THE AMERICAN THEOSOPHIST

A JOURNAL OF OCCULTISM

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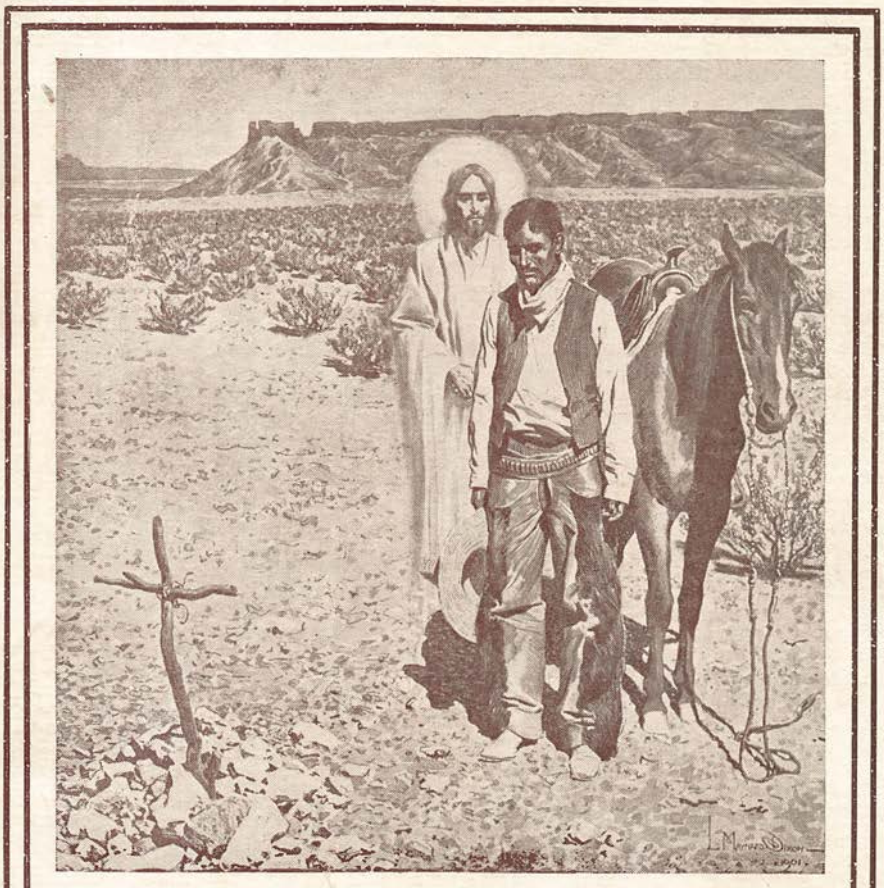

APRIL, 1914

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 Society 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 scriptures 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 follows:

I, the undersigned, being in sympathy with the objects of the Theosophical Society and acquainted with its rules, hereby make application 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 branches.

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. Information 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.

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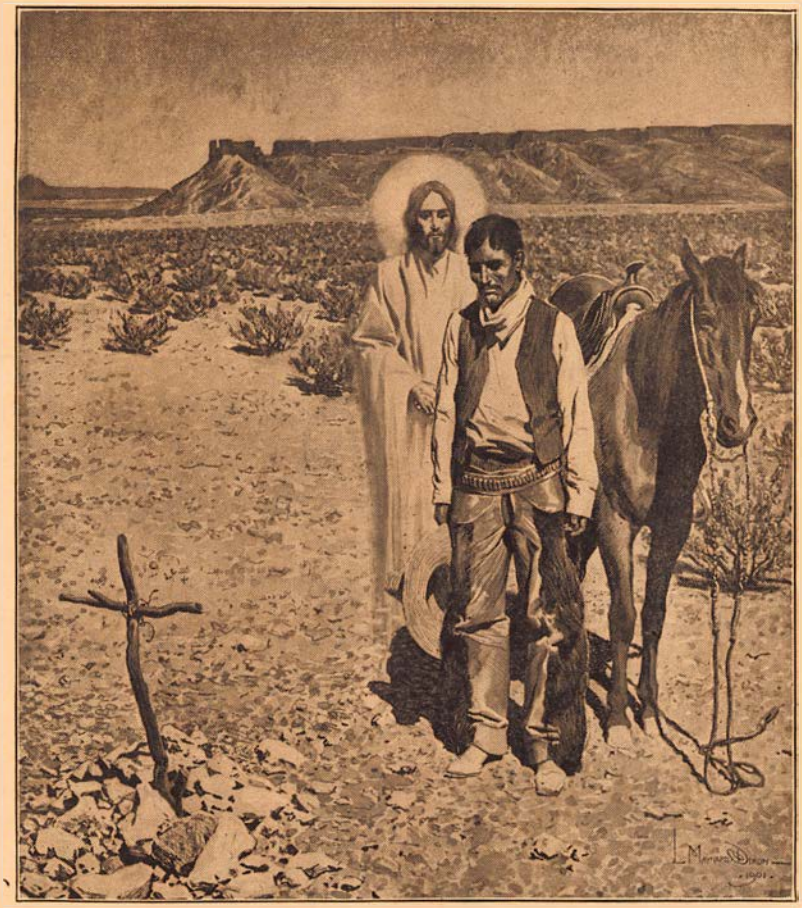

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CHRIST IN THE DESERT

By Maynard Dixon

The American Theosophist

Vol. XV. APRIL, 1914. No. 7.

BY THE EDITOR

THE EASTER SEASON

THE unfathomable mystery of the coming of spring! The unfathomable mystery of the Easter Miracle! These two mysteries are one.

Nature has told the botanist, the chemist, the physicist how some of her wonders are performed, but outside the laboratory, in the April sunshine, the sun of material knowledge seems very small. Yet the miracle of creation and growth is repeating itself in visible form on every hand.

Religion has told the worshiper, the sage, the devotee how her Feast of Resurrection is celebrated, but outside her temples, in the Tomb's silence, the sum of spiritual knowledge seems very small. Yet the miracle of transformation and transmutation is repeating itself with imperceptible force within each heart.

The story of the year, Nature and super-Nature in their action, is like that of the passing of a great pageant of Color; at this Easter season it is the Knights of Green that are riding by, in new-made trappings, outwardly before these eyes of matter, inwardly along the Soul's Road. Shall we study a little more closely this passing pageant?

Maybe, if we can better understand how a tree wakes in the spring

from its death-like trance, how in a short period of time its brown skeleton is clothed with green raiment, we may likewise better understand the transformation accomplished in the Easter Resurrection.

In the study of tree-life—as in all forms—the constant tearing down and building up of cells is the one condition upon which life exists. That there may always be nutrition at hand to rebuild the cells and that the tree may grow in stature and strength from year to year, food must be taken in, elaborated, absorbed or stored away. Every leaf that spreads its green blade into the sunshine is a laboratory for such food production. But when the year's growth has been accomplished, when the life-points in the buds are matured and a ring of new wood encircles the trunk, the leaf-green is broken up, its living substances are withdrawn and the tree is ready to cast off its leaves. A layer of healing tissue forms between leaf and twig; when they part, we have no reason to think that the separation is cause for regret on either side.

Then the tree sleeps through the winter time.

Yesterday it seemed thus. Today the buds are swelling, the twigs green with the rising saptide, the very bark, rough and dead, feels the touch of spring, and inner cells give up their stores of starchy, sugary substance, saved all winter against this day. Tomorrow the tree will be in leaf, self-sufficient, working, growing, ever upturned to the Sun of Light.

Is this not also the story of the life of the ego? Until the winter is experienced and endured, the green leaves do not come. Until the lessons of human life have been learned, man cannot grow into what is beyond. When he can transmute that which is within ill or evil things into things good and desirable, when he can abandon the useless matter of his bodies, when he can store the living protoplasm in the eternal trunk of Spirit, then may he go down into the Tomb and through its cold and darkness come to that place where the springtime season of Love makes all green and the Sun of Light Eternal shines upon his upturned soul.

CHRIST IN THE DESERT

OVER a dozen years ago, there appeared in a Sunday edition of *The Examiner* of San Francisco the poem *The Cross-crowned Cairn* (to be found on the following pages). It was there illustrated by the picture used as frontispiece in this issue, a fine bit of Maynard Dixon's art. *The American Theosophist* has received both the artist's and

The Examiner's permission to now present this beautiful depiction of *Christ in the Desert* to its readers, believing that they will value it highly.

The mystic sees a truth of wondrous beauty in this conception of the artist; he feels the pure atmosphere of the desert and senses its vast and arid expanse. The weary peon, as he rides over the hot sands under the glaring rays of the sun, discovers a "cross-crowned cairn." All his pity and sympathy are aroused for a traveler, unknown, who perished on his desolate journey. Quickly dismounting, forgetful of self, he offers a prayer for the dead, and in His Name casts a stone upon the grave. "According to thy faith be it unto thee" is fulfilled for, lo! a Holy Presence hallows the lonely mass; faith, devotion, unselfish thought made possible the miracle of Appearance.

The artist of this much-admired illustration is a scion of an old aristocratic Southern family; his immediate family belonged to the Four Hundred of San Francisco in its early days and has always had important influence and influential position in the state. Maynard Dixon, in his childhood, so we are told, showed remarkable talent for drawing, and he won laurels for his illustrations in *The Examiner*—of which he was a staff artist—while yet in early life. Today, he ranks among the eminent artists of the West and has reached special excellence in mural work.

HAVE YOU NO MESSAGE TO GIVE?

I FEEL assured that there is much talent latent in the Theosophical Society that could find expression if it would. Often such dormancy obtains not because of a lack of interest but of opportunity or want of appreciation of one's own capacity to bring it forth. To every reader of *The American Theosophist* I would ask: Have you not, as an earnest Theosophist, some message to give of value to the movement in lending it coloring, strength or enthusiasm, or affording a clearer insight into one or more points known to be more or less obscure? If so, why not express yourselves; why not give it out? The pages of *The American Theosophist* will be open to all well-written and useful articles that are deemed to be of value to the readers. So be sure to remind yourselves over and over again that this question has been definitely put to you: "Have *you* no message to give?"

HELP THE CRIMINAL

IT gives me pleasure to read in the press the opinion of a judge who, having just sentenced a man to two years in the penitentiary, said that he intended immediately to begin a campaign to change the penal laws of his state. The case disposed of was one in which the criminal pleaded guilty to having broken into a home and stolen ten dollars' worth of bedding. After sentencing the accused, the judge said:

> I have just sentenced a woman to two years of severe drudgery, care, and worry because her husband committed burglary. I have sentenced two little children to go hungry, perhaps, and barefooted. I have provided for a pleasant two years' vacation for a man.
>
> This is the way I depict the imposing of a sentence upon a man to whom a prison sentence means six hours' work a day, three square meals a day and every other want provided for. In fact, if he doesn't meet a few old friends in San Quentin, he will speedily make new ones. His life will be one of ease and luxury compared with the life that now lies before the family. These conditions make me sick at heart. I have made an interesting investigation and have learned that half the wives of men sent to prison become destitute and follow the "easiest way" to make a living.
>
> The remedy I suggest is to place the state's penal institutions upon a business basis. Have every prisoner do a certain amount of work every day—ten good hours of it—and turn the proceeds, after the state has deducted the expense of keeping the man, over to his family. Until this is done, two or three criminals are made every time a man of family is imprisoned. Probation cannot always fill the need.

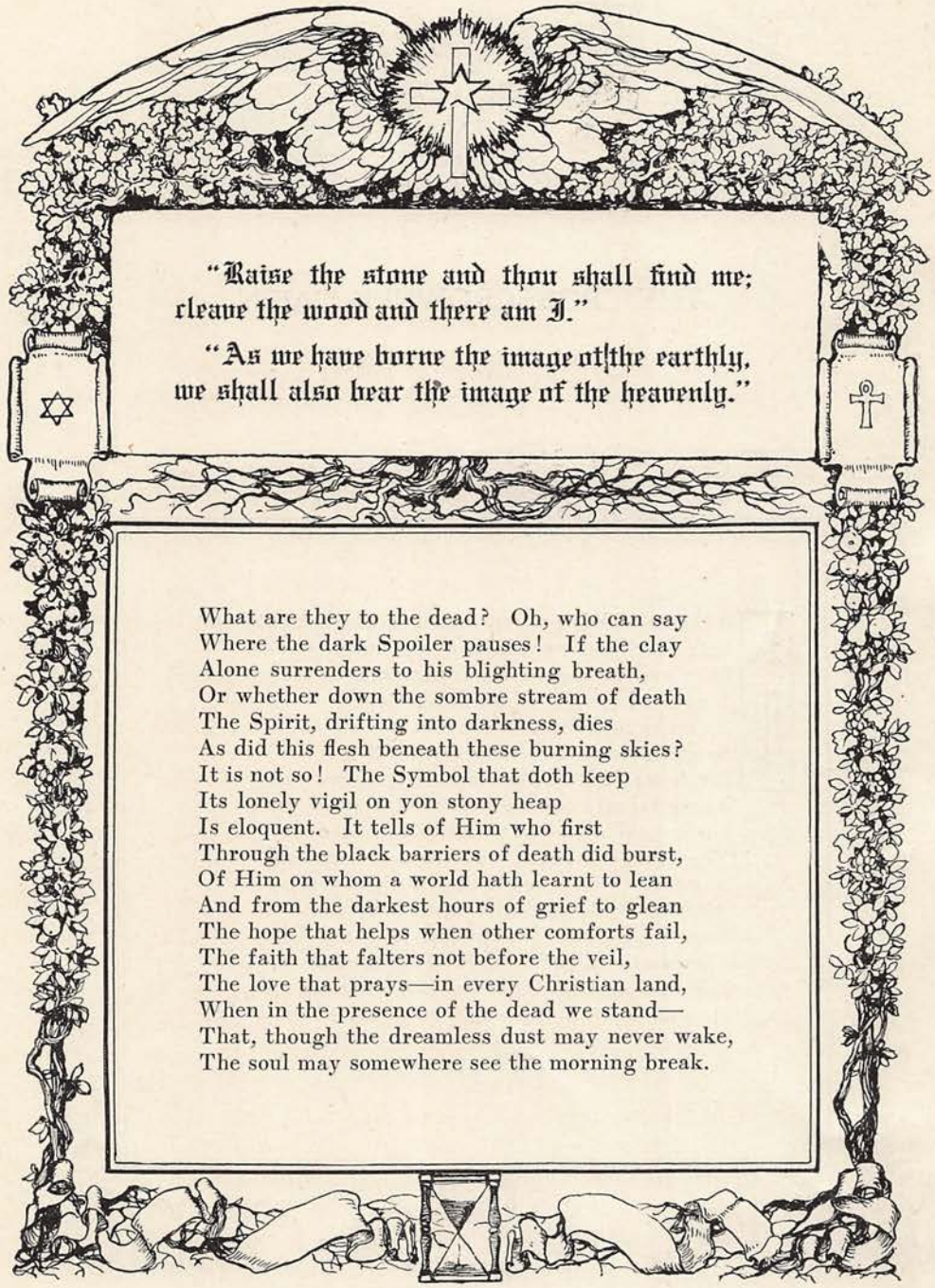
Can anyone more eloquently and pointedly indicate the thoroughly unscientific, and even vicious, scheme that is allowed to remain over from savage times and play a degraded part in a civilization that calls itself enlightened. Our statesmen would do well to give themselves some trouble to provide a thoroughly scientific and up-to-date system of penology that will be educative in principle and that will help to build up our civilization rather than pull it down.

Philanthropists who see the need for housing and feeding the unfortunate members of humanity at a minimum charge are increasing. The new Rufus F. Dawes Hotel, in Chicago, provides the unemployed with room and bath for five cents a night, serves a good dinner for eight cents and then assists in finding work. The experiment is chiefly tried for the purpose of helping the unemployed over the difficult crises that come all too often in the lives of men who would work if they could only find it to do. Only temporary, not continuous boarding at the hotel is permitted, just to help over the hard place in the road. No doubt many a man will be saved for an honorable and hardworking life by the assistance which this philanthropic undertaking can render.

THE CROSS-CROWNED CAIRN

By Louis A. Robertson

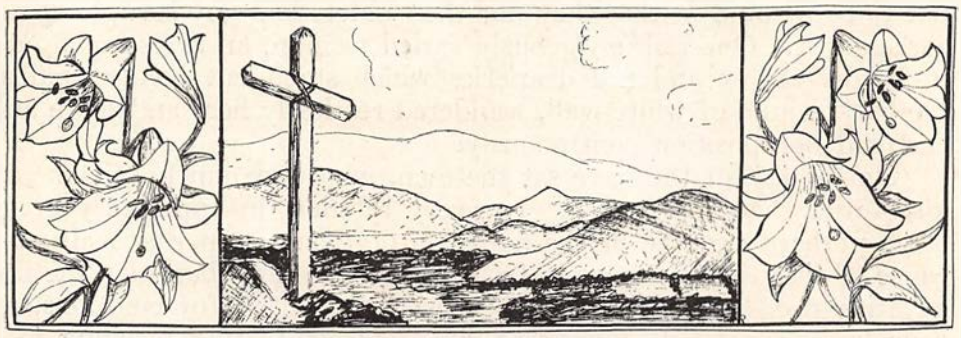
A WHISPERED prayer, a stone with reverent hand
Left at a cairn on which a cross doth stand;
This, and no more. No fragrant buds to wreathe
A garland for the silent dead beneath;
No requiem rolling on the desert air,
To guide us to the lonely sleeper there;
Yet never vault, from dark Machpelah's cave,
Where Israel's primal Patriarch found a grave,
Nor yet the dome that Artemisia raised
O'er Caria's King, at which a world amazed
In wonder stood, nor Ghizeh's gloomy pile,
Housing the haughtiest Pharaoh by the Nile,
Nor sacred shrine, nor quiet cloistered fane
Wherein the proudest dust of earth hath lain,
Can send a softer slumber than these stones
That shelter from the sun a wanderer's bones.
The prayers we pray, our dirges of distress,
'Neath carven arch or in the wilderness,



"Raise the stone and thou shall find me; cleave the wood and there am I."

"As we have borne the image of the earthly, we shall also bear the image of the heavenly."

What are they to the dead? Oh, who can say
Where the dark Spoiler pauses! If the clay
Alone surrenders to his blighting breath,
Or whether down the sombre stream of death
The Spirit, drifting into darkness, dies
As did this flesh beneath these burning skies?
It is not so! The Symbol that doth keep
Its lonely vigil on yon stony heap
Is eloquent. It tells of Him who first
Through the black barriers of death did burst,
Of Him on whom a world hath learnt to lean
And from the darkest hours of grief to glean
The hope that helps when other comforts fail,
The faith that falters not before the veil,
The love that prays—in every Christian land,
When in the presence of the dead we stand—
That, though the dreamless dust may never wake,
The soul may somewhere see the morning break.



EASTER IN INDIA

By Elisabeth Severs

AN exotic faith worshiping in an alien land; the religion of the West versus the religion of the East; Christianity in arms against so-called heathenism. And the result? A strange, bizarre yet picturesque, scene at which I looked and passively took part as I sat at vespers in the Roman Catholic Cathedral of San Thomé, near Madras, on an Easter Sunday.

The cathedral was a large white, imposing building, decorated profusely for the Easter festival. A curious feature of its interior was a small open space, in the very centre of the nave, which was railed off by brass bars and decked with many tiny lamps. From where I sat I could not see what this space demarked, but later I found a few low steps descending to a crypt and an altar erected over the body of the cathedral's patron saint, St. Thomas the apostle, who, legend says, Christianized southern India. He was martyred near St. Thomas' Mount at Madras and was buried at San Thomé. The site of the grave was discovered in 1523, when a chapel was built over it, the present cathedral being only completed in 1896.

Around the open space were clustered the inhabitants of the land, native Christians, both men and women. Having, from centuries of custom, no need of seats they found the floor a comfortable resting-place and sat upon it where they chose. Tiny little boys and girls, the latter quaint and rather attractive little objects with long black pigtails, white jackets, and skirts of many colors down to their heels, trotted in and about the building, apparently quite at home. No

one interfered with their full liberty of movement any more than any interfered with ours when we appeared and found ourselves seats. Eventually the tots settled down, but if their first choice was not to their mind neither they nor their elders had any scruple about changing it. One tall, gorgeously saried woman, an arresting figure in bright yellow and red draperies which stood out boldly against the background of white wall, wandered restlessly here and there and changed her position continuously.

