; 4 Keltic; 5 Teutonic.

The great egos whose names are given in capital letters are now Masters of the Wisdom, perfected men. The great religious teacher who founded many ancient religions and became a Buddha in His last human incarnation is named Mahaguru; His successor, called the Bodhisattva in eastern lands, who is known as the Christ in western countries, is named Surya.

A dagger at the right of a name means that the person died young, and hence is likely to take rebirth much sooner than ordinarily, because there are not so many experiences to assimilate in the heavenly life.

Verticals or slants between two names mean that there was some love affair between the persons, but no marriage.

INTRODUCTION

The hero of the present abstracts is an ego of a type somewhat different from that of Alcyone. The latter is rather of a quiet, reflective character, as would be expected in one who takes incarnation in India about twenty times out of thirty. Orion is more active and his life-course is a peculiarly stormy one; in many cases very drastic karma is wrought out, leaving the ego often entirely free from some fault which had led him into trouble. The two characters thus form an interesting contrast of different ways to the feet of the Master. The path that Alcyone follows might be called that of love and wisdom; while that of Orion is that of love and action.

There are two different groups of characters which play into the lives of Orion: one is that of the servers, those who bring the best of influences into his life; the other is that of the pleasure-seekers, who often lead him into trouble and difficulty. He is born in the former group to be strengthened, in the second to be tested. Orion is frequently found in surroundings which do not properly belong to an ego of his development; these are evidently karmic set-backs brought about by his lives preceding those which are described here; the first (a Hawaiian incarnation) is a notable instance in this connection.

LIFE 1. HAWAII. B. 23,875 B. C. AGE 60. (R.R. 4, S.R. 2)

Alastor-Eta $\begin{cases} ext{Orion-}Cancer & ext{Cygnus} \\ ext{Orion-}(----) \end{cases}$ $\begin{cases} ext{Gamma} & ext{} Cancer \end{cases}$

Epsilon Zeta

Alastor: medicine-man and high-priest; uses poison to increase efficacy of magic; very vindictive; is banished by old king.

Orion: fond of sea; is initiated into priesthood; not good to companions; terrorises them into subjection; falls in love with Cancer, the betrothed of his friend Gamma; secures her for his wife by threats; becomes high-priest; causes wife to be poisoned; is very arrogant and cruel; distinctly shrewd; able to see the right, but accepts bribes for legal decisions; loves son Cygnus; amasses wealth; acquires power; has mesmeric powers; uses fraudulent phenomena; his magic fails to prevent invasion; loses prestige; is deposed by new king; stabbed by Epsilon, the lover of Zeta, a sensitive girl, made insane by threats and magic of Orion.

LIFE 2. MADAGASCAR. B. 22,978 B. C. Act 57. (R.R. 4, S.R. 2)

Alastor: celebrated hunter; indifferent to Orion. Gamma: jealous and vindictive; cruel to Orion.

Orion: good-looking and attractive; falls in love with Cygnus; is sold by father to an older man, who had an older wife, Gamma; her husband becomes indifferent to Orion; falls in love with Zeta, but is disappointed and ill-treats Orion; she has love-affair with Cygnus, which is betrayed by Gamma; Cygnus is mutilated and thrown to octopus; youngest child of Orion is thrown into fire; is degraded to slavery in husband's house for twenty years; nourishes hatred toward husband and Gamma; throws Gamma's beloved grandson into fire; is tied near hill of driver ants, who slowly eat her piece-meal.

LIFE 3. MALACCA. B. 22,208 B. C. AGE 56. (R.R. 4, S.R. 7)

Orion

Zeta

Orion: daughter of trader and ship-owner; timid, shrinking little thing, delicate, thin and pale, with overwhelming horror of all creeping things, and a great fear of fire; hys-

terical, has nightmare-dreams of past life; is treated by witch-doctor's mesmerism and drugs; grows much better; marries and has two children; Zeta, son of witch-doctor, conceives passion for her, but she dislikes, fears and resists him; Zeta's threats and the falling of eldest child into fire bring back old nightmares; prophesies during quiet intervals; suffers long mentally; throws herself into bonfire and perishes.

LIFE 4. SOUTH INDIA. B. 21,540 B. C. AGE 36 (R.R. 4, S.R.1)

Iota

Kappa

Orion Egeria

Theodoros-Orion Cygnus

Theodoros-(---) Sigma

Orion: remarkably good-looking; clever in gaining whatever desired, but unscrupulous as to methods; learned to read and write; loves brother Egeria very much, but loves power more; rejects with scorn the love of several suitors; becomes attendant and confidante of Iota, daughter of a noble Tamil lady; accompanies lota, who is to be married to King Theodoros; stabs Iota and one attendant, removes bodies with help of Kappa, the third attendant; plays the part of bride herself, and is married to Theodoros; has several children; loves eldest son Cygnus very much; king marries second wife; is blackmailed by Kappa's husband, who knows of murders; is imprisoned and condemned to death; invokes aid of Atlantean magician, who magnetised Iota's large emerald; takes poison and is introduced into child-body of Sigma, six years old.

Theodoros: fond of hunting and cares more for his pleasures than for administering with justice the affairs of his kingdom.

LIFE 5. SOUTH INDIA. B. 21,504 B. C. AGE 48. (R.R. 4, S.R. 2)

See also Life 3 of Alcyone

Orion-Leo
(body of Sigma)

Alcyone
Albireo
Theseus
Beatrix

Orion (in body of Sigma); slowly gains control over new body; grows up and is married to Leo, crown prince of neighboring kingdom; retains perfect memory of past life; dominates her husband by power of emerald; dictates policy of country; is involved in war with two countries; asks aid from Atlantean power, which is given, but at cost of independence of country; suffers from some internal disease and wastes away; again appeals to master of emerald; is directed to take body of own daughter Theseus, whom she loves dearly; after much hesitation and increased suffering she drowns Theseus and herself; is brought back to life again in body of Theseus, ten years old.

Dramatis Personae: Life 3 of Aleyone and Lives 5 and 6 of Orion

(MAHAGURU) JUPITER-(——)	MARS	CVaina Danada	
MERCURY-Ulysses	Castor Siwa Taurus	Vajra-Dorado Aletheia-Phoenix	(Pomona Virgo
	Draco Argus Calypso	URANUS-Vega	Ajax BRHASPATI VENUS NEPTUNE Rigel
		Hector-Selene	Aurora Bellatrix Algol Pegasus Viola
	Alcyone-Herakles	Pindar	(Daleth
		Crux-Telemachus	Beth
Leo-Orion (body of Sigma) Glaucus		Mizar-Achilles	Orpheus Polaris Olympia Sagittarius Aquarius
		Fides-Ophiuchus	Tolosa Berenice Iphigenia Soma
	Waste Salvidan	Centaurus-Tiphys	{ Iris Proserpina Clio
Aleph	Albireo-Helios	-Achilles-Mizar	cf. above
		Aldebaran-Gamma	
	Theseus (Orion) - < (body) (ego)	Vesta-Lomia	Libra Minerva Calliope Parthenope
	Sirius Beatrix	Mira Vega-URANUS Selene-Hector	cf. above
	(Death in		
		Pollux-Gamma	
	Gimel-()	Sirius-Theseus	

LIFE 6. SOUTH INDIA. B. 21,456 B. C. AGE 64. (R.R. 4, S.R. 2)

See also Life 3 of Alcyone

MERCURY

Orion-Sirius
(body of Theseus)

Helios

Orion (in body of Theseus): only gradually becomes used to new body; is very impulsive; thinks only of herself; people, discontented, rebel, defeat and kill King Leo in battle; Toltec power suppresses rebellion; Orion flirts with Atlantean officer; lays plans to ensnare new governor, Sirius; falls desperately in love with him; becomes natural; is married to Sirius; repents of former actions; goes to spiritual teacher, Mercury, and tells her story; throws emerald into sea, tells husband everything, leaves him and six children and lives in cave as ascetic until death twenty years later; is troubled greatly by magician of emerald, but finally shakes off this influence; is congratulated by Mercury, who gives message from some greater person that after eliminating many weaknesses at cost of much suffering, and acquiring many powers, when after the storm the flower of her soul should unfold, "she should become a Master-builder in the Temple, and through her the world would rejoice."

Sirius: rather serious man of strong principles and religious feeling; has decided opinions about truth and straight-forwardness; is apt to be scornful and contemptuous of those who failed in those virtues; refuses Orion's request that he should marry her friend Helios, but accepts her as foster-mother to his children; visits Orion once a month; resigns governorship at death of Orion and returns to Atlantis with Alcyone.

LIFE 7. BACTRIA. B. 19,617 B. C. AGE 71. (R.R. 4, S.R. 4)

See also Life 5 of Alcyone

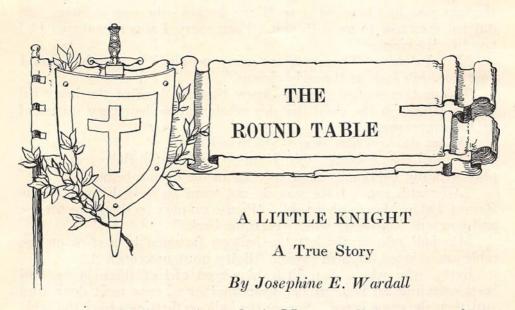
Mu

Lomia: proud of family traditions; bitterly discontented at lack of means.

Helios: sympathises with husband's desires, but preaches patience and contentment. Achilles: enters eagerly into father's schemes; is appointed chief of a colony in China; manages affairs very ably.

Orion: changes to male sex; son of wealthy parents; receives some education; at eighteen marries Cygnus, a nice girl; ambitious, but has nothing to do; is told of buried treasure by Mu; starts out to find it with a few men; is captured by fierce nomad tribe; has twelve years of great suffering; is rescued by Bellatrix; guides party of Bellatrix to treasure, which is safely carried home; moves with family to southern China; is devoted to grandson Sirius, and tells him many stories of his experiences in the robber tribe.

Bellatrix: courageous; intuitive; resourceful; has great determination; spends two years of danger in search for father; learns language of robber tribe.



T was circus day! Many small hearts were beating in eager anticipation and a stir of excitement seemed to fill the air. For the first time in his short life of six years Marshall was going to the circus. His mother had finally consented to his going with an uncle and small cousin; and they started away in high glee.

During the afternoon Marshall's mother thought many times of the little boy and wondered if she had been wise in trying the experiment, for she did not approve of crowds and noise—and Marshall was a highly-strung, sensitive child. This young mother was trying to remember that her children were hers to guide and teach, not to possess, and when Marshall

could not understand why he should not go to the circus, she decided to see if even his baby mind could grasp the lesson through experience, the great teacher.

At six o'clock Marshall burst into the house, slamming the door, and without any of his usual courtesy began talking in an excited, irritable way.

"Now, mother, this is my balloon and baby sister can't have it, so

don't you ask me to give it to her."

The wise mother said nothing, but let him go on and on, for she knew it was the only relief for his overwrought nerves. Finally she said, very quietly: "Dearie, no one will ask you to give Betty your balloon, but I am disappointed in you. When I saw you coming I

thought you had brought it to Betty, because she was so sweet and did not even ask to go with you. I am sorry I was mistaken. Did you like the circus?"

"No, I didn't. There were so many people, it was so hot, and I

just wouldn't look at the ugly clowns."

The mother smiled, for she knew that the love of the beautiful was so strong in the child that his whole nature had been outraged by the grotesque.

"What did you like, dear?" she asked.

"I liked the animals. Oh, I am so tired—and Betty can't even play with my balloon." And once again the crying began.

'All right, son. I see you do not want to be a Knight of the Round Table," his mother said. "Please go over to the store for me and you will feel better when you come back."

Marshall reluctantly left the balloon fastened to a stick on the

table and started off, still saying, "Betty must not touch it."

Betty, who was a dear little blue-eyed girl of three years, had been spending an hour at her grandmother's house next door, and just then she came home. Seeing the balloon floating above the table she ran to get it, crying in a happy voice, "Oh, mother, did Marshall bring me this?"

"You may play with it, darling, if you like," said her mother, hardly knowing what to say, and Betty ran dancing around the room, the balloon gaily following her. Then a shadow crossed the baby face and, laying the plaything on the table, she said: "If it isn't for me

I don't want to play with it, mother."

A great thought came to the mother just then. She hesitated, wondering if she would dare to test so small a boy in that way. Then she remembered that Marshall's one great desire was to become a knight and she decided to try it, especially as her mother's heart had already told her that in his heart of hearts Marshall had really intended the balloon for his little sister. So she gave the balloon to Betty, saying:

"Marshall brought this for you, dearie, because you were so sweet and stayed at home this afternoon. When he comes in, you thank him and tell him he is a little knight for being so good to you."

"Oh, I will, mother," and the dear little face was bright with

joy to think the much-loved brother had not forgotten her.

The mother's heart almost stood still when Marshall opened the door and saw the precious treasure in Betty's hand. Had she made a mistake? Would he rise to the test?

The baby girl, all unconscious of what was taking place, ran to

him and, throwing her arms around him, said:

"Thank you, Marshall, for bringing me this. Oh, thank you. You are a little knight."

Marshall looked from the balloon to his mother's face, and she understood that he knew what she had done.

"You are welcome, Betty," he stammered and, putting down the basket he had been carrying, went out on the porch and shut the door.

With a heart almost bursting, the mother watched him through the window. He picked up a bucket, then put it down in another place; he moved every movable article on the porch while trying to gain control of himself—the old story of having to do something, anything, just to be active while fighting the self. Finally he came in, went quietly to the dinner table, and not a word was said about the balloon. Oh, how that mother heart swelled with love and pride to know she had not been mistaken in her child!

That evening, when "good nights" were being spoken, laying her hand on his sunny curls, she said:

"May the Master bless my little knight."

Throwing his arms about her neck, the sweet voice whispered:

"Mother, Betty must never know!"



Dear Child: I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves prudently choose a partial death. In some cases a mangled, painful limb which cannot be restored we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts at once with all pains and possibilities of pains and diseases it was liable to, or capable of making him suffer. Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this, since we are sure to follow and we know where to find them? Benjamin Franklin.

Written May 12, 1790.



AN ADVENTURE WITH AN ALLIGATOR

Adapted from "Rents in the Veil of Time"

By Betelgueuse

SIRIUS was a brown-skinned lad who, many thousands of years ago, lived near the Gulf of Mexico. When he was very young his parents took him to a neighboring city to witness the baptism of a little girl who was the child of wealthy people. This little girl, Alcyone by name, was such a dear baby that Sirius then and there began to love her very much and declared that when he grew up he would surely marry her.

As he grew older he remembered Alcyone and used to visit her whenever he was able to do so. As he and Alcyone lived on oppo-



site sides of a river, he was obliged to cross this in order to see his sweetheart. Once he brought her a stick of sugar-cane as a gift and the two ate it together, since Alcyone insisted upon sharing the sweet with her lover.

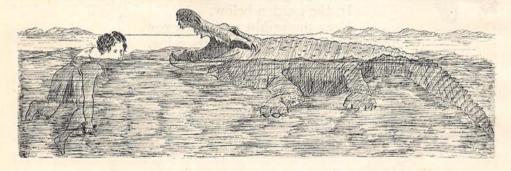
Sirius was a poor boy

and could not often afford to use the ferry, but this did not prevent

him from seeing Alcyone daily, for he managed to swim across the river in spite of the fact that it was almost a mile wide and the current very swift and dangerous. Besides the dangers of the stream, he ran the risk of being caught by alligators, the river being infested by these brutes for miles around. Indeed Sirius had himself several times caught sight of the monsters, and very wisely carried a sharp knife on all his excursions across the river.

One day, armed as usual against possible attack, he set out for the river. He plunged into the cool water and began in a leisurely fashion to swim towards the opposite bank. Alcyone was on the lookout for him and, as he neared the shore on which she was sitting, he could see the flutter of her white dress. Suddenly he saw her spring quickly to her feet and point wildly at the water behind him. He heard her screams, but the rush of the water prevented him from catching the words. He turned quickly and looked in the direction towards which she was pointing. Not far away he saw a black object which was moving swiftly towards him. Sirius had no difficulty in recognizing the black object as the head of an alligator, and he knew himself to be in serious danger. The creature was coming at him with great speed for, clumsy though it might be on land, in the water it was able to move with considerable rapidity.