On the left of the nave sat the men, who were much quieter and also fewer than the women. In every religion, in apparently every land, perhaps because of the hardness of their lot, perhaps also because of their innate spirituality, women feel more than men the imperative need for religion with its welcome outlet for emotions, its consoling prayers, its beneficent rites and comforting teaching of a God who loves and helps a suffering humanity. But some of the men also seemed very devout; one old man remained kneeling—though kneeling is not a familiar posture to the Indian body—through the entire service and seemed to pray earnestly.

It was the presence of those Indian Christians, clustered on the marble pavement around the brass bars that guarded the Saint's altar, that gave the exotic touch, a sense of unfamiliarity and of strange color effects, to the otherwise familiar Catholic setting. And very fitting and seemly it is that, so many centuries after the Saint's work and martyrdom, the Indian children he came to seek should gather around his shrine to pray and worship. The women sat in their Eastern bravery of reds and yellows, with gold and silver jewelry and with their dark hair partly veiled by a sari drawn modestly across the head, a pretty and becoming head-dress. A figure in front of me presented quite an enchanting shade of bright crimson to my view; one finds bright colors in the East never seen in the West, shades and colorings due, I imagine, to the employment of vegetable dyes.

When the women move they reveal the wonderful grace of Indian bearing. The splendid carriage of the working women, the coolie caste, won by the constant bearing of heavy weights on their small heads and slender necks, never fails to excite my admiration. It is a pleasure for the eye to watch them at their work or walking along the road. Lack of self-consciousness is another typical Eastern characteristic displayed equally in prayer and work; though, as for that, prayer *is* work and occasionally hard work, in a superphysical field of activity.

On the seats were a sparse but more conventional congregation consisting of a handful of Europeans and many very brown Eurasians. Schoolchildren, under the charge of the Portuguese mission which serves the cathedral, formed most of that part of the congre-

gation. Tiny little boys, who ought to be in bed—as ought many of the youthful Indian worshipers—sat on the front benches, dressed in neat grey uniforms. Behind them the older children were ranked. There were several Eurasian girls who were evidently vowed to the Virgin. They wore large silver medals on silver chains and dressed in the Virgin's colors, blue and white, which did not suit their dark skins.

A cloister walk skirted the outer wall of the cathedral and all windows were of course open to admit the precious, cool, scented evening air; windows of Indian fashion, reaching nearly to the ground. A figure occasionally leaned through the windows, or a head intruded, to gaze at the brightly lighted church. Apparently some worshipers remained outside all through the service. I noticed their shadows silhouetted against the light, I saw the fluttering of white draperies and heard the almost noiseless padding of naked feet, constantly coming and going.

The service proceeded in its usual routine. Chant and psalm succeeded chant and psalm, very badly sung by remote figures with strident Indian voices, while the schoolchildren assisted with their childish treble. It was almost impossible to make out the Latin words. The usual elaborate ceremony took place before the high altar, which was a mass of tall candles, lamps and flowers, presenting a very imposing *tout ensemble.* The celebrant in his gorgeous raiment was incensed and conducted here and there. The constant coming and going of priests and servers, and their significant gestures, showed forth a symbolism, an inner meaning embodied in outer action, which could only be understood, of course, in its full significance by a true Catholic.

The loud harsh voices of the choir and the children were silenced. A priest appeared in the pulpit. He had a rather fine face, with the usual pallor of the European in India, and a long flowing beard, the beard only worn by the missionary and the priest, which gave him a touch of patriarchal dignity.

The chief merit of the sermon proved to be its brevity. In slow halting tones, in English with a very foreign accent, the good Father spoke for a brief ten minutes. He recapitulated the events of the first resurrection morning and then, addressing his audience as those "who had come out of darkness," he warned us against falling into sin and against the snares of the devil. I had not for many years heard the existence and the machinations of his Satanic Majesty referred to with such simplicity of diction; for in the Anglican Church the devil is becoming a negligible factor.

After the sermon came *the* moment of the evening service, the exposition of the Blessed Sacrament, which was made the opportunity for a somewhat theatrical display. Perhaps the Catholic au-

thorities realize the supreme attraction and great importance in India of spectacular religious ceremonial. The lights in the body of the church were turned down. Over the high altar, already illuminated by many candles and lamps, there appeared a huge electrical device bearing in dazzling light the Latin words "The Bread of Angels." The sudden loud clashing of many decidedly discordant bells proclaimed that He who gave His life to the world He loved was to be symbolically exposed for the adoration of His followers. The kneeling congregation bent their heads still lower, the Indians crouched more humbly on the marble floor while the celebrant took the Monstrance containing the Blessed Element in his hand, which must be veiled in silk, for flesh and blood may not profane the holy mystery by human touch. As he held the vessel on high it caught a beam of light, which settled on it like a golden ray, and a wonderful sense of peace and holy calm filled the building as the Christ poured forth His life through this, His chosen rite, to sanctify His flock. For, as He told His disciples so many centuries ago, "Lo, I am with you always, even unto the end of the world," and some have always *known* that the Christ has kept His promise and that He is ever an active world-force working in many ways that men know not.

And yet! And yet! The fierce clash of bells that marked the culminating moment of the Catholic ritual brought vividly back to my mind the similar challenging clangor when, on the sacred Ganges and in the holy city of Benares, the clang of bells, the trumpet's fiery note and the conches' wailing sound summon the followers of Hinduism to worship, or mark a point in their temple ritual.

"However men approach Me, even so do I welcome them" taught Krishna, the Avatar, long ago; and another Divine Man repeated the same thought when He said: "Other sheep have I which are not of this fold." As we drove swiftly home through the cool and lovely Indian night, gazing at the splendor of the stars, these familiar sayings reechoed in my mind and my heart repeated their truth.

He was a practical mystic, the most formidable and terrible of all combinations; a man who combines inspiration, apparently derived—in my judgment, really derived—from close communion with the supernatural and the celestial; a man who has that inspiration and adds to it the energy of a mighty man of action. Such a man lives in communion on a Sinai of his own and, when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.

—*From Lord Rosebury's Speech on Cromwell.*

JESUS AND THE RELIGION OF THE JEWS

By Walter G. Greenleaf

THE attitude of the Master of Palestine towards the religion of the people from whom He sprang is a matter of deepest interest, in view of His assertion that He did not come to destroy but to fulfil the law. That His attitude was bitterly resented by the powerful leaders in the synagogues was only too painfully evidenced by the terrible results of the fear and hatred with which they came to regard His work and His sacred person. When men yield to the combined effect of those two powerful emotions, whose blending is always most dangerous to every one concerned, there is no length of desperate action to which they will not proceed.

It requires, however, something more than appears in the narrative of the *New Testament* to explain the reason for the bitterness of that hatred, though much of it must have arisen from His uncompromising condemnation of certain of the ecclesiastical customs of His time. Nevertheless, powerful as was the opposition evoked by His criticism—which was the more bitterly resented because of its manifest justice and accuracy—it needed something more than that to bring about the fatal result that ensued.

A second factor is set forth in the *New Testament* narrative, namely, the claim that He made to a relationship with God which, when it was not understood in its deeply mystical sense, may well have seemed to the earnest orthodox Jew blasphemy worthy of death. Yet what He said was a profound truth. Because it was such, and was openly spoken of by the Lord in the midst of those who came to hear Him, it aroused antagonism among certain men who do not appear in the *Bible* as having been closely associated with Him. These were the Essenes, the stern ascetics among whom Jesus had passed the years of His earlier manhood and who had taught the youth much of their cherished and jealously guarded lore. They did not know the facts as to the nature of that wondrously perfect youth, destined later to the privilege of surrendering his pure body for the use of the Christ. When at the Baptism the Great Teacher took possession of the perfect instrument provided by that devoted disciple,

there came upon the scene One who spoke truly with authority, the Christ, the Master of Masters. In the breadth of His wisdom He taught to His people deep spiritual truths which the narrower knowledge of the Essenes could not conceive as being lawfully imparted to the common people.

The Master, the Christ Himself, warned His disciples against indiscriminate revelation of occult knowledge to the mass of the people. "Cast not your pearls before swine," He cautioned, "lest they turn again and rend you." In that, however, He referred to information about the hidden side of things, which was capable of misuse in clever and unscrupulous hands, rather than to so spiritual a truth as the fundamental unity of the human and divine phases of life. But the Essenes, unable to realize the tremendous change that had taken place in their pupil, knowing not that though the form was the same the Dweller within was inconceivably greater, when they heard Him teaching—with an authority that awed even themselves—certain of the great facts of the life eternal the knowledge of which they considered that He owed to them, they regarded Him as a betrayer of secrets that belonged to their Order alone and they hated Him accordingly. What depth of insight is required to recognize greatness such as His! And, lacking that insight, how ready are the little to fear and dislike a majesty beyond their comprehension!

There were, then, three factors that combined to bring about the murder of the Christ: the condemnation of the blasphemy imputed to Him because He taught that "I and My Father are One"; the anger of offended ecclesiastical dignity justly rebuked; the hatred of narrow minds that could not discriminate between the wise and beneficent instructions of a mighty Teacher and their own limited conceptions of what it was meet and right that the people should know.

When the Gnostics were expelled from the Church, and inestimable knowledge thus lost to it, the facts as to the true relation between the disciple Jesus and his Master, the Christ, were also lost. So also was all the personal history of Jesus for the eighteen years that intervened between his talk with the doctors in the temple and that wonderful day of the Baptism. It is only recently that this has become known through the results of trained occult investigation, the clairvoyant study of that mysterious period revealing his life among the Essenes in their communities at Mount Serbal and elsewhere. This story of the training of the youth casts a flood of light upon his wonderful life and solves many puzzling problems in regard to it.

The great disappointment felt by a large party among the Jews, because of their misunderstanding of the real mission of the Christ, had much to do with the immediate result of his life-work. The

Christ was too broad for them in His outlook upon humanity. The idea that underlay the parable of the good Samaritan had little part in their plans. Christ was not prone to magnify the importance of Jewish nationality, and the political aspects of the status of the province of Palestine did not lie as close to His heart as the spiritual welfare of Gentile and Jew alike. Small comfort did His teaching afford to those who relied upon the accident of birth as a guarantee of heavenly blessedness, for He threw wide open the gates of the kingdom of His Father to many who could offer no claim to be of the lineage of Abraham. His "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's" must have sadly dampened the enthusiasm with which the martial Jews were prepared to greet one who could prove himself to be the long-expected leader and deliverer from the yoke of their conquerors. Therefore when, after His brief and gentle ministry, His enemies surrounded Him and put Him to death, many a man who would have joyfully laid down his life in defence of a royal and military Messiah stood indifferent in the presence of the tragedy of the ages.

It must have seeemd, to His Jewish contemporaries, that the statement that He had not come to destroy but to fulfil the law was hardly borne out by His attitude towards various social questions of the time. His teaching as to divorce was very different from that of the Rabbis and this was also true in the matter of marriage, property rights and family ties. He did not in any way accentuate the importance of the many ceremonial observances of the strictly orthodox Jews; rather did He turn the thoughts of men toward the weightier matters of the law, toward righteousness, justice, mercy and brotherly love, which were neglected in comparison with the stress laid upon tithes of mint, anise and cummin. But, in fact, it was ecclesiastical rather than true Judaism which had erred in the direction of worldliness, and one of the results planned for by the Christ was that a new spirit should be infused into the religion of His countrymen. Had that been done, the influence exerted upon the world would have been enhanced greatly beyond its actual subsequent effect.

The Jewish religion had a deep foundation in truly spiritual ground. In its conception of God, modified as it was by the influences brought to bear during the captivity, He was at once Father and King. The Jews of Christ's time were, like many Orientals of today, probably far more truly devout than are the average men and women of the West in the twentieth century. They had not been subjected to the subtly dangerous effects of centuries of superstition, followed by the reaction to long years of crass materialism. Their relations with their neighbors would bear then, as now, the test of comparison with the social life of the Gentiles about them.

They practised almsgiving and were charitable, and they reverenced the law. They looked back upon a long past full of national memories of both glory and sorrowful defeat, and they believed in immortality and the life of a future beyond the grave.

The fundamental difficulty in the way of making Judaism a powerful religious influence in the world was their idea of God as "*our* God." The Jews believed themselves to be specially "children of God" as the Gentiles could not be, for were they not of the seed of Abraham, the friend of God, with an existing favorable agreement between their great ancestor and the Lord God? Were they not a chosen and peculiar people, bearing to God a relation which those of other races could not claim? So they erected a barrier between themselves and the world outside in their ceremonial law and its covenant in the flesh.

But in the teaching of Jesus there lay hidden a force that could destroy that barrier, once His words were understood and followed. That force was the inexhaustible love that flowed forth from the great heart of Him upon all humanity. His own lovableness, His utter and never-failing sympathy, His limitless self-sacrifice called forth a response in the hearts of men more and more as the years passed and His exquisitely perfect life could be contemplated in proper perspective. Few indeed were His followers when His all too brief ministry came to its tragic close, but the rift in Jewish exclusiveness had been accomplished and gradually the barrier was broken down, so that from the Hebrew fountain the water of life could flow forth into a parched and weary world.

But there was also another force in the life of the Christ that cannot be estimated at all if we fail to know and to recognize His true nature and the position He occupies in the economy of our planet. For He is, by right of the office He holds, a Leader and One truly in authority. A "Son of God" in the deepest and truest sense of the words, He was a man who had learned all the age-long schooling of human evolution could teach, who had passed beyond the zenith of human development far along into that path of superhuman progress which leads into a kingdom of nature which we can only call the divine, so that His conscious relation with His Heavenly Father fully justified His statement that they Two were One. This element in the nature of the Christ was known to the Gnostics, but the knowledge was lost when the inner teachings of the "Mysteries of Jesus," the early Christian esotericism, the true Gnosis, failed for lack of pupils which the Church no longer furnished.

Very much that is reported in the gospels as having been said by the Christ is rejected by advanced modern criticism as being historically inaccurate; yet there remains enough to show how complete was His conscious knowledge of His own rank and function in the

Hierarchy that rules our earth. The Jewish prophets warned and commanded the people; they regarded themselves as mouthpieces of God, as channels for the expression of the will of God concerning the nation; but they did not utter a personal note, as did the Christ who, occupying as He does the Headship of the Teaching Department of the government of the world, felt Himself to be—and was—justified in His attitude of personal authority. A purely Jewish theology could not recognize the possibility of the exercise of such authority by any being wearing a human form. It did not comprehend the actual conditions under which human evolution proceeds. In its worship it soared straight from its own weak humanity up to the ultimate Head of the visible and invisible universes and it brooked no intermediary. In this respect, modern protestant orthodoxy follows the lead of the Jew. What is called the "Christianity of the Bible" does not seem to consider at all that in such a view of man and his relation to God it magnifies the importance of man out of all due reason and proportion.

Great as have been the scientific advances of the past century, wide as is now our conception of the immensity of the visible universe, extended by astronomical observation and discovery, it has not resulted in a corresponding realization of the real status of our human family as but one of myriad phases of the manifestations of the Universal Life. Once we attain that realization, we will see that it offers a reasonable explanation for the authoritative attitude assumed by the Christ, which so impressed those in immediate contact with Him. We will be ready to recognize that in regarding Him as He is, an Elder Brother of our own family, who has risen through our humanity to the lofty rank He holds, we are not derogating one whit from His dignity or glory. Rather do we belittle the inconceivable splendor of the Lord of the whole universe when we retain a conception of Him held by a people who had little idea of the place of our earth in the cosmos, or of our humanity in its relation to the Universal Life.

Now that men's minds are being turned to the thought of a possible early return of the Christ to bring a new spiritual impulse to a suffering and sorrowing world, it becomes our most important duty to give the question fair and impartial consideration with an open and unprejudiced mind. The Jews rejected Him because they did not understand Him and His relation to themselves—His own who received Him not. Let us beware lest, if that great Teacher comes again, as He may before long, *we,* too, blindly reject Him because we allow ourselves to be influenced by a conception of Him which is inaccurate, being based upon an interpretation of the *New Testament* colored by the teaching of the *Old Testament,* the sacred scriptures of the nation that in its ignorance slew the Lord of Life.

RELIGION AND SCIENCE: A PARTNERSHIP

By L. W. Rogers

THE widespread intellectual revolt against the religious ideas of our fathers is as natural as it is distressing to those who have various interests anchored in the welfare and prosperity of the church. A generation ago the church had great influence in every community and was regarded with a certain reverential awe by the majority of the people. If anybody had presumed to suggest anything else than a sermon and hymns for a church service, or had hinted at any method of gaining members except the time-honored one of revival meetings, or of holding members except by an appeal to their moral and religious instincts, he would have been regarded as a heretic and an enemy of religion. But all that has passed. Recently, while traveling through an eastern state, I observed large buildings on various church premises that appeared to be neither parsonage nor school. I asked a friend for information. "Oh," he replied, "that's the church clubhouse." Seeing my puzzled expression, he continued: "That's where they have their dances and 'smokers,' card parties and picture shows." It's the latest method of making religion interesting to the people!

It's a very different church indeed from that of our childhood; also, it's a very different world. Our fathers were perfectly willing to accept the religion of their fathers, as had been the time-honored custom, but people at last got into the troublesome habit of thinking about their religion and asking questions that kept the good pastor awake at night. Intellectual rebellion had begun. With most people it did not lead anywhere; reason merely asserted itself and forced them to abandon their childhood's faith in the marvelous adventures

of Noah and Jonah and other stars of ancient tragedy. The void that was left by a vanished faith has been filled with social amusements—but the unanswered questions are waiting; the hope of immortality is as strong as before; the uncertainty about what follows death still darkens life; and desire to know something definite about the origin and destiny of man is as keen as of old.

A religion is of value to its adherents in exact proportion as it is definite; that is to say, scientific; and it's an odd fact that physical science, which in the days of Darwin, Huxley and Tyndall appeared to many thinkers to be the greatest menace to religion, is coming forward today to place a solid foundation beneath the old hope of immortality. What appeared the worst enemy has proven the best friend!

Of course the deep thinkers must have foreseen that all along. Since science is only classified facts, or truth, it cannot be destructive of anything that should exist. If immortality is a fact in nature, science must be one of the approaches to that truth. Religion and science are but different roads leading from opposite directions to the same destination. Nevertheless, some things along the road of science have almost paralyzed the pious with fright. They appeared at first to be utterly destructive of religious teaching, but time has proven them to be friends not rightly understood. The hypothesis of evolution is a case in point. Science discovered the fact and proclaimed it. Instantly the pulpits were on the defensive. The evolutionists were bitterly assailed. It appeared that to accept their ideas would destroy theological conceptions of creation. When a quarter of a century had passed, it began to be perceived that the fact of evolution in no wise contradicted the fact of a Supreme Being, or God, antedating manifested worlds; and people began to talk of creative evolution. It became clear that there was nothing irreligious in the idea that the Supreme Intelligence had brought the universe into being by the process of evolution instead of by sudden, miraculous creation. Nothing was lost by the new scientific idea, but much was gained. The whole matter was taken from the region of miracle and placed within the realm of law. The belief in a God was not destroyed, it was only made rational, it was dignified and made harmonious with ascertained facts. Today we do not find any educated person denying the fact of evolution. No matter what may be his faith, the truth of evolution adds grandeur and stability to it. It gives him a God of universal law instead of a deity of caprice.