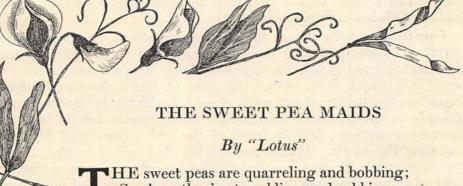
With a swift glance over his shoulder towards the shore, Sirius assured himself that it would be hopeless to attempt to reach it. There



was nothing for it but to try to disable the creature with his knife, and accordingly he drew it from the belt of his tunic. The animal came with a rush, but Sirius, who was a strong and splendid swimmer, dove beneath the surface of the water and, coming up under the alligator, contrived to stab it under one of its forelegs. He was obliged to retreat quickly and so was not able to recover the knife.

The alligator, maddened by the pain, tried desperately to reach its enemy, but the wounded leg prevented it from doing much more than thrash helplessly about in the water. Sirius was half-blinded by the spray thrown up by the monster's struggles, and several times he

only narrowly escaped being struck by its long tail as the animal plunged about; but, thanks to his cleverness at diving, he was enabled to escape injury and after a few desperate attempts finally managed to reach the shore in safety.



THE sweet peas are quarreling and bobbing;
See how they're trembling and sobbing;
The reason, I'll say,
Why on this lovely day
Angry sweet peas in groups are hobnobbing:

It was only this morning at nine,
When a butterfly gold came to dine
In the garden below,
Near the bright sweet pea row,
Seeing there all the fair sisters shine.

The insect was partial to pink,
Which led him to say, "Well, I think
This one is so fair
I feel I shall dare
To kiss her sweet face all awink."

Ah me! Then arose envy sore;
The sweet peas were friendly no more,
For each one was sure
That her bonnet demure
Was the fairest in all that fair store.

Their mother, Dame Nature, heard them call,
From their heads caused their bonnets to fall;
And each sweet pea maid
In plain green was arrayed,
And they drooped their shamed heads, one and all.



MAGICIAN OF FLORICULTURE

As Luther Burbank has been called the Wizard of Horticulture, so with truthful application could Mrs. Theodosia Burr Shepherd of Ventura, California, have borne gracefully the title of Magician of Floriculture. She gave thirty years of unremitting and loving service to the soul-inspiring expressions of God's beauty manifested in the exquisite perfume, form and coloring of flowers. Much has been written of this courageous pioneer and of her bringing strange and beautiful plants from Mexico and from all quarters of the world to this benign soil of Southern California.

When Mrs. Shepherd was called from her labors by the Great Gardener, her mantle fell fittingly upon the shoulders of her daughter, Mrs. Myrtle Shepherd Francis. She today ranks first in the world as a specialist in petunias, a flower which has had already many cultivators both in America and in Europe. But Mrs. Francis is one who has brought to this line of evolution of life and form in the vegetable kingdom the knowledge of the power of love and its effect on plant life, and thus verily does she spiritualize the buds and blossoms.

A French plant-breeder visited her field of flowers a few weeks ago and when he had noted every plant and every fresh indication, he said: "Madame, in Europe we have nothing to offer to compete with this." She answered: "Would you like one to tell you why? It is because you give this most delicate work to rough-handed laborers. One must have imagination, a sensitive understanding, a delicate hand and, above all, love for these tender things. I think it is a woman's work." She says that in the field of the imagination are all possible flowers, and that in this you see the probable ancestress of a new type.

A WOMAN OF VISION

Dr. Carson says: "Intellectually and morally a woman's college in the West must be upon broad foundations, for it has unusual opportunities for training women for the larger service required of them in this great western commonwealth. Unlike the colleges of an older civilization, it is not bound by tradition and must prepare for a larger social and political life than was ever dreamed possible in the past. Woman in the home has ever been the conserver of health, the promoter of comfort, the divider of the loaf and the missionary of beauty. She must perform these offices for the state as for the home. To prepare her for these enlarged duties, courses of study should follow these four main lines. Along with the intellectual training must go the developing and deepening of the spiritual nature, which is the highest function of a woman's college. And thus 'Greater Mills College' will interpret to a new generation its motto: Pro Christo et Mundo."

Is there something in the atmosphere in this western rim of the continent, this Golden State of California, which inspires and leads many to "dare follow the starblazed road, dare follow the vision"? We learn that Dr. Luella Clay Carson, president of Mills College, California, is "a Woman of Vision."

This institution is the only woman's college on the Pacific Coast, having been founded many decades ago, and is the Alma Mater of many clever women who have won distinction in the world. Dr. Carson was at one time a pupil of Mills, little dreaming that at some future period she would be its president, guarding its destiny "with a vision for its future which its founder never pictured in his most prophetic moments". Her ideals for "The Greater Mills College" have been endorsed by prominent and wealthy Californians and her dream is to come true.

CHURCH ATTENDANCE DAY

When a large concourse of people come together, uniting in a demonstration of humanitarian or religious fervor, it is certain that the opportunity is never overlooked by the Great Ones who watch and help humanity.

We can readily conceive of such a spiritual outpouring on the first Sunday in November, when all latent religion was roused into life in Denver and thousands of people participated in the awakening. It was called "Church Attendance Day" and was staged by members of the Ministerial Alliance. Special music was arranged and over two thousand voices were raised in song in Denver choirs. One hundred and fifty pastors worked for a month in advertising the event. One hundred thousand invitations were scattered broadcast. Street cars carried announcements of the day. The man of the "movies" was on hand to take motion pictures of Denver church-going throngs; hundreds of feet of film were given the task of recording the religion-bent multitude, and these pictures will be shown throughout the United States. It is stated that over six thousand dollars were found in the collection boxes on that occasion. Such a remarkable demonstration is a credit and an inestimable benefit to Denver, and shows the existence of a fine spirit of brotherhood in the Queen City of the Rockies.

FORCING THE MEMORY BACK

The question is often put to Theosophists: "If reincarnation be a fact, why do we not remember our past lives?" Theosophy has replied, in substance: "Many do—and all may. It is a question of development."

Now science comes to the front and seeks by scientific means to force the memory backward through past incarnations. Sir Oliver Lodge has hinted at unlimited possibilities in psychical research which at a certain point may reveal in the odic light, in the reflecting ether, scenes from the distant past. One of the foremost investigators along these lines is the famous savant, Colonel de Rochas, who pursues the hypnotic method in forcing the memory to reveal past lives. One of his experiments is noteworthy.

A girl of eighteen under mesmeric power recalls her preceding life as a man who served in the army with the Seventh Artillery at Besancon, having been born at Champvent in 1812. The utmost fidelity to detail characterizes all the accounts of this and other incarnations farther back. Each effort of the mesmerist to deepen the sleep forced the memory back another stage until another prenatal condition was reached. The period preceding this was depicted as one of great torment, in deep darkness surrounded by evil spirits, for in the previous incarnation he had been a very wicked woman. Yet further back the memory is pressed and the woman's life is reviewed, with names and dates given. Four successive incarnations were thus followed with fullest detail. In one of them the subject was a little girl who died in infancy. In a life immediately prior to this she was a man who had committed murder—thus illustrating the great law of Consequence.

One interesting point in these experiments is where the ego describes itself as gradually entering the child's body after birth, and of this body up to the seventh

year being "surrounded by a sort of floating mist in which she used to see many things which she has not seen since."

Thus the testimony of occult investigators to the truth of the evolutionary path is confirmed by rigid scientific investigation.

WORK OF THE PRINCE OF MONACO

The name of the Prince of Monaco ranks close to the highest among the notables in the scientific world. The material which he is accumulating in his deep-sea dredging is counted of the greatest value to the world. His investigations are now raising important problems which involve natural laws of which the scientists are wholly ignorant—laws which might perhaps be made to serve practical and useful

purposes in the terrestrial environment of man.

The prince is studying the fact that fish brought up in a closed dredge from depths of two or three miles have perfectly well-developed and evidently useful eyes. Since the bottom of the ocean is an abyss of darkness, of what use are the eyes and how did they come into existence in such an environment? This scientist has found a solution to the query, but it most interestingly involves other questions. It is found that these fish whose natural habitat is at a depth of two miles come near the surface of the ocean only at night. Why do they make these migrations and why do they come near the surface only at night? How are they able to adjust themselves to the enormous change in pressure? The prince advances the theory that these fish are all light-bearers—phosphorescent—that some of their organs are of great perfection, having even reflectors, and that the fish can change the color of the light so as to attract their prey. He believes that these fish live normally at the bottom of the ocean and come up to the surface when hungry at night.

Such are some of the questions concerning the denizens of the mighty deep which this prince-scientist is endeavoring to answer by indefatigable efforts of investigation.

ANOTHER PRISON HEARD FROM

Another prison has joined in the forward movement for criminals. The penitentiary at Jackson, Michigan, has opened a vocational and a high school for its convicts and competent instructors are furnished in all branches from the University of Michigan, the Ypsilanti Normal and the Michigan Agricultural Colleges. Grade classes are also established for those inmates who never studied or completed the lower branches.

BLOOD WILL TELL

The blood crystal theory has been proved to be practical and its discoverer, Dr. Eduard Tyson Reichert, Professor of Physiology at the University of Pennsylvania, is the scientist whose investigations have given to the world what is considered one of the most epochal discoveries in physiology and botany since the time of Linnæus. In his experiments he has been able to differentiate between the blood of various human beings to an extent that he has actually discovered a difference in the shape of the blood crystals of one man as compared with those of another.

This discovery is perhaps the most astounding since Darwin enunciated his theory of evolution. He finds that it is possible on an entirely new basis to discriminate between a Mongolian, an Indian and an Englishman. In some cases it has been even possible to show by means of the blood the relationship between a child and parent. He has proved that the blood of every species of living creature crystallizes in a perfectly distinct and recognizable form of its own. This discovery promises to revolutionize the methods of the criminologist and to prove the old saying that "blood will tell."

"MELENCHOLIA"

In the November number of *The American Theosophist* was published, as a frontispiece, a reproduction of Albert Durer's picture "Melencholia." It might interest our readers to know that in his deservedly forgotten, yet sombrely wonderful poem, *The City of Dreadful Night*, James Thomson described this picture. His was a remarkable genius, but it was largely turned to the uttermost depths of despair and separateness, and it was not merely academic pessimism but the real and dark despair of one afflicted in body, morbid and diseased in mind, and gloomy of soul. He has been called the poet of despair.

While his sentiments are as nearly as possible the opposite of Theosophical, the description in itself is remarkable for its rugged power. It was written between

1870 and 1874 and is as follows:

Anear the centre of that northern crest
Stands out a level upland, bleak and bare,
From which the city east and south and west
Sinks gently in long waves; and thronéd there
An Image sits, stupendous, superhuman,
The bronze colossus of a wingéd Woman,
Upon a graded granite base four-square.

Low seated, she leans forward massively,
With cheek on clenched left hand, the forearm's might
Erect, its elbow on her rounded knee;
Across a clasped book in her lap the right
Upholds a pair of compasses; she gazes
With full set eyes, but wandering in thick mazes
Of sombre thought beholds no outward sight.

Words cannot picture her, but all men know
That solemn sketch the pure sad artist wrought
Three centuries and threescore years ago,
With phantasies of his peculiar thought;
The instruments of carpentry and science
Scattered about her feet in strange alliance
With the keen wolfhound sleeping undistraught;

Scales, hourglass, bell and magic square above;
The grave and stolid infant perched beside,
With open winglets that might bear a dove,
Intent upon its tablets, heavy-eyed;
Her folded wings as of a mighty eagle,
But all too impotent to lift the regal
Robustness of her earth-born strength and pride;

And with those wings, and that light wreath which seems
To mock her grand head, and the knotted frown
Of forehead charged with baleful thought and dreams;
The household bunch of keys, the housewife's gown
Voluminous, indented, and yet rigid
As if a shell of burnished metal frigid;
The feet thick shod to tread all weakness down;

The comet hanging o'er the waste dark seas,
The massy rainbow curved in front of it,
Beyond, the village with the masts and trees;
The snaky imp, dog-headed, from the Pit,
Bearing upon its bat-like leathern pinions
Her name unfolded in the sun's dominions,
The "Melencholia" that transcends all wit.

THE SABBATH

The Voice that spoke "Thou shalt not" to Moses on Mount Sinai has thundered down the grooves of time in warnings to the subsequent races of man. Was it the Manu directing His people? Americans, the cosmopolitan mixture of bloods preparatory for the sixth sub-race, have been fearlessly disobedient to the command "Thou shalt keep holy the Sabbath day."

There is an urge being made by Christian leaders in America that the first day of the week, the Sabbath, should be more observed as a holy day than a holiday. They impute much of the responsibility to the church for the fact that this is a "Sabbath-breaking generation." To great masses of people the day is simply given over to worldliness in the way of sleeping, feasting, visiting theatres, picnics, excursions, automobile, bicycle and carriage riding, baseball and other games, while the church and religion are neglected and trampled under foot. The Sunday paper takes the place of Sacred Writ to multitudes and God is not in any of their thoughts.

These champions for the commandment argue that the Christian people should not dissipate their energies and lower the tone of their lives, and that they should recognize the spiritual values lying in the proper distribution of their time on Sunday.

Will this seeming disobedience be modified ere the coming of the World-Teacher?

SCIENTIFIC POLAR RESEARCH

The MacMillan expedition which will leave New York next July to devote two years to Arctic research may prove of inestimable value to science. It will seek to establish a definite basis for speculation regarding the earth's distant past and the bearing which fossil remains in the polar region have upon the unsolved history of our continent. In 1880 Alfred Russel Wallace wrote of the evidences of the existence of a primitive Eocene continent in the highest north latitudes which was full of rich and varied fauna and a tropical flora. Dr. Edmund Hovey, of the Department of Geology in the American Museum of Natural History, New York, believes that the researches and discoveries of the coming expedition will explain the phenomena of glaciation, also the cause of the polar deluges and the changes in terrestrial conditions which brought about the glacial periods.

Many interesting theories have been advanced to account for the alternating polar deluges which recur first at one pole, then at the other. Flammarion ascribes them to the unequal length of the seasons in the two hemispheres. During 10,500 years the ice accumulates at one pole and melts at the other, thus displacing the earth's centre of gravity, when a catastrophe will occur. He estimates the deluge of the North Pole to have occurred 4,200 years ago and says the next will be 6,300 years hence. Dr. Hovey says that "Spitzbergen and the islands believed to form a great archipelago, the south-easterly limit of which we call Crocker Land, may be considered as mountain peaks of that ancient Arctic continent," and

that fossil remains of that continent will be discovered which will throw a new light

on many problems of the earth's past history.

Glaciology, terrestrial magnetism, electricity, botany and oceanography will play their parts in elucidating for twentieth-century man the life of past ages upon our little globe.

REINCARNATION FROM THE CHRISTIAN STANDPOINT

Gunnar Nauman, in Bible Review, alludes as follows to the doctrine of reincarnation: "Sooner or later we all come to this border line individually, as a people, or as a nation. Here we are called upon to give up all desire on the lower plane, that we may desire the spiritual and divine treasures. If at this critical period we take a firm stand and in the power of the spirit conquer and subdue the natural man, we pass over the border into the spiritual state. But if we yield to temptations and remain on, or return to, the natural plane of the flesh and the world, we cannot escape until perhaps after many incarnations, many lives of experiences, sufferings and judgments have passed over us; then we at last come to the same border line again."

POINTING TOWARDS COMING UNITY

One encouraging sign of the approach of the long-hoped-for unity among nations lies in the fact that last year there were held more than one hundred fifty international congresses, conventions and conferences. An Asiatic institute is formed in New York to place American scholarship and people in touch with eastern Asia. Its object is to promote intercourse and contribute to the solution of questions arising from contact of different nations—which is another sign of the times. Still another is the formation of associations of college students of different races to affiliate with the Corda Fratres, organized in Italy in 1898. Along the line of progress is to be noted the welcome which the first Roosevelt professor received in Germany, and the arrangement to send Japanese lecturers to Harvard University for five years to come, to acquaint us with Japanese subjects. Professor Samuel Dutton of Columbia University suggests that a peace building be erected in New York City to house the numerous friendship and peace societies of the metropolis. Co-operation is the cry on every hand. Many believe that it will solve all our

Co-operation is the cry on every hand. Many believe that it will solve all our industrial problems, and reconcile the warring forces of labor and capital. At the opening of the Congress of the International Co-operative Alliance held in Glasgow recently, Earl Grey, former Governor-General of Canada, declared that "the remarkable growth of the co-operative movement justified the confident expectation that a day of new social order was at hand." Six hundred delegates were present,

representing twenty million members.

PROFITABLE DREAMS

The London Chronicle says: Authors and musicians are not the only dreamers of profitable dreams. St. Augustine records that a disciple of his, having to lecture on Cicero's rhetorical books, was baffled by a certain passage. He slept and in a dream his master, who was really far away and unconscious of the whole thing, appeared to him and expounded the passage. In 1893, Herr Hilprecht, Professor of Assyriology in the University of Pennsylvania, was worried over two small inscribed fragments of agate found at Babylon, of which he had received drawings. In a dream a tall, thin Assyrian priest told him they "belonged together," being portions of an inscribed votive cylinder which had been cut up to make earrings for the statue of a god. The professor found next day that the fragments did fit and make a continuous inscription.



If "The Christ" is a term that can be applied to the Great Teachers who have appeared from time to time upon the earth, and is therefore not restricted to the One known as Jesus Christ, will you write a fuller explanation of such teaching?

In the first place, we must remember that Jesus and the Christ are separate entities; the Buddha Gautama and the Lord Maitreya are also separate entities. It was Gautama who came as Vyasa, as Hermes, as Zarathustra, as Orpheus, and lastly as the Buddha.

The Lord Maitreya took His place as the Bodhisattva, or the Master of Masters, as soon as the Buddha, having reached the condition of Buddhahood and proclaimed His Law, had passed away; it is the Lord Maitreya who since then has been at the head of the teaching work of the world. He it was who manifested as the Christ during the three years of the Ministry and it is He who will come again as the next Great Teacher.

The word "Christ" is often used in three senses: It may mean an ego who has attained to a very high stage of initiation and who is devoting himself to the teaching of the world; it may sometimes be used to indicate the state or condition that must be attained by a candidate for initiation—as when it is said that "Christ must be born within us;" and it is used for the Christ, the Bodhisattva, who appeared in Palestine and taught for three years. [For another sense in which the word "Christ" is used—the universal, cosmic sense, or the Second Aspect of the Primal Logos, see Esoteric Christianity, page 171. The Editor.]

Then as to the bodies of the Buddha and Jesus: Jesus died, as is known; He reincarnated soon after and took a new body, and was known as Apollonius of Tyana; some centuries later He took birth in South India as Ramanujacharya; He is now a Master. Lord Maitreya, the Christ, left the body of Jesus just before the death of that body, and we know nothing more concerning this great Teacher except that He lives in the Himalayas in a physical body and will come as a Great Teacher later on, but not in the physical body which He now wears. He will do His work through the body of a disciple of His whom He has chosen for that purpose.

I find it difficult to understand in detail about the group-soul. May animals of different kinds belong to the same group-soul, as, for example, fox-terriers and Persian cats? And do all the puppies in one litter belong to the same soul, though they often differ so widely in intelligence? Each seems so distinct in character. And how can we know to which line a creature belongs?

B. L.

Only animals of the same kind belong to the same group-soul, but in the case of undeveloped creatures, like rats and mice, the number attached to one group-soul would be very great. As you come up to the more intelligent animals the group-soul splits up more and more until only a few creatures are attached to each one. You speak of fox-terriers and Persian cats; but when you come to that

level the number attached to each soul would be quite small - perhaps twenty or thirty. Suppose you had a group of twenty fox-terriers attached to one group-soul; of course they must all be fox-terriers and could never become anything else unless, indeed, the whole group simultaneously evolved into something handsomer and more intelligent (if there is any dog more intelligent, which I doubt); but the twenty need not be in one place or even in one country, for distance on the physical plane has nothing to do with the matter, nor does it follow that when five puppies are born in one litter they all belong to the same group-soul. More often they all belong to different souls. There is never any case where animals of two different kinds belong to the same groupsoul; and, furthermore, the group-soul always keeps to the same line, so that what is now a dog can never become a cat or a horse. You can to some extent tell the lines on which the creatures are evolving; a fox or a wolf will obviously become a dog, just as a lion, a tiger or a leopard will obviously become a cat. We have never made any list of the animals, plants or minerals which are on each line. I suppose it could be done, but it would need an enormous amount of research. We find the dog, the cat, the elephant, the monkey and the horse each at the head of its own Ray, but we are not yet certain as to the others. It has been suggested that some animals which used to be at the head of Rays are now extinct; and another suggestion is that later on we may succeed in taming other varieties of animals which will develop in the future.

You see, while it lives, each animal is a distinct entity just as a man is, for the fragment of the group-soul which belongs to him is a soul for him. The only difference is that when his astral life is over, what we may call his soul is poured back into the group-soul and stored up in it, instead of coming straight to a new body of its own. The animal has a good deal of consciousness in its astral body and consequently lives in it for some time after the death of the physical body. In the case of very advanced animals it sometimes gets a touch of what is for it like heaven life, though it is usually on the higher part of the astral plane.

C. W. L.

What is meant by evolution on its returning path?

There are two poles in manifestation, the form-side, or out-going path, or that of matter on the one hand, and the life-side, or returning path, or that of spirit on the other. The outward-going life seeks diversity and may be said, therefore, to tend to the pole of matter; the inward-going life seeks unity and may be said, therefore, to tend to the pole of spirit.

Evolution, on its returning path, is unfolding the life-side of nature and is making, as it were, matter more plastic, more delicate, more complicated in its organization, until by its very complexity its equilbrium is so unstable that it takes very easily shapes of various kinds under impulses from within and becomes a mere graceful garment in which life is expressed until, finally, matter is nothing more than the subtle form which expresses life in forms changing with every impulse of out-going and in-coming life.

A. B.

Would it be necessary for the Christ to take all the initiations when He takes a new physical body, or does the disciple who gives up his body for the Great One have to take the initiations? Who took the initiations which are represented by the Transfiguration, the Agony in the Garden, the Resurrection and the Ascension?

The Gospel narrative is not historically a true description of an individual's life. The initiations represented by the Transfiguration, etc., are taken by every one who has trodden the Path of Holiness. Neither the Christ nor the disciple Jesus took all

these initiations during the life in Palestine. The Christ had taken them ages before; Jesus took the last one in a following life.

O. F.

If it is permissible to use the higher forces to heal oneself, how should he proceed in a case, say, of nerve exhaustion and brain fatigue?

I think the simplest, most complete and permissible way is to rest. That evidently is the natural way. If you fail to take the rest the Logos takes, you are not following His laws. All through nature there is action and reaction. It is a little slow, but it certainly is the most effective way; also to get one's self in the habit of relaxation. Most Americans are very strained, and we should practice relaxation. There are physical culture methods which teach it.

A. P. W.

Colonel Olcott in "Old Diary Leaves" says that he did not always stick to a vegetarian diet, and certainly H. P. B. was not an ascetic or strict vegetarian, as far as I can learn. She also smoked cigarettes regularly.

G. A. F.

Colonel Olcott was a brilliant executive; he was not a yogi, and I do not understand that he made any pretensions whatsoever to the practice of methods that would insure to him the acquisition of psychic powers. His body was no doubt much hampered by the necessities of its heredity. H. P. B., on the other hand, was an exception to all rules. She was a law unto herself, and if you or I had the enormous will-power she possessed, we, too, might defy the rules and then with equal power meet their consequences. One would never classify her with anything regular or conventional. As to her smoking, I have no doubt that this was useful in slowing down the tremendously forceful vibrations that played through her body constantly, and constituted a sort of dulling process that for the moment soothed the tense activities of her remarkable organism.

A. P. W.

It is stated in Theosophical books that it is wrong to eat flesh, because by killing animals and eating their flesh we degrade our natures and retard the progress of the human and animal races. I should like to hear your views on this, because the doctrines laid down and the actual lives lived by eminent Theosophists do not agree.

I fully agree with the statement in the Theosophical books. I have no doubt that earnest Theosophists live as nearly as practicable to these ideas. But perfection in these matters naturally may only be expected with time. The "eminent Theosophists" that I know do live rigidly up to these rules.

A. P. W.

I should like to know where I could get the rules for practicing concentration.

Take a quiet time each day at precisely the same hour, in the same place, empty the mind of all thought and then fix the consciousness upon one thing and hold it there until all knowledge concerning it seems exhausted and brought out. In the daily life do everything with one-pointedness, so that what the hand or mind tries to do at the moment is done with perfect concentration to the exclusion of all other acts or thoughts. The achievement is to develop the will, so that the man excludes everything from the mind except the one thing he chooses to contemplate. The greatest success in this is attained in contemplating some object that claims one's devotion, the most lofty conception, for example, of a Divine Being, such as draws forth one's deepest devotion. Make a fixed image of Him, the loftiest posible, and then identify yourself with that Image, become one with it. When successful, you will know something of meditation, concentration and contemplation. Read In The Outer Court, by Annie Besant.

A. P. W.



The books here reviewed can be ordered from the publishers named with each; also from *The Theosophical Book Cancern*. Krotona, Hollywood. Los Angeles, Calif.; or from your nearest dealer in Theosophical books.

THE FOURTH CREATIVE HIERARCHY, by E. L. Gardner. Publishers: Blavatsky Lodge of the Theosophical Society, London. 1913. pp. 32. Illustrated with colored diagrams. Price, 35 cents.

By the Aristotelian method, and through the use of the principle of correspondence, the author attempts to show the aim of the Fourth Hierarchy and its purpose on the three lower planes of this globe. The septenary system—the basis of nature and man—is made use of in his book and several diagrams elucidate the work. The musical octave with its two series of four, in each of which an interval of a semi-tone occurs between the third and fourth notes, is used to illustrate the connection of the Fourth Hierarchy with the lower and higher planes. The Pythagorean symbol, the tetrahedron, is used as a basis and it is interesting to note how, with this figure as a clue, he has traced several correspondences.

E. G. T.

STUDIES FROM AN EASTERN HOME, by Sister Nivedita (Margaret Noble). Publishers: Longmans, Green and Co., New York. pp. 213. Price \$1.20 net; postage, 10 cents.

Margaret Noble, known for some twelve years to multitudes of people in India as Sister Nivedita (the Dedicated), belonged to the Order of Ramakrishna, an organization for contemplation and social service founded by Swami Vivekananda. She lived among the Indian people in the crowded Bagh Bazaar of Calcutta, and loved and taught her Eastern sisters with all the intensity and devotion of her Irish heart. She had had practical experience in teaching in England and, after her meeting with Swami Vivekananda in 1896, threw herself with enthusiasm into the work of educating the Indian girl along Indian lines.

Inevitably she came into intimate touch with the hidden life of India, and learned much of the ideals and traditions of the motherland which are never even heard of by the usual traveler. The sketches found in the volume under review reveal that intimate knowledge, and show also how sympathy alone has the power to unveil the inner beauty and meaning of Indian customs and "superstitions." Those who have read The Web of Indian Life will recall the insight there displayed into the thoughts and ideals of the Indian girl and mother; again in this volume other equally illuminative scenes are depicted. The East is only an enigma because of our lack of sympathy; love the people, be gentle with their religious beliefs, and the gateway to understanding opens.

I. S. C.

THE MONTESSORI METHOD, by Maria Montessori. Translated by Anne E. George. Publishers: Frederick A. Stokes Co., New York. 1912. pp. 377. Price, \$1.75 net; postage, 15 cents.

The widespread interest in Dr. Montessori and her methods has done much for children. Average mothers and teachers with little real understanding or interest in the principles of education have, because of her popularity, listened or read and—some memories of her plea for a scientific rearing have remained. Many an earnest teacher, too, has been stirred because of Montessori from the usual plan, has learned to talk and help less and to watch and guide more; and the present tendency in all education for more free, individual and natural methods has gained impetus because of this gifted Italian educator.

Perhaps a comparison of some of the points of difference between the methods of Froebel and Montessori will best constitute a criticism of *The Montessori Method*.

Froebel regarded each child primarily from the universal standpoint—each child with its peculiarities was an expression of universal child characteristics; Montessori regards each child from the individual standpoint—each child is a unique creation. Froebel's material, consequently, is universal in its possibilities. The child receives and expresses typical experiences in sufficient detail to impress their universality upon him; all call forth his threefold nature into well-rounded activity. Montessori's material is limited in its scope—it is an aggregation of details, of the incidentals of education. No real inner or outer relationship or logical growth is shown; the method is adapted essentially to the cultivation of the five senses.

Montessori's advocacy of freedom extends to room equipment, bodily activity, choice of material and the length of time it is used, but when the child has once chosen its material, its attention is then carefully directed; Froebel's gives less choice as to material, but more freedom in the use of that material. Montessori emphasizes the practical side of things, most of the work being for a definite practical end; Froebel emphasizes play, holding that play is the child's natural activity, by means of which he relives the typical race experiences in order intelligently to take hold of his growth.

In her emphasis on the practical may Dr. Montessori not be narrowing the child too early in life? Will he not arrive naturally at a proper appreciation of the practical and, without the forcing process, retain a larger vision and wider sympathy because of the glimpse he has had of universal experience and because of the stimulus imparted to his imagination? Also in her didactic presentation of materials, is not Montessori over-educating the five physical senses and somewhat ignoring the emotional and mental natures? The individualistic use of material may be an advantage to children developing the lower separative mind, but it is doubted whether it is, without modification, the best method to use with children in whom intuition is awakening.

Experiments have shown that less stimulus is needed to sharpen the quick American child's senses, and that even at two years of age children here outgrow the limitations of the Montessori material as used in Italy. In the home the Montessori material and method might well be used, however, as a school accessory.

B. M.

A GUIDE TO THE MONTESSORI METHOD, by Ellen Yale Stevens. Publishers: Frederick A. Stokes Co., New York. 1913. pp. 240. Price, \$1.00° net; postage, 10 cents.

This is a pleasantly written exposition of the Montessori principles, materials and method "for American mothers and teachers, with practical directions as to how to apply them, and a coherent explanation of their psychological basis". It quite takes one into the happy atmosphere of the "Children's Houses" and the "Schools within the Homes"—so much so that upon closing the book, theories, materials, instructions all fade beside the thought of the tremendous value of such as sociological institutions. That these houses have been able to overcome habits of filth, sloth, shiftlessness and ignorance in the slums, to the extent of being supported by the money usually reserved for building repairs, and to have raised so quickly the standard of living that the people on being supplied with decent homes actually keep

them decent because of love for their children, seems remarkable to any one who has worked with the very poor. Truly, as has been written, "if love is strong enough, it will force one to acquire all the rest."

In the establishment of children's houses is the presage of the future, and Montessori was the first to successfully materialize this wonderful plan that has done so much and will do more in the future.

B. M.

REINCARNATION: A STUDY OF FORGOTTEN TRUTH, by E. D. Walker. Publishers: William Rider and Son, London. 1913. pp. 350. Price, American Copyright Edition, \$1.50; postage, 14 cents.

The author of this valuable text-book for students of Christian metempsychosis surveys this ancient doctrine from the broadest standpoint. He quotes from many sources—philosophers and poets, Christian Fathers and clergymen of many schools, college professors and other modern thinkers—to prove its long and magnificent pedigree. One is amazed to think that this doctrine should have so long been neglected by the western world of thought, when it fills in so perfectly the mental and moral gaps in the theory of evolution and explains so well that the injustice we see everywhere around is not due to, or permitted by, a merciless divine Power, but is the working out of a law of perfect justice. The author advances conclusive arguments in favor of reincarnation.