Now, when it is clear that science has done so friendly a service for religion, should not its further researches be hailed with satisfaction? Led by such world-famed scientists as Sir Oliver Lodge and Sir William Crookes, the progressive wing of the scientific army is pressing hard upon newer and ever more startling discoveries than

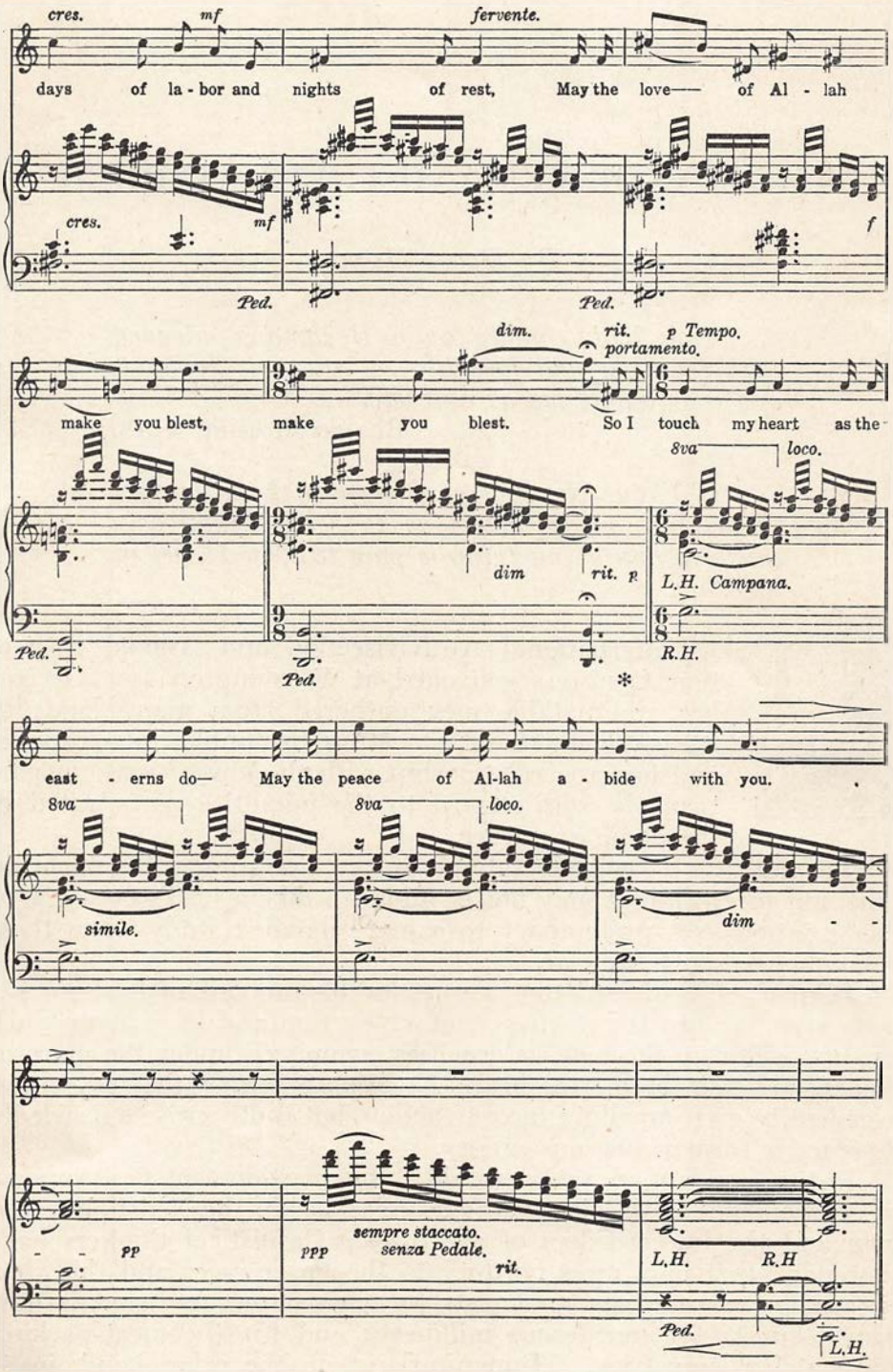
that of evolutionary creation. And this is to be expected, for as the world advances greater and greater things await the broadening comprehension of man. Science is naturally conservative, but so much have the investigators come to know about the realm beyond the ken of physical senses that Sir Oliver Lodge has been led to declare the discovery of a superphysical world of life, intelligence, force and matter, and to assert that "a band of daring investigators have already landed on the treacherous but promising shores of a new continent." Here, again, science is about to perform signal service for religion. It is gathering the material that will build a bridge across the gulf of death, connect the visible realm with the invisible and give the world scientific proof of immortality.

But something more than that is needed by the masses of our western civilization. To establish the fact that there is a continuity of consciousness for the human being and that he lives after his physical body has perished is much, indeed, but science must so relate the present existence to that which follows that we shall have an exact science of life, and understand the significance of all our daily conduct and its far-reaching effects. Science, operating in both the physical and occult realms, can accomplish even so exalted an achievement; and perhaps the greatest service of all that physical science can do, and is now beginning to do, is to show the world the truth and the possibilities of occult science.

The gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but it was pointed out that man is a great wanderer, and that he might find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but the same fear was expressed—that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest of the gods said: "Hide it in man himself, as that is the last place he will ever think to look for it." And it was so agreed, all seeing its subtle and wise strategy.

Man wandered over the earth for ages, searching in all places, high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he thought was far off, hidden in "the pathos of distance," is nearer than the breath he breathes, even in his own heart.

—*J. F. Newton.*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THE SONS OF MEN AND THEIR KINDRED

By Darye Hope

Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste.

Bhagavad Gita, V:18.

"O Thou, who hearest the cry of the little ones Thou hast made, grant us to realize that pain given to any living thing is pain to Thy Heart of love."

THE International Antivivisection and Animal Protection Congress convened at Washington last December and notable men gathered from many lands to discuss methods of educating the public in a rational and humane relationship with the lower creation, particularly with regard to the iniquities perpetrated in the name of science.

The result of the deliberations of the Congress will appear in time, but meanwhile it may not be amiss to take a bird's-eye view of the situation as a preliminary to a more detailed study when these voluminous reports appear.

It must be confessed that a considerable amount of hysteria has been injected into the discussion of vivisection and by just so much has opposition to the hideous cruelties committed under the guise of humanitarianism been weakened. Emotion is a good driving power, excellent to give impelling force to action, but is otherwise a decidedly destructive form of nervous energy.

Putting aside mere sentimentality, the question that first appears to confront one is the nature of the relationship that exists between man and the lower orders of creatures. Casuistical thinkers have contended that man owes no duty to the lower races and this view is eagerly embraced by apologists for vivisection; for what is misnamed sport; for murderous millinery; and for the meat-packing and butcher industries. Humanitarians, on the other hand, insist that the difference between the human and the non-human is one of

degree only and not of kind; that we owe duties exactly in kind, though not in degree, to all our sentient fellow beings. There is a profound Theosophic truth hidden behind this contention, for in human and non-human throughout all nature the One Life is unfolding in a multitudinous diversity of forms, ever seeking a fuller expression of itself. Consequently there must be rights inhering in the lower creation upon which it is wrong to infringe, rights that are merely a matter of degree, descending through the various planes of nature to the lowest forms. Ruthlessness towards the more highly differentiated forms of animal life brings, therefore, the punishment which nature, under the law of karma, awards to him who works against and not with evolution.

It is the domesticated animals—they alone being within the scope of our personal knowledge—who give us of their affection, even to the point where they willingly yield their life for us; and we repay their devotion either by a most unwise and ill-balanced kindness or by a ferocious cruelty that seems inconceivable from a people professing to be followers of Him who was the Lord of Love and Gentleness. Whether it be the woman of fashion who feeds her pet on truffles, sends it regularly to the dentist and has its teeth diamond studded, provides a maid to dance attendance on the pampered beast and in innumerable ways develops in it characteristics which will show forth in hideous guise when the time arrives for the animal to individualize, or the keen investigator who cuts and carves the living thing in his effort to "know," it is the same selfishness that is the underlying principle at work—Selfishness, foul progeny of Ignorance.

There is but little dissent today from the theory of evolution, to which anthropology, biology, geology and paleontology bear willing witness. Though differences of opinion exist regarding details, the plan of eternal progress through evolutionary processes is explanatory of much that was disappointing and disheartening until Darwin and Wallace took the first step toward a reconciliation between the science of the West and the philosophy of the East.

In the department of biological inquiry known as embryology, for example, the evolution of the human form from the lower types may be actually brought under the eye of direct observation. For the embryo of man during the first few weeks of its existence passes through one after another of the ancestral forms, from the lowest to the highest, from the shapeless protozoa to that which we call man. Then, after birth, the ego gradually takes control and at the age of seven years asserts its sway. From thence on, for the term of double seven years, the child passes through the successive stages representing the racial development of humanity—from the savage man evolving through higher types—until at twenty-one years the

physical vehicles are complete and this particular unit of humanity attains the highest point in racial evolution which karma permits.

Man is heir to all the ages, is the microcosm of the macrocosm and, if science does not go quite so far as this, one may appreciate the fact that in this one branch of science, embryology, gigantic steps are being made in this direction.

Instead of ignorantly bewailing the fact that we share in the nature of the lower animals, would it not be nobler to rejoice that the lower animals share in some measure the nature of man? In approaching the question of the tie binding mortal man to man immortal we realize the fact that all forms of organic life are merely links in one continuous chain and that the nature and destiny of the animal soul are part and parcel of this chain of life. The actual difference between man and the brute is as great as ever, but it can no longer be viewed by thoughtful men and women as a chasm or gulf; though the difference be great, a few hundred thousand years of evolutionary advance have sufficed to bring it about.

Today it is evident to every thoughtful person that if the soul of the animal is, as the Catholic Church has taught, an informal, immaterial principle, then it becomes evident that, being independent of the physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man?

Possibly a clearer apprehension may be had if we realize that "soul" and "spirit" are really the lower and higher rungs on the same ladder. It is clearly stated in *Genesis* that God "breathed into his (man's) nostrils the breath of life; and man became a living soul." The word here used for soul is *nephesh,* clearly and definitely indicating neither more nor less than an animal, for the soul of an animal is always spoken of by that word, while the spirit is always denominated by *ruach,* an altogether different word. Nearly two milleniums ago Cicero wrote:

> Whatever that be which thinks, which understands, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.

But a line must be drawn somewhere. Surely between instinct and intelligence there must be a line of cleavage. The construction of honeycomb by the bee and the raising of dams by the beaver are the acts and effects of instinct, unmodifiable and changeless; whereas intelligence is to be found in such actions as indicate thought and reason. Man is endowed with reason, an infant with instinct, and a young animal shows more of both than the child.

Accepting the triple requirement—thinking, understanding and acting—as determinative of the status of the animal, do we not find all three supplied by any of the domesticated animals with which

we are acquainted? Inasmuch as it is the domesticated animals that are generally utilized for purposes of vivisection, an illustration will show how completely the requirements are met by them. The late Colonel Thomas Wentworth Higginson related the following incident:

> In the Scottish Highlands there lived a shepherd whose property consisted of a cabin, a collie dog and a flock of sheep. One winter afternoon there came a severe snow-storm. The weather had been mild and the sheep had been left alone, without even the dog to guard them, in a little glen two miles from the cabin. The shepherd returned at night weary from his journey to the neighboring village and, realizing the danger from the storm, he at once let the dog out of the cabin and bade her drive in the sheep. She was gone a much longer time than usual, but finally returned safely with the flock. She seemed for some reason overcome with exhaustion. Instead of coming into the cabin she at once set out in the direction of the glen. The shepherd was at a loss to understand her action and waited anxiously for her return. At last she came, carrying in her mouth a newborn puppy. Putting it down by the fire she darted out of the door before her master could think to restrain her. At length she returned for the third time, so weak she could scarcely stand, but bringing her second puppy—dead—which she placed upon the hearth; and then, lying down beside them, she too died.

Have we not here a compliance with the threefold requirement that links the possessor with the Divine? The maternal sufferings of that collie dog in driving home the sheep in the very hour of her agony were, so far as feeling is considered, far more intense than the pleasure she derived from sheep-herding, and yet she was able to control them and follow the far weaker but to her more righteous ideal of serving her master. Dr. Montague, one time professor of logic and theory of knowledge at the University of California, in commenting upon this story said:

> If we accept the usual definition of reason as being the faculty of recognizing universal ideas, and of moral action as the process of obeying our highest ideals even when our sensuous nature does its best to prevent us—if, I say, we accept these definitions, then I think we ought to admit that the shepherd's dog possessed both reason and moral heroism of a very high order.

Nor is the above a solitary instance; on the contrary, such stories might be multiplied almost indefinitely, and more particularly with regard to dogs, horses, elephants and monkeys. Stories of the sagacity, self-sacrifice and exercise of the reasoning faculty by all of these animals are almost without end, and they challenge our innate love of justice to the end that the rights of all members of the animal kingdom be acknowledged and that liberty be proclaimed throughout the land to those who cannot plead their own cause.

What is needed today is some comprehensive and intelligible principle which shall indicate the true lines of man's moral relation toward the animal world, and this Theosophy supplies. It can show

why animals as well as men are possessed of distinct individuality, it being merely a question of degree without difference in kind. And regarding the various degrees of freedom, Herbert Spencer says:

> Every man is free to do that which he wills, provided he infringes not the equal liberty of any other man. Whoever admits that each man must have a certain restricted freedom, asserts that it is right that he should have this restricted freedom. Hence the several particular freedoms deducible may fitly be called, as they commonly are called, his rights.

Is this not a principle broad enough to embrace our "younger brothers," or is further definition in the terms of science required? Then let us think that all the infinitely small atoms, molecules, electrons, centres of energy—call them what you will—which together with the universal ether constitute the external world, are centres of soul life. In the simplest atom of hydrogen or carbon, in the smallest mote floating in the sunbeam, is a spark of the divine energy, the divine life, and consequently contains within itself a capacity for infinite spiritual development.

With that idea we may conceive of evolution as beginning with an apparent chaos in which all the atoms existed as separate and unconnected centres of force—separate to the extreme point of imagination. Gradually, in the course of countless ages, by constant and increasingly complex interactions, these atoms and the system of their relations making up the phenomenal world have undergone marvelous changes. The informing lives have drawn about them matter suitable to more fully express themselves and interrelations have been set up. Viewing this ever changing, ever advancing stream of potential souls, these atoms of consciousness, under the evolutionary law, have we not hope that every one of them will, in the due course of time, be brought to full perfection of consciousness, a spiritual creation, perfect in type and true to the immanent God within? To suppose that the man of today is the sole aim and end of evolution would be absurd. Such a view means a wholesale waste of energy throughout the universe, and nature wastes nothing. Nay, we know that nothing is lost—there is merely change of form. But nature always pursues the line of least resistance, the line of economy, and waste such as here indicated is an impossibility in the workshops of the universe.

So we find the One Life apparently divided up into myriads and myriads of sparks and animating every atom of matter, expressing itself in forms innumerable—forms of beauty—each and all adapted to their environment and ever reaching up to more complex and perfect forms through which the One Life may express itself. In time the differentiated consciousness, having passed up through the mineral, vegetable and into the animal form, is quickened into individualization, and thus the highest of the animal kingdom passes

onward into the ranks of the human—but still animal—man.

To realize one's true self is the highest moral purpose of man and animal alike; that animals have their full measure of this sense of individuality we have seen. And how has man taken cognizance of all this? Witness the slaughter of animals for food, the thirty-six million hogs alone that were killed in the abattoirs of this country last year; witness the thoughtless cruelties that pass under the name of sport and the reckless disregard for the rights of animals, slaughtered in order to satisfy the demand of women for decorative purposes. About a year ago when there seemed to be an epidemic of crime in the city of Chicago, it was claimed that every murder within the preceding eight years could be traced to the influence of the stock-yards—that terrible acreage bathed in the blood of myriads of innocent animals, slaughtered while their souls were filled with fear and terror. Such emotions generate toxic poisons that to the truly refined should make the eating of flesh an impossibility.

A. G. Cottrell, erstwhile superintendent of the Detective Association of America, has stated that:

> Few criminals are found who have been taught to love animals and, in searching for causes of crime, we find that the lack of a humane education is the principal one.

Similar statements have been made to the writer by those whose business it is to look after the criminal class. Out of two thousand convicts confined in one of our prisons, only twelve possessed a pet animal during their childhood. They had never learned reverence for life. In contrast with these figures it is startling to find that out of seven thousand children carefully taught kindness to animals—taught the reality of the law of life—in a public school in Scotland, not one has ever been charged with a criminal offense in any court. The reverence for life sunk deep into the subconscious mind and thereafter, all unconsciously, their actions were guided along the line so wisely marked out during the school period.

About eighty years ago the famous surgeon, Dr. Abernethy, the contemporary of Majendie the noted vivisector, said:

> Vivisection has the direct effect of deteriorating the moral sense and, once the moral sense is destroyed, it is impossible to foresee the consequences. A sacred kinship we may not forego binds to us all that breathes.

The list of scientific men who are opposed to that mode of investigation is lengthening each year, and such opposition is mainly on account of its uselessness. Dr. Herbert Snow, an English authority for twenty-nine years surgeon at the London Cancer Hospital, voiced that opposition when he said:

> The whole system of experimentation upon the sub-human animals is wrong. It is both unscientific and futile. No inference can be drawn

> directly from any phenomena in the sub-human animal to mankind. The fundamental differences of structure in every direction are enormous.

At some length he went on to show that lemonade, a healthful and refreshing beverage for man, is deadly poison to cats and rabbits. Salt is fatal to chickens, prussic acid kills men and elephants while horses and hyenas eat it with impunity. Rabbits eat belladonna, goats are fond of the tobacco plant and of conium, the hemlock which ended the life of Socrates. And so he proceeded to show the differences which make conclusions, so drawn, untrustworthy.

The claim put forward that vivisection is indispensable to the advance of knowledge and civilization is founded on a partial view of the position, as has been pointed out on more than one occasion by Mrs. Besant. The scientist is only half enlightened. Refusing to adopt the synthetic method of investigation, he fritters away his time in dealing with details. Better, ten thousand times, that humanity should forego the very questionable advantage of certain problematical discoveries than that the moral conscience of the community should be outraged and debauched by the confusion of right and wrong.

The true scientist is he who will reconcile heart and brain and will show us how, without sacrificing what we have gained of knowledge, we may resume what we have temporarily lost during the long process of acquiring knowledge, the sureness of intuitive faculty, originally implanted in man and animal alike. Only by returning to the common fount of feeling will it be possible for us to realize our right relationship to the lower worlds; to realize that the animals have rights, that we must deal with them justly; and that whether by practising systematic cruelty under authority of law or selfishly spoiling our pets in the ridiculous fashion so common today, the result is much the same: we are interfering with evolution, with the law of life. In the complexities of our civilization come with added force the words spoken of old:

> It must needs be that offences come; but woe to that man by whom the offence cometh.

By a strange fatality the animal that is most devoted to man is the very one most subject to ill-treatment. Some years ago a man was arrested and put on trial, in the state of Kansas, for wantonly shooting a dog belonging to a neighbor. Damages were asked in the sum of two hundred dollars but, after listening to the argument of the plaintiff's counsel, the jury assessed them instead at five hundred. The address was made by the late Senator Vest of Missouri and contains the following plea for the dog:

> Gentlemen of the Jury: The best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has

reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies from him, perhaps, when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that a man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful nor treacherous, is his dog.

A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard against danger, to fight against his enemies, and when the last scene of all comes and Death takes the master in its embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the grave-side will the noble dog he found; his head between his paws, his eyes sad but open in alert watchfulness, faithful and true even to death.

Nature is not a judge with powers of condemnation or forgiveness. Reward and punishment follow laws which can be altered or infringed only with the destruction of the universe itself. A seer of things behind the veil thus tells of the bond that links animal to man and man to God:

A mighty hunter lived life after life enamored of the chase. Life after life karma brought him face to face with similar conditions—similar form. The story runs that time and time again this Nimrod had slain a tiger, who at last came to recognize this slaughterer, not merely as one of the dreaded race but as an individual enemy, and he was reborn as a man-eating tiger, with every power sharpened in order to secure and kill this enemy who so often had stayed his progress.

'And so,' said he who told the story, 'there came a day when he lay in wait for me and would not be distracted nor turned aside for anything, but lay silent and still for hours and days waiting and watching, for he knew that his enemy would pass that way before long. I, young, strong, in the freshness of a new, keen life and having entered upon other desires, having tasted of love, having scented the pleasure of knowledge, having guessed at the joy of mental power, I, convinced that I bore a charmed life and was the master of all beasts, suddenly again gazed into the balls of fire, the eyes of the creature I had made my enemy. I was helpless, taken unawares and unprepared; I was killed and left to rot.