One of his strongest points is brought out in summarizing the theological teaching regarding original sin. He says: "Every person at some stage of growth awakens to the recognition of sin within him and is certain that it is so radical as to reach back of all his present life. . . . We feel ourselves to have bounded into life like a stag carrying a panther which must be shaken off. Theology attempts to account for this by Adam's sin entailing a hereditary depravity. But our inmost consciousness agrees with the common sense of mankind in holding us alone responsible for our tendency to wrong. It must be the result of the human will resisting the divine and choosing wrong in old existences beyond recollection. A masterly expression of this thought nourished the childhood of Christianity in the teaching of Origen, and flourished with wholesome influence until it was forcibly crushed out of popularity by the Council of Constantinople to make room for the harsh dogmas which have since darkened the rationale of Christianity:"

E. G. T.

A HISTORY OF THE KNIGHTS OF PYTHIAS, by Captain Hugh Goold Webb, P.C.P.G.R. Publishers: The Uniform Rank Co-Operative Association, Anaheim, Calif. 1910. pp. 453. Price, \$2.00.

In this work a complete history is given of the Order named in honor of the ideal friendship between Damon and Pythias. It includes an account of the Mysteries of ancient civilizations and of the guilds and other fraternal associations of more modern times. Its purpose is to show to the members of the Pythian Order the true meaning of its ritual, which the author states is based upon those of the Eleusinian and Egyptian Mysteries. The book contains much interesting information which may be used by the worthy knights in the preparation of papers and lectures; especially do we commend the chapters on the life of Pythagoras and his brotherhood.

E. G. T.

THE NEW AMERICAN DRAMA, by Richard Burton. Publishers: Thomas Y. Crowell Co., New York. 1913. Price, \$1.25.

This book should be read by everyone interested in the educational value of the drama. The author's understanding of humanity and the "eternal quest for Ro-

mance" give him an insight into the far-reaching power of the theatre as an educational and ethical factor in civilization.

"Millions have enjoyed the drama who can neither read nor write. 'Let me make the songs of a people; I care not who makes its laws'." "A careful study of the play, its presentation by manager and actor and its acceptance or rejection by the public mark the evolution of the public," says Burton.

As we read the book we feel a personal touch and interest with all those who have in any way, by play-writing or acting, fostered dramatic art in America. We feel a sympathy for those who have toiled for and held to the best, and yet had to leave the harvest to their successors.

In his comparison of the American with the foreign drama, we can thank him for an honest pride. He does not skip over our shortcomings, such as the "hunt for head-line subjects", but he does emphasize that our dramatists are beginning to think for themselves, independently and honestly, and that the necessary technical skill is fast being acquired. F. J. W.

George W. Childs, the Philadelphia publisher, used to say that kindness to others is helpfulness to one's own self. "Learn," he said, "to think of others before thinking of yourself and you will have friends enough and of the best." Orison Swett Marden, Editor of Success, says: "Refuse to love and you will soon lose the power of love; your affections are paralyzed, your sympathy atrophied from selfish withholding and disuse, and you become a moral cripple, but the moment you fling open the door of your heart and allow the rose to send out, without stint, the fragrance and beauty of your sympathy and helpfulness upon every passer-by, whether pauper or millionaire, you begin to develop power." Theosophy says: "All mankind is linked in a great brotherhood. Human personality counts for little. The tie that links us lies far beneath the personal self. It is the divine spark, alike in all; only some have allowed it to burn into a flame, while many others have smothered it beneath all the accretions of the personality. Some have added to it all the rich graces of the developed human spirit-merging that developed consciousness into the Divine Flame within—thus aiding its expression and power."

Charles F. Oursler, editor of the Technical World Magazine, says, in regard to the practical and psychological deductions which can be made from the hand, that "in a long experience in a newspaper office I have learned to glance first at the hands of those who came to my desk seeking editorial favors. Sometimes the hands tell a different tale from the tongue; they are often more eloquent than volumes of speech."

RECEIVED ALSO:

CHILD OF A KING, WEAR YOUR CROWN, a poem. pp. 13. Price, 25 cents.

CALIFORNIA GOOD ENOUGH FOR ME, a poem. pp. 12. Price, 25 cents.

PALESTINE: AN EPIC OF THE HOLY LAND. pp. 137. Price, 50 cents. By Col. Nathan Ward Fitz-Gerald. Publisher: The author, 3717 West 23rd St., Los Angeles, Cali-

OUR CANAL IN PANAMA, by E. A. Allen. Publishers: United States Publishing Co., Cincinnati, Ohio. pp. 422. Price, \$1.50.

HOROSCOPE INDICATIONS, by Llewellyn George. Publishers: The Llewellyn Publishing Co., P. O. Box 638, Portland, Oregon. pp. 136. Paper cover. Price, 50 cents.

TRAITE DE RAJA YOGA, by Annie Besant. Publishers: Publications Théosophiques, Paris. pp. 261. Paper cover. Price, 40 cents. A translation of Mrs. Besant's Introduction to Yoga into French, by M. D. A. Courmes.

VERS L'INITIATION, by Annie Besant. Publishers: Publications Théosophiques, Paris. pp. 183. Paper cover. Price, 60 cents. A translation into French of Initiation: The Perfecting of Man, by Mrs. Besant.

MAGAZINES

THE THEOSOPHIST for October has a fine article by Mrs. Besant on *The Mysteries*, a very suggestive one on prison work in Russia along Theosophical lines, while Mr. Leadbeater writes on how to become ready for the Master. *An Occult Centre in Italy* is a fascinating account of the most beautiful city of Florence.

THEOSOPHICAL QUARTERLY has fine papers on Bergson's philosophy, Early English Mystics and Why I Joined the Theosophical Society.

THE VAHAN for November is especially interesting. Mrs. Besant is giving eight lectures in Madras on Social Reform. The Editor calls our attention to these and remarks that "if such burning questions are being pressed in India by our President we should put our shoulder also to the great wheel of the world's progress, since similar though not identical problems are coming to the fore in every nation." Dr. Van Hook's two short articles are well worthy of attention and Mr. Powell's letter should be read by all Theosophists.

THE PATH for November, under Superhumanity, draws a clear distinction between occultism and mysticism, and the rightful place of each in development is shown. Mysticism, to compass its highest purpose, must have a prepared sensorium, or organism; otherwise the vision which the grace and gift of God implies would be insupportable to man. Occult training develops this power. Complete mastery of the elementary spirit-world and the powers of the air may be the portion of the magician, but the true mystic must surrender his power so far as personal ends are concerned. Renunciation is his note.

THE HERALD OF THE STAR for October outlines its prospectus and plans for the coming year, and announces the gratifying fact that it will "blossom forth in January into an illustrated monthly of sixty-four quarto pages."

THEOSOFISK TIDSKRIFT (Scandinavian Section) contains an article by C. Raae on Yoga Methods in Oriental and Occidental Religions, Theosophy and Social Reconstruction (concluded), by L. Haden Guest, and The Monad, by C. W. Leadbeater, etc.

The October number of THE CO-MASON contains interesting articles on *The Symbolism* of the Second Degree which inculcate the study of the natural sciences, and on *The Symbol* of the Cross which illustrates the five great evolutionary stages of the great cosmic cycle.

THE OPEN COURT publishes twenty-six quatrains of *The Rubaiyat* of Omar Khayyam contrasted with twenty-six Christian hymns. Up to a certain point a marked similarity is shown, both sides recognizing the transitoriness of earthly things. The disparity begins at the mental and spiritual attitude concerning them.

THE LITERARY DIGEST discusses the workability of idealism in affairs of state, as witnessed by the President's policy regarding the Mexican situation. Judging from editorial comment the verdict seems to be that we as a nation are too idealistic and that idealism will not work in politics. In other words, we must not set the pace and lead the upward march, but fall in with the fifth root race procession and work out our problems along the lower mental lines.

MODERN ASTROLOGY for November has an interesting article on Personality and Individuality by Mrs. Leo. THE AMERICAN ESPERANTIST for October publishes a supplementary list of text-books for the Esperanto student. THE BUSINESS PHILOSO-PHER for November prints a very refreshing little bit of satire on War by Arthur Newcomb.

MEDICAL FREEDOM for November contains some very good and valid objections to the use of vaccine and all serums. These objections are reinforced by several photographs showing the fatal termination of its use in the cases mentioned. HEALTH for December contains an article on Ram Murti Naidu—the Hercules of Hindustan—who is a strict vegetarian. The point brought out is that he is not only a vegetarian but an extremely light eater, his principal food being rice, and that it is his physical exercise and mental training that have developed his strength.

"Book News" will be found in the advertising section of this issue.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

LODGE DIRECTORY

NOTE: In the Lodge Directory is kept standing (a) the name and address of the Secretary, (b) the address of the Lodge Headquarters, (c) the telephone to be called for information, (d) the name of a resident member in cities where no lodge exists. Secretaries are requested to examine the directory and report errors and omissions immediately to the General Secretary.

ACTON, MONTANA Mrs. Kirstine Hansen.*

AKRON, OHIO

AKRON, OHIO
Akron. Mrs. M. F. Karper, 146 S. High St.
Meets E. Market St. Tel. Peoples 5208.

ALBANY, NEW YORK
Albany. Miss Anna Emmons, 15 Western Ave.
Meets 294 Quail St.
Harmony. Miss Ida M. Marsh, 175 Jay St.
Meets 5 Madison Place. Tel. Main 644 or Main

AMHERST, WISCONSIN Mrs. Annie C. Fleming.* ANACONDA, MONTANA

Anaconda. Di Duncan M. Munro, 120 Locust St.

Austin. Fred H. Smith, 613 Congress St. Meets 908 Congress Ave. Tel. 629 S. W. Dharma. Mrs. E. A. Graves, 1411 W. Fifth St. BALTIMORE, MARYLAND

Mrs. Gracia F. Tongue, 4524 Reis-Baltimore. Mi tertown Road.

BERKELEY, CALIFORNIA
Berkeley. Mrs. W. J. Woods, 1334 Spruce St.
Meets Wright Bldg., Cor. Shattuck and Cen-

Meets Wilght, Col. Shatter to Sts. Tel. 6838.

BISBEE, COCHISE CO., ARIZONA
Mr. John G. Prichard, Box 998.*

BOSTON, MASSACHUSETTS

Alpha. Mrs. Bertha Sythes, 167 Huntington
Ave. Meets 585 Boylston St. Tel. Oxford

Besant. Miss Eudora Morey, 17 Batavia St. Meets 17 Batavia St., Suite 8.

Boston. Miss Hazel G. Collins, 71 School St., Brookline. Meets 585 Boylston St., Room 10. Tel. Dorchester 2692-W.

Huntington. Mrs. Isadore Wing, 201 Kensington Bldg., 687 Boylston St.
Olcott. Miss Emma Mills, 389 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square.

BRIDGEPORT, CONNECTICUT
Miss Cecilia B. Geoffrey, 1023 Howard Ave.*

BROOKLYN, NEW YORK
Brooklyn. Miss J. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave. Tel. Prospect 4476. 1044

ette Ave. pect 4476

Buffalo, New York

Buffalo, J. E. Taylor, 256 Main St. Meets
Henkel Bldg., Cor. Main and Utica Sts., Room
7. Tel. Crescent 465-L. BUTTE, MONTANA

Butte. D. Mortimer, 436 Phoenix Blk. Me 102 Lewisohn Blk. Tel. 8790 Independent. Meets

Chicago II. South Chicago 1175 or 1198.

1175 or 1198.

Chicago North Shore. Mrs. Ferne M. Robinson, 4547 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Shore School of Music.

German Morning Star. Mrs. Minnie Ulrich, 1328 Belmont Ave. Meets 3129 Lincoln Ave.

Sampo. G. Jacobson, 2933 Wentworth Ave. Meets at homes of members.

CHICAGO THEOSOPHICAL ASSOCIATION (representing the following Chicago lodges). Meet Besant Hall, Lake View Bldg., 116 S. Michigan Ave.
Adyar. R. C. March, 560 Cook St., Evanston, Ill. Tel. Randolph 3364.
Annie Besant. Mrs. Edith L. Storer, 4105 Kenmore Ave. Tel. North 965.
Central of Chicago. Mrs. Etna C. Abbott, R. 1803, 175 W. Jackson Blvd. Tel. Wabash 2031. Chicago. Mrs. Francis G. Hanchett, Plano, Ill. Tel. Harrison 4476.
Kenwood. Mrs. A. A. Rolf, 4459 Oakenwald Ave.

Leadbeater. Carl H. Rahn, 2250 Clybourn Ave. Tel. Harrison 1196. White. Mrs. Julia W. Goodell, Box 520, Lafayette, La.

ette, La.

CLEVELAND, OHIO
Cleveland. Mrs. Antoinette de C. Phillips,
8303 Superior Ave. Meets "The Birmingham,"
5607 Euclid Ave.
Kipina. Emil Kaarna, 37 Phillips St., E. Cleveland. Meets 9909 Adams Ave.
Viveka. Mrs. Alida E. de Leeuw, 1845 E. 75th
St. Meets Room 501, 318 Euclid Ave. Tel.
East 1761 R.

CORRY, PENNSLYVANIA Mrs. Augusta C. Crandall, 152 Mott St.*

CORTLAND, NEW YORK Dr. and Mrs. H. G. Henry, 25 Oswego St.* CORVALLIS, MONTANA

Mrs. M. Belle Kempter.*

COUNCIL BLUFFS, IOWA
Council Bluffs, Mrs. Effie M. Smith, 126 S.
Seventh St. Meets 322 Merriam Block.

CROOKSTON, MINNESOTA
Crookston, Donald J. McDonald, Box 518.

DANVERS, MASSACHUSETTS
Danvers. Mrs. Florence I. Robbins, 9 Ash St.
Meets 58 Water St. Tel. 158-4.

DENVER, COLORADO
Denver. Mrs. Ida Blakemore, 1723 Park Ave.
Colorado. Mrs. Lois A. Chapman, 3861
Palaigh St.

Raleigh St.

DETROIT, MICHIGAN
Alcyone. Mrs. Helen B. Young, 115 Sheldon
Ave. Meets 318 Woodward Ave. Tel. North

Mrs. A. E. Meddaugh, 357 Warren Ave., W. Vivelius.

Ave., w. Vivelius. Mrs. Lillie F. Dick, 248 Belvedere Ave. Meets Valpey Bldg., 213 Woodward Ave. Tel. Hickory 213-L.

DULUTH, MINNESOTA

Duluth. Miss Mary J. Austin, 503 Sellwood Bldg. Meets 310 W. First St. Tel. Melrose

4869 EVANSTON, ILLINOIS
EVANSTON. Mrs. Ella L. Cutler, 632 Hinman
Ave. Meets 1732 Central St. Tel. Evanston

FARMINGTON, CONNECTICUT Mrs. Richard Blackmore.* FILLMORE, CALIFORNIA Mrs. Elizabeth Elkins Rivard.*
. No lodge.

*Resident member.

FORT WORTH, TEXAS
Fort Worth. Mrs. Alice Brownson, 2421 Azle
Road. Meets 48th District Court Room, Court House. Tel. Prospect 1157.

FREEPORT, ILLINOIS
Freeport. Miss Minna Kunz, 680 Stephenson

FREMONT, NEBRASKA
Fremont. Mrs. Mae C. Butt, 609 North H. St
Meets Cor. Sixth and Broad Sts. Tel. Bell Bell

GRAND RAPIDS, MICHIGAN

Grand Rapids. Miss Alice E. Kunz, 875 Franklin St. Meets 321 La Grave St. Tel. Citizens 9464. L. A. Mitchell. H. P. B. J. B. Howard, 904 Michigan Trust Bldg. Meets 303 Ashton Bldg. Tel. Citizens 5054. J. B. Howard.

GREAT FALLS, MONTANA Great Falls. Mrs. H. S. Benson, Great Falls, Montana.

HARRISBURG, PENNSYLVANIA Charles A. Seifert, 117 N. 17th St. Tel. Bell 2374.*

HART, MICHIGAN

Hart. Mrs. Etta Smith, 123 N. Warren Ave., Big Rapids, Mich.

HELENA, MONTANA Helena. Mrs. Nora Lewis, 1035 Twelfth Ave.

HOLYOKE, MASSACHUSETTS

Holyoke. Mrs. Jennie N. Ferris, 1236 Dwight

HONOLULU, H. I. Honolulu. Francis Evans, 1479 Young St.

HOUSTON, TEXAS

Houston. Mr. W. L. Underhill, 1218 Milam St.
Tel. Preston 6870. Meets 614½ Fannin St.,
Rooms Federation of Women's Clubs. Tel.
Hadley 3134 or 2416.

JACKSON, MICHIGAN

Jackson. Mrs. Garnet B. Thatcher, 414 Webb St. Meets 123 W. Wesley St.

JERSEY CITY, NEW JERSEY
Jersey City. Mrs. Sarah B. Black, 109 Belmont Ave.

KANSAS CITY, MISSOURI Kansas City. Miss Clara Linder, 3126 Wash-ington St. Meets 203 Studio Bldg. Tel. South

La Grange, W. P. Fogg, 18 No. 5th Av Meets 200 So. Fifth St. Tel. La Grange 229.

Lima. L. P. Tolby, 864 W. High St.*

LINCOLN, NEBRASKA

Lincoln. Miss Annie E. Stephenson, 1547 C St. Meets Room 28, Burlington Block, Cor. 13th and O Sts.

LONG BEACH, CALIFORNIA Long Beach. Mrs. Florence A. Irvine, Epper-son Apartments, Pacific Ave.

LOS ANGELES, CALIFORNIA

Hollywood. Miss Jetta Clay, Krotona, Hollywood, Calif. Meets Odd Fellows Hall, 6412
Hollywood Blvd. Tel. Home 57134.

Krotona. Mrs. E. R. Broenniman, Krotona,
Hollywood, Calif. Meets Assembly Hall. Tel.

Home 57134.

Los Angeles. Mrs. Rose G. Stockwell, 2009 Oak St. Meets Blanchard Bldg., 233 So. Broadway. Tel. Home 73443.

LOUISVILLE, KENTUCKY
Louisville. Miss Elizabeth Brightwell, 214
W. Chestnut St. Home Phone, City 4332.

MEADVILLE, PENNSYLVANIA

Meadville. Mrs. William S. Rhodes, 741 Kennedy St. Meets 966 So. Main St. Tel. 222 K or 450.

MELROSE HIGHLANDS, MASSACHUSETTS
Melrose Highlands. Mrs. Jessie A. Jones,
Spring St.

MILWAUKEE, WISCONSIN Milwaukee. Miss Cora E. Zemlock, 457 Cass St. Meets Manhattan Bldg., 133 Second St. Tel. Main 1904-X.

MINNEAPOLIS, MINNESOTA
Aleyone. John Johnsen, 2542 29th Ave., So.
Meets Maccabee Hall, Public Library Bldg.,
Cor. Franklin and Bloomington Aves.
Minneapolis. Miss Suzanne Kranz, 70 So. 11th St.

St. Anthony. Mrs. Thomas G. Lee, 509 River

St. Althous, Road, S. E. Star of the North. John V. Koester, 600 Lum-ber Exchange. Yggdrasil. Gunerius Troseth, 3030 Eleventh

MT. CARMEL, ILLINOIS
Bernard S. Landes, 402 Cherry St.*

MUSKEGON, MICHIGAN

Muskegon. Mrs. Minnie W. Chase, 658 Lake
St. Meets 105 Houston Ave. Tel. 166.

Unity. Mrs. Loretta E. Booth, 57 Fourth St.
Tel. 640.

NEWARK, NEW JERSEY
Newark. Mrs. L. H. Colvin, 235 Sixth Ave.
Meets 57 Halsey St.

NEW HAVEN, CONNECTICUT New Haven. Dr. J. L. Buttner, 763 Orange St.

NEW ORLEANS, LOUISIANA
New Orleans. Miss Muriel Mitchell, 7730
Jeannette St. Meets De Soto Hotel.
Truthseekers. Mrs. Florence Howard, 3513
St. Charles Ave. Meets 3513 St. Charles Ave.

NEW YORK, NEW YORK
Central. Miss Katherine Farrington, 2 Columbus Circle, Meets 2228 Broadway (bet. 79th and 80th Sts.) Tel. Schuyler 10436,
New York. Mrs. Lenelle Eggleston, 1402 Pacific St., Brooklyn, N. Y. Meets 2228 Broadway

Unity. Miss Ada L. Kershaw, 55 Wall St. Tel. 6200 Broad. Meets 2228 Broadway. Upasika. Miss Sewona L. Peckham, 507 W. 139th St. Meets 64 W. 34th St. Tel. Audubon

1210.

NORFOLK, VIRGINIA Norfolk, Mr. R. H. Pruefer, 809 Bermuda St.

NORTH HAVEN, CONNECTICUT Mrs. M. A. Cowles.*

OAKLAND, CALIFORNIA
Oakland. Mrs. Emma F. Shortledge, 348
Palm Ave. Meets Maple Hall, Cor. 14th and
Webster Sts. Tel. Oakland 8120.

OMAHA, NEBRASKA
Omaha. Mrs. K. P. Eklund, 4319 Parker St.
Meets Room 20, Baldridge-Weod Bldg., 20th
and Fornum Sts. Tel. Douglas 3393 or Webster 5771.

ORANGE, NEW JERSEY Olcott. Mrs. George P. Swain, 55 Essex Ave.

*Resident member. No lodge.

- PADUCAH, KENTUCKY Mr. W. G. McFadden, 605 Broadway.*
- PASADENA, CALIFORNIA
 Pasadena, Mrs. Delia L. Colville, 1008 Garfield Ave. Tel. Home 1408.
- PATERSON, NEW JERSEY
 Paterson. Miss Martha Bazdorf, 41 Olympia
 St., Lakeview. Meets Room 307 Colt Bidg. St., Lakeview. Meets Tel. Paterson 1277-M.
- PELHAM, NEW YORK Pelham. Mrs. Fannie Brook, 328 Sixth St. Meets 246 Loring Ave. Tel. 1483; Tel. 2122 W., Mrs. Burnett.
- PHILADELPHIA, PENNSYLVANIA Philadelphia. Miss Caryl Annear, 530 N. Na-trona St. Meets 1617 No. Broad St.
- PIERRE, SOUTH DAKOTA Pierre. Wallace E. Calhoun, 262 Coteau St. Meets 320 Pierre St.
- PITTSBURG, PENNSYLVANIA Iron City. Mrs. D. Manning, 615 Union Bank Bldg Pittsburg. Mrs. Nelle R. Eberhart, 5301 Northumberland Ave. Meets Whitfield Bldg., Whitfield and Baum Sts., East Liberty, Pittsburg. Tel. 1958-R.
- PORT HURON, MICHIGAN
 Port Huron. Mrs. Sophina A. Peck, 1507 Military St. Meets Public Library. Tel. 1016,
 Mrs. Peck.
- PORTLAND, OREGON
 Portland. Mrs. Louie F. MacGregor, 420 E. 15th
 St., North. Meets 726 Morgan Bldg.
- READING, PENNSYLVANIA Reading. L. C. Greim, 715 Dick St. M 522 N. Ninth St. Tel. Consolidated 381-4.
- RED WING, MINNESOTA Mrs. David R. Jones, 824 Third St.*
- RENO, NEVADA Reno. John H. Wigg, 413 Elm St. Room 28, Washoe County Bank Bldg. Meets
- ROCHESTER, NEW YORK
 Genesee. Miss Alice L. Scranton, 83 Avenue D.
 Meets 101 Cornwall Bldg., 156 Main St. Tel.
 Stone 3652-L.
 Rochester. Miss Esther Pringle, 454 Court
 St. Meets 101 Cornwall Bldg. Tel. Stone White Lotus. Mrs. Maud N. Couch, 30 Atkinson St. Meets Reynolds Library. Tel. Main
- SACRAMENTO, CALIFORNIA Sacramento, F. G. Wilhelm, Hotel Sacramen-to. Meets Room 2, Odd Fellows Temple.
- SAGINAW, MICHIGAN
 Saginaw. Mrs. E. G. Combs, 307 Owen St.
 Meets Room 4, Cass Bldg. Tel. 1420-J.
- ST. JOSEPH, MISSOURI St. Joseph. Mrs. Alice Blum, 203 Studio Bldg., St. Joseph. Kansas City, Mo.
- Allsas City, Mo.
 LOUIS, MISSOURI
 Brotherhood. Mrs. Emma Niedner, 4249 Shenandoah. Meets Olcott Hall, Nicholas Bldg., 1504 S. Grand Ave. Tel. Grand 2140.
 St. Louis. Mrs. M. L. Atkins, 5937-A, Hamilton Terrace. Meets 3429 Franklin Ave. Tel. Cab. 4928-R.
- ST. PAUL, MINNESOTA St. Paul. Charles Weschcke, 98 S. Wabasha St. Meets 210 Essex Bldg., 23 E. Sixth St. Tel. Cedar 1478.
- SALT LAKE CITY, UTAH
 Salt Lake. Frank B. Terriberry, Calder's Station. Phone Hyland 236-W. Meets Room 315, Templeton Bldg.

- SAN ANTONIO, TEXAS
 San Antonio. Miss Julia M. Hyde, Box 1150.
 Meets 208 Central Office Bldg. Tel. (old) 8130.
- SAN DIEGO, CALIFORNIA Annie Besant. Mrs. Alfred D. Robinson, Point Loma, California. Meets 1322 Fifth St. Phones: Home 3379; Sunset, Main 2632-W3.
- SAN FRANCISCO, CALIFORNIA
 Golden Gate. Mrs. E. J. Eaton, 1472 Golden
 Gate Ave. Meets 1472 Golden Gate Ave. Tel. San Francisco. Miss Teresina Burger, 429 Second Ave. Meets Native Sons Bldg., 430 Mason St.
- SAN JOSE, CALIFORNIA San Jose. William F. Davis, 350 N. Ninth St. Meets Spiritual Temple. Tel. San Jose 5099-R.
- SANTA CRUZ, CALIFORNIA Santa Cruz. Mrs. Nellie H. Uhden, 145 Third St. Meets 145 Third St. Tel. 479-388 Main Lines
- SANTA ROSA, CALIFORNIA Santa Rosa. Mrs. Lucy M. Zoberbier, 433 Humboldt St.
- SCOTTSBLUFF, NEBRASKA Dr. Andrew Crawford.*
- SEATTLE, WASHINGTON Seattle. Mrs. Blanche Sergeant, Fauntleroy Park, Station T. Meets Rooms 221-222 P. I. Bldg., Union St. Tel, Main 8232.
- SHERIDAN, WYOMING
 Sheridan. Perry Hulse, Box 453. Meets Odd
 Fellows Hall, 26 N. Main St.
- SIOUX CITY, IOWA R. S. Owen, Sr., 1140 22nd St.*
- SOUTH FRAMINGHAM, MASSACHUSETTS Mr. Florian A. Baker, Miss Ada Baker, Miss Louise Eitel, 45 Franklin St.*
- SOUTH PASADENA, CALIFORNIA South Pasadena. Mrs. Cora C. Sheffield, 1019 Montrose Ave.
- SPOKANE, WASHINGTON
 Spokane, Mrs. William Morris, 1042 Providence Ave. Meets (same address).
- SPRINGFIELD, MASSACHUSETTS Springfield. Miss Elizabeth B. Bunker, 95 Mulberry St. Meets Room 207 Kinsman Bldg. 168 Bridge St. Tel. 3431-M.
- STAMFORD, CONNECTICUT

 Mrs. Annie B. Southwick, 162 Glenbrook
 Road.*
- SUPERIOR, WISCONSIN Superior. W. E. Haily, Room 219 Truax Bldg. Superior North Star. A. L. Williams, 1512 Baxter Ave.
- SUTERSVILLE, PENNSYLVANIA Newton. J. F. Clark, P. O. Box 18, Suters-ville, Pa.
- ville, Fa.

 SYRACUSE, NEW YORK

 Syracuse. Miss Fannie C. Spaulding, 2364

 Midland Ave., Onondaga Valley Sta. Meets

 103 Bastable. Tel. 5481 Warren.
- TACOMA, WASHINGTON
 TREOMA, G. A. Weber, 1529 So. E St. Meets Tacoma. G. A. Weber, 1529 So. E St. 719 South E St.
 TAMPA, FLORIDA
 Tampa. George P. Sullivan, Box 598.
- TOLEDO, OHIO
 Harmony. Mrs. Maude Skeldon, 328 River
 Place. Meets 219 Michigan St. Tel. Home 6170. Toledo. Mrs. Graziella Curtis, 1127 Horace St. Meets 302 Colton Bldg. Tel. A-6739.
- TOPEKA, KANSAS Topeka. Mrs. Jennie Griffin, 714 Horne St.

WALLACE, IDAHO
Wallace. Mrs. Louise C. Wilkins.

WASHINGTON, D. C.
Capital City. Miss Edith C. Gray, Box 314.
Meets 1216 H St., N. W.
Washington. Mrs. Caroline M. Gillett, 1954
Calvert St., N. W. Meets 1216 H St., N. W.

WEBB CITY, MISSOURI Webb City. Miss Ethel Watson, 824 West 3d St.

WHEELING, WEST VIRGINIA Mrs. Caroline Arbenz, 39 15th St.*

WILMINGTON, DELAWARE
Wilmington. Thomas M. Pentz, 408 West 21st
St.

CANADA

CALGARY, ALBERTA
Calgary. W. Midgley, Merchants' Bank of
Canada, Phone M. 6255. Meets Public Library.
Millennium. Herbert S. Millen, Room 9,

Millennium. Herbert S. Millen, Room 9, Mackie Blk., 236 8th Ave., W. EDMONTON, ALBERTA Edmonton. H. T. Bolt, Box 34. Meets Labor Hall, Jasper Ave. Tel. 6470, H. T. Bolt.

HAMILTON, ONTARIO

Mr. Albert E. Edgington, 70 Victoria Ave., So.*

KELOWNA, B. C. Kelowna. Sydney H. Old, Box 576.

MONTREAL, QUEBEC Montreal. Miss G. I. Watson, Box 672. Meets Room 10, 16 McGill College Ave. Tel. East 3863, Mr. Fyfe.

REGINA, SASKATCHEWAN Regina. C. A. Grubb, Public Works Dept., Government Bidg. TORONTO, ONTARIO
Toronto, Roy M. Mitchell, 41 Harbord St.
Meets Canadian Foresters' Hall.

VANCOUVER, B. C. Lotus. Miss Jessica Hunt, Box 1224. Meets Room 11, 522 Pender St., W. Phone, Seymour 9424.

Orpheus. Mr. Ernest W. James, Box 1742. Meets Studio Club, Hastings St. Vancouver. Kenneth McKenzie, Room 125, 119 Pender St., W.

VICTORIA, B. C. Victoria. Mrs. Charles Hampton, Box 73. Meets 1203-5 Langley St. Tel. 177.

WINNIPEG, MANITOBA Winnipeg. William H. A. Long, Inland Revenue Dept. Meets Room 19, Birks Bldg., Portage Ave.

Number of lodges, 143. Approximate membersh ip, 4189.

*Resident member. No lodge.

NATIONAL SECTIONS

Section General Secretary

America A. P. Warrington, Esq., Krotona, Hollywood, Los Angeles, Calif. England & Wales Mrs. Sharpe, 19, Tavistock Square, London, W. C.

England & Wales Mrs. Snarpe, 19, Tavistock Square, London, W. C. India Rai Iqbal Narain Gurtu, Benares City, U. P. Australia W. G. John, Esq., 132 Phillip Street, Sydney, N. S. W.

Scandinavia Arvid Knos, Engelbrechtsgatan, 7, Stockholm, Sweden
New Zealand Dr. C. W. Sanders, 351, Queen Street, Auckland
Netherlands A. J. Choop-Koopmans, Esq., Amsteldijk, 76, Amsterdam
France Monsieur Charles Blech, 59, Avenue de la Bourdonnais, Paris

Italy Professor O. Penzig, 1, Corso Dogali, Genoa

Germany J. L. M. Lauweriks, 19, Hassleyerstr., Hagen in Westfalen

Cuba Senor Rafael de Albear, Apartado, 365, Havanà

Hungary Professor Robert Nadler, Magyar Teozofia Tarsasag, Ferencziek Tere,

4.iii. 10, Budapest, iv.