My destroyer did not tear my body nor injure it; my death was swift and sure. He sat himself down a little distance off and kept all other creatures away. And so presently my astral shape arose and stood, and his arose and stood beside me. We were unable to struggle or to fight; we

could but stand and look upon each other. Our state was pitiable. I looked down upon my weak form and hanging arms. At last I spoke, out of sheer wonder. It seemed that he and I were alone in the universe, so I spoke to him.

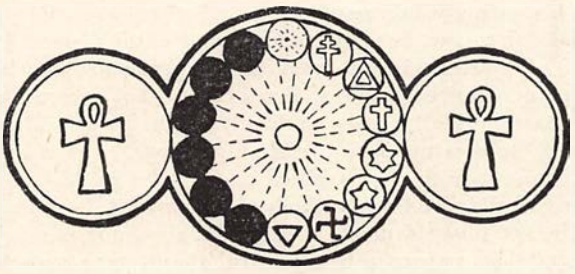
'Is this my doing?' I asked, 'or yours?'

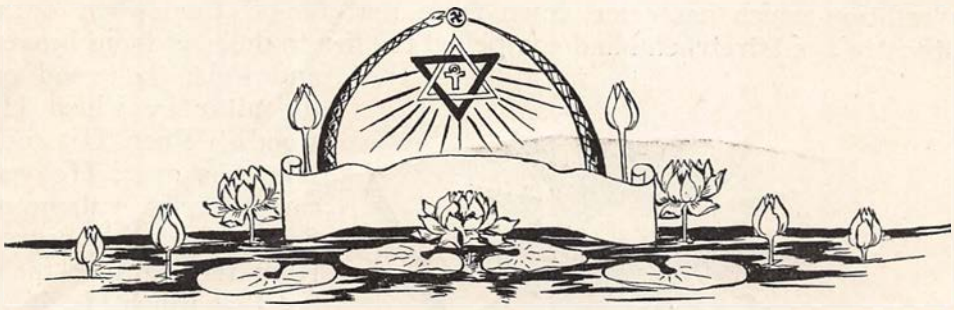
'It is yours,' he said, offering no explanation. His were not words as human beings understand words; but they reached my intelligence. And as we stood there in the forest glade, beside my dead body and his watching one, the Christ appeared suddenly before us. He looked at me. 'It is yours.' He said, 'and doubly yours. You belong to the race to whom was given dominion, therefore with you lay the duty of respecting life. You struck the first blow, desiring to have all that it was possible to have and desiring this creature's life as well as your own. Think on these things!'

He touched me and was gone. For a long moment I seemed to know nothing; when I looked around, the astral form of the tiger and his physical body alike were gone. In a pang of agonized longing I wondered had he gone with the Christ. I knew not, nor ever knew. I was alone with my destroyed physical shape and remained for a long time near it, till there were but the bleached bones left, thinking on these things. In the end I determined that I would kill no more. I would kneel to my Creator and ask for strength to resist the desire to kill. I knelt down beside the white bones of my body and made this prayer.

Suddenly I was transported from that place and found myself at the hearth of the universe. . . . Not wood of the forests, but shapes of desires burned upon it. . . . I learned that life is a supreme gift, given separately to each spirit, whether of man or beast or bird. . . . The power of the future is that which arises from man being consciously and happily a part of the whole. The universe is one; each man is to it as a drop of blood in a man's body. He cannot separate himself from that of which he is a part. He cannot alienate himself from that with which he breathes and in which he lives; he can only sin against it and injure it and create around himself a place of pain which the world-spirit will endeavor to heal. There is no means of healing it except by the enlightenment of the man. Therefore does knowledge wait upon him; and therefore does the Christ with His lantern stand at the door and knock, seeking to show him this knowledge.

Will you receive it—this knowledge? Will you admit Him—Lord of Love and Gentleness—into your hearts?





WORLD-TEACHERS OF THE ARYAN RACE

VYASA; HERMES; ZARATHUSTRA;*
ORPHEUS; GAUTAMA BUDDHA;
SHRI KRISHNA; JESUS, THE CHRIST.

(Continued from page 429)

Then He came to the third sub-race, to the Iranians, and He came under the name of Zarathustra, better known as Zoroaster; and there the Fire was the symbol by which the same great truth was taught, Fire in the heart of man, Fire in the temple for the worshipers, Fire in the sky that gave light to the world. And in those early days, when the priests were really Magi, and knew the great arts that control the elements of nature, then the uplifted hand of the priest of the Fire, like that of Zarathustra, the Son of the Fire, lifted up to heaven, drew down the Fire from the clouds and flung it upon the altar and made that burst in flames.

—*Annie Besant.*

ZARATHUSTRA, OR ZOROASTER

By Adelia H. Taffinder

WHEN the third sub-race of the Aryan stock was sent out to found the mighty empire of Persia—which lasted from 30,000 to 2,000 B. C.—the great World-Teacher, known as Vyasa in India and as Hermes in Egypt, went thither to teach the builders of that empire and to strike the key-note of a faith preserved unto our own day.

We find Him there expressing the one Truth in the garb of fire,

*The introduction to this series of sketches, compiled from the writings of Mrs. Besant, appeared in the January number, and gave a bird's-eye view of the subject of World-Teachers. The present article treats of one special World-Teacher; succeeding months will similarly deal in turn with each of those named above.

the purest of all elements, the purifier of all else. Strong yet is the tradition which has come down from that far-off time when Zarathustra's outstretched hand compelled the fire to descend from heaven and light the wood on the altar by which He stood. When His mission was over, He was caught up in a flame of fire and disappeared from the sight of men; but that which He lighted has not yet been quenched, for still His people remember the word He spoke.

An ideal portrayal

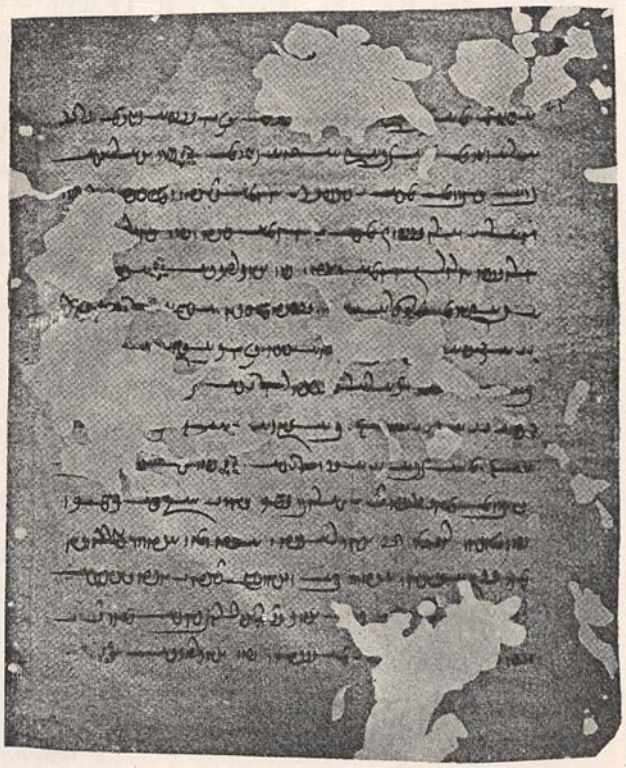
From Karaka's *History of the Parsees*

The Iranians, coming forth from the same cradle-land as the first family, spread westward over the vast extent of territory which includes not only modern Persia but the realm of ancient Persia. They were led thither by this great Prophet, Zarathustra, or Zoroaster, who held to them the same position that the Manu held to the whole Aryan Race. He belonged to the same mighty Brotherhood and was a high Initiate of the same great Lodge. Among the men whom God sends but rarely, charged with this message of His unity, none stand out in purer outline than Zarathustra, and to Him was given the great work of reforming the faith of His country and of founding a new religion.

The coming of a great Teacher seems at times in the world's history to be looked for instinctively. We may see the truth of this statement exemplified in the Christian gospels when the disciple asked of Jesus: "Art thou he that should come, or do we look for

another?" In the Zoroastrian scriptures passages are adduced to show that the Sage's coming had been predicted ages before and the promised revelation which the future should receive from the lips of Zoroaster foretold.

The Zend-Avesta states that the divine sacerdotal and kingly glory is handed onward from ruler to ruler and from saint to saint, ever with a view to its ultimately illumining the soul of the inspired one. It is ordained of heaven that the glory shall be combined with the guardian spirit and the material body, so as to produce from this threefold union the wonderful Child. First the glory descended from the presence of Ahura Mazda, where it abides in the eternal light; it passed through heaven down to earth and entered the house where Zoroaster's mother herself was born. Uniting itself with her, it abode in her until she reached the age of fifteen, when she brought forth her first-born, the prophet of Iran. But before this event, as a girl, she became so transcendent in splendor by reason of the miraculous nimbus of the glory that resided in her that, at the instigation of demons, her father was convinced that she was bewitched and he sent her away from his home to the country of the Spitamas, in the district of Arak, where she married. The glory was therefore upon earth, ready to appear in the form of man. And so the Child was born. Such, at least, is the scriptural account.



A page from the *Avesta*

As to the early childhood of Zoroaster, historians give us but little. As a babe his life was beset with danger, as was that of the Christ-child of the Christian gospels. Different attempts were made to destroy him, in spite of his mother's watchfulness: to burn him in

a huge fire, to have him trampled to death by a herd of oxen or horses, to have him devoured by wild animals. It was only the intervention of divine providence that saved the child from having his head crushed by a blow, or his body pierced by a poniard stroke, or from death by poison. But always was his life saved as by a miracle.

Some writers place the time of Zoroaster as late as 610, some 1000 B. C.; Aristotle gives it as 9,600 B. C. Mrs. Besant calls attention to the fact that when we speak of a line of prophets it by no means follows that each prophet is a separate individual, for the same ego reincarnates time after time in the same office. He comes forth from time to time, from age to age, manifesting in a body of the time at which He appears—the same liberated soul, the same mighty instructor, the same great Teacher—and over and over again taking the same name. And so, tracing down the line of Zoroasters, we begin to see where the Greek tradition comes in and we understand that the Zoroaster spoken of by Aristotle as living 9,600 B. C. was the seventh of this name from the original Zoroaster and not the first, as the Greeks supposed. He came then to revive and reinforce the teaching when it was sinking downwards and was menaced with overthrow. Still later there was another Zoroaster, about the year 4000 B. C., who again revived the ancient teaching and repeated the essential truths, giving them forth with divine authority and by means of the sacred fire symbol.

A Magian Priest
Historia Religionis vet. Persarum

But to go back to the time of his birth. In every religion the birth of its founder is heralded by supernatural signs and omens and accompanied by wonders. A star appears, a comet blazes forth, or the earth is shaken. According to the Avesta, all nature rejoiced at Zoroaster's birth, everything shared in the universal thrill of gladness that shot through the world; while the terror-stricken demons took flight into the depths of the earth. [All the opponents of Zoroaster were known by the name of demons, and they made repeated attempts to accomplish his destruction.]

Before the boy's seventh year his father, knowing that a great future had been predicted for the youth, placed him under the care

of a wise and learned man. If we are to judge from the later literature of the Pahlavi, black art and magic practices were the order of the time, and their misguided practisers were openly rebuked by Zoroaster for their heresy and were put to confusion by the young reformer when they endeavored to argue with him, much as Christ at the age of twelve disputed with the doctors in the temple.

At the age of fifteen Zoroaster was confirmed in his religious vows, was invested with the *kusti,* or sacred thread, and the *sudra,* or white linen shirt, both emblems of purity. The *kusti* is made of twelve threads of lamb's wool and is wound thrice around the waist, signifying the good thoughts, words and deeds incumbent upon the wearer; it is knotted twice in front and twice behind.

For a period following his fifteenth year the tradition is meagre in its details. It was a time not so much of action as religious preparation, and yet it is not devoid of recorded incident. Stories of his compassion and sympathy for the aged, his generosity and kindness to animals are told in the *Zat-sparam.* At the age of twenty an account says that, abandoning worldly desires and laying hold of righteousness, he departed from the house of his father and mother and wandered forth, openly inquiring: "Who is most desirous of righteousness and most desirous of nourishing the poor?"

Alcibiades states that Zoroaster kept silent seven years and Pliny makes the statement that for twenty years Zoroaster lived in a desert, with nothing to eat but cheese. According to another source he passed his time upon a mountain, in a natural cave which he had symbolically adorned to represent the world and the heavenly bodies. This time of early retirement and seclusion must have been the period in which Zoroaster fought the battle that raged in his own bosom and in which he began to solve the problem of life, the enigma of the world and the question of belief. Here he doubtless began also to formulate the first general truths out of which his religious system was evolved.

A perfect, practical purity was the key-note of the Zoroastrian creed; purity in every action of the personal life, purity in every relation to external nature, honoring external elements as the manifestations of divine purity, as it were, their spotless cleanliness as an homage to the Life from whence the whole proceeds. Thus purity was the message of life which Zoroaster brought to the Persians. To be in everything actively on the side of purity was a personal duty. The Zoroastrian must keep the earth pure and must till it as a religious duty; he must perform all the functions of agriculture as a service to the gods, for the earth is the pure creature of Ahura Mazda —God—to be guarded from all pollution. The air must be kept pure. If anything unclean or dead falls into the water, the good Zoroastrian must remove it, that the pure element may not be fouled.

The famous axiom of the Parsi religion was: "Pure thoughts, pure words, pure deeds." That was the constantly reiterated rule of the Zoroastrian life. On the virtues of truthfulness, chastity, obedience to parents, hospitality, industry, honesty, kindness to useful animals, special stress was laid. Charity was made an essential part of religion, but it must be wise charity and bestowed on the deserving.

The Zoroastrians believed that the soul passes after death into the intermediate world. There the soul of the righteous meets a beautiful maiden, the embodiment of his good thoughts, good words and good deeds; he crosses the "Bridge of the Judge" safely and reaches heaven. But the soul of the wicked meets a hideous hag, the embodiment of his evil thoughts, evil words and evil deeds; he fails to cross the bridge and falls into fire.

The *Gathas,* or hymns of this ancient faith, give us the essential principles of Zoroastrianism and they also furnish personal details about the Prophet himself which are to be found nowhere else. Only mere fragments of these *Gathas* have been preserved, but they are dignified, sublime and grand, bearing testimony to the nobility of the ancient teaching.

In Zoroastrianism, as in every ancient faith, there was no gap in the universe, no space empty of living intelligences, no place where spiritual beings were not working. From man, near the base of the ladder, to the Supreme God at its head, there were ranged intelligences growing higher and higher, diviner and diviner, and all these were objects of adoration.

At the head of the manifested universe stands Ahura Mazda, sometimes translated as the Living Wisdom, the Lord of Wisdom, or the Wise Lord. He is the Supreme, He is the universal, the all-pervasive, the source and the fountain of life. In the Zoroastrian religion He holds the same position as the manifested Brahm of the *Upanishads,* who came forth at the beginning, the One, the source of life. Let us listen to the description of Him in the words of the great Prophet:

> He first created, through His inborn lustre, the multitude of celestial bodies and, through His intellect, the good creatures, governed by the inborn good mind.
>
> Thou, Ahura Mazda, the Spirit who art everlasting, makest them grow. When my eyes behold Thee, the Essence of Truth, the Creator of Life, who manifests His life in His works, then I know Thee to be the primeval Spirit, Thou, Mazda, so high in mind as to create the world, and the Father of the good mind.

We learn that from Ahura Mazda duality proceeded—two principles that had their root in Him but that were unfolded in order that a manifested universe might be brought into existence. The words "good" and "evil" are used to describe these two principles, but the original duality is not of good and evil but is of spirit and

matter, of light and darkness, of construction and destruction, the two poles between which the universe is woven and without which no universe can be.

Of Zoroaster's life after the triumph of His faith we are told but little, though tradition paints Him as ever the faithful, loyal priest and teacher, devoting His whole life and being to teaching the people. He says: "Oh, Ahura Mazda! what Thou hast taught me will be difficult to spread among the people; but I will do it, for what Thou hast taught me is the best knowledge. . . . As long as I have strength and power I will teach men to remain in the lure of truth." Absolute devotion and complete self-surrender to Ahura Mazda, not only now but for all time, the sacrifice to Him of all the fruits of his labor, these are indeed the marks of the true and faithful Prophet. Little wonder is it that wisdom and power were his and that, as he taught man the mystic strength of the spirit, he himself was able to draw down from heaven the sacred, living, celestial fire.

> And so great was the impression that the teaching made that the modern Parsee, who still keeps the memory and the tradition of the older worship, when he lights the fire in his temple, the sacred fire that is kept alight year after year, he cannot light it in a new temple until after having gathered the fires of earth—the fire of the household hearth, the fire of the blacksmith's forge, the many fires which men make for labor; he cannot finally light the sacred fire till the lightning which he can no longer call from heaven bursts out in the thunderstorm in the atmosphere. And from a stricken tree, lighted by the lightning, he takes the fire which must burn on the fire-altar of his temple.

Picture him standing by the altar, speaking of what the fire revealed to him. Remember what is said in one of those "oracles" which reproduce the early traditions: "When thou beholdest a sacred fire, formless, flashing dazzlingly throughout the world, hear thou the voice of the fire." As Zarathustra spoke there was at first no fire on the altar at his side; there was sandalwood in fragrant heaps, there were perfumes, but no fire. As the Prophet stood there, he held a rod—of which every occultist knows—a rod, a copy of which was used in the Mysteries, filled with the air of the upper spheres and with the living fire-serpents round it. As he raised that rod, the heavens burst into fire and flames played on every side; some darted downward and lit the altar at his side and, wreathing round him, made him a mass of flame as he spoke the "words of fire" and reproclaimed the everlasting truths.

So taught Zarathustra in the ancient days. Today there is still a faint echo of the ancient truth, although the power has departed and no Parsi *dastur* can summon fire from on high. Now the officiating priest places above the fire leaping from a pile of fuel an iron tray heaped with sandalwood and, holding it there high above ma-

ZOROASTER

From a painting made by an Oriental artist.

terial contact, the fire below lights the sandalwood in the tray and a second fire leaps up. Nine times that ceremony is repeated until the very essence, as it were, is gathered—pure and worthy to be the symbol of the divine. Before that every Zoroastrian bows, and in all Zoroastrian homes, when sunset falls, this fragrant fire is carried through every room, as emblem of the purifying, the protecting power of the Supreme.

Mrs. Besant eloquently says: "The fire is not dead; it is only smoldering on its ancient altars; white-hot are the ashes, ready to burst into flames, and I dream of a day when the breath of the great Prophet Zarathustra shall sweep again through His temples, fanning the ashes of the altars of those ancient fanes, and every altar shall flash into fire and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."

(To be continued)

THUS SPAKE ZARATHUSTRA

In Nietzsche's philosophy; in Strauss's music

By L. Turner Lindsey

THE nub of Friedrich Nietzsche's philosophy was that monumental treatise of the will which he chose to veil under the title *Thus Spake Zarathustra.* Here he put forth a philosophy that was the culmination of the religious evolution of the last century; that has influenced deeply every serious thinker of today; a philosophy which he wove around the life and station of the Great Prophet of Iran, not indeed as a Persian conception of the founder of the Avestic religion but rather as the embodiment of his own philosophical ideals.

"I teach you Beyondman. Man is something that shall be surpassed. . . . Once soul looked contemptuously upon body; that contempt then being the highest ideal, soul wished the body meagre, hideous, starved. Thus soul thought it could escape body and earth. . . . It is time for man to mark out his goal. It is time for man to plant the germ of his highest hope. His soul is still rich enough for that purpose."

Nietzsche spoke of the man who should make his own creeds, rule his actions by the laws of himself, who should become a god and

transcend in his spiritual nature the man of today as the man of today transcends the ape—"a man who would live apart from these material surroundings in a fourth dimension of his own, where the limitless individual reigns omnipotent."