Finland Pekka Ervast, Esq., Aggelby

Russia Mme. A. Kamensky, Ivanovskaya, 22, Petersburg

Bohemia Herr Jan Bedrnicek, Prague-Podbaba, Dolni Sarka 275, Bohemia South Africa C. E. Nelson, Esq., P. O. Box 1012, Johannesburg, Transvaal D. Graham Pole, Esq., 28, Great King Street, Edinburgh

Switzerland Mlle. H. Stephani, Cour S. Pierre, 7, Geneva

Belgium Gaston Polak, 112, Avenue de la Toison d'Or, Brussels

Dutch East Indies
Burma

D. van Hinloopen Labberton, Esq., Weltevreden Tjikini 72, Java
Moung Thain Moung, Olcott Lodge, 49th Street, East Rangoon

Austria John Cordes, Esq., Marxerg, 28, Vienna iii

Norway Miss Eva Blytt, Hansteensgt 91, Kristiania, Norway Presidential Agents in Non-Sectionalized Countries

South America Senor Adrian A. Madril, Cordoba 1749, Rosario de Santa Fe, Argentina Spain Senor Don Jose Xifre, Rifugio "Felicitos," Campfer (Grisons), Haute

Engadine, Switzerland

Ireland P. Leslie Pielou, 76, St. Lawrence Road, Clonturf, Dublin, Ireland

Book News

THE EFFECT OF SUNSHINE

A number of people, when they heard that the Theosophical Book Concern had moved from Chicago to Krotona, thought that it had gone to the very edge of the world, and would no doubt drop off into space. There are, of course, disadvantages in having the main office of a large book business on the Pacific Coast, but they are more than offset, we believe, by other more important advantages which greet us at Krotona.

Now as to the disadvantages which hummed about our ears before we

left Chicago:

"You will be too far from the centre of population," said one.

We replied: "It takes the mail train only sixty-six hours to go from Los Angeles to Chicago, so at the most our shipments to eastern friends will only be delayed twice that length of time—to allow for their orders to reach Los Angeles and for the books to return—while many thousands of people in western states will get their books sooner than from Chicago."

"But we shall have to pay more expressage from Los Angeles than from

Chicago," another objected.

"The rates are exactly the same either by express or mail," we smilingly rejoined.

"The Book Concern will have to pay exorbitant rates on large consign-

ments sent by express from England," said one man who knew.

This was a stunning objection, we admitted, and accordingly felt rather unhappy for a time, until it was discovered that the express charges are to be reduced February 1; then we felt better. Furthermore, we are ordering the bulk of our stock to come forward by freight. From India it will travel across the Pacific by way of Hong Kong, and in a few months books from England will journey round to Los Angeles by way of the Canal. "Will not the cost of printing be excessive?" enquired another. We did

"Will not the cost of printing be excessive?" enquired another. We did not know then; now we do. Printing is cheaper in Los Angeles than in Chicago, and with the opening of the Canal, paper and other supplies will

also be lessened in cost.

But the great advantage of Krotona is the glorious sunlight and the fresh air. People can work here in comfort and without fatigue and by living on the Estate can enjoy all the comforts of home. Accordingly there are many willing hands to make the business wheels turn round, and while in Chicago the salary expense was a serious item to be considered, here it is only necessary to pay the bare living expenses of the workers who, though they have no physical wealth to give, have dedicated a wealth of devotion and hard work to the various activities at Krotona.

Further, there is ample space in which the Book Concern can grow, and now, for the first time, we do not have to puzzle our heads where to put the books, when a new shipment of stock arrives. We have space to erect a printing plant if we can afford one, and if this is done, our propaganda litera-

ture can be much cheapened.

FOR YOUR INFORMATION

Book News, the little bulletin of Theosophical and other books, has crept under the mantle of The American Theosophist, and will hereafter appear at the end of the latter. As before, it will be the aim of the Editor of the Book News section of The American Theosophist to give the latest information about Theosophical books, to mention any bargains offered by the Theosophical Book Concern, and to offer from time to time courses of reading in some subject of real interest. Book News, as a separate publication, will only venture forth at infrequent intervals, as a source of information to interested people whose names have been received by us in one way or another. Do not send in any more subscriptions, therefore, to Book News, as it will no longer be issued on a subscription basis, but put aside a few more quarter dollars and subscribe to The American Theosophist.

A CHANGE IN PRICE

Through a printer's error which occurred several years ago, the price of A Study in Consciousness, by Mrs. Besant, was placed at \$1.50, which is the exact equivalent of the English price, and did not make any allowance for duty or cost of carriage from England to America. For years, therefore, the Theosophical Book Concern, animated no doubt by the highest altruism, has been selling this volume at an actual loss. Unluckily—for the public—the Manager of the Book Concern immediately increased the price of the volume to \$2.00 (postage 12 cents), and accordingly it has become necessary for the Editor of Book News—who, to speak strictly in confidence, is the same person as the Manager—to announce sorrowfully that A Study in Coneach, postpaid. The 1912 issue is out of print.

1914 BIBBY'S ANNUAL

A recent announcement from England brought the news that the 1914 issue of Bibby's Annual would not be ready until April of next year. This means, of course, that we shall not see it in America until probably two months later. If you wish copies of this most lovely of our Theosophical Magazines, please send in orders some time in May. Remember that we have in stock a few copies of the 1911 and 1913 issues which sell at 50 cents each, postpaid. The 1912 issue is out of print.

A FEW HINTS

Our friends can greatly assist us by sending cash whenever possible with their orders—do not forget to include postage—since this eliminates opening an account on our books, which is necessary every time we extend credit to a person. Of course, we are glad to give credit to Lodge Book Concerns and to regular booksellers.

When communications or remittances are sent it would be of great assist-

ance to us if they were addressed and made payable as follows:

For books, pamphlets or subscriptions to all magazines (except The American Theosophist) to the

Theosophical Book Concern, Krotona, Hollywood, Los Angeles, Calif. For subscriptions to The American Theosophist, changes of address, and everything regarding advertising to

The Business Manager, American Theosophist, Krotona, Hollywood, Los

Angeles, Calif.

All editorial communications and MSS. to

The Editor, American Theosophist, Krotona, Hollywood, Los Angeles, Calif.

For information regarding the Theosophical Society, requests for litera-

Buy a homesite near KROTONA, the promised land. The available residence property near Krotona is limited, thousands of Theosophists throughout the world are looking with longing eyes toward KROTONA, and a future home near the great Institution. Beachwood Park lots adjacent to KROTONA are being rapidly taken over. \$100,000 worth sold in 18 months, many to Theosophists in the United States and Canada by mail. Many purchasers have doubled and quadrupled their investments The following letter endorses our methods:

DEPARTMENT OF THE INTERIOR

UNITED STATES INDIAN SERVICE

PIMA INDIAN SCHOOL

SACATON ARIZONA

May 9, 1913.

Albert H. Beach Esq.,

214 Douglas Bldg. .

Los Angeles, Calif.

Dear Sir :-

Enclosed I hand you \$20. on account of my lot No. 86 Beachwood Park No. 2.

Recently my uncle. Mr James White, looked over my lot while in Los Angeles, and wrote me that he was very much pleased with the same.

I have to thank you for the very fair deal you gave me. Any time that I have opportunity to interest others in the matter of real estate handled by you I shall be very happy to do so.

> Very truly yours, Strobert Martin

LOTS \$500.00 UP, EASY MONTHLY PAYMENTS

We sell lots by mail. Here is our proposition: Remit \$10.00 for each lot desired, state the limit of price you desire to pay. We will then select the Lots and mail you a Plat of Tract, together with full description of the lot selected. The \$10.00 will hold the lot 60 days, during which time you can

either exchange it for any other unsold lot in the tract as per price schedule, confirm

the sale, or have your money back, as you desire.

The terms of purchase are: One per cent or more of the purchase price down, and one per cent or more per month of the balance, to include interest payments. Interest, 7% per annum, computed monthly. No attention paid to inquiries unaccompanied by the \$10.00 remittance.

References: American Theosophist, Krotona, Hollywood. Any Bank in Los Angeles or Mercantile Agencies.

ALBERT H. BEACH CO., Fiscal Agents For LOS ANGELES-HOLLYWOOD HOMES CO. LOS ANGELES, CAL. 214 DOUGLAS BUILDING.

ture, applications for membership, dues, fees and donations, to

The General Secretary, Theosophical Society, Krotona, Hollywood, Los Angeles, Calif.

All requests for information or literature pertaining to the "Order of the Star in the East" to

The Order of the Star in the East, Krotona, Hollywood, Los Angeles, Calif.

Letters which must be referred to several departments cannot be handled as promptly as those which pertain to one department only. Of course several letters may be sent in one envelope.

Personal cheques are acceptable, and exchange need no longer be included as our bank does not charge us exchange except in the case of cheques from San Diego. Stamps may be sent in payment of amounts less than \$1.00, but please remember that foreign and Canadian stamps are useless in America. International Reply Coupons, which may be bought at any post-office here and abroad are good, since they can be exchanged for stamps.

A NEW SERIES OF ALCYONE POSTCARDS

As one of the easiest and best ways of sending helpful thoughts to others is by means of postcards, we have had printed sixteen different cards each containing a quotation from At the Feet of the Master, by J. Krishnamurti (Alcyone), and are offering them at the rate of two for five cents, postpaid. The cards are very artistic, being printed in old English type on heavy art cardboard. We are hoping that many of our friends will order these cards, because if this series proves to be a success we will print more from the writings of Mrs. Besant, Mr. Leadbeater, Mr. Jinarajadasa and others. Order the cards by the number which is noted below opposite each quotation. The quotations which follow are the ones appearing on the postcards.

In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

No 2

You must do right for the sake of the right, not in the hope of reward; you must work for the sake of the work, not in the hope of seeing the result; you must give yourself to the service of the world because you love it, and cannot help giving yourself to it.

No. 3.

It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking think carefully whether what you are going to say has those three qualities; if it has not, do not say it.

Use your thought-power every day for good purposes; be a force in the direction of evolution. Think each day of some one whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him.

No. 5

All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. God is Wisdom as well as Love; and the more wisdom you have, the more you can manifest of Him. Study then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful.

Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface. You can help your brother through that which you

MODERN WORLD MOVEMENTS

By J. D. Buck, M. D., F. T. S., F. G. S., etc.

This book is from the pen of Dr. J. D. Buck, one of the oldest living members of the "Theosophical Society" in the United States. He aims in this book (and we believe he has succeeded) to satisfy an ever increasing demand for information concerning the "Theosophical Society" and "The School of Natural Science" and the relation they sustain (if any) to each other, and concerning the "Masters" back of the two Movements.

Dr. Buck is doubtless better qalified to give this data than anyone in this country, for he was personally acquainted and intimately associated with the founders of the "Theosophical Society," as he is also an accepted Student of "The School of Natural Science," and therefore in position to speak of and for "The Great School" as well as for the "Theosophical Society."

Dr. Buck speaks from the view-point of an Inver Manhay at the "The

Dr. Buck speaks from the view-point of an Inner Member of the "Theosophical Society" and his word should command the respectful consideration of every Student of "Theosophy."

Cloth Bound. Price post-paid, \$1.00

Address all orders to Indo-American Book Co., 5707 WEST LAKE ST. CHICAGO, ILLINOIS

Carroll Springs Sanitarium

NEAR WASHINGTON, D. C.

Pure Air, Pure Water, Pure Food. Health Vibrations; Home Environment. Medical, Electrical and Psychiatric Treatment. Massage and Nursing. Booklet on Application.

G. H. WRIGHT, M. D., Forest Glen, Maryland

THE WEST COAST OF MEXICO

climatically is a

SOUTHERN EXTENSION OF CALIFORNIA

with more water, more tillable land, and a longer growing season. Particularly is this true of the states of

SONORA-SINALOA-TEPIC-JALISCO

with their many river valleys crossed by the

SOUTHERN PACIFIC RAILROAD OF MEXICO

and containing some of the

BEST IRRIGABLE LANDS IN THE WORLD

still undeveloped. Let us tell you something of them.

H. LAWTON, G. F. & P. A., Guaymas, Sonora, Mexico.

have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong.

In the Light of the Master's holy Presence all desire dies, but the desire to be like Him.

No. 8

A small thing which is directly useful in the Master's work is far better worth doing than a large thing which the world would call good.

Hold back your mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone.

Never speak ill of any one; refuse to listen when any one else speaks ill of another, but gently say: "Perhaps this is not true, and even if it is, it is kinder not to speak of it."

No. 11.

You must not hold a thought just because many other people hold it, nor because it has been believed for centuries, nor because it is written in some book which men think sacred; you must think of the matter for yourself, and judge for yourself whether it is reasonable. Remember that though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value.

No. 12.

The Master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses—all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come you must bear them cheerfully, remembering that all evil is transitory, and that your duty is to remain always joyous and serene. They belong to your previous lives, not to this; you cannot alter them, so it is useless to trouble about them. Think rather of what you are doing now, which will make the events of your next life, for that you can alter.

No. 13.

You must trust yourself. You say you know yourself too well? If you feel so, you do not know yourself; you know only the weak outer husk, which has fallen often into the mire. But you—the real you—you are a spark of God's own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: "What man has done, man can do. I am a man, yet also God in man; I can do this thing, and I will." For your will must be like tempered steel, if you would tread the Path.

No. 14

You must discriminate between the important and the unimportant. Firm as a rock where right and wrong are concerned, yield always to others in things which do not matter. For you must be always gentle and kindly, reasonable and accommodating, leaving to others the same full liberty which you need for yourself.

No. 15.

You must be active in doing good. You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. For if you yearn to be one with God, it is not for your own sake; it is that you may be a channel through which His love may flow to reach your fellow-men.

No. 16.

To be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. But it must be your own duty that you do—not another man's, unless with his permission and by way of helping him. Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but never interfere. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do.

A COURSE OF READING IN ELEMENTARY THEOSOPHY

It is essential for a person commencing a study of Theosophy to gain a clear outline of the whole system of thought. To this outline, as his reading continues, details may be added, but without the outline the information

FOR THE ORDER OF THE STAR IN THE EAST.

The O. E. Library will contribute the entire proceeds from the sale of the books mentioned below, to the work of the American Division of the Order, during

January.

Theosophical books in good condition will be accepted in payment, but only at prices agreed on in advance.

Good second-hand theosophical books will be received and sold for the benefit of the Order. Specify purpose. Cash contributions, small or large will be received

or the order. Specify purpose. Cash coin tributions, small or large will be received and forwarded.

ALL BOOKS POST-PAID—U. S. or CANADIAN, POSTAGE STAMPS ACCEPTED Aleyone: At the Feet of the Master (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts. vest pocket edition, leather, 75 cts.); Education as Service (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.).

Besant: The Changing World (\$1); The Immediate Future (\$1); Esoteric Christianity (\$1.50): Path of Discipleship (75 cts.): The Spiritual Life (\$1); Initiation, or the Perfecting of Man (\$1).

Jinarajadasa: In His Name (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.).

Leadbeater: Inner Life, Vol. 1 (\$1.50).

Willis: The Truth About Christ (10 cts.; \$1 a dozen). \$1 a dozen).

The Oriental Esoteric Library 1207 Q Street, N. W., Washington, D. C. (Associated with The American Section, T. S.)

MAUD LINDON, F. T. S.

ASTROLOGER

M. Astrological Society, Inc., N. Y. M. National Astrological Society, U. S. A.

HOROSCOPE: With Progressed Chart and Full Reading of Character, Career, Prospects, etc.....\$2.00

HOROSCOPE: Nativity and Progressed Charts, Synthetic Life Reading in detail, with scientifically calculated present and future Prospects, Occult tendencies, etc. \$5.00

Give Date, Hour and Place of Birth

MAUD LINDON

1233 East 50th St., Chicago, Ill.

Illustrate Your Lectures

We will make lantern slides from your pictures or drawings at one-half usual price. for sale or rent, including "Thought-forms" "Man. and Visible and Invisible."

The American Section Stereopticon Bureau

J. C. Myers, Head 10736 Walnut Street

Morgan Park

Illinois

The Life and Teachings

Of GIORDANO BRUNO By COULSON TURNBULL

In Leather, \$1.25; in Cloth, \$1.00

The life and teachings of Glordano Bruno are creating an unusual and increased interest. The enquiry into his life is characteristic of our times. We wish to render homage to our world's best thinkers and heroes, and our earth has yielded up few such heroes as Bruno. His career was fraught with the keenest disappointments and great suffering. Born of heroic mental mould, in cloistered cell he gained deep knowledge and understanding, which he hurled into a sleeping world. world.

world.

Throughout Bruno's writings the reader will notice that the love of the good is identified with the highest kinds of speculative knowledge. One marvels at his genius, his eloquence, his earnest devotion to the unseen truths of the soul.

The book is a humble tribute to a noble soul. The work of gathering his writings has covered several years, while traveling in Europe. The labor has been one of great love and has already earned the writer rich reward.

Students of mysticism will find much of deep and lasting interest in this new contribution to the mystical literature of the day. Two fine illustrations have been added to this excellent work.

The Gnostic Press

BOX 596

SAN DIEGO, CALIF.

gleaned from books remains unorganized and is, therefore, oftentimes confusing. In commencing a study of elementary Theosophy, it is well to read first those books which give a broad grasp of the whole subject.

Probably the best book for one wholly unacquainted with Theosophy to take up would be either Popular Lectures, by Mrs. Besant, or An Outline of Theosophy, by Mr. Leadbeater. Both of them are simple, but vary in their appeal to different temperaments. Those scientifically inclined will prefer An Outline of Theosophy, while others, who enjoy the philosophic, will find Popular Lectures most suitable.

It would be wise at this time to read a little book by L. W. Rogers, called Hints to Young Students of Occultism. His advice is sound and practical, and, if followed, will help the student. Beyond doubt the next book of greatest value and interest would be The Riddle of Life, by Mrs. Besant, for in this volume she describes in clear and simple language many of the fundamental teachings of Theosophy. It might then be advisable to study Man and His Bodies, by the same author, since in this manual are offered those interesting details which help to round out the mental conceptions now forming in the mind of the student.

In order to gain a different view-point, it would be well to turn now to a book by Mr. Leadbeater, called Life After Death, and follow this by a study of Some Glimpses of Occultism, also by the same author. The latter is a volume containing a series of popular but instructive lectures delivered in Chicago a few years ago. The Textbook of Theosophy, by Mr. Leadbeater, may usefully be read now, for its classic simplicity of statement will be understood and appreciated.

We strongly recommend to the student that throughout the course of study outlined above he read many times and strive to follow the teachings given in that priceless manual of the Higher Life, called At the Feet of the Master. For it is true now, as it has ever been in the past, that "he who lives the life shall know the doctrine," and if the spirit of this manual is grasped, the progress of the student will be immensely accelerated.

An excellent, though extremely condensed outline of Theosophy, has recently appeared in the People's Series of Books, under the title **Theosophy**. In it Mrs. Besant gives a terse presentation of the basic truths of Theosophy, and, while in places it may be difficult for the beginner to grasp fully her meaning, because of lack of previous study, nevertheless the book is of great value and offers an original classification of Theosophical teachings.

Some people like a book written some years ago by Lillian Edger, called Elements of Theosophy, while others appreciate the thoughtful study of the possibilities and methods of character building found in The Evolution of Character, by Sarah Corbett.

To those who have been studying New Thought Literature we recommend Theosophy and the New Psychology, by Mrs. Besant, as the lectures contained in this volume touch upon ideas made familiar in New Thought literature—the larger consciousness, clairvoyance, telepathy and the methods of unfoldment.

Mrs. Besant has also given many interesting lectures about the existence of the soul, hypnotism and mental healing, but until recently it has been difficult to obtain reports of them. Now they have been collected and published in book form under the name Psychology.

A manual of occultism, written by Irving S. Cooper, entitled Methods of Psychic Development, may aid the beginner in his study of psychism, by

Scientific Eating

I have prepared a course of study in Scientific Eating which teaches you how to select, how to combine and how to proportion your food at meals.

These lessons are the boiled down results of 20 years' study and experience in treating over 20,000 people by scientific eating.

These lessons make the taking of instructions from so-called food experts unnecessary. They make every person their own food doctor. They teach you how to select, how to combine and how to prepare common every-day food so as to get natural results. Natural results mean health. In other words, these lessons teach you how to give Nature the proper tools to do her work with.

The Government teaches farmers how to feed cattle and hogs so as to make them healthy. These lessons do the same thing for people, why not?

Dr. H. W. Morse of Hartford, Conn., one of the most learned men in the medical profession writing of this book said:

"Scientific Eating is a wonderful little book. It tells of a science that will do more to cure disease than all the drugs in the world."

Drop me a card and I will send you this little book free of charge. It explains my course of lessons and incidentally tells why civilized man is only 51 per cent efficient and lives an average of only 39 years and 3 months.

EUGENE CHRISTIAN, F. S. D. 213 WEST 79TH STREET.

NEW YORK

CORRECT ENGLISH ---HOW TO USE IT

Josephine Turck Baker, Editor

A MONTHLY MAGAZINE

FOR PROGRESSIVE MEN AND WOMEN, BUSINESS AND PROFESSIONAL; CLUB-WOMEN, TEACHERS, STUDENTS, MINISTERS, DOCTORS, LAWYERS, STENOGRAPHERS and for all who wish to SPEAK AND WRITE CORRECT ENGLISH

PARTIAL LIST OF CONTENTS

Your Every-Day Vocabulary:
How to Enlarge it
Words, Their Meanings and Their Uses.
Pronunciations with Illustrative Sentences
Helps for Speakers
Helps For Writers
Helps For Teachers
Business English For The Business Man
Correct English For The Beginner
Correct English For The Advanced Pupil
Correct English For The Foreigner
Suggestions For The Teacher
Correct English In The School
Correct English In The Home
Shall And Will: How to use them
Should And Would: How to use them
Sample Copy, 20c. Price, \$2.00 a Year
EVANSTON, ILLINOIS

BECOME AN IMMORTAL

A man dies but his insurance policy takes his place. He lives again in the care and comfort provided for his loved ones. Become an Immortal by insuring in the Old Massachusetts Mutual.

We insure both men and women.

Write for rates and other information; also give date of birth.

David S. M. Unger

AUTHORIZED AGENT
HARRIS TRUST BLDG. CHICAGO

giving in clear and simple language, free from technical terms, the laws,

practices and results of psychic development.

We recommend Thought Power, Its Control and Culture, a book which has passed through six editions. The introduction may be somewhat difficult to one unversed in philosophy, but the rest of the volume is extremely practical and very helpful to those who are interested in mental training or in the possibilities of the mind.

Those who have little time for deeper study but wish to gain the most out of their knowledge of Theosophy by making it of practical value in life, may find inspiration and help in a little volume called The Secret of Hap-

piness, by Irving S. Cooper.

Several people have been asking if there were not Theosophical books written for children. There are a few, and among the best are Theosophy for Beginners, by C. W. Christie, and First Steps in Theosophy, by Ethel M. Mallet. The first book will be appreciated by children from eight to twelve years of age, while the latter is best for those who are a little older.

Teachers of children would do well to study and apply the thoughts expressed in the latest of the books by J. Krishnamurti (Alcyone), called Education as Service, for the book is an inspiration and applies in a new way the

qualifications for discipleship to the work of education.

ELEMENTARY THEOSOPHY

- At the Feet of the Master. By J. Krishnamurti (Alcyone). A manual of the Higher Life, containing priceless teachings. Paper, \$0.25. Cloth, \$0.50. Leather, \$0.75. Postage, \$0.04.
- Education as Service. By J. Krishnamurti (Alcyone). An application of the qualifications for discipleship to the work of education. An inspiring book which should be in the hands of every teacher of children. Paper, \$0.25. Cloth, \$0.50. Leather, \$0.75. Postage, \$0.05.
- Elements of Theosophy. By Lillian Edger. Cloth, \$0.75. . Postage, \$0.06.
- Evolution of Character. By Sarah Corbett. A thoughtful study of the possibilities and methods of character training. Cloth, \$0.75. Postage, \$0.04.
- First Steps in Theosophy. By Ethel M. Mallett. A simple outline of Theosophical teachings suitable for young people. Five colored plates. Cloth, \$0.75. Postage, \$0.07.
- Hints to Young Students of Occultism. By L. W. Rogers. A practical guide to every one who wishes to gain the most from his reading and study of Theosophy. Cloth, \$0.50. Postage, \$0.05.
- Life After Death. By C. W. Leadbeater. A series of nine interesting lectures on that which exists on the other side of death. The last chapter on "Thoughts Are Things" was written by Mrs. Besant. Illustrated by four colored plates. Glazed paper, \$0.25. Postage, \$0.03.
- Man and His Bodies. By Annie Besant. A manual admirably suited to the needs of the beginner. It is an interesting study of the larger consciousness in man, based upon first-hand investigation. Cloth, \$0.35. Postage, \$0.04.
- Methods of Psychic Development. By Irving S. Cooper. A statement in clear and simple language, free from technical terms, of the laws, practices and results of psychic development. It contains a Foreword by Mr. Leadbeater. Cloth, \$0.50. Postage, \$0.04.

An Outline of Theosophy. By C. W. Leadbeater. A simple statement of the fundamental teachings of Theosophy. Excellent for the beginner. Cloth,

\$0.25. Postage, \$0.04.

STOP! DON'T BUY THAT BOOK!

Theosophical Books Loaned Free by Mail

Alcyone: At the Feet of the Master; Education as Service.

Besant: The Changing World; Esoteric Christianity; Ideals of Theosophy; Initiation, or The Perfecting of Man; Thought Power: Its Control and Culture.

Bragdon: Episodes from an Unwritten History (of the Theosophical Society).

Collins: Light on the Path.

Cooper: Methods of Psychic Development.

Kingsford: The Perfect Way, or the Finding of Christ.

Leadbeater: The Christian Creed; The Perfume of Egypt; etc.

Patanjali: Yoga Sutras (Johnston's version).

Steiner: Atlantis and Lemuria.

Theosophical Manuals, and many others.

Terms: To be returned postpaid at borrower's risk within one month after receipt. Up to four books not exceeding \$3. On first request and to new patrons only. No references or deposit required.

The following can be borrowed at five cents a week per volume (minimum, ten cents per volume) and cost of transportation.

Terms: A deposit of two dollars, unless waived by special arrangement.

Besant and Leadbeater: Man: Whence, How and Whither; Thought-Forms; etc.

Blavatsky: Isis Unveiled; The Secret Doctrine; Key to Theosophy; etc.

Leadbeater: The Hidden Side of Things; The Inner Life; Man, Visible and Invisible; etc.

Mead: Hermes Thrice Greatest; The World Mystery; etc., and all books by Besant, Bla-Leo: All astrological books.

Mend: Thrice Greatest Hermes; The World Mystery; etc., and all books by Besant, Blavatsky, Boehme, Hartmann, Leadbeater, Mead, Scott-Elliot, Sinnett, Steiner, Waite and others.

All Theosophical books for sale, new and second-hand. Usual discount to lodges. Full lists, reading courses and informataion on request.

THE O. E. LIBRARY, 1207 Q STREET, N. W., WASHINGTON, D. C. (Associated with The American Section, T. S.)

CHIROPRACTIC AND DRUGLESS HEALING METHODS

By Dr. R. E. McNamara, B. Sc.

How to keep well and live long. How to help others do the same. How to Diagnose Disease by that marvelous OCCULT method

"DIAGNOSIS FROM THE EYE"

Contains chapters on-Appendicitis: Laws of cure; Small Pox and Vaccination; Cancer; Serums; Germs and their relation to disease; Spine in Health and Disease; Food; Dietetics; Digestion; etc.,

CRITICISMS OF MEDICAL PRACTICE

Half leather, 400 enamel pages; illustrated. Colored "Eye Key."

Price \$4.00 (10%) off to T. S. Members)

R. E. McNAMARA

UNIVERSAL COLLEGE, 530 BRADY STREET, DAVENPORT, IOWA

- Popular Lectures on Theosophy. By Annie Besant. A delightful series of six lectures on the nature of Theosophy, the problems of destiny, the rebirth of the soul and the subtle worlds. Paper, \$0.25. Postage, \$0.06. Cloth, \$0.50. Postage, \$0.08.
- Psychology. By Annie Besant. A collection of essays and addresses dealing with the existence of the soul, moods, hypnotism, clairvoyance and mental healing. Cloth, \$1.00. Postage, \$0.07.
- The Riddle of Life and How Theosophy Answers It. By Annie Besant. The essence of Theosophy, but not a book for the mentally lazy. Its condensed statements provoke thought. Illustrated by four colored plates. Glazed paper, \$0.25. Postage, \$0.03.
- The Secret of Happiness. By Irving S. Cooper. A practical application of the teachings of Theosophy to the problems of daily life. Cloth, \$0.50. Postage, \$0.04.
- Some Glimpses of Occultism. By C. W. Leadbeater. A large volume dealing with mental healing, telepathy, psychical research, magic, and many other interesting things. Cloth, \$1.50. Postage, \$0.17.
- Text Book of Theosophy. By C. W. Leadbeater. The clearest exposition in print of the fundamental teachings of Theosophy. Cloth, \$0.75. Postage, \$0.07.
- Theosophy. (The People's Books.) By Annie Besant. A condensed presentation, giving one a tremendous sweep of the whole range of Theosophic teachings. Cloth, \$0.20. Postage, \$0.05.
- Theosophy and the New Psychology. By Annie Besant. Six popular lectures on the larger consciousness, clairvoyance, telepathy, and methods of unfoldment. Cloth, \$0.75. Postage, \$0.05.
- Theosophy for Beginners. By C. W. Christie. A splendid little book for children. Cloth, \$0.65. Postage, \$0.06.
- Thought Power, Its Control and Culture. By Annie Besant. Recommended to those interested in the training of the mind. Sixth edition. Cloth, \$0.75. Postage, \$0.05.

GIFT BOOKS A SPECIALLY SELECTED LIST

I	Price
Po	stpaid
	\$0.25
oth.	.75
	.78
	.78
oth,	.54
	.50
ı of	.30
ier,	.78
	ALC: N

Book Department Los Angeles Lodge

of the

Theosophical
—Society—

Dealers and Importers of

THEOSOPHICAL BOOKS

Orders Promptly Filled

Blanchard Hall Building, 233 S. Broadway

Wanted: Addresses of persons residing on the Pacific Coast who would like notice mailed to them of the Theosophical activities in Los Angeles.

To Members of the T. S. and Their Friends

If you will send us the names and addresses of all friends who are interested in the World's Progress along the lines of Universal Brotherhood, Universal Peace, and Universal Tolerance, we will send them a free sample copy of

THE AMERICAN THEOSOPHIST

Send in the list now. We will send out the copies without any cost to you or to them.

Address The Business Manager of THE AMERICAN THEOSOPHIST Krotona, Hollywood, Los Angeles, Cal.



Home Phone 57390

Sunset Hollywood 54

O. L. DOOLITTLE

Electrical Contractor

SPECIALISTS IN ELECTRIC FIXTURES
UNIQUE DESIGNS IN ART-CRAFT WORK
6706 Hollywood Blvd., Hollywood, Calif.
WE INVITE YOU TO CALL AND SEE OUR
FIXTURE SHOWROOM

JACOB F. GATES

Dealer in and Collector of Old and Rare

=Occult Books=

With HOLMES BOOK CO.

327 W. 4th St.

Los Angeles, Calif.

Hollywood 135

Home 57624

C. H. MANSHEFFER

100 Hollywood Blvd., Corner Cahuenga

Hollywood, California

Free Delivery

Sunset 1181

Home Phone E-7344

HOLLYWOOD TRANSFER CO.

ED. FISHER, Proprietor

Trunks, Baggage and General Freight Hauling Furniture and Pianos Carefully Moved All Kinds of Heavy Draying Office P. E. Freight Depot 6364 Hollywood Blvd., Los Angeles, Cal.

Please mention The American Theosophist when writing to advertisers.