Thus wrote the philosopher, urged from within by that same urge which spake through the lips of Persia's holy Prophet.

Then Richard Strauss brought forth his great tone-poem *Thus Spake Zarathustra,* not as a slavish interpretation of Nietzsche but as a daring and magnificent tonal apotheosis of its significant thoughts. On one occasion, he explained himself thus modestly: "I did not intend to write philosophical music or portray Nietzsche's great work musically. I meant to convey musically an idea of the development of the human race from its origin through the various stages of its progress, religious as well as scientific, up to Nietzsche's Superman."

The score of Strauss's work is prefaced by this quotation: "Having attained the age of thirty, Zarathustra left his home and the lake of his home and went into the mountains. There he rejoiced in his spirit and his loneliness, and for ten years did not grow weary of it. But at last his heart turned. One morning he got up with the dawn, stepped into the presence of the sun and thus spake unto him: 'Thou great star! What would be thy happiness, were it not for those for whom thou shinest? For ten years thou hast come up to my cave. Thou wouldst have got sick of thy light and thy journey but for me. . . . Lo, I am weary of my wisdom, like the bee that hath collected too much honey; I need hands reaching out for it. I would fain grant and distribute until the wise among men could once more enjoy their folly, and the poor once more their riches. For that end I must descend to the depth, as thou dost at even, when sinking behind the seas, thou great light to the lower regions, thou resplendent star! . . . Lo! this cup is about to empty itself again, and Zarathustra will once more become a man.' Thus began Zarathustra's going down."

After an orchestral depiction of the sunrise, there follows a section headed "Of Back Worlds Men"—those who seek consolation in religion, of whom Zarathustra had previously been one, to whom he would now teach Beyondman. "Alas, brethren, that god whom I created was man's work and man's madness, like all gods! Man he was, and but a poor piece of man. It did not come unto me from beyond."

Then follows "The Great Longing." Zarathustra craves the unspeakable, the undiscoverable. He would experience joys and passions. "Oh, my soul, I understand the smile of thy melancholy. Thine over-great riches themselves now stretch out longing hands. But if thou wilt not cry, nor give forth in tears thy purple melan-

choly, thou wilt have to sing, oh, my soul! . . . Once having passions thou callest them evil. Thou laidest thy highest goal upon these passions; then they became thy virtues and delights. At last all thy passions became virtues and thy devils angels."

But the end is not here and we go on, in the melody, to experience the passing of the visions of youth, the allurement and falseness of learning, etc., etc.—the steps of the Path—until in the final solemn song of triumph, Zarathustra gives the famous "Night Wanderer Song." In the orchestra the bell tolls the midnight hour:

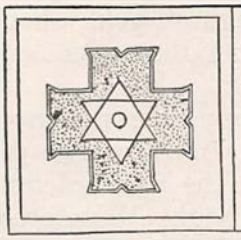
ONE O man! lose not sight. TWO What saith the deep midnight? THREE I lay in sleep, in sleep— FOUR From deep dream I woke to light. FIVE The world is deep— SIX And deeper than even day thought it might SEVEN Deep is its woe— EIGHT And deeper still than woe—delight. NINE Saith woe: Pass, go! TEN Eternity is sought, be all delight ELEVEN Eternity deep—by all delight! TWELVE

But the eternal riddle endures—the mystery of fire, of spiritual alchemy. Yet never is the Sacred Source diminished; the fuel of philosophy, of poetry, of music, of men's lives is today cast on the altar, and the fire of purity lighted and tended by the Zarathustras of eld is still burning in lambent, leaping flames within the Heart of humanity.

No matter that many things that you have to do are trivial; it is the way of doing them, and not the things that are done, that makes the training which results in discipleship—not the particular kind of work you have to do in the world, but the way that you do it, the mind that you bring to it, the forces with which you execute it, the training that you gain from it.

It matters not what the life may be, that life will serve for the purpose of the training for, however trivial may be the particular work in which you are engaged at the moment, you can use it as a training-ground for the mind and by your concentration you may be making your mind one-pointed, no matter what for the moment may be the point to which it is directed.

Remember when once you have gained the faculty, then you can choose the object; when once the mind is definitely in your hand, so that you can turn it hither and thither as you will, then you can choose for yourself the end to which it shall be directed. —*Annie Besant.*



SHORT POEMS

By American Theosophists

MEDITATION is as necessary to the evolution of the spiritual nature, as food is necessary for the growth of the physical. It removes the scepticism which keeps fast-sealed the eyes of the Inner Man; it renders real and objective the higher planes of life. The regular and persistent practice of meditation makes for progress towards Occultism and renders possible communication and union with the Higher Mind, our real "I". The poem that follows is a result of its author's daily habit of meditation.

"I do not feel these lines are mine, but given to me to be passed on to a needful world." So wrote Mrs. Wright to us, and quickly were her words proven true for, between their coming to our desk and this publication, the verses were recited by Mr. Unger at the public memorial services following the death of the author's mother, and again by Mrs. Wright herself standing beside her mother's casket at the final private family service. "The greatest tribute you can pay to your mother" was the verdict, significant because it came from a family agnostic in their views and at services conducted otherwise along those lines.

IN MEDITATION

I AM part of the partless Brahm, whom I adore!
He breathed me forth and he remains
Whole and partless as before,
Creator of all worlds, Source of all being.

I am perfect, pure and whole;
A perfect part of that pure whole that breathed me forth,
My Father-Mother God
Buoyant hope, chastening rod.

On the path of forthgoing, alone and helpless I am sent;
I live, I love, I take, nor care whose will is bent;
This is the Law, although I know it not,
Sped on by karmic fate as from bow the arrow's shot.

But when I stand where ways are turned,
Where self in fires of pain is burned,
Where earthly golden dross is naught,
Then, longing, look I homeward to the Home that
Love hath wrought;
Love, eternal, Love supernal!

On the path of return, by my own conscious will,
I place my feet,
Knowing full well the way is narrow, straight and hard
That must be trod—
The way that leads through duties done to higher duty,
Thence to God—that partless Brahm
Of whom I am a part, whom I adore.

—*Jessie Waite Wright.*

Our second poem was written on Christmas night. Its author had returned to her hotel after attendance at the Temple of the Rosy Cross and was reviewing a joyous, wonderful day, when, instantly as it were, she seemed again within the Temple offering up her whole being to the Christ while these words were flashed into her brain, and an intense peace flooded her.

STRIVE, AND WAIT, AND PRAY

Strive—yet I do not promise
The prize you dream of today
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure
You would now, perchance, disdain
Will come when your toil is over
And pay you for all your pain.

Wait—yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
With a shadow upon its brow;
But for thee the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray—though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray with hopeful tears;
An answer, not that you long for
But diviner, will come one day,
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

—*L. C. B.*

Our readers have already learned to know Mr. Whitehead—and his style of verse—through his sonnets on the Gita, which we have previously published. He came to us at Krotona some months ago for a half-day's visit; he stood upon Eucalyptus Hill, saw the sunset painting framed by the Santa Monica Range, felt that wondrous evening effect when light-studded earth reflected back the scintillating star-canopy above.

This was his tribute.

SUNSET AT KROTONA

Sunset-time, and promise of the night,
The soft cool night that soothes with blessed sleep;
The sun has offered up her sacrifice,
But still the fire upon her altar glows,
Then, as it dies, the breeze from ocean wakes
And draughts across the hills whereon I stand;
A deep white mist steals up from off the sea
And lays refreshing touch on field and town;
Then, as the fire burns low within the west,
Within my heart awakes sweet ecstasy.
The moon, half blown, swings high within the sky,
And from my heart there rises praise and love
Unto the wonder of the brilliant stars,
Unto the tenderness of perfect love
That makes the night-time, when the spirit yearns
To know itself and in its Self find All.
These hills, that far-off flashing sea,
The breathing night and soft pulsating town,
Whose myriad lights throw back to heaven above
The music of the spheres—all, all give forth
The message of the law of perfect love,
And help to swell the strain that rises hence
From out the hearts which beat and swell in praise
'Mid fair Krotona's sunny, templed courts.

—*Hubert Whitehead.*

Our next is from a longtime friend and contributor to *The American Theosophist,* who sends it from the shores of the fair Lake Lucerne, where the Voice of Travel spoke to her.

THE GOLDEN KEY

Oh, ye who war with evil,
Go seek the golden key—
The golden key which, made of light,
Alone unlocks the doors of night
And sets the spirit free.

Oh, ye who war with sorrow,
Go seek the golden key!
It sends a sure and subtle might
To him who handles it aright;
Its shining sides are three.

Oh, ye who war within yourselves,
Go seek the golden key!
It leads from what ye thought ye were
To what ye really be;
And know—within this mystery
There lies the golden key!

—*Georgina Walton.*

This little message redolent with springtime motion and sound is from one in the springtime of life, for Miss Raymond is but "in her teens."

YOUTH

I am the quiver of leaves in the spring,
The thrill of the song that the meadow-larks sing,
The message the gay yellow daffodils bring—
I am youth!

My breath is the fragrance of sun-warméd flowers,
My tears are the coolness of soft summer showers,
My sighs are the sadness of idle-lost hours—
I am Youth!

—*Ruth Raymond.*

PYTHAGORAS

Greek Philosopher; Founder of a Brotherhood at Crotona; Initiate Teacher

By Isabel B. Holbrook

(Continued from page 347)

[a] THE mind being purifi'd [by discipline] ought to be applyed to things that are beneficiall; these he procured by some contrived waies, bringing it by degrees to the contemplation of eternall incorporeall things, which are ever in the same state; beginning orderly from the most minute, lest by the suddennesse of the change it should be diverted, and withdraw it self through its so great and long pravity of nutriment.

To this end, he first used the Mathematicall Sciences, and those speculations which are intermediate betwixt corporealls and incorporealls, (for they have a threefold dimension like bodies, but they are impassible like incorporealls) as degrees of preparation to the contemplation of the things that are; diverting, by an artificiall reason, the eyes of the mind from corporeall things (which never are permanent in the same manner and estate) never so little to a desire of aliment; by means whereof, introducing the contemplation of things that are, he rendred men truly happy. This use he made of the Mathematicall Sciences.

Hence it was, that [b] *Justine Martyr* applying himself to a Pythagorean, eminently learned, desirous to be his disciple, He demanded whether he were verst in Musick, Astronomy, and Geometry; Or do you think, saith he, you may be able to understand any thing that pertains to Beatitude, without having first learned these, which abstract the soul from sensibles, preparing and adapting her for her intelligibles? Can you without these contemplate what is honest and what good? Thus, after a long commendation of these Sciences, he dismiss'd him, for that he had confess'd himself ignorant of them.

Pythagoras defined what God is, thus: A mind which commeateth and is diffused through every part of the world and through all nature; from whom all animals that are produced receive life.

God is one. He is not (as some conceive) out of the world, but entire within himself, in a complete circle surveying all generations. He is the Temperament of all ages, the Agent of his own powers and works, the Principle of all things; one, in heaven, luminary and father

of all things; mind and animation of the whole, the motion of all circles.

God in his body resembles Light; in his soul, Truth.

The world was made by God, in thought, not in time; He gave it a beginning from fire and the fifth element; for there are five figures of solid bodies, which are termed mathematical. Earth was made of a cube, fire of a pyramis, air of an octaedre, water of an icosiedre, the sphere of the universe of a dodecaedre. In these, Plato followeth Pythagoras.

HIS aim at Crotona was not merely to teach the esoteric doctrine to a circle of chosen disciples, but also to apply its principles to the education of youth and to the life of the state. His plan comprised the founding of an institution for laic initiations, with the object of finally forming the political organization of the cities by degrees into the image of a philosophic and religious ideal. He was desirous of sowing in the human mind the principles of a scientific religion. As it has been said, by founding the School of Crotona he was *"spreading esoteric ideas throughout Italy and, at the same time, keeping in the precious vase of his doctrine the purified essence of oriental wisdom for the peoples of the West,"* and in that statement is truly expressed the design of the Great White Lodge, of which Pythagoras was at that time the Messenger to the West.

> Some few days after [his arrival at Crotona] he went into the public school and, the young men flocking to him, it is said that he made discourses to them wherein he exhorted them to respect their elders, declaring that in the world and in life, in cities and in nature, that which is precedent in time is more honorable than that which is subsequent; as, the east than the west, the morning than the evening, the beginning than the end, generation than corruption; moreover, natives than strangers. In like manner in colonies, the leader and planter of cities and, generally, the gods than demons, demons than semi-gods, heroes than men, and of these (men) the causes of generation than the younger. This he said by way of induction, to make them have a greater esteem of their parents, to whom, he said, they had as much obligation as a dead man might owe to him that should raise him again to life; moreover, that it was just to love above all and never to afflict the first and those who have done us greatest benefits; but parents only, by the benefit of generation, are the first, and predecessors are the causes of all things that succeed rightly to their successors; showing that they are nothing less beneficial to us than the gods, against whom it is not possible to offend in so doing, and the gods themselves cannot but in justice pardon those who reverence their parents, equal to them, for it is from them that we learn to worship the Deity; whence Homer gives the king of the gods the same style, calling Him "Father of gods and mortals".

He declared likewise that in their conversation to one another they should so behave themselves that they might hereafter never become enemies to their friends, but might soon become friends to their enemies; as to their friends they should never become enemies, but to their enemies quickly become their friends; and that they should study in their behavior towards their elders their reverence towards their parents, and in their love to one another their community towards their brethren.

He likewise exhorted the young men to love learning, telling them how absurd it were to judge learning to be the most advantageous of all things and to wish for it above all things, yet to bestow no time or pains in that exercise; especially, seeing the care of our bodies is like evil friends which soon forsake us, but that of institution, like the good which stay with a man till death, procuring to some immortal glory after death.

He framed many other things, partly out of history, partly out of doctrines, showing that learning was a common nobility of those who were first in every kind, for their inventions were the institutions of the rest. Thus is this naturally advantageous, that of other commendable things some it is not possible to communicate to another; as strength, beauty, health, courage; some, whosoever imparts them to another cannot have them himself; as riches, government, and the like; but for this, you may receive it of another and yet the giver have nothing the less of it. Moreover, some a man cannot gain if he would; he may receive institution if he will, then he may apply himself to the affairs of his country not upon self-confidence but institution; for by education men differ from beasts, Greeks from barbarians, free men from slaves, philosophers from the vulgar; who have in general this advantage, that as of those who run swifter than others there had been seven out of this their one city at one celebration of the Olympic Games, but of such as did excel in wisdom there had been found but seven in the whole world, and in the following times in which he lived there was but one who did excel all others in philosophy.

Thus he discoursed to the young men in the school; but they relating to their fathers what he had said, the thousand-men summoned Pythagoras to the Court and, commending him for the advice he had given to their sons, they commanded him that if he had anything which might benefit the people of Crotona, he should declare it to the magistrates of the commonwealth.

The Crotonians (saith Valerius Maximus) did earnestly entreat him that he would permit their senate, which consisted of a thousand persons, to use his advice.

Hereupon he first advised them to build a temple to the Muses, that they might preserve their present concord, for these goddesses have all the same appellation, and have a reciprocal communication and delight chiefly in honors common to them all, and the chorus of the Muses is always one and the same; moreover, concord, harmony, rhythm—all those things which procure unanimity, are comprehended.

He likewise showed them that their power did not only extend to the excellent, but to the concord and harmony of beings.

Further, he said they ought to conceive they received their country as a depositum from their people; wherefore they ought so to manage it as being hereafter to resign up their trust with a just account to their own children; that this will certainly be, if they be equal to all their citizens and excel other men in nothing more than in justice, knowing that every place requireth justice. He showed it out of the mythology that Themis hath the

same place with Jupiter, as Dice with Pluto, and Law among cities, so that he who did anything unjustly in things under his charge seemed to abuse the whole world (both above, below, and on earth); that it is convenient in courts of judicature that none attest the gods by oath, but use to speak such things as that he may be believed without oath.

That he is to be thought the greatest person who can of himself foresee what is advantageous; the next to whom is he who, by those things which happen to other men, observes what is good for himself; the worst is he who stays to learn what is best by the experience of suffering ill.

He said that they who are desirous of glory shall not do amiss if they imitate those who are crowned for running, for they do no harm to their adversaries but desire that they themselves may obtain the victory. And it beseemeth magistrates not to be rigid to those who contradict them, but to benefit those who obey them.

He likewise exhorted every one that aimed at true glory to be indeed such as he desired to appear to others; for it is not so sacred a thing to be advised by another as to be praised for what is done; for one is only requisite to men, the other much more used by the gods.

Here follow other of his orations, as given in the Temple of Pythian Apollo to the boys and in the Temple of Juno to the women. By his discourses Pythagoras gained no small honor and esteem in Crotona and, by means of that city, throughout all Italy.

His plan of education, as proposed to the Senate of Crotona, was to found an institution for himself and his immediate disciples, numbering about six hundred, where, as a brotherhood, they should live together in a building constructed for the purpose but were not to separate themselves from civil life. These were called cœnobitæ. Those who already deserved the name of master were to teach physical, religious and psychic sciences. Men and women were admitted to the lessons of the masters, also to the different grades of initiation, according to their intelligence and earnestness in study, being always under the control of the head of the order. Pupils were to submit to the rules of the common or community life, spending the entire day in the institution under the supervision of the masters. The accepted aspirants were distributed into different classes and, while the master imparted a convenient portion of his discourses to each, he presented the proportion of justice by making each a partaker of the auditions according to his desert.

It was thus essential that two divisions be made of the classes, and these were called "Pythagoreans" and "Pythagorists." With the first, the cœnobitæ ordered that all possessions should be contributed and shared in common, and that they should form the community life by always living together; but that each of the others should possess his own property apart from the rest, but should assemble in the near locality and thus mutually be at leisure for the same pursuits. Those who were attracted to the movement from the outside, and who really formed the greater part of his disciples, were auditors, called

Acousmatics, and formed the list of Pythagorists. Nicomachus tells us that more than two thousand of these were influenced by one oration alone. With their wives and children, they gathered in a very large and common auditory, called the Homacoeion, resembling at first a city in size, but later with its increasing territory there was

founded that part of Italy called Magna Græcia. Most of these disciples were called "Hearers."

The laws given by Pythagoras to the colonists, being divine in their nature, were received as precepts imparted by the gods through Pythagoras, and the people were envied by the others and considered blessed. These laws were strict and rigidly enforced as a part of the discipline. There were also two forms of philosophy, suited to the two genera of those who pursued it, the Acousmatici and the Mathematici. The latter are acknowledged by the others to be Pythagoreans, but the Mathematici do not admit that the Acousmatici derived their instructions from Pythagoras but from a lesser master, Hipparchus, of whom it is said that he divulged certain theories to those unworthy to receive them and claimed the credit for the discoveries of these theories for himself, for which the other disciples not only expelled him from their common association but built a tomb for him, as for one who had passed out of their life altogether. Another account is that the Divine Powers were so indignant that he perished in the sea. The philosophy of the Acousmatici was as of the outer court, simpler and more of the nature of exoteric training, while the Mathematici was for the more advanced and deeper students, savoring of the hidden mysteries.

The plan of Pythagoras, as presented to the Senate of Crotona

and accepted by them, was to erect a building near the entrance of the city, in order that the existing concord might be preserved, and this was to be called the Temple of the Muses, as all the gods and divinities were called by this common name, Muses. They comprehended in themselves symphony, harmony, rhythm, and all things that produced and preserved concord. In the course of a few years this was accomplished. In a war with the Sybarites the city of Sybaris was captured and destroyed, and in the division of the land Pythagoras received a portion, to which he repaired with his esoteric school. This was the accomplishment of the Pythagorean institute, together with the miniature model city, controlled by the great initiate.

The cities of Italy and Sicily had heretofore oppressed each other with slavery, and Pythagoras inspired the inhabitants with the love of liberty and was instrumental in liberating and restoring to independence not only Crotona and other cities but established laws for them, so that they flourished and became examples for imitation to the neighboring kingdoms. His teaching was felt for centuries after by those schools of thought that sprang up throughout the Grecian Republic and her colonies.

It is said that Pythagoras was very stern in admitting novices, saying: "Not every kind of wood is fit for the making of a Mercury." After being introduced by the parents or one of the masters, the candidate was permitted to enter the Pythagorean gymnasium, in which the novices played games suitable to their ages. This gymnasium was peculiar in that there was no boasting, noise or display of strength, like those of the times generally, but rather groups of courteous and distinguished looking young men walking and playing in the arena, while Pythagoras, joining in their conversation or their games, was enabled to form exact ideas regarding the future disciple.

To try the calibre of the aspirant, he was subjected to what has been called the trial test. He was required to spend a night in a lonely cavern located at the edge of the town and alleged to be haunted by various monsters and apparitions. Those whose strength and courage were insufficient to endure the ordeal, who refused to enter or made their escape before the morning, were deemed too weak for initiation and were rejected.

Then there was a moral test even more serious. The would-be disciple suddenly found himself in a dismal prison cell, given a slate and ordered to solve the meaning of some Pythagorean symbol, as, for instance: "Why is a dodecahedron confined in the sphere, the symbol of the universe?" Many hours he would spend in his lonely cell, with only a vase of water and a piece of dry bread for his food. Finally he was removed to a room in which novices were assembled, here to prove his victory or his failure. If successful in proving the symbol satisfactorily, he was greeted with applause and honored by

all, but if he had not succeeded in this, he was further tested by being tantalized and ridiculed without mercy, the while being implored to impart his discoveries. The master stood by, observing the youth's attitude and expression. Some would weep, others rave, still others would give sarcastic replies and yet others would, in a state of rage, dash their slates to the ground, uttering insinuations against the school, masters and novitiates. Then Pythagoras would quietly tell them they had also failed in the test of self-respect and were asked not to return to the school, as respect for the school and its masters was one of the elementary virtues. Then the candidate, ashamed of the way he had acted, would retire, often becoming an enemy of the school, as did the well-known Cylon who, later, excited the people against the Pythagoreans, thus bringing about their downfall. When, after all this, a person was found to be sluggish and dull of intellect, they raised a pillar or monument to the stupid one and expelled him from the Homacoceion, giving him silver and gold. Those who were brave and strong enough to bear everything with firmness, declaiming themselves ready to repeat the test a hundred times if they could only attain to the least degree of wisdom, were welcomed into the novitiate and received with enthusiastic congratulations. Therefore was the acceptance of the candidate determined by his power of self-control, silence, temperance and courage, which brought out the true nature of the aspirant. The very soul of him was judged in its powers and possibilities by means of physiognomy, gait, laughter and general bearing, and great strength of character was required to be considered acceptable.

As time advanced, the disciple was carried on into the hidden mysteries and powers according to each individual nature. Concerning his teachings, Pythagoras delivered the most appropriate sciences and left nothing pertaining to them uninvestigated. He was accustomed to pour forth sentences resembling oracles, in a symbolic manner and with the greatest brevity of words containing the most abundant and multifarious meanings, like the Pythian Apollo, or like Nature herself; like seeds small in bulk but the effect indeed great, though difficult to understand. Thus grew the disciple more and more into the light of Truth.

Stanley has given us an interesting chapter entitled *Wonders Related of Him,* from which we quote:

> If we may credit (saith Porphyrius and, from him, Iamblichus) what is related of him by ancient and creditable authors, his commands had an influence even upon irrational creatures; for he laid hold of the Daunian Bear, which did much hurt to the people thereabout and, having stroked her awhile and given her maza and fruits, and sworn her that she nevermore touch any living creature, he let her go. She straightway hid herself in the hills and woods and from thenceforward never assaulted any living creature.
>
> Seeing an ox at Tarentum, in a pasture wherein grew several things,

cropping green beans, he came to the neatherd and counseled him to speak to the ox that he should abstain from the beans. But the neatherd, mocking him and saying he could not speak the language of oxen, he himself went to him and whispering in the ear of the ox, he not only refrained immediately from beans at that time but from thenceforward would never touch any, and lived many years after about Juno's Temple at Tarentum till he was very old, and was called the sacred ox, eating such meats as everyone gave him.

An eagle flying over his head at the Olympic Games, as he was by chance discoursing to his friends concerning auguries and omens and divine signs, and that there are some messages from the gods to such men as have true piety towards them, he is said (by certain words) to have stopped her and to have caused her to come down and, after he had stroked her awhile, he let her go again.

In one and the same day, almost all affirm that he was present at Matapontum in Italy and at Tauromenium in Sicily, with the friends which he had in both places, and discoursed to them in a public convention, when the places are distant many stadia by sea and land, and many days' journey asunder.

A ship coming into the harbor, and his friends wishing they had the goods that were in it, "Then," saith Pythagoras, "you will have a dead body". And when the ship came to the landing, they found in it the body of a dead man.

To one who much desired to hear him, he said that he would not discourse until some sign appeared. Not long after, one coming to bring news of the death of a white bear in Caulonia, he prevented him and related it first.

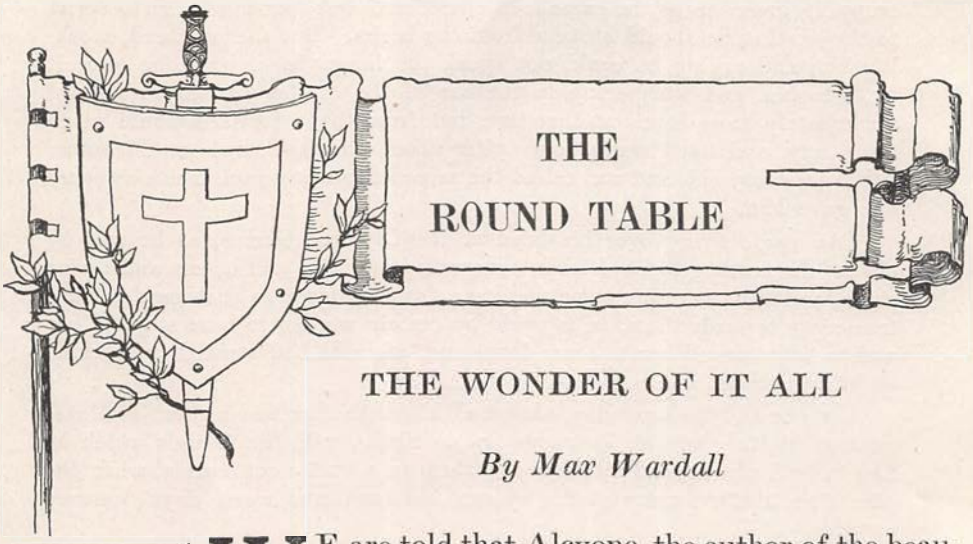
They affirm he foretold many things and that they came to pass, insomuch that Aristippus the Cyrenæan, in his *Book of Physiologic,* saith: "He was named Pythagoras from speaking things as true as Pythian Apollo." He foretold an earthquake by the water he tasted out of a well; and foretold that a ship, which was then under sail with a pleasant gale, should be cast away.

A thousand other more wonderful and divine things are related constantly and with full agreement of him; so that, to speak freely, more was never attributed to any, nor was any more eminent. For his predictions of earthquakes most certain are remembered, and his immediate chasing away of the pestilence and his suppression of violent winds and hail, and his calming of storms, as well in rivers as upon the sea, for the ease and safe passage of his friends.

To these add his trick with a looking-glass, as the scholiast of Aristophanes calls it, who describes it thus: The moon being in the full, he wrote whatsoever he pleased in blood upon a looking-glass and, telling it first to the other party, stood behind him, holding the letters towards the moon; whereby he who stood betwixt him and the moon, looking steadfastly upon her, read all the letters which were written in the looking-glass in the moon, as if they were written in her.

But these things some, even of the ancients, have imputed to magic; others, to imposture.

(To be continued)



THE WONDER OF IT ALL

By Max Wardall

WE are told that Alcyone, the author of the beautiful little book called *At the Feet of the Master,* received the teaching therein contained at night, while his body slept. He himself says that they were the words of his Master, who spoke to him in the higher realms at night and told him of the wonder and beauty of the spiritual life. When he awakened in the morning he recollected what he had been told and wrote it down for the world to read.

The life in other realms, while the body sleeps, is a very real one for some people. Did you ever wake up after an intensely vivid dream and wonder which was the reality, the waking or the sleeping? You had been living and feeling in your dream (or astral) body, which is a very real thing indeed.

Those who can see this dream body say it is just as substantial and real as the physical body and looks exactly like it; that during the hours when we are awake it fits into our flesh body just as water interpenetrates a sponge; and that going to sleep is nothing more nor less than the withdrawal of this shining body from its dense counterpart.

Among civilized people the testimony is overwhelming to prove this fact, and among primitive people the evidence is strong also. The American Indian thinks that we have duplicate souls, one of which remains in the body while the other is free to depart on adventures during sleep. The Greenlanders hold that the soul can forsake the body during sleep. The Maoris of New Zealand say that the mind leaves the body and dreams are objects seen during the wan-

derings. In Fiji and Borneo the natives believe that the spirit of man may trouble other people when asleep, and the Hill tribes of India claim that the spirit of man wanders away to the ends of the earth and our dreams are what it sees and learns.

Of course we do not believe this in its entirety. Many of our dreams arise from indigestion or impaired nerves and have nothing to do with the soul or astral body. Nor do we believe that those who are gross, selfish and unspiritual have much consciousness at night. But it is true that every one who learns to "live pure, speak true, right wrong, follow the King" in his daily life will, when he lays down his body at night, rise in his shining body and, in a wider, freer world our Companions will still follow the King, lifting up their pure and radiant hearts unto Him who is light and life and love to us all. There His blessed ministers and disciples will teach those who are true and earnest, and guide and direct them into channels of thought and activity that will bring, sooner or later, a wondrous joy and power into the life.

You will know when you are making progress in the higher world, for now and then you will awaken in the morning with an unwonted sense of understanding, a deep sense of happiness and buoyancy and, above all, a deeper, tenderer love for all those who are weaker and less blessed than yourselves.

MODERN KNIGHTHOOD

By Ethel M. Ewin

WE ARE all modern knights studying the rules and principles of true knighthood, the essence of which is as much alive now as it was in the time of the chivalrous and doughty knights of King Arthur's Court, from which our Round Table takes its name.

True modern knights have sympathy for everyone around them. Perhaps the mother of some youthful striver after knighthood is troubled over the "I-don't-want-to-do-it" attitude of her son or daughter. Now a mother is one of the best persons to practice the true rules of chivalry and courtesy on; she deserves all the sympathy and respect we are able to show her, because her work for us is all given without hope of a reward and we, in our turn, ought really to do something to repay her.

One thing that we sometimes forget is the respect we should show to our elders. There seems to be a tendency in this country towards an exchange of opinion between the members of a family that generally results in useless argument. Think of the good qualities of your father or sister, my would-be knights, and love them for these qualities, for surely we can overlook a few flaws in someone who in our heart of hearts is really dear to us. Does it not take two to make a quarrel? Try leaving argument alone, and see. So long as the knights of Arthur's court loved and respected their leader and worked in harmony with him, so long the spirit and the ideals of his court flourished; but when the element of disrespect and disregard for the rules of the Round Table entered their hearts the Order began to weaken, and finally the king, like a broken reed, was left to die alone.

All of us, no matter who we are, can help in some way. If you are an officer in your Round Table Order, do your work as conscientiously as you will want your bookkeeper, your stenographer or your maid to do it when you get a little older. Make your foundation of good habits and tendencies *now;* you will find that, in putting it off until tomorrow you are making tomorrow's burden too heavy and something you intended to do will not be done. *Do it now.*

We may not be able to say as did the knight Sir Galahad:

My strength is as the strength of ten,
Because my heart is pure,

yet we can all follow his example.

LOVE RAYS

On the brown earth shine the sunbeams;
The fairies twine the rays,
Weaving every sort of blossom
To decorate our ways.

The sword fern guards the canyon cool,
That winds, too wild and free,
Enter not in its portal where
The weavers dwell, you see.

Just so do mothers safe watch keep
At cradles, every day;
That babies may keep weaving thoughts
From love rays, mothers pray.

—*Minna.*

A TRIP UNDERGROUND

Adapted from "Rents in the Veil of Time"

By Betelgueuse

"DEMETER," said Alcyone, "how would you like to go inside the earth to visit the people living there?"

"Inside the earth!" exclaimed Demeter, "I should like it very much, but how do you know that there are people living there?"

"You remember I have often told you," returned Alcyone, "that I hear voices and see things which others do not. One of these voices told me how I might find the way underground, and I shall go."

This is how it happened that, later, the two boys, laden with food and torches, found themselves at the entrance to a great cave many miles from their home.

"I say," said Demeter, "it *is* dark in here and that is a steep path. How hollow our voices sound!"

Down, down, down led the way, growing darker and steeper at every step. They must have traveled several days, and were beginning to fear that they might never get back to the air again, when Alcyone suddenly cried out:

"There, Demeter, there! I see a light just ahead." And, truly enough, as they pressed forward they came out into an immense cave lighted by a faint glow in which they could see human beings moving

about. As soon as these latter caught sight of the boys they fled in terror.

"They are afraid of us," laughed Demeter, "O, see them run!"

The adventurers penetrated still further into the cavern and looked about them with interest. Huge toadstools grew all about, and creeping on the ground were horrid snake-like creatures from which they shrank in fear.

Heads began to peep out from hiding-places and presently, growing bolder, one by one the natives came back, staring at the boys with wonder filled eyes, and the boys stared back, for truly such strange humans had never before been seen. Their heads were almost egg-shaped; their bodies low and squat, with no clothing to cover them. In color they were a curious bluish-grey. They came crowding round the travelers, making odd grunting noises.

"They are trying to talk to us, I think," said Demeter, with a smile, "they seem quite harmless, and even friendly, poor things."

The young explorers spent some time in the cave. They could not tell the passage of time, for a pale light filled the cavern day and night. They learned to eat the toadstool, which was the food of the cave-dwellers, but declined absolutely to partake of the raw flesh of the snakes, though the natives assured them by signs that it was delicious. After what seemed to them several weeks they felt it was time to leave their strange friends and accordingly they set forth, laden once more with torches and some of the toadstool food, in the direction of home. Of their further adventures you may read in *The Lives of Alcyone*. Enough to say that the journey back was difficult and exciting, and they were glad and thankful to find themselves once more in the upper air.

MUSIC AS AN INTERNATIONAL LANGUAGE

This is the title of a pamphlet by Daniel Gregory Mason, Assistant Professor of Music in Columbia University, for the purpose of arousing interest in the progress of the movement for promoting international peace. Professor Mason believes that the power of music to reconcile extremes by means of its universal comprehensibility should claim the attention of those interested in international friendship. He says: "If it be true that music is, in sober fact, the only international language, the only emotional and spiritual coinage that is honored all over the world, then it must surely be an invaluable influence toward peace." He pays due respect to literature as a promoter of international good fellowship, but believes that music can bring us into contact at a higher spiritual level than the written or spoken word.

In his discussion of folk-music Professor Mason finds that the charm of the provincial music of various countries is due to its quaintness and novelty, and that it has a tendency to increase interest in other nations, perhaps even the sense of brotherhood with them. He believes that folk-music emanates from man's subconscious life and therefore is true and cannot misrepresent him. Recent research proves that Haydn based his work largely on Croatian folk-songs; Chopin used the Polish folk-music; Grieg owes much of his charm to the plaintive Norwegian idiom; Poland has its Paderewski; and our own countryman, MacDowell, has used the tunes of the red aborigines of America, while Dvorak, Gilbert and others have idealized the really beautiful plantation airs of the negroes.

Unquestionably music does much to interpret nations to each other by seizing and presenting persuasively the salient, individualizing traits of each. But perhaps it does even more by giving noble and universally intelligible expression to the human qualities common to all.

REINCARNATION ALONE CAN EXPLAIN

Among the many child prodigies of the day an extraordinary dancer is attracting attention in New York. Absolutely untaught, not even having seen a devotee of Terpsichore in the performance of the art, this child of seven accurately reproduces *the classic dances of many centuries ago.* The parents of little Virginia Myers are artists with the brush and chisel, but this does not explain the sense of rhythm which expresses itself in the utmost grace of movement whenever the child hears strains of music. Her dancing is too finished to be a spontaneous expression alone; it is to all appearance an acquired art.

Where does she get it? That is the question her audiences are asking. It is not hard to supply the answer, for it is very clear that that ego which now has its dwelling in the body of little Virginia Myers inhabited a body many centuries ago in which she undoubtedly reached high perfection in the art of dancing, and she has been able to "bring over" into this incarnation the memory of and the skill to continue the art.

From recent French newspapers, we cull this instance of proof of an extraordinary knowledge of a former life: "Mme. Raynaud, forty-five years old, was a

nurse in a private hospital in Passy. A few years ago she told a doctor that she knew she had died at the age of nineteen many years before. She described the town and the house in which she had lived. It was a foreign town. Mme. Raynaud had never been out of France. The doctor thought from her description that the town might be Siena, in Italy, and from the mayor of that place procured a collection of photographs. In one of them he recognized a house and a church exactly like those Mme. Raynaud described.

She gave many details, among others that she died in 1840, and that her death was due to consumption. Without telling her where she was going, the doctor took her to Siena. The first day she arrived she walked straight to the house she had described and from there to the church, then to the tombstone of a girl who died of consumption in 1840, at the age of nineteen, where she fell in a fainting fit.

BREAD OR DREADNOUGHTS FOR CANADA

The deadlock in the affairs of men so graphically described by Mrs. Besant in *The Changing World* is a stern reality in many nations. Sir Wilfrid Laurier has sagaciously injected into Canadian politics the slogan: "Free Foods Before Dreadnoughts." This campaign is caused by the pinch from the high cost of living. *The Morning Chronicle* of Halifax says: "All recognize that present conditions are intolerable and must be ameliorated without delay. A large part of the necessary food of the people has already become prohibitive in price and is daily becoming dearer." The press reports Sir Wilfrid Laurier to have said in a public speech: "A table of statistics lately compiled by the British Board of Trade (which is known for its accuracy) has stated that the cost of living had increased seven per cent in Great Britain during the last decade and in Canada fifty-one per cent." *The London Advertiser* is of the opinion that "of more importance than dreadnoughts to Britain is comfort to the homes of our people."

On all sides a serious attempt is being made to discover a remedy for the present conditions all over the world and, despite some appearances to the contrary, a new spirit of brotherhood is slowly finding its place in the hearts of humanity.

THE SWORD OF PEACE

In the *Ninteenth Century* for January, 1914, is an article which might be especially interesting to members of the Order of the Star in the East. It is entitled *1914—The Sword of Peace* and is by Major-General, Sir William G. Knox. The article is particularly interesting as it seems to show the fulfillment of the prophecy that before the Christ should come again there would be "wars and rumors of wars."

The author says: "Man's new burden is the burden of Peace. The symbol of Peace is no longer an angel. It is a sword. Not necessarily a drawn sword but a sharp weapon reposing in its sheath, ready to be drawn when required and with the manhood of a nation trained to grasp the hilt." He thinks that the evils resulting from child labor, which particularly lower the vitality of the laboring classes, can be overcome by government training. His cry seems to be always for a *Leader,* for someone to organize the forces of capital and labor in order to have domestic peace, and also to organize the "citizen army" so that the Sword of Peace will be an effective preventive of wars with other nations.

THE KARMA OF A NATION

It can be easily studied at the present time in the affairs of Portugal. Read *Portugal: The Nightmare Republic* by Francis McCullagh in the January *Nineteenth Century* and *The Tyranny in Portugal* by Phillip Gibbs in the *Contemporary Review* for January. The authors of these articles ascribe Portugal's downfall to

the intermixture of races which has caused deterioration in the mental and spiritual force of the people. Study these articles with the height and breadth of vision which Theosophy gives and you can clearly trace the movements of Karmic fingers, for the workings of law stand out in bold relief.

HIBBERT JOURNAL ARTICLES

The current number contains two very interesting articles: *The Failure of the Church in England* by Rev. A. W. F. Blunt, who is Vicar of Carrington, Nottingham; and *Changing Religion,* by J. Arthur Hill.

The Rev. Mr. Blunt thinks the failure of the church is due to its efforts to compromise with the world and thinks the remedy lies in drawing closer lines as to membership. He would not limit the membership to saints, but thinks that dogma and discipline should be tests of membership rather than morality. This is in order to maintain the integrity of the church as a body. He says: "And though nobody will condone either moral laxity or dogmatic bigotry, nevertheless the right order for the church to preserve is dogma, discipline, morals, as may be realized when we note what has resulted from inverting the order."

Mr. Hill seems to think that religion will become more scientific. "Science is far from bankrupt. It has a new earth to its credit, and it is now adding a new heaven (Psychical Science). It is *religion* (in the mystical sense) that is bankrupt; for in the twenty-six centuries between Gautama and Hannah Smith it has no progress to show."

That last is a pretty broad statement!

INTERCOMMUNICATION AND LIFE AFTER DEATH

This is an interesting subject to many people and the newspapers, by printing more articles along this line, show that the number who care for it is increasing. Forty years ago there were few who believed that it was or ever would be possible to communicate with the dead. At that time one could not get an article of that nature printed; a ghost story merely excited derision, and books on the conflict between religion and science were common. Twenty years ago, or even ten, there was much of the same feeling but it is rapidly passing away, as the following clippings show:

Sir Oliver Lodge, as president of the British Association for the Advancement of Science, says: 'I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science, carefully and persistently applied, but by going further and saying, with the utmost brevity, that the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

Next, we find the statement that William T. Stead, late editor of *The Review of Reviews* and inaugurator of "Julia's Bureau," has communicated with his friends and also gives messages through his daughter, Miss Estelle Wilson Stead. When Sir William Crookes, one of the world's greatest scientists, was asked for an opinion with regard to this, he replied: "Why should not Stead appear to his friends in Europe and the United States? There is nothing surprising in it—rather the reverse, considering the years he gave and the large fortune he spent on spiritualism and on bridges to the unseen."

Another press statement alleges that the wife and daughter of the late Joaquin Miller claim to have seen him frequently since his death. Two neighbors have also seen him. The poet in his lifetime believed in the persistence of life beyond the

grave and expressed his intention of making his presence known to his survivors when he died. That intention has a noteworthy significance. People will be able gradually to lift the veil between this and the "next" world as they develop strong convictions of the reality of the unseen existence while still in the earthly body. Then, passing over with such knowledge, they naturally will strive to acquaint themselves more fully with the mechanism of communication and thus, as in all pioneer efforts, such recruits in increasing numbers will attain step by step to greater and greater success until intercommunication will become as familiar as marconigrams.

The London *Daily Express* printed, not long ago, the story of a clergyman who was summoned by a lady to see a dying man. He went with the lady, but the man reported dying seemed to be in the best of health and the lady disappeared. The next day he returned to call upon the man, but was informed that he had died the previous evening. Entering the death chamber, he noticed a photograph of the lady he had seen the day before. "Who is that?" he asked, and the answer was: "That is the master's wife, who died fifteen years ago."

John C. Wheeler of Ivanrest, Michigan, over seventy years old, went swimming. He sank and when his body was found he was dead, according to the two doctors who saw him. The next day he revived and said: "I never was so much alive in my life . . . . the one thing I do remember clearly was the sensation of dying. Being dead is delightful . . . . I looked down and could see my body. I watched the rescuers find it and place it on the bank . . . . In that fleeting moment between the conscious and the unconscious state the thought of returning to life was repugnant and I knew that I did not want to live; but I was forced to, and I returned . . . . a man is double, and the body is the lesser part of him."

A. J. Thorne of Cincinnati died, to all appearance, on January 3, but he was back at work a few days later and said that it was the prayers of a Christian Scientist that brought him back to life. "Death is a continuation," he said, "and I do not fear it, but I wanted life to work out my problems here. That is why I am glad that life was restored to me."

After first-hand evidence like the above, even though it comes by way of the Sunday newspapers, it seems almost an anticlimax to say that Maurice Maeterlinck, the famous Belgian philosopher and playwright, in his book, *Our Eternity,* tells of the experiments of the societies for psychical research and says that, while it has been shown that there is a temporary persistence of the consciousness after death, it is not yet proven that this is permanent. Then he argues that the individuality cannot possibly survive death unchanged for very long. For some people the fact that Maeterlinck's books are black listed by the Roman Catholic Church will prove an added attraction. That church believes that there are many subjects which cannot be safely studied except under her guidance and does not permit her communicants to read along those lines, yet some of her own students are very well informd on those subjects. The placing of an author on the *Index* is sometimes a hint that his books are too advanced for the average mind, but does not necessarily imply that even the church authorities would disagree with his statements.

TOWARDS UNITY

"Those who consider woman suffrage as objectionable because it will involve allowing the negro women to vote should consider seriously whether the present inability of the negro women to vote is not seriously limiting the happiness of white women. *So essential is the doctrine of the unity of mankind to any sensible statesmanship that we always do well to pause before we allow that there are exceptions to the rule that justice should be universal and without regard to sex or race.*"

Taken from the *Maryland Suffrage News.*

RACIAL RANK

"Is the negro race less intelligent than the white?" is a question which has evoked some interesting discussion among ethnologists. Le Bon, the French psychologist, says that the two races are forever separated by "a mental abyss." Mr. Boaz, the American ethnologist, sees no essential mental difference between them. The Theosophical student would agree with the French scientist from the standpoint of race evolution, since the negro race belongs to the Fourth Root Race, while the white is in the Fifth Root Race. Naturally, according to evolution, the man of the latter race has greater mental capacity, having developed one more "spirilla" of the brain than his colored brother. There are egos who are in advance of their race and, of course, we find such exceptions among negroes.

The Popular Science Monthly (January) gives an account of some interesting tests of white and colored children made by Dr. Josiah Morse, of the University of South Carolina, with the aid of what is known as Binet's "scale of intelligence." It is a set of simple questions and commands, classified by their adaptation to children of from six to twelve years. The "mental age" of the child is determined by the highest group of tests that he can pass successfully. Dr. Morse found that colored children excelled in rote memory, while white children were superior in the more complex kinds of mental ability. He found that the picture tests gave the colored children considerable trouble and those relating to time and money, drawing, copying and reproducing from memory were all too difficult.

Dr. Morse says: "This is a crude beginning of a subject that will soon be opened up and made to yield interesting and profitable data." He believes that in the near future each branch of the human family will have a Binet scale of its own. Then, by a wholesale interchange of tests, it will be possible to determine wherein a given people are proficient and wherein deficient. He thinks that this method would settle mooted questions of racial rank.

A BABY OF EACH RACE

Mrs. Bishop of Chicago entertains the opposite theory: that "blood does not tell." She thinks environment has all to do with a child's development and she will attempt to prove it to the world. She will adopt a boy or girl of every nationality and bring them up on a large farm where all will be given the same opportunity and meet the same influence. She intends to see that the man-building goes on where pigmentation does not count.

And she will prove? Surely that the mind will work out its destiny unhindered by the color of skin, but she will learn a few principles of *karma*.

APROPOS

The last *American Theosophist* (March) had considerable matter concerning the origin of monkeys and man's relation to them. Apropos of this, we are reminded of what James Freeman Clarke, the eminent Boston divine, said in one of his sermons at the time this controversy about evolution was at its height. It was well put thus: "This discussion as to whether we are descendants of monkeys seems to me of not so much importance as whether we are monkeys ourselves today."

INTERESTING

The effort, spoken of by the press, to Germanize South America through commercial conquest arouses an interesting query. Is the Manu striving by this method to infuse Teutonic blood into the Celtic strain of Spanish-Americans, as a step in the preparation of a higher race?

It is said that when the Bodhisattva comes forth to teach, a body is prepared for Him by some disciple. If He already has a physical body, why does He not use it? *C. F. W.*

We have been told that the Great Ones whom we call Masters live isolated from the rest of humanity; that Their physical bodies are brought into such a state of purity and perfection that they form open channels for the outflow of spiritual forces; and that, in order to reach and maintain that purity, they are so intensely sensitive to the influences from without that they would be unable to bear the coarse vibrations of the outer world. The very atoms of which Their bodies are composed are of a higher type, and the body vibrates at a rate that is of the greatest help to those who can attune themselves to it but would be destructive to the average man.

That is one of the reasons why the Master of Masters must have a body especially prepared for Him to use when He comes. It must be pure enough to serve as a channel for His forces and, at the same time, contain enough of the gross elements to endure the coarser vibrations from without. *O. F.*

When the Bodhisattva takes possession of the body of a disciple, what becomes of the ego so dispossessed?

Remember that the Great Ones are not bound to Their bodies as we are, but that They occupy them or leave them at will. It is therefore reasonable to believe that the Bodhisattva will use the body prepared for Him only when He has work to do in the outer world. This does not break the cord of buddhic matter along which the life forces flow and which connects the physical body with the higher principles. When for the time His work is done, the body is returned to His chosen disciple for his use and care.

The coming forth of a World-Teacher is such an important event that it is planned and prepared for thousands of years ahead. No greater privilege can be given a disciple than to build and care for the body through which the "Teacher of Gods and men" will work. So we see that it is not a matter of one ego "dispossessing" another, but rather a harmonious working together of members of the Great Brotherhood whose very nature is self-sacrifice. *O. F.*

Why do you accept the law of heredity as applied to the body, but reject it as applied to the mind? *C. H.*

Both the body and the mind are products of evolution; but the development of mind is more closely connected with the growth of the soul and its evolutionary process differs greatly from that of the physical form. Observation proves that heredity is a law in the physical evolution, for we see how race and family peculiarities come down from parent to offspring through a long line of ancestors.

To understand the Theosophical view of the evolution of the individual mind, it is necessary to have some knowledge of the doctrines of reincarnation and karma.

All mental experiences are stored in a particle of mental matter permanently attached to the ego and when, at the beginning of a new incarnation, the ego sounds its key-note in the mental world, it draws around itself a covering of mental matter responding to the scale of vibrations sounded by this permanent unit. This covering, when organized into what Theosophists call the mental body, is an expression of the whole of the man's mental evolution through innumerable lives. In this process heredity plays no part.

When considering the expression of mind in the physical world, it is only partly true that Theosophists reject the law of heredity; for here the manifestation of the mental principle is modified by the peculiarities of the physical body which serves as the mechanism of consciousness on this plane. So we hold that the mental capacity of the ego is the result of its own evolution, while its manifestation on the physical plane depends to some extent on the inherited tendencies of the physical body. *O. F.*

Are there any accidents from the Theosophical view-point? If I reach across the table and knock over a glass of water, is that an accident or is it part of the plan. *F. L. D.*

Personally, I must answer this question in the negative. To my mind, there can be no happening outside of law, i. e., no chance in a universe built upon law and order. That this universe is thus built cannot be doubted by any one who observes and thinks. The existence of some laws are evident even to a child, and a universe ruled partly by law and partly by chance is unthinkable. Many of the phenomena of life happen according to laws known to the world in general. On the other hand, some phenomena occur which fall outside the beaten track of laws universally recognized and can be classified only by a few specialists. There is another class of happenings which are called accidental because the laws operating are not evident or understood. We may not be able to put our finger on the cause at work, but this is not evidence against its existence.

The fact that we can use forces which we cannot or do not control on the surface appears to make accidents possible. There are two points of view from which the problem should be considered. From the general, the cosmic view-point, there would be no accident, but from the standpoint of the microcosm the accidental seems possible. If you reach across the table and upset a glass of water, it would be an accident if the only law involved were that of your will or intention, but other forces which you were not controlling introduced the cause which resulted in upsetting the glass. That the glass should be thus upset is obviously not "a part of the plan." The scheme of the Logos does not present a mass of stationary events through which we travel, but a wonderful network of laws which, by their action and interaction, are capable of producing an infinite variety of phenomena. *M. S. R.*

Webster's *Unabridged Dictionary* gives several definitions for the word *accident;* those which seem to apply to the case are: "An event that takes place without one's foresight or expectation; an event which proceeds from an unknown cause, or is an unusual effect of a known cause and therefore not expected; chance; casualty; contingency." The definitions of the last three words are practically the same and show the result of an unforeseen cause. Accepting this definition, there are many accidents from our standpoint, because *we* do not know all the conditions in any given case, nor can *we* foresee the great and continually growing results from some apparently insignificant cause.

A result without a cause is an impossibility; but it is common to say that a thing has happened "for no reason at all," when the truth is that the reason was merely unknown. Most Theosophists believe that there are many beings within the

universe who are practically omniscient so far as we are concerned. If we assume that there be anyone who knows *all* the conditions and who can reason *perfectly*, then we must believe that he could say, for example: "D—— has a slight eye-strain, he is also a little bit careless; when he reaches out his arm, he puts it a little to one side of the point intended. On such a day he will be nervously overwrought, for such a reason and, reaching out for the paper, he will spill the glass of water which stands on the table."

Until we are omniscient, "accidents" will occur. *H. G.*

If the life of the Logos is the controlling and directing energy of a form, as stated in "The Ancient Wisdom," then how can the body become sick? C. A.

The Logos manifests in the three aspects of Creator, Preserver and Destroyer. In one sense we may say that in His aspect of Destroyer He works against His aspect of Preserver; but when we understand that for man "God has a plan, and that plan is evolution," we see that one aspect is as necessary for the working out of that plan as either of the others. Karma is a law of nature which brings to the individual such conditions as are most suitable for his evolutionary progress and, no matter how they affect the form, the real aim is the unfolding of the indwelling Ego. *O. F.*

Is it necessary to dream in order to "bring through" astral experiences to the waking consciousness, or may they be recalled by an act of memory, when sleep is dreamless? E. B. W.

The bringing through of astral experiences to the waking consciousness is of course a perfect dream. A dream *is* the bringing through of astral experiences, however much distorted the dream may be. During intense meditation on a correlated subject the higher mind may flash through a mental picture of the astral experience. Personally I do not know of that ever being done, and to call it an act of memory rather stultifies the theory of memory. Memory either is or is not. The word "act" does not illuminate the process. After one is thoroughly awake it will be difficult to remember a dream except as a dream.

The student could get a vast amount of explanation by reading Mr. Leadbeater's book *Clairvoyance,* and another called *Dreams.* *A. F. K.*

Are we not the non-wisdom side of the Logos? Is not the goal of our evolution to be union with the Father, or the wisdom side of Him? Are not wisdom and non-wisdom the two poles between which universes are built?

I do not think we can call ourselves the non-wisdom side of the Logos any more than we can say we are the wisdom side. If there are these two aspects, then we must surely partake of both, being related through the spirit within us to the highest Essence of the Logos and through our more material vestures to the matter side of His Being.

It seems evident that if the Logos is to manifest at all, He can do so only by means of the interplay of spirit and matter, and whenever there is manifestation there we shall always find the presence of these two poles, positive and negative, good and evil, light and darkness—the duality which is an essential of the process. During the periods of our manifestation we can never escape completely from matter, which is a *sine qua non* of our existence; we can never become pure wisdom or pure spirit, else we should cease to be conscious entities. We can push our enquiry farther and farther back towards fundamentals, but still this duality besets us. Veil upon veil will lift, but there must be veil upon veil behind. *H. M. P.*

The books here reviewed can be ordered from *The Theosophical Book Concern*, Krotona, Hollywood, Los Angeles, Cal.

PRINCIPLES OF CHARACTER MAKING, *by Arthur Holmes, Ph.D. Publishers: J. B. Lippincott Company, Philadelphia. 1913. pp. 336. Price, $1.25 net.*

This is one of the most wholesome and balanced books on child training that we have read, and we commend it to those who cannot afford the time necessary to make a careful study of the many volumes devoted to heredity, eugenics, psychology, ethics and child culture. The wide experience and mature thought of the author is evident and his suggestions are most practical. The note of impartiality throughout the book is pleasing, and undue emphasis is not given to one aspect of the many problems of education.

We agree with him most heartily when he says that "true character must be formed in a just and righteous balance" between action and thought, doing and dreaming. Oftentimes, too, he comes wonderfully near to an exact expression of the difference between the personality, which endures but for a life, and the permanent individuality in which is gathered all the experience of many lives. For example, he says:

"Personality so frequently passes for character, because both may reside in the same person. The two are distinguishable. Personality with all the brilliancy of its attributes cannot always obscure the absence of solid worth. Probably the ancient Greeks offered as many examples as any nation of charming personalities and unstable characters. The classic example is Alcibiades, handsome in person, brilliant in intellect, talented in many directions, but dissolute and unstable to the end. Personality he had, but character—at least in the stern Anglo-Saxon conception of the term—he had not. . . . Personality is superficial; character has depth."

The perplexing subject of instinct receives much attention, while the chapter on the making and breaking of habits is excellent. Fine insistence is laid, in the breaking of a habit, on the need of emphasis upon the opposite of a habit and not upon the habit itself. The chapter summaries are particularly good and helpful, and the last few words upon self-sacrifice are an inspiration. The book is an unusual combination of scientific and idealistic thought and we unhesitatingly recommend it to students of human nature, to teachers and to parents. *A. F. K.*

THOUGHTS FOR HELP: FROM THOSE WHO KNOW MEN'S NEED, *by William C. Comstock, Amanuensis, with a Foreword by Rev. Joseph A. Milburn, Pastor Plymouth Congregational Church, Chicago. Publisher: Richard G. Badger, The Gorham Press, Boston. 1913. pp. 227. Price, $1.50.*

When we have said that the book is beautifully gotten up in binding, paper and type, with a foreword which contains much breadth of thought and recognition of some of the vital spiritual issues of the day, and when we have made just tribute to the writer's unmistakable "reverence for all high and holy things," we have said what may truthfully be said in praise of the book. In the first few pages we have the substance of all that is to be found in the ceaseless reiterations spread through the entire book.

There are no characteristic differences marking the strong personalities supposed to be guiding the writer's hand, thus inevitably leading to the conclusion that he

is either the victim of autosuggestion or of discarnate entities masquerading as the various intellectual beings whom he, in all honesty, believes to be controlling him.

The writer's purpose is undoubtedly altruistic in giving his experiences and his book to the world, nor should we overlook the recognition of reincarnation—that potent factor in human evolution—found in its pages; but too great caution and discrimination cannot be exercised in testing all psychic experiences in order to distinguish between those of the illusory lower astral plane and those from higher, diviner sources of knowledge and inspiration. *M. T. D.*

MRS. BESANT'S THEOSOPHY ACCORDING TO THE BISHOP OF MADRAS, *by Johan van Manen. Publishers: Theosophical Publishing House, Adyar, Madras, India. 1914. pp. 120. Paper. Price, 25 cents; postage, 5 cents.*

A vigorous and able answer to an attack upon Theosophy, the Theosophical Society and some of its leaders which was written by Rev. E. W. Thompson and endorsed by the Bishop of Madras and seven missionaries. The pamphlet entitled *The Theosophy of Mrs. Besant* which called forth this response from Mr. van Manen, was widely circulated in Madras last November by those who desire to convert the Indians to Christianity and fear the influence of Mrs. Besant in favor of Hinduism. In the words of Mr. Van Manen, "the attack, based on religious intolerance and bias, was unfair, unjust, untrue." Mr. van Manen has not hesitated to strike out square from the shoulder in his defense of Mrs. Besant, nor does he choose a softer word when there is need of a vigorous one. Needless to say he proves his points one by one, and shows clearly the narrowness and bigotry of Mrs. Besant's opponents. *I. S. C.*

CONCENTRATION: A PRACTICAL COURSE, *by Ernest Wood. Publishers: Theosophical Publishing House, Adyar, Madras, India, and Krotona, Hollywood, Los Angeles, California. 1913. pp. 98. Paper. Price, 25 cents; postage, 3 cents.*

The author has given us in this book a systematic course of instruction in a number of the practices of concentration and meditation, which he has gathered and evolved continuously during the last fifteen years. The book is intended as a practical manual and Mr. Wood has carefully eliminated all the elements of danger which are so largely present in Eastern treatises on yoga. In a foreward Mrs. Besant writes:

"Mr. Ernest Wood is well known as both a writer and a lecturer on religious and educational matters, and his work is always careful and thoughtful. A practical course on concentration is a subject for which he is well equipped, and this little work should prove very useful to the serious student. It is admirably planned, and effectively carried out, and—a most important fact in such a treatise—there is nothing in it which, when practised, can do the striver after concentration the least physical, mental or moral harm. I can therefore heartily recommend it to all who desire to obtain control of the mind." *I. S. C.*

THE FAITH OF ANCIENT EGYPT, *by Sidney G. P. Coryn. Publishers: The Theosophical Publishing Company, 25 West 45th Street, New York. 1913. pp. 60. Price, $1.00.*

In this tastefully bound volume the author undertakes and apparently succeeds in proving that Egypt is much older than is generally conceded by science. His argument, though simple, is excellent. Of the ancient faith of Egypt, Mr. Coryn states that in its essence it was the *realization* of Life Eternal, a realization so actual and vital as to have the effect of almost making its devotees "live in the Eternal." We were much taken with one of the prayers of a soul about to receive its judgment after death. Does this not compare favorably with the Sermon on the Mount?

"I have never caused any man to work beyond his strength! I have never been weak or wretched! There is not through fault of mine a suffering one, nor a sinful

one nor a weeping one in all the world! I have never harmed a child nor injured a widow! I have purified myself by love and my heart is pure, pure, pure!"

We wish to draw attention especially to the many excellent illustrations of Egyptian temples, statues and carvings found in this book. *A. K.*

THE BASES OF THEOSOPHY, *by James H. Cousins. Publishers: Theosophical Publishing House, Adyar, Madras, India, and Krotona, Hollywood, Los Angeles, Calif. 1913. pp. 64. Price, 60 cents; postage, 4 cents.*

This little book is written by the Irish poet, whose charming *Wisdom of the West* shed so much light on the sources of Irish myth and religion. It is an illuminating study of the fundamentals of Theosophy—philosophical, psychological and practical. In the chapter on *The Need of the Age, and Its Supply,* Mr. Cousins says:

> Today, perhaps more than at any other time in the history of western civilization, if not indeed of the world, we need to realize with utter fulness and clearness the necessity for the promulgation of a view of life which will fulfil the conditions of human progress. We stand in the presence of change. Scientific discovery has shaken the creeds to their foundation, though it has not and cannot shake the foundation itself, which is laid deep in the nature of humanity. Religious denominations, feeling blindly toward the justification of deeds, engage in a spasmodic, incoherent and futile distribution of charities, and leave untouched the problems of social reform; and multitudes of inquisitive minds are turning away from crude anthropomorphism and unintelligent sentimentalism, in search of they know not what.

The author believes that the religion of the future, "if it would live on into the intellectual era of human evolution," must be philosophcial and that "the philosophical system that would bear humanity onward towards its unsearchable goal must be shot through with the color and warmth of religion." It is the opinion of the author that Theosophy in its teachings provides the nearest fulfillment of the conditions of progress.

In three inspiring chapters Mr. Cousins develops the philosophical and psychological basis of Theosophy, its potent influence as a reconciler of social and religious differences and its helpfulness in personal practice

This book should be placed in every public and lodge library, for it is most excellent to give to those becoming interested in the broad principles of Theosophy.

A. C. C.

THE GATHERING STORM: BEING STUDIES IN SOCIAL AND ECONOMIC TENDENCIES, *by "A Rifleman." Publishers: John Lane Company, New York, 1913. pp. 297. Price, $1.50 net.*

The English author of this book has endeavored to trace the evolution of humanity from a piece of protoplasm up to the latest labor strike, and he includes a forecast of the immediate future. His purpose in doing this is not wholly clear, though we gather from the closing passages that he is in doubt as to whether the English nation will survive the storm that is gathering. His viewpoint is a gloomy one and the book would be very depressing if we could accept his conclusions as irrefutable and his explanations of human evolution as self-proven.

He outlines the evolution of humanity as presented by many sociologists and deals with history solely from the materialistic standpoint. The author states: "It is the desire for the luxuries and superfluities of life . . . which is the most potent motive-power in our civilization. It is not sufficiently realized that it is this motive-power . . . which is the root-basis of all our systems of ethics and all our ethical sentiment."

Surely this is a sweeping statement, and one that cannot be maintained after an *impartial* study of the forces that have carried humanity to its present stage in

evolution. The immense stimulus given to the ethical and spiritual nature of man by the founders of the great religions is surely worthy of consideration. The author's superior view-point is somewhat amusing:

> As these philosophers were for the most part dreamy, speculative individuals, many of their rhapsodies were of too visionary a character to either reflect or mould contemporary sentiment, e.g., Plato's *Republic* or the *Sermon on the Mount;* for the most part, however, their preachings undoubtedly reflected popular sentiment and ideals as all-unconsciously moulded by economic circumstances.

No doubt the author considers his book the antithesis of the dreamy speculations of "these philosophers." We agree with him. *F. E. C.*

THE LIGHT OF GENIUS AND OTHER POEMS, *by Leslie Grant Scott. Publishers: William Briggs, Toronto. 1912. pp. 37.*

This is a small collection of short poems, containing here and there a dainty touch of poetic expression that rests pleasantly on the mind of the reader. The writer has evidently experienced that illuminative flash that comes so rarely. We quote from the first poem:

"For true genius ever is inspired
By swift flashes of soul-light, and doth see
Those things invisible to eyes world tired,
And things to which we long have lost the key
Reveals, bringing our soul to us so near
That its low whisperings we faintly hear."

A. A. T.

MEDITATIONS: BEING SELECTIONS FROM "AT THE FEET OF THE MASTER," *by A Server. Publishers: Theosophical Publishing House, Adyar, Madras, India, and Krotona, Hollywood, Los Angeles, California. 1913. pp. 107. Cloth paper. Price, 25 cents; postage, 4 cents.*

This is an excellently arranged book of meditations, which will be of the greatest help to all seeking to live the higher life. A well-devised plan has been adopted whereby a quotation from *At the Feet of the Master* has been assigned to each month, week and day. First of all, the following subjects are taken up one by one during each of the twelve months of the year: *God; The Master; The Path; Discrimination; Desirelessness; Good Conduct; Love; Thought; Speech; Action; Help Others; The Day of the Coming.* The verse assigned to each week in any given month refers to the subject for the month, while that chosen for each day harmonizes with the quotation for the week. *I. S. C.*

A MANUAL FOR WRITERS, *by John Matthews Manley and John Arthur Powell. Publishers: The University of Chicago Press, Chicago. 1913. pp. 225. Price, $1.25; postage, 10 cents.*

It is with genuine pleasure that we draw the attention of our readers to this helpful manual. It is the best book for the guidance of writers that we have read and we recommend it without hesitation to those who are concerned with writing for publication. It has proved its value in many ways since first it came to the reviewer's table. We cannot do better than mention the chapter headings: *English Composition; Grammatical Notes; Spelling, with Rules for Abbreviating and Compounding Words; Capitalization; Punctuation; The Use of Italic; Letter Writing; Hints on the Preparation of Manuscript for the Printer; Illustrations; Stages Through Which a Book Passes in the Making; Typographical Practices and Terms; Miscellaneous Information.* *I. S. C.*

ABOVE THE SHAME OF CIRCUMSTANCE, *by Gertrude Capen Whitney. Publishers: Sherman, French and Company, Boston. 1913. pp. 307. Price, $1.50 net.*

This book is a story woven of strands of New Thought philosophy. The plot is feeble and the characters unnatural, so much so that one gains the impression that the author wrote not of men and women, but of her own idealized thought-images. The motive of the story is excellent, however, for it seeks to show that human happiness and progress are dependent on our inner attitude and not on environment.

I. S. C.

THE COSMOPOLITAN (March) carries a favorable mention of the Theosophical Society in an article entitled *Vivisection and Surgery,* by Ella Wheeler Wilcox. Vance Thompson brings out a story, *It,* which deals with the unseen forces—and points a moral and a warning.

There will be found a very helpful article on *Music:* The Sacramental Medium of the Theosophist, in the January THEOSOPHY IN AUSTRALASIA.

THE OPEN COURT for February was a Haeckel number, with the photograph of the professor; a testimonial, on his eightieth birthday, from Dr. Carus; Haeckel's own most recent article in which he outlines his position; a long article, *Fifty Years in the Service of the Evolution Theory,* by Dr. Breitenbach, one of his ardent supporters, and other discussions and presentations from scientists and philosophers. THE OPEN COURT should be congratulated on this splendid memorial.

The CHRISTIAN YOGA MONTHLY comes to our desk as a journal whose motto is: Reach the Goal of Freedom by the Path of Freedom. It is endeavoring, through the teachings of philosophy, spiritual healing, metaphysics and psychology, to augment the movement toward unity. Here is its line of action, as told in one of its editorials: "In the great vortex of human endeavor the movement toward unity—unity with the Infinite through the Christ spirit —has surpassed the expectations which it awakened; it has calmed and tempered the atmosphere of religion, and brought its influence into more harmonious action; and it has given form and substance to the desire and expectation of universal Love and Peace. (Oakland, Calif.; $1.00 a year.)

The editor of REASON, Rev. B. F. Austin, puts out in his February issue a fine editorial on *"The Work Before Spiritualists;* Dr. Peebles writes on *Do the Dead Return?* and Sir William Crookes' *Researches in Spiritualism* are noted. (Los Angeles. $1.00 a year.)

Among the magazines which come to the editor's table for review, TEOSOFIAN VALO is unique for, though published in Cleveland, the language is Finnish. As in most of the foreign Theosophical magazines there are many translations from the English. Since, with the single exception of Dr. Rudolf Steiner, all the principal Theosophical writers of the day do their work in English it is fortunate that that language is widely known.

UNIVERSALA UNUIGO is a review published in Russia, by a group of friends who "intend to create an organ . . . uniting those for whom the racial, national and religious differences do not exist any more." It is printed in two languages, Esperanto and either English or Russian, and is interested in "forward movements in philosophy and religion; vegetarianism; labor colonies; co-operation; land-reform; free education; universal peace; universal language; international congresses, leagues and societies. It should be especially interesting to those members of the Order of the Star in the East who are acquainted with Esperanto.

VIDA NATURAL is a sixteen-page monthly owned and issued by Professor Ivan F. Ursul of Buenos Aires, Argentina. It contains many notes on "natural cures," baths, water cures, dieting, etc., also a continued article on hygienic alimentation, which strongly recommends raw vegetables as a diet.

ABSTRACTS OF THE LIVES OF ORION

LIFE 15. POSEIDONIS. B. 9,603 B. C. AGE 39. (R.R. 4, S.R. 5)

See also Life 18 of Alcyone

Mountaineers — Fifth Sub-Race

NEPTUNE-*Herakles*

- Albireo-*Concordia*
- *MERCURY*
- Alcyone-*Vega*
  - Ulysses-*Phocea*
    - Cetus
    - Procyon
    - Lacerta
    - *Cancer*
    - *Pollux*
  - Vajra
  - Achilles
  - Perseus-*Arcturus*
  - Rigel
  - Bellatrix-*Aquarius*
  - *URANUS*
  - *Selene*
  - *Aldebaran*
  - *Mira*-Juno
  - *Sirius*
- Psyche-*Virgo*
  - Viola
  - Taurus
  - Orpheus
  - *Minerva*
  - *Tolosa*
- Gemini
  - Pegasus
  - Berenice
- Arcor
- Leo-*Alcestis*
  - Leto
  - *Libra*
  - *Fomalhaut*
- *Hector*

(——)-*Soma*

Iphigenia-(——)
- Telemachus
- *Vega*
- *Glaucus*

Capella-*Beatrix:* OSIRIS, Polaris, Capricorn, *Herakles*, *Mizar*, *VULCAN*

Betelgueuse-*Sagittarius*

Orion | Atalanta
- Hebe
- Stella
- Egeria-*Canopus*
  - *Erato* **Ursa**
  - Sappho
  - Fortuna
  - Eros
  - Epsilon
  - Flora
  - Scorpio

Helios

Nuns under *Helios:*
- *Lyra*
- *Clio*
- *Chameleon*
- *Pallas*
- *Pomona*

Siwa

Monks under Siwa:
- Sappho
- Fortuna
- Eros
- Epsilon
- Flora
- Scorpio

In the City — Third Sub-Race

Alastor-*Melpomene*
- Ursa-*Erato*
- Lachesis

Castor-*Dolphin*
Eta-*Daphne*
Eta-*Gamma*
- Mu
- *Cygnus* | Boreas

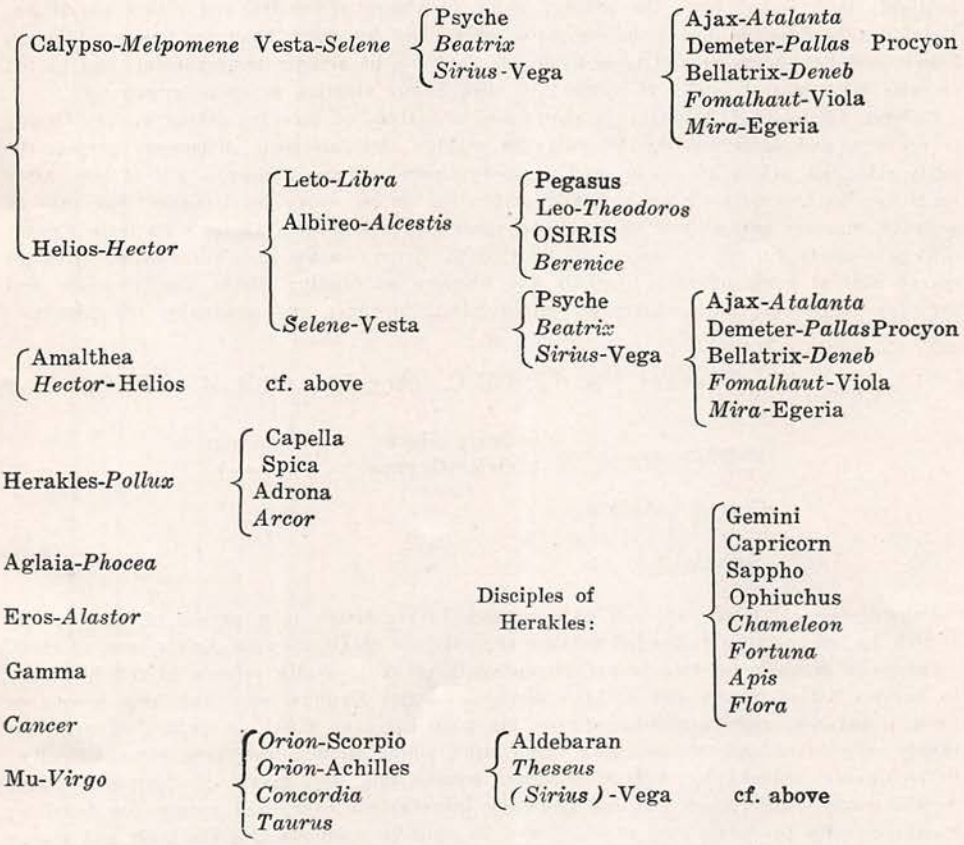
Dissolute Companions of Ursa:
- Thetis
- Avelledo
- Aglaia
- Sirona
- Adrona

Betelgueuse: has large estate; lives in old, patriarchal style; has many retainers and vast herds of cattle and flocks of sheep; is killed by the invading Toltecs.

Orion: is handsome child, very active and healthy; daring rider; is idolised by parents; becomes vain and wilful; resists control, and is contrary; usually good-tempered, but sulky and even passionate when crossed; plays off suitors against one another (Hebe kills Stella in duel over her); falls in love with Atalanta; country is invaded by Toltecs; is carried off to capital city as slave; meets Sirius in harem of Eta; suffers terribly from passions of master and his boon companions, and from venomous spite of neglected wives, Daphne, Gamma and others; escapes with Sirius in disguise; they suffer many dangers; take refuge in nunnery; nurses Sirius through long illness; is mesmerised by Scorpio; plays harp under influence of music deva while the country sinks into ocean.

Scorpio: has mesmeric powers; uses fraudulent speaking apparition, discovered by Sirius; is expelled from monastery by prior, Siwa; troubles Orion from distant retreat.

LIFE 16. ETRURIA. B. 8,325 B. C. AGE 65. (R.R. 4, S.R. 6)



Mu: rich merchant; owned many vineyards; indulgent, but much immersed in business; imposes Scorpio, forty-five years old, upon Orion as husband when seventeen; chuckles over elopement and offers his house as home to the lovers, if they would accept it.

Virgo: kindly, and on the whole anxious to do her duty, but by nature a worrier.

Orion: eldest of three girls; grows up with father's idea that she must marry some one to help in the business, but has spasms of disgust at the thought; has happy and uneventful childhood; has girl-friend Selene; accepts husband obediently; in new locality falls violently in love with Achilles; they elope and live on odd jobs in great happiness and picturesque poverty; accept Mu's offer and live in her old home; are legally married after Scorpio's banishment; daughter Theseus dies at age of seven; pestilence ravages country; they adopt orphaned Sirius, who plays with Aldebaran and admires him; Aldebaran slips into sea and is drowned; Orion passionately orders his return from the dead in mighty invocation over the body; life returns, but her old enemy, Gamma, has taken possession of body; is suspected of murder of Cancer, not convicted, but socially ostracised; lives peacefully with family of Sirius, whose children she loves devotedly.

Scorpio: capable and pushing middle-aged man; has no affection for Orion; swindles Mu and misappropriates large sums of money; leaves home with Orion after quarrel with Mu; furious over wife's elopement; threatens condign vengeance; is just taking the matter up in the most vindictive spirit, when further frauds on larger scale come to light; is banished from the country, with forfeiture of wealth and rights as citizen.

Achilles: personable, but penniless young man; has not much head for business, though honest and hard-working and tries to do his duty; is of artistic temperament, and united to wife with closest bonds of sympathy; dies before Gamma is quite grown up.

Gamma (in body of Aldebaran): shows dislike instead of love for doting mother Orion; is perverse and bad-tempered; is guilty of cruelty and falsehood, dishonest; perpetrates petty robberies, which are made good again by Orion; seduces Cancer, a girl of low caste; lures her to his mother's house while pretending to go away on business, but returns secretly, murders her with Orion's weapon; abandons home when there is no more money.

Vega: courts Sirius; is asked to wait until Orion's name is clear; asks Sirius to marry him at once, offering to share the obloquy of family; Sirius finally yields and they are married; takes charge of impoverished business and gradually rebuilds it.

LIFE 17. TARTARY. B. 6,758 B.C. AGE 52. (R.R. 4, S.R. 7)

Dolphin-(——)

Orion | Iota
Orion-Cygnus

Theseus
(——)

Cancer | Aglaia

Scorpio

Dolphin: near relative of chief of a nomad Tartar tribe; is a person of considerable wealth and importance; intended to arrange marriage of Orion with Aglaia, son of chief.

Orion: is deceived by Iota before fifteen years of age; loyally refuses to tell his name to furious father; loves son Theseus dearly; marries Cygnus, who has long loved her from a distance, and thankfully accepts his poor home as a release from life with her family who hated and despised her; helps other young women who have same difficulty; takes Cancer, seduced by Aglaia, into her house; they try magic of Scorpio to have Aglaia marry Cancer, but find his gruesome incantations over dead corpse too horrible; speaks directly to Aglaia, son of chief, and he publicly acknowledges his fault and makes provision for Cancer and her child; by long-continued self-sacrifice Orion succeeds in establishing her son Theseus in a somewhat higher station than that of her husband; is a good and careful mother to her younger children also.

Scorpio: shaman or medicine-man; knows something of undesirable kind of magic.

(To be continued)

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Gladly did I do so, and I have not only renewed my subscription, but have also acted on her recent request that each subscriber should get a new one this year. (This is *The Theosophist* published at Adyar, not *The American Theosophist*—though I subscribe also to that.)

That same day at Adyar, while I was helping Mr. Leadbeater with his work, the thought occurred to me again and again that *The Theosophist* must be very close to Mrs. Besant's heart and interests that it should be the first thing which she mentioned to an American visitor.

But is it not natural that it should be so? That magazine is the oldest we have and the finest. It was founded by Madame Blavatsky and Col. Olcott. In it appeared many of their most valuable writings. Colonel's "Old Diary Leaves" ran there year after year.

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