The Awakening. Mabel Collins	.80
The awakening of the soul in another world, typified here by the	
daily awakening of the senses and the daily wonder of the dawn.	
How "Light on the Path" was obtained.	
Illusions. Mabel Collins	.64
The inner side of nature illustrated by experiences of a psychic	
character.	
A Cry from Afar. Mabel Collins	.38
To students of "Light on the Path."	
Fragments of Thought and Life. Mabel Collins	.80
Being seven essays and seven fables in illustration of the essays.	
The Builders. Mabel Collins Cloth,	.38
The Dwellers; the Destroyers; the Builders.	
Through Gates of Gold. Mabel Collins	.55
The Idyll of the White Lotus. Mabel Collins Cloth,	1.08
An exquisite story, founded upon fact, yet full of symbolism.	
Light on the Path. Written down by Mabel Collins.	
Cloth, \$0.25. Leather,	.50
The Wisdom of the East clothed in beautiful though cryptic	.00
language.	
The Tear and the Smile. M. Charles	1.00
The story of a girl who sees what others do not see.	
The Dream of Ravan	.75
Deep truths woven into a fabric of charming mystery.	
Day by Day Book. Compiled by M. T. Dunbar. Cloth, \$0.25. Leather,	.50
Selections from the writings of Annie Besant so arranged as to aid	
those meditating upon the "Divine Properties" as given in the Gita.	
Christ and Buddha. C. Jinarajadasa.	
Paper, \$0.28. Cloth, \$0.54. Leather,	.79
Glimpses of ancient and modern times aglow with delicate feeling	
and underlaid with much meaning to the attentive reader.	220
In His Name. C. JinarajadasaPaper, \$0.28. Cloth, \$0.54. Leather,	.79
An exquisite study of what is real and lasting, with counsel to	
those who seek the Master by one who has found Him.	
Flowers and Gardens. C. Jinarajadasa.	.79
Paper, \$0.28. Cloth, \$0.54. Leather, The life and ideas of the coming race—a dream structure sent by	.19
the Master K. H.	
At the Feet of the Master. J. Krishnamurti (Alcyone).	
Paper, \$0.28. Cloth, \$0.54. Leather,	.79
The teachings of a Master. Spiritual common sense that may be	
understood by all. The book has been translated into twenty-four	
languages. •	
Education as Service. J. Krishnamurti (Alcyone).	
Paper, \$0.29. Cloth, \$0.55. Leather,	.80
The teachings found in "At the Feet of the Master" applied to the	
education of children.	
The Following of Christ. Thomas A'KempisCloth, \$0.40. Leather,	.60
Sometimes called "The Imitation of Christ."	
Morning Thoughts for the Year Leather,	.75
Very rare, only five copies left. A little volume of precious	
thoughts compiled from the writings of Annie Besant.	

New Theosophical Books for Old Ones

Why hold on to your old Theosophical books that you don't read?

Why not exchange them for others that you want to read?

Why not keep your reading up to date? Why not have the latest Theosophical books on your table? Why not?

The O. E. Library will take your standard Theosophical or other Occult books, if in fair condition, credit you with their value and either send you new or secondhand books in their place, or rent them to you.

Complete lists of Theosophical books for selection will be furnished.

The O. E. Library sells both new and old Theosophical and other Occult books and will get you any book you want, if possible.

Such exchanges are made only after cor-respondence. We cannot guarantee to ac-cept books sent to us unsolicited, or to return them unless postage is furnished.

The Oriental Esoteric Library

1207 Q Street, N. W., Washington, D. C.

(Associated with The American Section, T. S.)

V. SCHREMPF

Copies and Enlargements made of any Painting, Photograph, or Daguerotype Chicago, Ill. 143 N. Dearborn St.

HOLLMAN

Do You Want to Better Yourself? Do you want to write shorthand? COME AND SEE US ABOUT IT: Phones: Home 54021; Broadway 2560 1017-1019 SO FIGUEROA ST.



BE A BANKER

Learn a profession at home that will give you standing and independence. Pleasant work, short hours, all holidays off, yearly vacation with pay, good salary. Diploma in six months. Catalog free. E. G. Alcorn, President AMERICAN SCHOOL OF BANKING 132 McLene Building, Columbus, Ohio

DR. LAZETTE A. WEAVER, F.T.S. OSTEOPATHIC PHYSICIAN 930 CALIFORNIA BUILDING

(Special rates to T. S. Members)

Office Phone: F-3047 Residence: 1351 Bond St. Main 4906

The Hollywood National Bank

THE CITIZENS SAVINGS BANK

Cahuenga Avenue and Hollywood Boulevard

Los Angeles, California

Total Assets \$900,000.00

100 typewritten lectures by best writers, including Mrs. Besant. Those desiring to deliver prepared lecturers find the Bureau a blessing. Lectures loaned at 10c each. Nonmembers are privileged to make use of the Bureau. Write for list.

LECTURE BUREAU

MRS. JULIA A. MYERS

10736 Walnut St., Morgan Park, Ill.

THEOSOPHY IN INDIA

The Official Organ of the Indian Section, T. S. A Magazine of Real Interest to the Public. Contains valuable articles from well-known Indian Theosophists who place before the world the Wisdom of the East in the Light of Theosophy. Send two dollars to The American Theosophist, who will remit to

THE MANAGER, THEOSOPHY IN INDIA.
Benares City (India)

VEGETARIAN CAFETERIA 257-59 So. Hill St., Los Angeles, Calif.

The New A to Z Horoscope Delineator

lie New A to I florescope Delineator
Is the American Text Book of Astrology
Second, revised and enlarged edition now
ready. Cloth, 363 pages, illustrated, price
\$2.00 postpaid. Teaches practical modern
Astrology for private or public practice.
One of the 21 Astrological works by
Llewellyn George, F. A. S.

LLEWELLYN PUBLISHING CO.
Box 638, Portland, Oregon, U. S. A.

Wanted

A copy of "Pistis Sophia," by G. R. S. Mead. State price and condition of book to MRS. A. B. DIEDERICHSEN, 40085 Georgia St., San Diego, Calif.

44.5 × 30.11 (44.5	
Echoes from the Gnosis. G. R. S. Mead	
Meditation. H. B. Mitchell. Paper An illuminative treatise, one of the best on the subject.	, .28
Meditations upon the Real. H. P. B. Cloth Rare; only a few copies left of this valuable little compilation.	.20
The Brahman's Wisdom. Trans. from the German of Friedrich Ruckert by Eva M. Martin. (Poetry)	, .50
The Spiritual Guide. Molinos Cloth	.75
Written by one of the most inspired of the Christian mystics. Advent Hymn. Marsyas Paper	, .20
The hope of the coming of the Teacher voiced in verse. Nietzsche. A. R. Orage	.35
An appreciation of a great philosopher. The Song Celestial. Sir Edwin Arnold. Pocket edition	
Song." The Light of Asia. Sir Edwin Arnold. Pocket Edition	
The Higher Life. John Tauler	, 1.25
In a Nutshell. Agnes Boss Thomas Boards Dainty stories for children, teaching kindness to animals and love of nature.	, .50
The Seven Rays of Development. A. H. Ward Cloth Speculations as to the cause of differing temperaments.	, .50
The Song of the Flaming Heart. A. H. Ward	, .75
Light from the East. Edith Ward	, .50
The Saint and the Outlaw. Michael Wood	, 1.00
A collection of delightful stories. Practical Occultism. H. P. Blavatsky	, .43 1
Suggestions for Daily Life." Clement of Alexandria Cloth, \$0.75. Leather "The Way of the Christian Gnostic."	, 1.00
The Way of the Christian Gnostic. The Inner Way. John Tauler	, .75

IN WHAT NUMBER

Did you find the most interesting things in the volume of The American Theosophist just completed? Would you not like to have the series at hand in convenient form? The bound volumes (XIV—October, 1912, to September, 1913) are attractively finished in cloth at \$2.00, and a special price for leather will be quoted gladly upon request. Some of the more memorable titles in the volume are: By Annie Besant, The Open Road to the Masters, Theosophy or Paravidya; by C. W. Leadbeater, Exoteric and Esoteric, Exaggeration, The Force of the Master; by C. Jinarajadasa, The Law of Renunciation; by Weller Van Hook, Work on Higher Planes; by Roger W. Babson, Service to Mankind; by Marie Russak, Some Occult Effects of Music, "Such Stuff as Dreams are Made On"—to mention only a few titles. Other contributors include Irving S. Cooper, Charles Lazenby, Otto Carqué, F. E. Titus, Claude Bragdon, Elisabeth Severs and Vance Thompson.

Then there is the delightful series of stories and shadow drawings for the children, hailed with genuine pleasure by innumerable teachers and mothers, a source of perrenial amusement and much good instruction for the youngsters.

These things, with the able editorials, reviews, and lively notes on the passing world make the fourteenth volume of surpassing interest from end to end.

Every lodge should have a copy for its library.

Just the book for your friend who is not a member.

For immediate delivery of a bound volume, postage prepaid, send two dollars to

THE AMERICAN THEOSOPHIST

Krotona, Hollywood, Los Angeles, California

REVISED LIST OF

PROPAGANDA PAMPHLETS AND LEAFLETS

GREATLY REDUCED PRICES!

New Titles!

New Numbers!

ALL OTHER LISTS SUPERSEDED

FOR SALE BY THE

THEOSOPHICAL BOOK CONCERN

(Owned by The American Section of The Theosophical Society, Inc.)

Krotona, Hollywood, Los Angeles, Calif.

1722	Frice	
1.	(Old No. 33.) One sample copy of each pamphlet\$.75	tpaid
2.	The Soul and Its Vestures. C. Jinarajadasa	35
3.	Information for Enquirers	2.40
4.	A Master's Letter	35
5.	Reincarnation—A Parable. Berry Benson	35
6.	Socialism and the Coming Christ. C. Jinarajadasa	40
7.	Theosophy Defined. Weller Van Hook	35
8.	Advice from a Master	35
9.	The Two Brothers. Annie Besant	60
10.	Theosophy and Christianity. C. W. Leadbeater	60
11.	What Theosophy Does for Us. C. W. Leadbeater	4.00
12.	Is Theosophy Anti-Christian? Annie Besant	4.00
13.	Theosophy and Art. C. Jinarajadasa	2.50
14.	An Epitome of Theosophy	60
15.	The Necessity for Reincarnation. Annie Besant	60
16.	Reincarnation a Christian Doctrine. Annie Besant	4.00
17.	A Lodge of the Theosophical Society. Annie Besant	60
18.	Theosophy: An Outline of Its Teachings. H. S. Olcott	60
19.	Karma as a Cure for Trouble	60
20.	A Sketch of Theosophy. Weller Van Hook	2.25
21.	Reincarnation. Annie Besant	35
22.	The Meaning of Theosophy. Annie Besant.	35
23.	(Old No. 50.) A Study of Theosophy. C. Jinarajadasa	2.50
24.	(Old No. 52.) The Riddle of Love and Hate. Annie Besant	
25.	(Old No. 53.) What My Religion Means to Me. C. Rakestraw	2.50
26.	Reincarnation in the Past. Annie Besant.	35
27.	(Old No. 56.) Theosophy as a Guide in Life	
28.	(Old No. 58.) Theosophy: Its Teachings and Its Practice. H. Hotchner	
29.	(Old No. 59.) The Power to Heal. H. Hotchner	60
30.	(Old No. 60.) Reincarnation and Retribution.	.60
31.	Reincarnation. Rev. Chas. H. Emmons.	2.25
32.	Joining the Theosophical Society. Alexander Fullerton	
33.	A Neglected Power. C. W. Leadbeater	60
34.	(Old No. 40.) Life After Death. Annie Besant.	3.00
35.	The Aura. C. W. Leadbeater	
36.	Do We Live on Earth Again? Annie Besant	
37.	Some Difficulties of the Inner Life. Annie Besant	
38.	Theosophy and Christianity. Annie Besant	
39.	Theosophy from Analogy. Alexander Fullerton	3.00
40.	Advantage of Occult Study. Alexander Fullerton.	3.00
41.	The Power of Thought. Annie Besant.	
42.	The Theosophical Masters. Alexander Fullerton.	
43.	Death as Viewed by Theosophy. Alexander Fullerton	
20.		



KROTONA INSTITUTE OF THEOSOPHY

Winter Session 1914

EIGHT WEEKS BEGINNING JAN UARY 25

Course I Elementary Theosophy

Course II Training for Work

Course III Craftwork and Languages

Course IV Science

Course V Theosophy and Metaphysics

Course VI Applied Theosophy

Course VII Occultism

For 24 page illustrated catalogue send 6c in stamps to

THE REGISTRAR

KROTONA: HOLLYWOOD
LOS ANGELES, CALIFORNIA

HOLIDAYS!

WHAT GIFT!

What better gift can you give your friend than a copy of

The American Theosophist

each month for twelve months? A year's subscription is only \$1.50, but a special club rate of \$1.00 each for four subscriptions and over, sent in at one time is hereby offered, good until December 31, 1913.

We will begin the subscription with the January number. This will arrive about Christmas and we will send a beautiful card announcing your gift.

You will be benefiting four friends each month for a year at a very small cost.

Address:

The American Theosophist

KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA

EDWARDS & GREEN

Real Estate

Loans

Insurance

Our office will be glad to assist you to locate in Hollywood, the most beautiful spot in California. Write us your wishes. It will be our pleasure to serve you.

EDWARDS & GREEN

6776 Hollywood Boulevard

Hollywood, Cal.

THE AMERICAN THEOSOPHIST

Should be in every library in the U.S.

and Canada. We want someone in each State and Province who will take up the work of securing subscriptions for the Libraries. Millions enter these Libraries each day and they should have the opportunity of acquainting themselves with our philosophy and thereby keep ahead of the times.

A special discount will be allowed persons sending in subscriptions for Libraries.

Write for full information to the Business Manager of

THE AMERICAN THEOSOPHIST

Krotona, Hollywood, Los Angeles, Calif.

A New Book on Curative Diet

Called "250 Meatless Menus and Recipes"

BY EUGENE AND MOLLIE GRISWOLD CHRISTIAN
Part of the Special Christmas Edition

CHAPTERS.

Diet for School Children Dietetic Do's and Dont's Over Eating Refrigerator and Kitchen Hygiene Feminine Beauty Feminine Freedom MENUS AND RECIPES.

Balanced Menus for the Manual Laborer Balanced Menus for the Sedentary Worker Soups, Cooked Soups, Uncooked Nuis, Fruits, Salads, etc. Balanced Menus for the Foar Seasons of the Year

The Balanced Menus are New and Scientific. They are the Most Useful, Instructive and Important Part of This Work.

This book tells how to select and combine your food at each meal, according to age, occupation, etc. Its purpose is to lighten woman's labor—to make the food the family doctor—to increase the pleasure of eating and decrease the expense account. It is pronounced by authorities to be the most advanced and practical work ever written on the food question. It contains about 200 pages and 250 new, delicious and unique dishes. You probably know how to put the material together to make a good house or a good suit of clothes. Why not send for this book and learn how to put the material together that will make the best blood, bone and brain?

It is beautifully illustrated and bound in vellum and gold. Price, \$1.00 postpaid. Clubs of five, 80 cents per copy, postpaid.

Address EUGENE CHRISTIAN,

213 West Seventy-ninth Street

New York

A Special Offer TO ALL NEW SUBSCRIBERS

By special arrangement with a leading journal of astrology and a body of students of that ancient branch of learning, The American Theosophist now offers for a limited time only to every person who sends in a full subscription for one year an accurate delineation of his character as that is determined by the month of his birth and the influence of the Sun only.

Just as the sun spots are known by science to influence the magnetic currents on the earth, so the more subtle vibrations of the sun influence all men. So that by an observation of the position of the sun at the time of your birth, probably the greatest of the determining factors has been found.

The American Theosophist offers these readings FREE with a new subscription. In the one which you will receive you will find much of personal interest regarding your disposition, mental tendencies, friends, occupations, and other things. It is said that a wise man rules his stars, while the fool obeys them. Many of us may rule our stars without knowing much about them. But we now offer you an opportunity to see the broad influences which they exert upon your life.

If you will send in one full subscription to The American Theosophist and the date of your birth, we will send to you, from the time that this advertisement first appears until it is withdrawn, one Sun reading horoscope.

A subscription is \$1.50 in the United States and Mexico, \$1.75 in Canada, and \$2.00 abroad. Address

The American Theosophist

KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA