

H. P. BLAVATSKY'S

HIGHER

THAN TRUTH

THERE IS NO

RELIGION

Theories About Reincarnation

How Women Help in War Time ELISABETH SEVERS

The Chemical Argument for Vegetarianism DORTHY MARTINEZ

Extra Articles for Young People and Children

OCTOBER-NOVEMBER, 1914

THE THEOSOPHICAL SOCIETY (Founded by H. P. Blavatsky and Col. H. S. Olcott. 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 radiant existence. It restores to the

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.

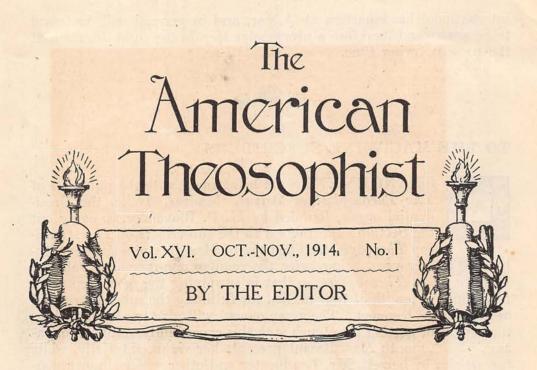
For further direction, samples of literature, or information about any special phase of Theosophy, address the secretary of any lodge or

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

CONTENTS

Mrs. Annie Besant, P. T. SFrontispi	iece
By the Editor. <i>The American Theosophist;</i> To the Magazine Subscribers; The Magazine Manage- ment; Thanks; Destiny of Nations; Intuition as "Service"	1
Poem—SurrenderMarguerite Pollard	6
H. P. Blavatsky's Theories About Reincarnation	7
The Stanzas of DyzanW. L. Ducey	15
The Elusive Krishna (Concluded)	17
Maya: A StoryAimée Blech	25
Sonnets on The Bhagavad Gita (Concluded)Hubert Whitehead	29
The Rock Carvings at MahabalipuramEleanor Maddock	34
Other WorldsIrving S. Cooper	36
Jeanne d'ArcJulia K. Sommer	43
How Women Help in War TimeElisabeth Severs	47
Environment	54
A Fatal BeliefL. W. Rogers	57
The Greatness of Little ThingsJ. B. Lindon	60
The Chemical Argument for VegetarianismDorothy Martinez	65
The Round Table Message from Merlin; Care of the Physical Body; The Emotional Body; The Mental Body	70
For the Children	75
Clippings and Comments. More Prodigies; Feeling your Soul; "The Doris March"; Aviatorial Theory of Planetary Influences; Duration of Life on Earth; An Ancient Horse; Twenty Million Years of Life; Emergence of More Islands; Jetsam Exposed by Ocean Storm; Silver Lining to the Cloud; A Memorial of Love; Strange Race of Giants; The Frogs of Socrates; Vivisection; Esperantist Police Appointed in Paris	80
Questions	86
Reviews Midstream: A Chronicle at Halfway, by Will Levington Comfort; The Religion of Ancient Egypt, by A. H. Sayce; The Barefoot League, by James L. M. Bain; Spirit Psychometry and Trance Communications, through a Welsh woman and Dr. T. D'Aute-Hooper; Starving America, by Alfred W. McCann; Mysticism, by Annie Besant; Child of a King, by Nathan W. Fitz-Gerald; Things That Have Happened, by Reginald B. Span; Extemporaneous Speaking, by Paul M. Pearson and Philip M. Hicks; Down Among Men, by Will Levington Comfort; The Music of the Spheres, by L. A. Bosman	93







HE Board of Trustees decided at their meeting following the Convention to discontinue the publication of The American Theosphist. The resolution reads:

WHEREAS, It is deemed advisable by the Board of

Trustees of The American Section of The Theosophical Society, under the conditions prevailing at present in the various countries of the world, and in order to strengthen the circulation and influence of the Adyar *Theosophist* which will undoubtedly be affected by said conditions, and for other reasons deemed good and sufficient by the Trustees, to discontinue the publication of *The American Theosophist* for the present: Now therefore be it

RESOLVED, That after the October, 1914, number, the proper officers of the Section cease to publish this magazine; that they take proper and sufficient steps to adjust the financial obligation of the Section to subscribers; that they use all possible endeavor to push the circulation of the Adyar *Theosophist* throughout this Section, and that *The Messenger* be enlarged to include the editorial and other vital departments of *The American Theosophist*. It is believed that this step will link the American Section even more closely with our

international headquarters at Adyar, and in general will be found to be a wise and therefore a progressive step in the right direction at the present trying time.



TO THE MAGAZINE SUSCRIBERS



RRANGEMENTS are being made with the publisher of *The Theosophist* of Adyar, Madras, India, the Presidential organ, founded by H. P. Blavatsky, to carry out the Section's contracts with the subscribers of *The American Theosophist*. The price of Mrs. Besant's large month-

ly is \$3.00 per year, being twice the regular non-member's rate for *The American Theosophist*, so that in supplying the more expensive magazine the length of time needed for fulfilling the subscription will necessarily be lessened. The arrangement will give to all subscribers the benefit of getting into touch with this exceedingly valuable magazine. Each month Mrs. Besant presents her views editorially, while the articles by herself, Mr. Leadbeater and other widely known contributors on various philosophical, religious, ethical, scientific and occult subjects are of exceptional merit. The book reviews cover a wide field and are discriminatingly prepared.

To those already taking Mrs. Besant's magazine we can extend their subscription for the proper time, or we should like to supply something from our book catalogue in exchange for what is due on the unexpired subscriptions. The catalogue will be mailed to each one in this class on postal request.

So, unless we hear from subscribers to the contrary, we shall proceed upon the above basis in each case.



THE MAGAZINE MANAGEMENT



N DISCONTINUING this particular arm of our service, I wish once more to bear testimony to the fact that the excellent standard enjoyed by this magazine was brought about by the skill and ability of Miss Isabel B. Holbrook, the Assistant Editor; by the energy and one-pointed de-

votion of Mr. Robert W. Ensor, the Business Manager; by the cease-

less devotion of these and their faithful helpers, and by the generous financial assistance given by Mr. Elliot Holbrook.



THANKS



HE grateful thanks of the administration are due and are heartily given to all who, whether by pen, money or active effort, have contributed to the upbuilding of *The Ameri*can *Theosophist*. We all have to realize that no effort is ever lost and also that in the midst of a work of such

great importance as that of Theosophy, in which we find ourselves engaged, we must be prepared to meet any situation with promptitude and detachment, throwing ourselves with equal dedication into "the next thing."

I hope our literary contributors will continue to send articles and papers. We shall be able to use them to some extent in *The Mes*senger or in some cases to suggest their use in *The Theosophist*, at least when their merit makes such possible.



DESTINY OF NATIONS



ISTORY repeats itself in no more obvious and arresting way than in the rise and fall of nations. The Roman dreamed of his eternal empire, but men were amazed and their hearts failed them when that great edifice tottered and fell, burying in its ruins the religious sanctions of the

mighty past. During these apparently Armageddon days in Europe let us remember the message of the prophet of Israel: "The morning cometh; but also the night." It is the hour before the dawn, and all is included in the great preparation for the coming of the World-Teacher.

There is a deep view to be taken of the actions of men who are playing great parts in this present world-drama. Mrs. Besant, in her article *The Destinies of Nations*, says that, instead of looking at the nations as though they were really guided by rulers and statesmen, we may learn to understand that the drama of the nations has an Author who writes it and that the actors play the parts for which they have prepared themselves in the past. The players are actors in, not creators of, the world's history. The great world-drama is

not written by the pen of chance, but by the thought of the Logos, guiding His world along the road of evolution. In the course of that evolution many beings are concerned. We have to look on this world as part of a series of worlds closely interlinked—mental, astral and physical—all the inhabitants of these different worlds having something to say in those parts of the drama which are being worked out in each.

When we trace the destinies of nations we find that those destinies stretch backward and that the working out in the present is largely conditioned by the energies of the past. Students of that rich mine of knowledge *The Secret Doctrine*—wherein sayings and prophecies are gradually being verified by ever-progressive science and history—have a peculiar interest in the Act now on the stage, since Madame Blavatsky said in it that during the twentieth century some long-standing accounts between nations would be settled.

The drama, then, is the grand plan of human evolution. Let us ask the question: Are there to be found, in what seems a great chaos of human wills, any guiding forces which bring the actor and the part together? You cannot well have a drama vast as the world-process, as evolution, and then a gap between the Author of so gigantic a play and the individual players who make up the nations and choose the parts. How is the right player to be brought into touch with his part in the history of the nation, in the history of individual successive births and deaths? The machinery for bringing together the parts and the players is found in the hierarchies of superhuman Intelligences recognized in all the religions of the world and in the occult teaching on which they are founded. No great religion of past or present that does not see, surrounding the world and mingling in its affairs, vast hierarchies of spiritual Intelligences into whose hands is put the work of bringing together the players and the parts.

If we turn to the religions of ancient peoples ("who are ourselves," as one has said), we see how they have recognized these workings as most influential in the practical shaping of the destinies of nations. Not one great people of antiquity that did not have its own national Gods. In India there is one name which is used for these Intelligences—the name "Devas," meaning "shining ones." In all the old religions Devas played a conspicuous part and each nation had its own particular Devas in graded ranks. Of course in modern times this idea has disappeared, and it must seem like a fairy tale to modern readers when one brings such thoughts into touch with what may seem to them much more real things—the strifes of kings and the politics of the modern world. Nevertheless, behind all these the coordinating forces are still continually at work and, when the time comes for a nation to play a triumphant part in the current history of the world, many years before the time of triumph souls are guided

by the Devas into that nation which are fitted for leadership in the coming struggle. When the time comes for a nation to sink low in the current history of the world there are guided to incarnation, by the same great Devas, souls that are weak, undeveloped, cruel, tyrannical, having fitted themselves to fill such actors' parts in the great national drama. It is thus that nations are guided from above, and into the nation that has to go downwards those personalities are guided who inevitably drag it down.

We build up ourselves for glory or for shame, and as we build so hereafter shall we inevitably become. Hence it follows that for a nation to be great its citizens must slowly build up greatness in themselves. A. H. T.



INTUITION AS "SERVICE"



ANY are looking forward to the near coming of a World-Teacher. When He comes, some may *intellectually* accept Him as the Great One because of convincing teachings from the world's seers and sages; and some may accept Him *in blind faith* because of unswerving faith in

the announcements of their own leaders. Yet Mrs. Besant makes the statement that such a lofty Being "must be misunderstood by the lower mind."

We need not expect to find any external sign marking out to us the divine character and mission or to obtain any visible and tangible proofs which will be indisputable. Our senses may force an assent to a conviction concerning Him, only to then perhaps reverse or doubt that same conviction. Indeed, we are given to understand that the power of true recognition is not even a possibility of judgment, for the highest intellect fails to comprehend the Light and Harmony vibrating about such a Perfected One.

But in the very depths of consciousness, where its roots strike downward beyond the senses and the mind to a region past the ken of thought, lies a faculty by means of which true greatness *can* be recognized. That faculty, that true discerning power is the intuition; therefore, the development of it should be an individual and an immediate task of our preparation, and a very essential one if on it depends our personal recognition and the responsibility for us to hear and obey.

Apprenticeship in His immediate service must mean that we become trained in the use of this power of discernment, that we become skilled workmen with this tool of service; the intuition must expand from its seed state within our consciousness to the height of a lotus bloom ready for His hands to pluck.

So we needs must give the intuition culture. That a plant shall spring from a seed and grow, earth and climate must equally act upon it. Such are the two primary conditions. Thus must we cast the seed of intuition into the earth of our minds and subject it to the atmospheric influences of the emotions. Then the seed will grow, for such is the law. Into what maturity and perfection? That will depend upon our culture of the field. Shall we seek to eliminate from the soil the non-fertilizing and coarse matter? Shall we irrigate it with the water of purity? Shall we shield its delicacy from the storms of illusion by a windbreak of steadfastness? Shall we feed it the necessary elements for healthy growth? Shall we place it where the sunlight of aspiration and the pure air of devotion draw it upward?

The germination of this seed of intuition within ourselves, the purification of our lives as the soil in which it grows, and its final efflorescence through culture—though all this is not at all service in a material way—is likewise indispensable and useful work, and a blessed and valuable preparation on the higher planes for a kind of service for which there is, and will be increasingly, much need. I B. H.

SURRENDER

By Marguerite Pollard

Wholeheartedly, O Lord of Life Supreme, With glad abandonment I give to Thee Myself, my thoughts, my will, my every dream, Wholeheartedly.

There is no joy like giving utterly Oneself at last up to the Cosmic Stream That circles round our whole humanity; No greater joy in heaven itself, I deem, Than when one dies to personality. O Lord of Life, I follow Love's bright gleam Wholeheartedly.





H. P. BLAVATSKY'S THEORIES ABOUT REINCARNATION

As written by herself and published in "The Path," 1886



VER and over again the abstruse and mooted question of rebirth or reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged, on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Vol. I., pages 351-2, and later teachings from the same pen and under

the inspiration of the same Master.

In *Isis*, it was held that reincarnation is denied. An occasional return, only, of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, *Isis* allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs."

That charge was answered then and there, as everyone who will turn to *The Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that reincarnation, *i.e.*, the serial and periodical rebirth of every individual monad from pralaya to pralaya is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject karma likewise! For the latter is the very corner-stone of esoteric philosophy and eastern religions; it is the grand and one pillar on which hangs the whole philosophy of rebirths, and once the latter is denied, the whole doctrine of karma falls into meaningless verbiage.

Nevertheless, the opponents, without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation; hence also, by implication, karma. Adverse to wrangling with one who was a friend

and undesirous, at the time, to enter upon a defence of details and internal evidence—a loss of time indeed—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis*— an encyclopedia of occult subjects in which each of these is hardly sketched—let it be known at once that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in *The Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely, "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless, it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that "a few fragments of this mysterious doctrine of reincarnation as distinct from metempsychosis" would be then presented.

Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual-the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization-must try a second time to carry out the purpose of the creative intelligence. (Isis Unveiled, Vol. I., page 351.)

Here the "astral monad" or body of the deceased personality say of John or Thomas—is meant. It is that which, in the teachings of the esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in Kama-loka—the Limbus of the Roman Catholics, or Hades

THEORIES ABOUT REINCARNATION

of the Greeks. It is "a violation of the laws of harmony of nature," though it be so decreed by those of karma every time that the astral monad, or the simulacrum of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body, finds itself (a) violently thrown out of it whether by early death or accident; or (b) is compelled in consequence of its unfinished task to reappear (*i.e.*, the same astral body wedded to the same immortal monad) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or law.

If reason has been so far developed as to become active and discriminative there is no [immediate] reincarnation on this earth, for the three parts of the triune man have been united together and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed [on earth and therefore cannot be so after death], the immortal spark which illuminates it has to reenter on the earthly plane, as it was frustrated in its first attempt. Otherwise, the mortal or astral and the immortal or divine souls could not progress in unison and pass onward to the sphere above [Devachan]. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. (Isis Unveiled, Vol. I., pages 351-2.)

The occult doctrine teaches that:

(1) There is no *immediate reincarnation* on earth for the monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the "personal" or *false* ego—the *perisprit*—save the exceptional cases mentioned. But that (a) there are rebirths, or periodical reincarnations for the immortal ego ("ego" during the cycle of rebirths, and *non*-ego in Nirvana or Moksha when it becomes impersonal and absolute); for that ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men in which the monad-ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000 and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of Jiv, that spark which runs the round of the cycle of birth and rebirths with the monad, from the beginning to the end of a manvantara—is the real ego. That (a) the Jiv follows the divine monad that gives it spiritual life and immortality into Devachan; that, therefore, it can neither be reborn before its appointed period nor reappear on earth visibly or invisibly in the interim; and (b) that, unless the fruition, the spiritual aroma of the *Manas*, or all these highest aspirations and spiritual qualities and attributes that constitute the higher Self of man, become united to its monad, the latter becomes as non-existent; since it is in esse "impersonal" and per se ego-less, so to say, and gets its spiritual

coloring or flavor of ego-tism only from each *Manas* during incarnation and after it is disembodied and separated from all its lower principles.

(3) That the remaining four principles, or rather the two and a half, as they are composed of the terrestrial portion of *Manas* and its vehicle *Kama-Rupa* and *Linga Sarira*—the body dissolving immediately and *prana* or the life principle along with it—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of bliss, the reward for all the undeserved miseries of life, and that which prompted man to sin, namely, his terrestrial passionate nature, can have no room in it.

Therefore the non-reincarnating principles are left behind in Kama-loka, firstly as a material residue, then later on as a reflection on the mirror of astral light. Endowed with illusive action, to the day when having gradually faded out they disappear, what is it but the Greek *eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

What reward or punishment can there be in that sphere of disembodied human entities for a foctus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of same persons, and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect. (*Isis*, Vol. I., page 352.)

These are, then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then, again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions.

One of such is on page 346, another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, reincarnationists who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge whether Apuleius does not justify, rather, our assertions.

Says Apuleius: "The soul is born in this world upon leaving the soul of the world (anima mundi) in which her existence precedes the one we all know (on earth). Thus the Gods, who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she

THEORIES ABOUT REINCARNATION

separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: 'To the Gods manes who lived.' But this kind of death does not annihilate the soul, it only transforms it (one portion of it) into a *lemure*. 'Lemures' are the manes, or ghosts, which we know under the name *lares*. When they keep away and show us a beneficent protection we honor in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvae*. They become a plague for the wicked and the vain terror of the good." (Du Dieu de Socrate, Apul. class, pages 143-145.)

We are charged with denying reincarnation, and this is what we said there and then in *Isis*!

This philosophy teaches that nature never leaves her work unfinished; if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually and spiritually. His body is to grow mature, wear out and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so in the race of immortality some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again. (Isis, Vol. I., page 346.)

Clear enough this, one should say. Nature baffled "tries again." No one can pass out of this world (our earth) without becoming perfected "physically, morally and spiritually." How can this be done unless there *is a series of rebirths* required? For the necessary perfection in each department—to evolute in the "circle of necessity" can surely never be accomplished in one human life. And yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—transmigration and reincarnation; only on other and inferior planets, never on this one!!!"

The last sentence is a fatal mistake and one to which the writer pleads "not guilty." It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for "cycle." Isis was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the erratum and the sentence made to run: "The Hindu dreads transmigration in other inferior forms, on this planet."

This would have dovetailed with the preceding sentence and would show a fact, as the Hindu exoteric views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and vice versa; whereas esoteric philosophy teaches that nature, never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable and animal kingdoms into the human form, he can never become an animal except morally, hence—metaphorically. Human incarnation is a cyclic necessity and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page and in the same unbroken paragraph, where it is closed by saying:

But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion and frequent intercommunication with the Atma—soul-contemplation. The cause of reincarnation is ignorance of our senses and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay and death." (Isis, Vol. I., page 346.)

This ought to settle the question and show there must have been some carelessly unnoticed mistake and, if this is not sufficient, there is something else to demonstrate it further on:

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is karma (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released from the sorrows of successive births to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They in whom evil desire is entirely destroyed are called Arhats. Freedom from evil desire insures the possession of a miraculous power. At his death the Arhat is never reincarnated; he invariably attains Nirvana-a word, by the by, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of cause, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The pitris (the pre-Adamic spirits) are considered as reincarnated, by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied? (Isis, Vol. I., pages 346-7.)

And just after this we are again made to say of Buddha and his doctrine of "merit and demerit," or karma:

But this former life believed in by the Buddhists is not a life on this planet for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

Substitute "life on this planet" by "life in the same cycle," and you will have the correct reading; for what would appreciation of

THEORIES ABOUT REINCARNATION

"the great doctrine of cycles" have to do with Buddha's philosophy, had the great sage believed in but one short life on this earth and in the same cycle? But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein was that the principle which does not reincarnate—save the exceptions pointed out—is the false personality, the illusive human entity defined and individualized during this short life of ours, under some specific form and name; but that which does and has to reincarnate *nolens volens* under the unflinching, stern rule of karmic law—is the real ego. This confusing of the real immortal ego in man with the false and ephemeral personality [ego] it inhabits during its manyantaric progress lies at the root of every such misunderstanding. Now what is the one and what is the other? The first group is:

1. The immortal spirit—sexless, formless (arupa), an emanation from the One Universal Breath.

2. Its vehicle—the divine soul—called the "immortal ego," the "divine monad," etc., which by accretions from *Manas*, in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality that was, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short, of action, manifested by a human being on this earth during one incarnation and under the form of one personality. Certainly it is not all *this*—which as a fact for us, the deluded, material and materially thinking lot, is Mr. So and So or Mrs. Somebody else—that remains immortal, or is ever reborn.

All that bundle of egotism, that apparent and evanescent "I," disappears after death, as the costume of the part he played disappears from the actor's body after he leaves the theatre. That actor rebecomes at once the same John Smith or Gray he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation except the seed for future karma that *Manas* may have united to its immortal group to form with it the disembodied *Higher Self* in "Devachan."

It is to the terrestrial principle, the *eidolon*, the *larva*, the *bhoot* —call it by whatever name—that reincarnation was refused in *Isis*.

The doctrines of Theosophy are simply the faithful echoes of antiquity. Man is a *Unity* only at his origin and at his end. All the spirits, all the souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE, says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis); (2) in the plurality of principles in man, or that man had two souls of separate and quite

different natures, one perishable, the *astral soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented, "neither his spirit nor his body, but his reflection at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the postdiluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages. But the rabble was the same in every age; superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.



Nirvana is not self-annihilation, but the extinction of sin; it is not non-existence, but the destruction of selfishness; it is not dissolution into nothing, but the attainment of truth; it is not resignation, but bliss.

He who has entered Nirvana is not annihilated; on the contrary, he has attained the Deathless and continues to live. He lives, but does not cling; he is energetic, but free from passion; he aspires, but is not ambitious or vainglorious.

When the illusion of selfhood is dispelled, the state of Nirvana is attained; and it can be attained in this life.

The legend goes that when friends tried to comfort a dying Buddhist with the thought of his entering now upon a state of rest and bliss, the saint rallied his strength and said: "No, never, so long as there is misery in the world, shall I enter upon a state of bliss and rest. I will be reborn where the suffering is greatest and the need of salvation most needed. I wish to be reborn in the depths of hell. That is the place to enlighten the world, to rescue those who have gone astray and to point out the path that leads to deliverance."

Dr. Paul Carus.



THE STANZAS OF DZYAN

By W. L. Ducey





HE Secret Doctrine is built about the Stanzas of Dzyan. These are the heart of the work. Who created the stanzas? They are our racial inheritance from those who were, and now are, more than men. They are the Seed that contains the past of our spiritual ancestors and the hope and promise of our own spiritual maturity.

The stanzas speak to those who can hear. There is a Voice in the words, as though these were the words of a speaker. And here, as so often, the Voice itself is a message additional to the words. The speaker is of the same order as the auditors, but is separated from them by some vast experience they have not shared. Of this the Voice speaks. At times its message is a teaching; again a description; yet again a narrative.

The Voice is true. Its message rings true. Whose hears may not understand, but the soul declares "Here is Truth!" The message is music. The hearer seeks to interpret the music, for it is not always identical with the literal meaning of the words. Unite the message of the Voice to the message of the words and you may perchance realize the Idea, which is soul to both.

The Idea is in the stanzas as in a womb. It is in the Voice, it is in the message of the words—but is revealed only faintly, imperfectly. The Voice unconsciously declares the Idea, the words freight it fragmentarily, but in Voice and words it yet is a mystery.

That Idea is what you unconsciously desire and seek, student of *The Secret Doctrine*. And as you seek, so are you sought. For the Idea seeks birth. It will not know itself until men in the flesh recognize and express It in living actions. It has risen out of that "Darkness" which is the unmanifest. It moves from dark unawareness towards the light of conscious existence. It cannot fully realize except It becomes known to dwell in and become one with a race. It is the unconscious "Spirit of Knowledges to be." Our human race it seeks for birthing and dwelling.

As men shall make true unions, the real civilization of the fifth root-race shall begin to appear. The true individuality of humankind shall shadow forth. Men shall commence to make true additions to manifested cosmic consciousness. The purpose for which Wisdom has labored and endured begins to be accomplished. Mankind passes from tutelage. It enters upon knowledge. It assumes power. It enters upon labors and freedom.

The knowledges that have been manifested upon our earth have been the knowledges of children. Great souls have dwelt in childish races, that the children be rightly helped. Yet the races remained as children. Their knowledges and speakings were those of children.

Whoever becomes knower of the Idea dwelling in the words and Voice of the Stanzas of Dzyan must interpret all things anew. "When I was a child I spake as a child, but when I became a man I put away childish things," said Paul. A new light slowly rises in the "within" of the knower and knowledges grow. These are not expressed by age-old words and forms of childish meaning. We must express. In our words and works we must express, for this is the office of man. We must create forms in which the Idea can dwell and reveal. The Idea seeks to pass from the state of concealed mystery to that of manifested knowledge. Men must give it form. Men must labor and evolve "forms" of thought, "forms" of words, "forms" of deeds, "forms" of living in which the Idea can dwell, can awake and become revealed. "Behold, I make all things new." (Rev. 21:5.)

In the new forms of social relation, of thought and action will emerge new knowledges. The ancients (who are ourselves) gazed out on existence and the unknown with timid eyes. The key-note of their various civilizations was slavery; they sought to propitiate power; they enslaved weakness. The civilization about to be sounds a chord rather than a note. In this is no slavery, neither propitiations nor prostratings nor mastering. There is will to create and serve, but it arises in a knowledge which is freedom. Superior and inferior have disappeared. Big and little remain. Old and young remainas do unborn and born. The worship born of fear has passed. With it has passed condescension and cruelty. Ruling has passed—except self-ruling. Discipline inflicted passes into training sought. Men cease to work for time. Machinery is made, work is done, wealth is produced, but all as passing means to large achievements which do not end. Individual initiative everywhere, but the individuality of one realizing large consciousness of share in the unity of life, seen and unseen; individual creations planned to fit into and supplement one unfolding common purpose; and a reaction of consciousness between awaking "Spirit of Knowledges to be" and Its men. The Idea becomes mother to Ideas, which arise from the "Darkness," responding to the virile imaging of creative men.



By Thornton Clive

(Continued from page 790)

And whatsoever is the seed of all beings, that am I, O Arjuna! nor is there aught, moving or unmoving, that may exist bereft of Me.

The Bhagavad Gita, 10:39.

Know this to be the womb of all things. I am the [source of the] forthgoing of the whole universe, and likewise [of] its dissolving. *Ibid*, 7:6.



AN is the crowning point of the creative plan, and in the later building of worlds all animals are but his cast-off parts.* In the period of seven years a man is renewed, and this renewal has been so imperceptible that he is unconscious of any change. But day by day, hour by hour, and moment after moment particles of matter are being thrown out and other

particles indrawn from the eternal treasure-house, the particular quality of these particles in either case being determined by the thought of the man. High and noble thoughts will replace corrupt particles

^{*}Then avarice grew amongst them yet more, and egoism, and the sense of mine-ness; and the trees which had given them all they needed—dwelling, food and raiment—died out because of that sin; and the pairs of heat and cold, and hunger and thirst, were born amongst the people; and also evil men, demons and monsters, serpents, beasts, birds and ferocious reptiles, and fishes and crawling creatures, some born without envelopes and some through eggs; for all such are the progeny of evil thought and sinful deed. *Markandeya Purana*.

Some of the Pauranika statements confirm the Theosophical view that, in the present Round, the lower kingdoms have descended out of the human, though in the previous Rounds the human was gradually developed out of the former. . . And it may well be that, in coming up along the previous Rounds, the embodied selves gradually unfolded and then rolled up and put back into abeyance, but still within themselves, the grosser and more evil tendencies that make for dullness and hate and struggle, till they arrived at the human stage; and then, in a time of reaction and recrudescence of selfishness, corresponding to bodily decay and disease in the individual, they have let loose these germs and thus' provided the material sheathing of animal forms through which new and younger embodied selves will gradually develop and progress with the help of the present human selves, giving to these the opportunity of explation and repayment of debt by becoming office-bearers and making spiritual progress as a race, corresponding to the spiritual old age of an individual.

of matter with others of purer quality and better able to vibrate in response to the mind of the man. Debased thoughts dislodge purer particles, these to be replaced with matter of a coarser kind able to vibrate to the ignoble thought of the human entity.¹

These corrupted particles of matter thus thrown out by man are used in the building of the animal kingdom; so that the animals surrounding us are really—for pleasure or for annoyance—the result of our own past. These Jivatmas² live in the cast-off clothes of man, who appears to them as a god. As man climbs higher and purifies his bodily vehicles he will raise higher the animal kingdom, just as man is being raised by those who are higher than himself. In India the Hindus have thirty-three crores of gods;³ for every cell in the human body has its place and its function and the devas enter into man; they give him of their substance and with this substance of theirs his senses were built.

Prosaically, the body is a congeries of organs, limbs and parts adapted to perform a vast variety of functions. For the present purpose it is not necessary to investigate in detail all of the bodily organs divided, as they are, into federations and ultimately into three grand divisions, in each, and through which, the common life power of the whole body-universe penetrates and is refracted into some particular function or group of functions, each and all forming an image of the orders, hierarchies, etc., in the creative plan.

All of these organs consist of various tissues; that is, various kinds of organic living substance and, in turn, these tissues are built up of cells—living creatures⁴ distinct from each; each following its own law of life, decay and death. So inconceivably small are these that untold millions go to form the tip of the little finger joint. Nor are all of these cells alike. There are brain-cells, nerve-cells, blood-cells, muscle, bone, skin, hair and nail-cells, with doubtless many others. No scientist professes to know all about the functions of these varied kinds of cells-so complex and mysterious are they. But the preeminent thought, upon getting any clear idea of the human body in its marvelous construction and its varied functions, is its literally cosmic vastness when viewed from the standpoint of its ultimate constituent, the cell. Huxley is authority for the statement that there are seventy billion red corpuscles in one cubic inch of blood, or about eighty times the human population of our world. The total quantity of blood in the body is calculated at about one-thirteenth or one-four-

Liebnitz's Monadology, Sec. 66, 67.

¹ As he thinketh in his heart, so is he. Proverbs, 23:7.

^a Centres of potential vitality, with intelligence latent.

^{*} What a terribly idolatrous people (?)

⁴There is a world of creatures, of living things, of animals, or perfecting souls, within the smallest particle of matter. Every particle of matter may be considered as a garden filled with plants, or as a pool full of fishes.

THE ELUSIVE KRISHNA

teenth of the body weight but, without going into exact calculation, it is apparent that the body of man is built up of living organisms that in number far surpass any power of conception, for figures on paper indicate much, but really fail to carry the truth to the consciousness. Were it possible to enter the world of the body cells by a reduction in size by scale and move among them at will, it would be found as hard a task to travel from the tip of one finger to the tip of another as to make the journey by land on foot from Los Angeles to Alaska in this world of men. As for a journey to the liver and spleen, they might as well be different planets.

But a cell possesses a body and a nucleus, both of which are still further differentiated and of complex constitution, containing the elements carbon, hydrogen, nitrogen and oxygen, and we can picture the protoplasm forming cells just as atoms form molecules; we have a variety of cells just as we have a variety of molecules. There is a very definite idea among scientists that life originated in the sea, and it is certain that the elementary constituents of sea-water and air are the same as those contained in the body of a man. In this connection, it is worthy of note—altogether apart from what the Eastern philosophy teaches in this regard—that in the first chapter of *Genesis* we read:

Let the waters bring forth abundantly the moving creatures that have life, and fowl that may fly above the earth in the open firmament of heaven.

Having it forced upon one that this wonderful human body is of cosmic vastness, the second idea enforced by a close examination is its equally cosmic diversity. In our every-day life we note differences all around us-white men, black men, yellow men and red, and these are well-nigh kingdoms apart. But what are these differences apart from intellectual, moral and social barriers of ignorance? Between the various tissues of the human body may be found differences, not like those marking off man from man but differences that mark off man from beast and plant from stone. Mineral substances there are in abundance. Bones are more akin to the stone than any plant growth in the vegetable kingdom, notwithstanding the fact that they do grow like plants—but so do crystals. The hair and nails are distinctly vegetable. The body as a whole is an animal body in which, during the ages, some few details of brain and nerve have been specially worked out to meet the requirements of the "human" soul, of which men are so proud that not long ago one reverend gentleman ventured to dogmatize from the pulpit that the whole universe-with the vast worlds circling in space all around us and to which this tiny earth is but as a small buckshot in a forty-acre field-had been built up and provided by Providence for the especial benefit of the humanity on this small globe, upon which the destiny of all cosmos was to hinge! Truly might Krishna lay stress on the wonderful delusions of this sublunar lunatic asylum of ours:

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bharata! all beings walk this universe wholly deluded.

The Bhagavad Gita, 7:27.

Now this body contains as great a diversity of creatures as the cosmic body of which it is a part—and this both in mass and in detail—brain, flesh, bone, eyeball and lung, ear, tooth and kidney, nerve-cell, blood and bone-cell—truly a cosmic variety enough.

Each and all of these, singly and collectively in the vast variety of organs, are engaged in action and follow karmic law in fulfilling their several functions in a self-sacrificing manner, each subordinating its own weel for the well-being of the whole, content to receive, as part of the whole, that good only made possible by the co-operative effort of all of the parts.⁵

Merely as illustrative of this wonderful scheme of mutual helpfulness in this body-universe of its different component parts, science points out two very striking instances. The digestive apparatus, consisting (roughly speaking) of the stomach and the intestine, in which the nutritive juices are finally elaborated and filtered into the organism, is without doubt the most abused part of the body by man and, by the eating of impure food or an abundance of glutinous food either pure or impure—incites other parts of the organism to strife, disorder and the schism spoken of by St. Paul. The stomach breaks up the food received and transmutes all that it can of these into an assimilable fluid, which is transmitted to the blood and through the blood reaches every cell in the body. Rushing through the bodyuniverse, the different cells draw from this river of nourishment those particular constituents needed in their department of work.

But in the first instance the stomach is dependent for its own wellbeing upon the potencies hidden and borne in the blood, despite the fact that it has itself to help supply them to the blood, sharing this labor with the lungs, which supply the other chief essential—oxygen. Might not the stomach then very suitably first attend to its own needs and then pass along the surplus for distribution to the remainder of the body? Who could object to this apparently sensible mode of procedure? It is the way of the workaday world among men in the strife of life. Charity begins at home, and it is a time-honored motto that it is well to be "just before being generous." But if the stomach should so act, the result would be that dyspepsia would be the beginning of trouble for the personality, and for the simple reason that the digestion of 'your' stomach is not 'its' digestion but 'your' digestion vested in it. Whatever the stomach *does* not digest and honestly make over to the blood is so much waste.

5 See I Corinthians, xii:12-26.

But when adhering to right action—to $duty^6$ —the stomach makes over the full return of its labors for the common good and remains content in receiving merely its share in the co-operative scheme. It sacrifices all; it maintains itself on whatever part of its sacrificial effort comes back to it, with the common sacrifice of its brother organs thrown in.⁷

The other instance of sacrificial labor to which attention may be drawn negatives the idea that the functions of the various body organs are, as it were, automatic reflexes but, o nthe other hand, are carried on by the cells as living creatures. Huxley, in his *Elementary Phy*siology (pp. 185-187), while dilating upon the structure of the kidney and the action of the Malphigian capsule, says:

The Malpighian capsule may, in fact, be regarded as a funnel, and the membranous walls of the glomerulus as a piece of very delicate [but peculiar] filtering-paper into which the blood is poured. . . But it must be remembered that the process is after all very different from actual filtration through paper; for filter-paper will let everything pass through that is really dissolved, whereas the glomerulus, while letting some things through, refuses to admit others, even though completely dissolved. . . . It acquires its peculiarities from the fact that, as in the lymph formation, the filtration is taking place across the *substance of living cells*.

And in this vast body-universe with its billions of cells, living creatures in each of which is th elatent potentiality⁸ of infinite possibility and immortality, we can trace a further resemblance to the cosmic process in a rather striking way. The Master renounces the glories of Nirvana for the sake of the great Orphan, Humanity; the Vairagya, beginning to understand dimly the meaning of his quest, renounces for the benefit of his fellows and is imbued with a feeling of disgust with all that mars Life and tends to sparateness; while the cell (and federated agglomeration of cells) renounces for the benefit of the common good.

What is the renunciation of the stomach? Is it not digesting perfectly, in absolute and willing sacrifice? And its opposite—rejection of food and drink supplied to it. The renunciation of the lungs what is it? Breathing with perfect rhythm, inhaling and exhaling slowly, and in absolute and willing sacrifice. The antithesis of this choking. The renunciation of the kidneys—what is it? Sifting poisons from the blood, in absolute and willing sacrifice. The opposite declaring a strike, with swift poisoning of the blood and a rotting away ere death supervenes. The renunciation of the brain—whaa is it? Thinking wisely, that all the limbs may work together to greatest

⁶Man reacheth perfection by each being intent on his own karma (duty). The Bhagavad Gita, 18:45.

⁷ The "remains of the sacrifice." The Bhagavad Gita, 13:4-31.

⁸ By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. *The Bhagavad Gita*, 9:4.

advantage for the common good, or—spurning concern for all its fellow organs and ultimately bringing disaster in many and varied ways upon this cosmic duplicate. And so on, with the hands, the nether limbs, the ear, eye, mouth, nose, skin—all are doing their duty, are engaged in right action for the common good, synthesizing separate activities (or existences) into more universal activity (or existence) along constructive lines.⁹

Filling this entire immensity, pervading this cosmic diversity, who is there? The Man. The Man thinks in that brain, the Man looks through those eyes, the Man hears through those ears, the Man stands upon those feet, the Man breathes with those lungs, the Man grasps with those hands—but is none of these. But pass inwards and wander through the avenues of the body, make the one true Pilgrimage the others are but symbols—rapidly throwing the mind into the shape of organ after organ, clearly realizing each in turn with its specific function. And in thus passing through the varied and innermost recesses of this body-universe Man can ever say: I am here, I am here, I live here, I think here, I see here, I taste here, I grasp here, I breathe here, I am in all this, I do all these different things through these different organs.

> 'Tis I, the SELF, O Lord of sleep,¹⁰ In all these creatures' hearts I dwell. *The Bhagavad Gita*, 10:20.

The Man—Purusha¹¹ of his own body-universe, so microscopic from the cosmic standpoint, so measurelessly vast from that of its constituent units—is the perfect image of that Purusha within whose all-pervading Presence "we live and move and have our being."

Thus pervading your whole body, as a conscious Presence, vehicled by the Life Power that permeates and vivifies the body-organs and cells, you are the resident in the city and yet, through an inexplicable illusion,¹² feeling yourself identically present everywhere—left and right, high and low, front and back, in healthy and in sick part. You are *Purusha*, the Spirit or similitude of That *Purusha* who with His Presence fills this Universe as an "imperishable principle," identical in high and low, rich man and outcast, sage and fool, in them that sorrow and them that joy. Everywhere existent, everywhere informed, as you within your body-sphere, is His radiant outpoured Life—present wherever any presence is or can be, and yet safe beyond.¹³

⁹ The Bhagavad Gita, 3:20-25.

¹⁰ Who hath put wisdom in the inward parts? Job 38:36.

I will put my law in their inward parts, and in their heart will I write it; *Jeremiah* 31:33. "Sanskrit, "He that lies in the organic city."

¹² The Bhagavad Gita, 7:13.

¹³ The Gospel of Life, by F. T. Brooks.

And so one might go on and examine what forces (elementals) are working in the body of man under the names of virtue and vice. The struggle between the two draws forth all living power. By experience we learn, and our vices of yesterday make our virtues of today possible.¹⁴ The innocence of ignorance is of no avail; it is evil resisted and overcome that develops the strength of the hero, and the evil ones themselves through suffering are purified and taught, and ultimatly also are turned into mighty saints.

But this problem of good and evil can only be touched upon briefly. In the physical world we recognize the destructive cyclone, the thunderbolt, the volcano, the earthquake and tidal wave, but we make a sad mess generally when we attempt to judge their effects ethically. We see in each instance an effort of certain elements to regain their equilibrium. Disastrous as these convulsions may appear, we accept their inevitableness, believing them to be the work of natural laws past our control.¹⁵ May we not think of sin and sorrow, with their aftermath of pain and suffering, as miniature cyclonic storms in the microcosm—Man—caused by the throes of nature to readjust a disturbed equilibrium? Would not such a supposition be more reasonable than that which robs Deity of the attribute of absolute equity, or supposes the existence of a power antagonistic which limits His omnipotence?

To sum up in a few sentences: How are matter and spirit related? We all know the view of the western theologians who recognize duality and conceive of a material universe governed by a spiritual ruler and antagonized by a mighty spirit of evil. Of the two eastern philosophies, mention has been inferentially made only of the one that seems to receive corroboration in some measure (and increasingly so), and that is most satisfying to the mind of the West. It is that which maintains that all is spirit and the universe, as it appears, entirely illusory; in other words, that spirit is immanent and matter nonexistent. This idea has proven difficult to grasp by many students, for the finite mind is conditioned by relativity. A body of water may be vaporized and made to disappear in steam. The vapor or steam is

¹⁴ There is a scientific theory that the life microbes of the body, in their struggle with the destructive microbes, learn to secrete and discharge certain active reagents, called "opsonins," which aid in neutralizing, dissolving and digesting the poisons discharged by the death microbes. This is a direct illustration of the "active powers" of good being drawn forth by struggle and combat with evil.

I form the light, and create darkness; I make peace and create evil; I am Jehovah, that doeth all these things (Isaiah 45:7).

¹⁵ How shall it flow when the children quarrel among themselves and insult her, or are grown up and self-reliant, and do not care for her any more? Even so is it with the human race and its great mother, the Earth. When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and astral atmosphere by the masses of vicious thought and feeling superphysically plagues, arise. Science of Social Organization, by Bhagavan Das.

not *de facto* the water nor the water the steam, yet each exists in the other. Remembering that everything in the universe may be translated into rates of vibration, can we not conceive of matter by a series of intensified vibrations being spiritualized and spirit, obedient to the same law, through a series of pacified or reduced vibrations being materialized?¹⁶ Then might we think of spirit and matter being interchangeable? And are there not facts that warrant us in such a belief?

Heretofore the ideas mooted have been taken from the domain of relativity. Crossing to the realm of actuality, thought must find another channel.

If this "imperishable principle," this "Ocean of Love," is "allproducing," it must also be "all-containing." It must be the maker, the material, and that which is made; the knower, the knowledge, and the subject; the thinker, the thought, and the object of thought; the speaker, the word, and that which is uttered; the light and the illuminated; the shadow and that which is veiled; the lover, the love, and the loved; the Father, the Mother, the Son; the seed, the soil, and the harvest; the cause and the effect; the One Only Reality.¹⁷

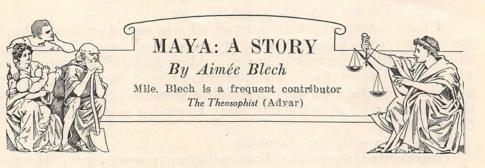
Can we not, then, conceive of all things, visible and invisible, floating in this all potent and all-containing Ocean of Love—"knowing Me to be the imperishable principle in all things"—and rising, by evolutionary cycles and myriad transformations, to a realization of this One Reality through Self-knowledge?

¹⁶ Emerson knew this when, on a hillside with some friends one bright spring morning, he was heard to murmur as he viewed the landscape: "God! God! All is God!"

¹⁷ Edward C. Day, M. D., in Metaphysical Magazine, 1899.

(Concluded)







•ROM dawn till sunset he sat in meditation in the grotto lying almost hidden by the slopes of the Himalayas. They said he was a Sanyasi. The light of the stars seemed in his eyes when he opened them; his words bore the stamp of wisdom. Seldom, however, did he open his eyes and few were the words he uttered.

He was surrounded by a number of youths who had come from afar and aspired to be his disciples. Seated on their heels and reciting mantras, they waited until the Sanyasi had left the state of samadhi before addressing him.

When returning to waking consciousness, the sage became aware of the desire issuing from the auras of these youths and, opening his eyes, he said to them:

"What is it you wish, my friends? Speak."

"Revered Sanyasi," answered one of them, "I aspire to become thy disciple, to meditate at thy feet and listen to thy teachings. I have never ceased thinking of this since I dreamt the following dream, to which I beg thee to listen: I was alone on a plain; the sun shone on the horizon. Of a sudden, I beheld clouds of white doves filling the sky. Then the gentle rustling of their wings became more audible and I saw them all descend and hover around me. One of them, more dazzlingly white than the rest, perched on my head and immediately I became aware of a powerful essence passing through my body; my whole being was filled with joy. I was conscious of a strange sense of extension and, rising above the ground, I floated in the atmosphere far above the wondering masses of people, lost in ecstasy. O Sanyasi, does not this dream promise me a glorious future and give me access to thee? Wilt thou explain it to me?"

Without a look, the Sanyasi uttered the single word:

"Maya!"

The bronzed cheeks of the aspirant after discipleship flushed. He

departed without a word, though in his heart he thought: "I have been deceived; this man most assuredly is not a Sanyasi."

A second youth then addressed the sage:

"I have dreamt a dream, Sanyasi. I was seated on the banks of the Ganges when I perceived, gently swimming towards me, a beautiful swan with iridescent plumage, holding in its beak a lotus petal which he laid at my feet. Then, planting himself before me, he permitted me to stroke his long graceful neck and white wings. Is not the swan a symbol of initiation? May I look for so glorious a future, O Sanyasi?"

"Maya!" was the sole response.

Disconcerted, the young Hindu withdrew, murmuring: "He does not understand me. Can he really be a Sanyasi?"

The sage's look was now fixed on the two remaining youths, standing there silently. His look expressed a mute interrogation. One of them advanced to answer, but first prostrated himself at the entrance of the grotto. Then he spoke as follows:

"O Sanyasi, only a few days ago I knew nothing of thee, although I have long heard great praise of thy holiness and thy many merits. It has been my ardent desire to behold and serve thee; I constantly thought of this. One night I dreamt I saw thee approaching me and, smilingly, speaking to me somewhat as follows: 'Come and stay with me. Be my disciple!' Unhesitatingly and with heart overflowing with joy, I followed thee. Then, in this sheltered grotto, I sat at thy feet, listening to the words of wisdom that fell from thy lips. I alone heard them; I alone was privileged to know this sacred science

. . . O Sanyasi, how happy I was! . . . Wilt thou now confirm this privilege I received from thee in the dream?"

A weary voice murmured: "Maya!"

The young Hindu covered his face with his hands, his eyes filling with tears of mingled regret and vexation. Then he abruptly turned aside and sat down.

"And what hast thou to say to me?" asked the sage of the only aspirant left standing before him.

The youth timidly prostrated himself to the ground. "I too, O revered Sanyasi, have dreamed a dream. Permit me to relate it: I saw an immense plain . . . the whole extent of which was covered with a multitude of human beings. Great numbers of them were repulsive, hideous to behold; others were less painful to see, for suffering had left an impress of beauty on the countenance. All were stretching up their hands to heaven and moaning aloud. Then, high on a shining cloud, I saw a Being of ineffable glory pouring blessings upon the crowds below. From His outstretched hands fell a rain of diamonds, but the shining drops dispersed throughout space before reaching the ground and no one could gather them. . . . Then I MAYA

saw a mighty number of hands uniting to form a channel from heaven to earth, and the rain of diamonds condensed and flowed like a stream across this human channel, being scattered about amongst the people. Then their faces became transfigured; they cried aloud in joy and adoration. O Sanyasi, thine hands were amongst those that formed this human channel of succor and aid."

"And where wert thou, my friend?" asked the Sanyasi, gently. "Wert thou receiving help or distributing it?"

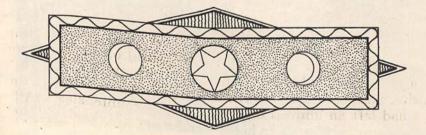
"I, O Sanyasi?" asked the boy in surprise, "Oh no, I am far too small. . . . I did not even see myself in the dream. All I know is that I awoke, weeping with joy and thanking the great Beings for giving help to my fellow mortals."

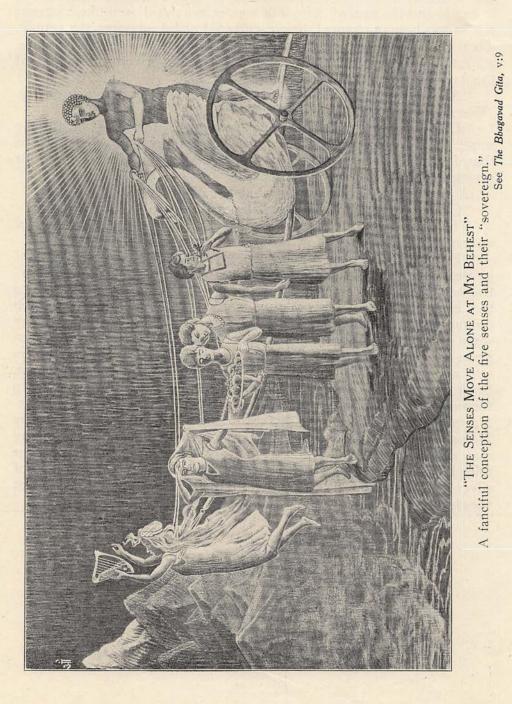
A gentle smile lit up the countenance of the sage.

"Come to me, child, thou shalt be my disciple."

The other youths, in surprise, having drawn near, the Sanyasi addressed them in the following words:

"Friends, beware of Maya. The great magician weaves veils of gauze and silver and gold around those on whom she wishes to practise her wiles. These veils often take the form of dreams and visions that exalt the personality. You who are now listening to me, attach no importance to any dream in which you occu--- the first place, play some important part, find yourself entrusted with some mission, converse on familiar terms with the Great Teachers or receive orders and advice from Higher Powers. Place no confidence in Maya. Such dreams are frequently her work, and these dreams but help forward the growth of those giant tares whose tiny seed lies slumbering in the heart of him who aspires to enter the Path. Fertilized by Maya, the little seed produces the venomous plant which some day may dry up the precious spring of life within you. Therefore, dear friends, beware of Maya, the enchantress, who weaves her veils of silver and gold to dazzle and captivate the too confident ones amongst







SONNETS ON THE BHAGAVAD GITA

By Hubert Whitehead

(Continued from page 784)

XV:1-11

A tree, whose branches up and downward spread; Its roots grow upward and reach down o'erhead— The bonds of action in the world of men. We cannot know its form, or whence or when

Its origin, nor know from whence 'tis fed; But non-attachment cuts it down and then

"Behold a mystery beyond your ken:

We tread the path beyond, by Wisdom led. A portion of My SELF comes into life

And draws around itself senses and mind;

Then, when He lays aside the form of strife, He goes with them as fragrance with the wind.

Swayed by the qualities, He comes, He goes; The unwise see not, but the wise—He knows.

"I am the splendor pouring from the sun, The light of moon, the burning heat of fire;

I permeate the soil, I am the sire

Of vital energy since time begun;

As Fire of Life, I take and hold each one

And through the life-breath fill their heart's desire; Within all hearts I wait till hate be done

And all the altars with love's flame aspire.

There are two energies within the world— Destructible and indestructible—

And I excel them both, My flag unfurled

Proclaims Me Spirit incombustible.

Who, undeluded, knows Me thus, Supreme, Of his whole life My worship is the theme.

"Hear once again of those divinely born: Fearless and steadfast, peaceful, clean of life,

Austere, and self-restrained amid all strife, Harmless and truthful, modest 'neath all scorn, Uncovetous and mild, of anger shorn,

Compassionate, forgiving, keen as knife, But full of tenderness when hated, torn; XV:12-20

XVI:1-5

Straightforward, gentle as true man to wife. Not so the demon-born-conceit and wrath Enwraps his crooked soul with hate and ire; Unwisdom warps his sight, and all his path Is filled with arrogance and harshness dire. Good qualities toward liberation tend. But those of demon breed to bondage bend.

"Demoniacal men know naught of right; 'There is no truth within the universe!

'Tis caused by lust!' Thus hold they, vile, perverse; Surrendered unto fierce deeds they fight; Of evil thought, they strive with all their might

For hoards of wealth, which they by greed coerce From poorer brothers. Anger, lust, black night

Of arrogance their evil souls immerse.

'This hath by me been won! This is my gain! This wealth my prowess shows! I am well born!

I will rejoice, mine enemy I've slain!

Who is there like to me 'neath plenty's horn?' Thus speak they; so they ever act and think, Nor realize they're on destruction's brink.

"Self-glorifying, stubborn, filled with pride, With egoism, power and insolence,

Puffed up with lust, hate, wrath and vain pretence, Downward they plunge beneath deep hell's foul tide.

These haters, evil, pitiless, find not My side, But ever into demon-wombs go hence,

Forth to the hell of lust, wrath, greed, denied By their own deeds love's perfect recompense.

Who casts aside the Scripture's ordinance

And followeth the promptings of desire,

Attaineth not of happiness one glance,

But sinketh 'neath the flood of his own mire.

Let Scripture be your one authority,

Then, working in this world, you'll come to Me.

"There are three kinds of faith all men among, And as his faith is, so his life will be;

If it is pure, is open, frank and free,

His life will be like to a joyous song;

His food delicious, bland, agreeable, strong, He'll sacrifice as duty willingly;

He'll bow to wisdom, strive to right all wrong, And continence will practice joyously;

His speech be truthful, pleasant to the ear, He self-control and happiness will gain;

He'll give, nor seek return; he'll know no fear,

But give wherever he can ease a pain.

So is the life of those whose faith is pure; 'Tis strong and sweet, its essence shall endure.

XVI:16-24

XVII:1

XVI:6-15

SONNETS OF THE BHAGAVAD GITA

"Whose faith is passionate, these know no rest, Their food is bitter, saline, burning, dry;

They sacrifice for gain, to glorify

The self alone-this is not of the best;

Austerity they practice, striving lest They fail to gain respect; they ever try,

By arrogating purity, to wrest

Honor and worship ostentatiously; Their speech is studied, lest it give offence; Their purity of nature is assumed;

All grudgingly they give, for recompense-

To death and disappointment they are doomed. They strive for faith because it is the fashion, And all their striving ends alone in passion.

"The dark folk, forced by passion and desire, Torment the body, unintelligent;

Austerities perform, severe, misspent, They worship ghosts and nature-spirits dire; Their food is stale and flat, putrid as mire,

Corrupt, unclean, fit only to torment; Empty of faith, they seek but to acquire,

By sacrifice, the gifts of sacrament; Their thoughts, like acid, sear and quick corrupt

Their speech, which cuts with cruel, taunting word;

Their alms, withheld, or given to disrupt,

Are deeds of dark, by selfish grasping stirred. But simple, firm in sacrifice and gift, The pure in heart unto My SELF are lift.

"'All acts are bad!' some thoughtful men declare. 'No, acts of sacrifice, simplicity

And gifts, the acts done through austerity, These should be done !' say some of wisdom rare. Hear you My words: Relinquish not the fair

Sweet acts of sacrifice and gifts, but flee From deeds of darkness, leading to despair,

Doing all deeds-fruits laid aside-for Me. Embodied men cannot relinquish quite

All actions; on this earth acts must be done. Perform all acts as duty; in that light

Relinquishment is gained and union won. Do deeds, seek not rewards, cast doubt aside, Give up their fruits; in Me you will abide.

"All acts are done not by the SELF, but rise Within the body, the desires or mind;

That being so, who looks on SELF to find

The actor, he-perverted-finds but lies.

The knowledge that is pure sees in all eyes One Being; naught his soul can bind. Knowledge of passion born sees, with surprise,

XVII:3

XVIII:1-12

XVII:2

31

XVIII:13-21

All beings separate, of every shape and kind. That which is dark clings to each sep'rate thing As if within each one it found the whole,

Grasps not reality, nor can it bring

Reason to bear; 'tis narrow, without soul.

Who free is from the egoistic notion, Slays not, though slaying; is not bound by motion.

"Action ordained, done without love or hate, Devoid attachment, this know you as pure;

That done, when longings and desires allure, That, passionate, will never satiate.

Action that strives alone to dominate,

Deluded, careless, impotent, impure, With injury to others, black with hate,

That know as dark, and shun it, I adjure. The actor pure is firm and confident,

'Neath failure or success unchanged and true; The passionate are greedy, on themselves intent;

Malicious, cheating are the dark of hue.

As are the actions, so the actors are;

The actions all the future make or mar.

"Now hear of Reason, which is threefold too, According to the qualities that reign.

The pure knows abstinence, knows loss and gain,

It knows what bringeth peace, what bringeth rue. The passionate, confused 'mid false and true.

'Mid law and lawlessness, finds naught but pain.

That, wrapped in darkness, thinking old is new, That wrong is right, brings death within its train.

The firmness dark is fearful, grievous, vain; The passionate desireth fruit and wealth.

The pure-unwavering-it does restrain

The mind, breath, senses, and controls the health. Let Reason pure, by firmness well controlled, The SELF within the body quick unfold.

XVIII:36-39

"Of pleasure, too, now hear the triple kinds: There is a pleasure peaceful, pure, unseen, It puts an end to pain, 'tis sweet, 'tis keen,

But yet at first 'tis venom, and it binds Like chain and fetters, then it softly winds

Its nectar sweetness through the soul and e'en Among the venom, till one sudden finds

The blissful peace of knowledge rise serene. That pleasure which to senses is as nectar

But ends in venom, passionate is this;

The dark is indolent and, like a spectre,

Deludes the self and shuts it from all bliss.

Shun pleasures passionate, the dark, the vile; The pure will bless you now and all the while.

XVIII:22-27

XVIII:28-35

SONNETS OF THE BHAGAVAD GITA

"Serenity, restraint, forgiveness, purity,

Uprightness, faith, the learned man's duties are

Born of his nature. Some are born afar,

With prowess splendid and dexterity;

Theirs is to rule with generosity.

The workman's duty is more secular,

To trade, to plough amid perplexity;

Some serve, some plan, some work in the bazaar. Man reaches his perfection when intent

On his own duty, through it worshiping

The One from whom all come, and diligent

Although his duty's filled with suffering.

Better is one's own duty, hard to seize,

Than is another's, though 'tis done with ease.

United to the Reason, purified,

XVIII:49-59

XVIII:40-48

Alone in solitude and yet fraternal,

Selfless and peaceful, he becomes Eternal; Serene in SELF, he grieves not; glorified, Devoted unto Me, he, deified,

Comes unto Me, the great Supreme, Supernal; He knoweth Me, with grace is satisfied,

Obtaineth My abode, etern and vernal. Discriminate, and be intent on Me,

Thus will you overcome, and know My grace;

The Lord is in all beings, to Him flee,

He is the everlasting dwelling-place.

Think not, 'I will not fight;' your duty urges And all your nature to the battle surges.

"List once again My most supremest word: Merge mind in Me and be My devotee,

Abandon all your duties, trust in Me;

I'll bear your sorrows and your sins that gird.

This word supreme cannot be even heard

By undevoted ones, who evilly Speak ill of Me. Unto the outer herd

Speak not—they hear not, neither do they see. My wisdom unto you I have declared,

More secret than the utmost secrecy;

Reflect upon it. When you are prepared

Then, as you wish to, act quite fearlessly. Beloved you are to Me, steadfast of heart, And I have spoken. Now do you your part.

"He who declares this secret pure, divine, Among My devotees, he shall be free

And, freed from doubts, live ever here with Me.

Nor is there any on this earth of Mine

Performeth dearer service. As the vine Is dear unto the farmer, so is he;

He is beloved and never shall repine, But dwell within My heart eternally.

XVIII:60-67

XVIII:68 72

And he who studies o'er these words of ours, He'll sacrifice with wisdom. Such My mind! Who takes it, full of faith, like fragrant flowers, He, freed from evil, heaven-worlds shall find. Have you heard this with mind free, unalloyed?

Is your unwise delusion all destroyed?"

Arjuna said:

XVIII:73

"Destroyed is my delusion. I have heard

The music of Thy wisdom, seen Thy face, And know the deeper knowledge, through Thy grace. Within my bosom has the SELF been stirred; Across my vision—'fore that dark and blurred—

Has shone the wonder of this mortal race. Immutable! Eternal! Thou hast spurred

My lagging conscience; thanks, Lord, for Thy grace.

Now am I firm, my doubts have fled away.

As mists, that heavy lie throughout the night Flee 'fore the conq'ring sun at break of day,

So all my doubts have fled before Thy Light.

I hear Thee, Lord. Thy words my faith renew; According to Thy word, so will I do."

Peace be to all worlds.



THE ROCK CARVINGS AT MAHABALIPURAM

By Eleanor Maddock



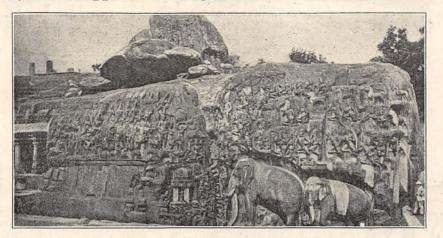
LL ALONG the Coromandel coast, down to the extreme end of southern India there are wonderful temples, strange rock-hewn caves, their walls bearing the imperishable records of a long forgotten past and whose passages extend far into the heart of the towering rocky ridge, upon which colossal sculptured figures appear, their faces "looking ever outward to the sea."

Mahabalipuram is thirty miles south of Madras, a place probably better known as The Seven Pagodas, and in certain respects is unique in the whole of India. Here the survey is so vast that one may only touch upon a few of the most interesting parts, in passing, conspicuous among which is a granite ridge rising to a height of 120 feet in its highest part and upon which is a carved relief of the famous Penance of Arjuna, scenes depicted from the world's great drama. To persons familiar with the *Gita* these carvings would perhaps explain themselves, although many of the figures are so broken and defaced

ROCK CARVINGS AT MAHABALIPURAM

that to study them in sequence would be somewhat difficult. Indian archeologists, however, are persevering in excavating and restoring, so that year by year a little more knowledge of these ancient works are being wrested from the hand of time.

Partly as a continuation of the rock ridge are five monolithic temples, or *raths*, no less interesting. The first is called after Drupadi, the wife of the five Pandavas, and contains a statue of Lakhsmi goddess of luck. The second is that of Arjuna, a rather small structure, yet it is capped with a huge stone much resembling the crown-



Carvings of "Arjuhna's Penance" at Mahabalipuram

ing cupola on the great temple at Tanjore. Between these two raths is that of Bhima, then two more, those of Sahadeva and Nakula, the former being the largest of all and contains a *dharmsala*, or hall of assembly, which seems never to have been completed. One of the smallest caves is known as the bath of Drupadi, and still another the Isvaramantapam, containing three shrines with the statues of the Hindu Trimurti. A huge stone bowl stands in front of the cave and there are carvings of elephants, peacocks, etc., at the back.

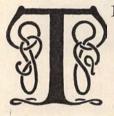
The mantapam of the Pancha (five) Pandavas collectively is also unfinished and the one of Krishna is supported by twelve columns, at the back of which is a fine sculptured relief of the God holding up the mountain of Gorardhan.

Each one of these monolithic works is fashioned from a single mass of stone which probably formed a part of the ridge itself. But that over which the eye travels constitutes but a part of the whole, the rest lies buried—its work completed—to make room for others that must weave their pattern into the web of life. The clicking of the lizard's tongue among the rocks fails to break the silence, while Garuda circling overhead appears as some brooding spirit, his outstretched wings picturing fantastic shadows over the yellow sand that the tropical sun turns into gold.



OTHER WORLDS

By Irving S. Cooper



HOUGH great rivers are still being discovered in Brazil, the unexplored regions of the earth are shrinking year by year. This would be a matter only of congratulation were it not that our "natural-born travelers" will suffer the pangs of unsatisfied desire. How may that fever of discovery inherent in the race be cooled except by offering new realms for explora-

tion? And where may those realms be found now that the visible earth has been raked, scraped, dissected, weighed and analyzed? Obviously we must turn our attention towards those other worlds to which seers have pointed for so many centuries without awakening much interest, it would seem, until now.

Advanced thinkers have already come to the conclusion that we are living not only on the surface of a physical globe, but also in the midst of a normally unseen world. While many are beginning to suspect that this subtle world may be scientifically studied, a few are causing much shrugging of the shoulders by affirming that it has *already* been carefully investigated and described, its inhabitants classified and its phenomena tabulated. This statement is a strong one, we must admit, but it is made by those who have done the work and denied by those who have not even taken the trouble to read the reports of the investigations. (It may be remarked, in passing, that it is considered bad form to steal a march on orthodoxy, scientific or otherwise.) Now these reports are exceedingly interesting and, while undoubtedly many details are lacking—for the study of a new world is a Herculean task—nevertheless what has been discovered instructs as well as fascinates.

Unfortunately our understanding of this invisible realm is oftentimes obscured because, strangely enough, we usually adopt one of two attitudes, both of which are illogical. Either we regard the whole matter as a jumble of freakish fancies and the result of unwholesome speculation or we swing to the other extreme and veil everything related to this unseen realm in unjustified mystery and reverence, and speak of its phenomena with bated breath. Mystery is the shadow cast on nature by ignorance.

There seems to be an ingrained scepticism in most people concerning anything non-physical. It is frequently so pronounced that it distorts their opinions and prevents an unbiased judgment. This is certainly true when it comes to the consideration of the evidence for the existence of a superphysical world. Many persons dogmatically declare, without any investigation whatsoever, that such a world does not exist, not realizing that opinions based on prejudices are valueless and that, as they are unacquainted with the numerous discoveries which have been made, their statements carry no weight whatever. It is significant that all those who have studied *carefully* the available evidence affirm their conviction that a non-physical realm does exist.

Theosophical investigation of this unseen realm has shown that it is composed of several interpenetrating regions, or worlds, of which only two, however, are of practical importance in this preliminary study. These two subtle worlds are contained one within the other, the solid physical earth being embedded in the very heart of the two. We may think of them as two vast spheres surrounding the earth not unlike a giant atmosphere, yet at the same time permeating everywhere the physical matter of the earth with the same ease that water vapor spreads through the air. One sphere is larger than the other and therefore extends much further out into space, but both of them surround us all of the time, although we are normally unconscious of their existence. As the earth swings through space, following its pathway around the sun, these spheres move with it just as does the physical atmosphere.

Thus, strange as it may seem, we are living in three worlds at once and we shall find, if we continue our studies, that human evolution is intimately connected with all three. These subtle worlds are as objective and "real" to those conscious of them as the earth is "real" to us, and we should not think of them as shadowy unrealities because unknown to the physical senses. The matter of which they are formed is not physical in its characteristics and, for want of better descriptive terms, has been called emotional and mental matter; the significance of these names will be seen later.

The trend of recent scientific researches has been towards the in-

finitesimal—the dissection of the atom. Formerly it was believed that atoms were the ultimate units or bricks out of which all physical forms were built. Now it is known that the atoms themselves are complex structures, formed of differently grouped "bundles" of electrons. Several years ago, in a remarkable paper read before one of the scientific societies in England, Sir William Crookes advanced the theory of a primitive substance underlying all the different kinds of physical matter. He called this theoretical substance "protyle" and presented some illuminative data in support of his point of view. At that time Crooke's conclusions were not accepted, but now, through a series of brilliant investigations made possible by the refinement of electrical experimentation, the existence of electrons has been generally acknowledged by scientists.

Electrons are considered by many scientists to be not "things in themselves" but merely centres of force in the invisible ether which surrounds and penetrates all things. There is a common impression that ether is an unsubstantial thing; on the contrary, it has been mathematically determined that "the rigidity of the ether is almost immeasurably greater than that of the atmosphere," that its capacity to resist pressure is 1,000,000,000,000 times greater than air. How is it possible for what we know as "matter" to appear in this rigid invisible ether? An excellent analogy is given in a recent book:

Imagine yourself imbedded in an absolutely transparent block of glass. Now conceive a strain, or stress, extending through the glass from side to side and, as the result of this strain, the glass will be filled with exceedingly minute nodules, or points of fracture, which of course will be visible. Such a phenomenon would be striking in the extreme, and you would be tempted to exclaim: "Behold, Materialization! out of the invisible comes the visible! out of the unknown comes the known! we see the things coming forth from the things that do not appear." Now, suppose this strain were relaxed; the glass, by reason of its elasticity, would resume its former condition of transparency, and you would say: "Behold, Dematerialization!" In some such way all things in the universe could be maintained in the great mass of ether by the will or thought of an All-Sustainer, but let that Will even for a moment be relaxed and all things would resolve into nothingness. Is it not now intelligible how matter may be a manifestation of force?¹

These statements agree exactly with those made by Theosophical investigators several years ago who approached the problem from another angle and used direct observation, made possible by certain awakened senses, instead of indirectly studying the structure of matter by the aid of physical instruments. This line of research proved that every physical object, including the human body, is bathed and duplicated in etheric matter, through which flow continually electri-

¹ Matter and Some of Its Dimensions, by William K. Carr. pp. 37-38.

OTHER WORLDS

cal, magnetic and other forces closely associated with physical life. It was noticed that there were four densities of this ether forming, with the solids, liquids and gases with which we are familiar, seven grades or densities of physical matter, for the ether itself is physical though invisible to the human eye.

It is interesting to read of the latest discoveries of scientists in what has heretofore been the domain of the occult.

Mathematicians tell us that a perfectly homogeneous substance, such as we have supposed the ether to be, could not withstand such a pressure as a cubic mile of granite and retain the exceedingly slight density that the theory demands. They calculate, however, that a structural ether would satisfy the requirements. An ether made up of five other ethers of varying densities would, they assure us, be capable of withstanding such a pressure and still retain the density which the theory demands, *viz.*, about that of the atmosphere, under normal conditions. So instead of conceiving, as we have heretofore done, a universe filled with a perfectly homogeneous ether, we picture it as filled with five ethers of varying densities. . . . Every organ of the body—the brain, heart, leg and arm, for example—have their exact counterparts in ethers 1, 2, 3, 4 and 5. This being true, we should expect that man, sometimes at least, would discover within himself traces of another personality, or intelligence.²

The five ethers referred to in the quotation are probably identical with the different types of matter out of which the subtle worlds are built, for there are five such worlds all told, while the four ethers mentioned in Theosophical writings are subdivisions of the "ether of the electrons," the densest of all. In other words, scientific mathematicians, in postulating the existence of five ethers instead of one, have stepped beyond the boundaries of the physical world and are already reaching out into the unknown worlds which lie hidden around Theosophists do not speak of these divisions of matter as us. "ethers," but give them names according to the chief characteristic of the world of which they are the basis. Thus we read of physical matter, emotional or astral matter, mental matter, intuitional matter and spiritual matter. The latter is really not such an anomaly as it seems, when we consider that "matter" is only the visible manifestation of a force, divine in its nature.

In Theosophy, physical matter, of which the densest of the five "ethers" of science is the underlying basis, is again subdivided into seven densities, as mentioned in a preceding paragraph. The four etheric subdivisions of physical matter referred to in that paragraph have also been detected in scientific research. Several years ago the Belgian scientist, Gustave Le Bon, separated the various radiations thrown off by radio-active bodies into four kinds: Alpha rays, Beta rays (which are similar to the cathode rays in a Crookes tube),

² Ibid. pp. 41-42.

Gamma rays, or X-rays, and an emanation. The emanation is of the greatest interest, since it apparently is on the borderland between the visible and invisible worlds, for "at certain stages in its evolution it wholly disappears by transforming itself into electrical particles . . . a change of the material into the immaterial and the ponderable into the imponderable."³

This brings out the very important fact that there is no gulf between the physical and the next adjoining world. The matter of the denser world is formed directly or indirectly out of the matter of the subtler. During the experiments of Theosophical investigators in which they studied the structure of matter, it was found that by a strong effort of the *will*—which set certain forces in action—it was possible to break up the particles of the finest physical ether. When this was done the characteristics of the *resultant* particles entirely changed; they were no longer physical in their nature. They proved to be the molecules of the densest matter of the adjoining subtle world.

The molecules of this world, the emotional or astral world, obeyed different laws. They did not expand with heat nor contract with cold as physical molecules do. They followed a law of gravity of their The vibrations which flowed through them permitted an inown. creased power of vision out of all proportion greater than physical sight. The matter itself was extremely mobile, responding particularly in a most marvelous way to the play of emotions-hence the name, emotional matter. Its response to emotion, desire and passion was greater than that of air to sound and ether to light, for it carried the vibrations a long distance from the person generating them, and rippled into quivering masses of color varying in hue according to the type of emotion. Another striking characteristic of this matter is that it is readily moulded into various forms by emotion which, though evanescent, usually persist for a few hours or days, vibrating all the time at the same rate as the original stir in consciousness which brought them into existence.

The densest matter of this emotional or astral world duplicates every physical object, so it is possible while moving in its lower levels to observe what is taking place physically. Not that the physical objects themselves are visible when one is conscious in the subtle emotional body, but the counterparts in subtle matter of those objects are readily seen. In fact, those who are not very observant or, for one reason or another, are not aware that they are moving about in the astral world, frequently do not detect any difference between objects formed of physical matter and the subtle duplicates of those objects. Further out, in those regions of the astral world which are some distance from the surface of the earth, varied scenes of great

³ Ibid. p. 22.

beauty and interest are found—the products of the creative imaginations of the people living there.

The emotional world is thickly populated with all types of living things, human and non-human, not on its surface as is the case with the earth, but within it, even as fish live in the sea and birds in the air. Limbs are not necessary for walking nor wings for flying, for desire is the motive power that moves us from place to place in the astral world, but nevertheless we preserve the same appearance there as here, probably from habit, but also possibly from some deeper law of form that controls all creation.

The non-human creatures follow a line of evolution which has little to do directly with the human. They range in intelligence from the level of our lowest animals to lofty types far wiser than men--the angelic presences of religious tradition. They do not have physical bodies like ours, but appear in subtle bodies made of radiant astral matter.

Animals also are there that have lost their physical bodies by death. They spend a brief though happy period in the astral world before being born again of animals of the same species.

In this world are found millions of human beings, including not only the entire population that is living on earth at any one time for, remember, we possess astral bodies in addition to the physical but also practically all of those who have lost their physical bodies by death during the last thirty years. Those who have been "dead" longer than this have usually passed into the still more subtle world known as the mental or heaven world.

Lastly, there is found a very small number—contrasted with the millions of souls receiving their education on this planet—of Perfected Men, known as the Brothers or the Masters. They are the great Teachers mentioned so frequently in Theosophical literature, and it is They who have charge of human evolution.

The mental or heaven world referred to is a still larger sphere englobing the physical earth and astral world and yet at the same time interpenetrating the two. It may be reached therefore, not by moving in space, for it is all around us, but by learning to focus our consciousness in our mental body which is formed of its matter—a very difficult feat.

To realize again the close relationship between the different worlds, it should be noted that the exceedingly delicate matter of the mental world, which may truly be called "mind stuff," may be obtained by breaking up the finest matter of the astral world. The mental world stands in the same relation to the astral world as the latter does to the physical. Mental matter displays a set of characteristics all its own. It is marked chiefly by its swift response to the force of thought, breaking into cascades of restless, changing colors with every mental impulse. The matter is most luminous and beautiful as a result of its ceaseless vibrations. To quote the words of one investigator:

These vibrations give rise to the most exquisite and constantly changing colors, waves of varying shades like the rainbow hues in mother-ofpearl, etherealized and brightened to an indescribable extent, sweeping over and through every form, so that each presents a harmony of rippling, living, luminous, delicate colors, including many not known to earth. Words can give no idea of the exquisite beauty and radiance shown in combinations of this subtle matter, instinct with life and motion.⁴

In accordance evidently with some process intimately connected with the structural formation of the solar system, the matter of the mental world, in common with that of the emotional and of the physical worlds, is distinguished by seven different grades or densities. In the mental world, however, there is an important division of these different grades of matter into two groups, the four denser grades forming collectively what is called the lower mental world, the three subtler the higher mental world.

This is not an arbitrary division; it is based on certain differences in the matter itself. That of the lower mental world responds to what we call concrete thoughts and gives rise to mental images, pictures and forms; that of the higher mental world responds to our abstract thoughts by sending out waves of force in all directions.

There are almost countless intelligences dwelling in the heaven world. It is the realm of those lofty beings spoken of in sacred scriptures as angels, or devas. It is also the true home of the Masters and Their pupils, and here it is that They do most of Their beneficent work of helping humanity in its age-long pilgrimage toward perfection.

The souls of all human beings are here—a vast host of egos some of them in physical incarnation, others resting and growing spiritually in the interval between one physical incarnation and the next. Since the heaven world is all around us, a soul never leaves that realm of bliss when taking incarnation on earth; it merely gathers round itself, to form bodies, the matter of the lower worlds with which it wishes to come into contact, and then trains these young bodies to respond to its more mature powers. As souls, we obtain only the physical body through the help of parents; the mental and emotional bodies we make for ourselves. Thus every moment of every day we, as souls, dwell in the heaven world; we are as much spirits now as we ever shall be, though it is true that much of our soul consciousness is shut away by the limitations of the brain.

* The Ancient Wisdom, by Annie Besant. p. 146.

JEANNE D'ARC

By Julia K. Sommer





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IFE has presented no more mysterious character in the drama of profane history than that of Jeanne d'Arc. Her part in the drama is mysterious because of its very simplicity, a simplicity portrayed by her not only in her personal life, but also in the purity of her great mission and her manner of fulfilling it.

A simple peasant maid born in the northeast of France about five hundred years ago, she spent the first sixteen years of her life in the quiet seclusion of her village home, tending to her sheep and dreaming dreams while at work. She was marked out from the rest of her girl companions by the religious piety of her nature and by this tendency of hers to indulge in day-dreams in the solitude of her own companionship.

Her favorite resting-place was under an old beech tree where, so tradition said, the fairies loved to dwell. This tree was venerated by old and young alike, even the Church recognizing its sacred character and its benign influence upon all who came there for rest and shelter. The belief in the unseen world was therefore strong in this humble child. No worldly sophistry had robbed her of her simple faith. Her mind and heart were plastic to the influences which are as naught to most of us because we have become so worldly-wise as a consequence, so ignorant of things divine. How true is the Master's saying: "Except ye become as little children, ye cannot enter the kingdom of heaven."

The simple maid had not yet reached her fourteenth year when visions from on high came to her—St. Michael the Archangel, St. Catherine and St. Margaret, as she said—exhorting her to trust in God and go and deliver France out of the hands of the enemy. For France had, for nearly a hundred years, been slowly falling into the grasp of English rule; the English kings were claiming a right to the French throne and, although the claim was not well founded, the French royal house had so degenerated that at the time of Jeanne d'Arc's fourteenth year nearly all the northern half of France was under English control.

Jeanne, although ardently sharing the common people's desire for deliverance from probable English sovereignty, yet hesitated at first to obey the behest of her divine visitors. How could *she* be the savior of France? She felt herself incompetent and unfit, because of her sex and station in life, to fulfil such an unusual command. However, being fully persuaded that such was to be her mission, she announced it publicly and so encountered the opposition of her parents. Thus three years or more went by.

France meanwhile had continued on its losing career; French patriotism was at its lowest ebb; Orleans was about to fall into the hands of the enemy. Finally our maid, through a ruse, got away from her parents and, while visiting her uncle, was given the opportunity to present her cause before the French king. When admitted into his presence for the first time, although the Dauphin was disguised as a courtier in order to test her powers of divination, she picked him out without hesitation, and in a short time convinced every skeptic at the Court of the sincerity of her zeal and the reality of her faith in her divine mission.

Her offer of help came when the need of France was greatest and when its final defeat seemed certain. Should the maid be unsuccessful, her defeat would bring no greater disaster than what seemed to be inevitable under any circumstances. And so in a few weeks this young girl of seventeen was at the head of an army of six thousand men, practically all that the king could muster to his service.

The rest of the story is soon told. She raised the siege of Orleans in fifteen days. Town after town she captured, winning for the king the right of way to enter the town of Rheims, where he was crowned Charles VII. of France. In all her military exploits she showed supreme heroism herself, as well as inspired it in her soldiers—a heroism that seemed at times supernatural, so foolhardy did it appear in the eyes of the more experienced generals under her.

Her tragic end is also well known. Betrayed into the hands of the English, she was condemned after a year or so of torture, trial and imprisonment to be burned at the stake. The martyr's crown came into her possession—fitting symbol of one who had offered her life to restore the crown of kingship to the rightful heir.

What was the secret of her success? Was it simply that faith in her mind and heart which, the scriptures tell us, can remove mountains? Is the spell of enthusiasm which she cast upon the soldiers, when leading them over ramparts and into the enemy's strongholds, to be accounted for simply by her own belief in the divinity of her mission? Is the purity of her life sufficient to account for her soldiers' faith in her as a leader and for her wisdom in military strategy? Yes and no.

Her courage and influence *were* great because her heart was pure and her faith supreme. But behind her purity, behind her faith, was the Power which, though unseen, yet wields the wand of destiny over nations.

Each nation has a certain mission to fulfill in "God's plan for men." We are taught, in Theosophy, that no nation is left unguided in its path toward its goal; that each nation has a mighty Being at its head, carrying out God's will for that nation, so that it shall not have lived in vain. These great spiritual Beings have various names in different religions—Angels, Archangels, Suras, Devas. Call these unseen helpers and messengers of God's will by what name you wish. "What's in a name?" The important point for us is that such Beings do exist and that they allow no nation to stray too far from the path that leads to its appointed end.

The question may arise: "Why is any nation allowed to stray at all?" The answer is: "Because mankind must learn wisdom and strength." Men cannot become wise and strong and perfect, as the Christ commanded that they should, unless they are given a chance to exercise their growing powers. A child will never learn to walk alone unless he is given the opportunity to so do. He may then fall but, with the help of a guiding hand, he can rise again and take another step and another until he becomes surer of himself. So with humanity or a nation. So with France. The nation had fallen and the divine hand of God had to help it to its feet again.

Whether the guardian angel of France himself appeared to our heroine as St. Michael or St. Catherine or St. Margaret, or whether it was some other divine messenger, one cannot tell. But this a Theosophist may well believe: Jeanne d'Arc was divinely appointed by Beings seen only by her, though none the less real therefore. Her purity of life, her purity of aim, her selflessness, brought to her the privilege of her heavenly vision when the eyes of all about her were blind to the sight and their ears deaf to the sounds that were caught by hers.

But it would be a sad comment upon the spiritual state of the France of that time if Jeanne d'Arc was the only one in her kingdom pure enough to catch the heavenly message. Why was not some man chosen for this manly task? Why this humble shepherdess who, in her few years spent in the village of Domremy, had seen naught of actual warfare? Curiously enough, a hint of the answer Theosophy might make is given by Percy Mackaye in his play called *Jeanne d'Arc*.

The Duke d'Alencon is a kind of Hamlet in this play, in his philosophic musings and fancies. Once, during a lull in a battle,

"The Maid" finds him reading. She asks: "Whereof do you read?" and he replies:

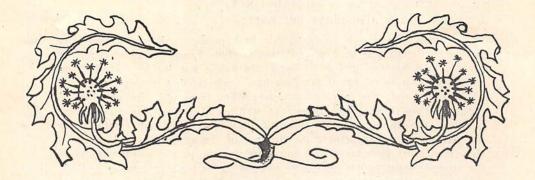
Of you, Madonna, When you were virgin-queen of Attica, And all your maiden Amazons in arms Hailed you "Hippolyta."

One cannot say that she was the famous Amazon queen, but some such notion is quite feasible according to Theosophic teachings. Her courage, her wisdom in military affairs, all the characteristics of the great soldier that she displayed, are to be explained from the standpoint of reincarnation. She dreamed of battle-fields before she ever saw one; her dreams were memories of other lives spent in warfare, when courage and wisdom were so developed as to, later, astound all France and to, ever since, mystify the world.

If, because of past lives of training as a soldier, she was destined to become the savior of France, why was she not in a masculine body—this soul of the warrior class? Theosophy answers: "Because all of God's laws work in harmony with each other." One of the laws, as it is interpreted by Theosophy, is that the question of sex in any incarnation is decided by a law of periodicity, a law of cycles, and the Jeanne d'Arc incarnation probably had to be a feminine one to fulfil this law. But her sex did not matter much, judging from the work she accomplished; it threw no serious obstacle in the way. In fact, it probably was easier for her to receive the heavenly message as a woman, for we are told that the feminine incarnation of a soul is as a rule more susceptible, more receptive to the subtle influences from the higher worlds than the masculine one. The masculine body is usually too positive to be psychic. This would be especially true if that masculine body was to be the body of a warrior soul, for war demands the expression of positive faculties. The obstacle of using a feminine body for the soldier's life was perhaps more easily overcome than the obstacle of masculine positiveness and consequent inability to see visions and hear voices that would direct and guide to victory.

And, finally, we can all agree in saving that it was not Jeanne d'Arc's *body*, frail womanly instrument that it was, that was the savior of France. The hero was the *soul* that animated that body, that soul which lives to this day somewhere in God's universe, in or out of incarnation, while the body that was worn in that life has long since returned to the dust from which it came.

46



HOW WOMEN HELP IN WAR TIME

By Elisabeth Severs

Miss Severs is an occasional contributor to The Theosophist (Adyar).

N OTHING has been more remarkable in the present war, among England—and doubtless the women of the other combatants its many other wonders, than the way in which the women of as well, only of them one hears fewer details—leaped to take the opportunity of serving their country.

The Royalties at once set the lead. The Queen of England is said to have conceived the idea of the Prince of Wales' Fund. She at once also issued her own appeal to the women of England to work for the troops known as Queen Mary's Needlework Guild. She has lately issued another appeal inaugurating The Queen's Work-for-Women Fund, whose object is, to use her own words, "to provide employment for as many as possible of the women of this country who have been thrown out of work by the war." The country's response to all these three funds has been remarkably prompt and generous. For anything that is wanted for our Fleet or Army, to ask is to have.

Queen Alexandra, always quick to help in times of need, appealed for funds for the Soldiers and Sailors Families' Association, of which she is President. This Society tries to keep in touch in times of peace as well as in war, when the strain on it is of course enormously increased, with the families of soldiers and sailors and to assist them both financially and, if necessary, with what sometimes they still more need and value—advice. Thousands of the women of the leisured class in England are now engaged in paying visits to such families,

work of a tiring nature, necessitating tact and patience, but one in which the individual tie is all-important.

Princess Mary also plays her part:

Princess Mary has assumed her first public position by becoming patron of the League of Young Patriots. This League aims at enrolling every school boy and girl of the land into public war service. Useful and kindly work is to be found for each one. School concerts for the Prince of Wales' Fund, the making of new clothes from old, the growing of foodstuffs on vacant land plots, the writing of letters for relatives of soldiers and sailors who cannot write, providing cheer and comforts for our fighting men, and helping the children of absent soldiers and sailors these and other such tasks will find scope for the patriotic enthusiasms of the many young people who are anxious to help their country. Each school or district may form a branch and each branch elects its own local president, boy or girl captain, and other officers. The official organ of the league is the *Teachers' World*, Sardinia House, Kingsway, London.

The official motto of the League of Young Patriots is: "I serve." The British Red Cross Society, founded by Queen Alexandra in 1905 and of which she is President, "to collect funds in times of peace in order to provide aid and comfort for the sick and wounded in times of war-this preparation also embracing the training of nurses and the holding of classes for "First Aid," etc., is working at high pressure. There has been an immense rush to attend its classes to aid its activities. The Red Cross is working in connection with the War Office, being officially linked to the Territorial Force, the Prince of Wales' Fund and the St. John's Ambulance Society. Among the work of the British Red Cross is the provision of Base Hospitals all over England and at the front. (Base Hospitals also are emergency hospitals for wounded soldiers and sailors.) It sends out field hospitals, nurses and surgeons to the front-a dangerous work, as the enemy is reported to fire on the Red Cross. The provision of Hospital ships, Hospital trains, Convalescent Homes, medical comforts and clothing, all fall within its scope. Branches existed in most of the large towns in England before the war and now thousands of English ladies are attending its classes, have volunteered as nurses, cooks, ward maids, collectors, needlewomen, etc. When the Red Cross has to provide a Base Hospital it canvasses the neighborhood for its requisite furnishing. Each person chooses from a submitted list what he or she would like to give, and then the articles will be collected at two hours' notice. To give a concrete example: My mother has promised to have in readiness, and has, two pillows and four pillowcases, four hot-water battles (with fiannel covers), six plates and six cups and saucers.

Ladies of the highest rank have gone to the front under the auspices of either the Red Cross or the St. John's Ambulance Association, the two societies working in concert. The Duchess of Sutherland went with a party of surgeons and nurses to Namur before it was taken. Two Grand Duchesses from Russia have received the Tsar's permission to go to the Russian scene of war as Red Cross nurses. Our own Theosophical General Secretary, Dr. Haden Guest, has gone to the front in charge of a hospital to aid the French *Rouge Croix*. The Scotch General Secretary, Graham Pole, is somewhere with the Territorials. Queen Amélie of Portugal has been helping at the London Central offices of the Red Cross at Devonshire House, kindly lent by the Duke of Devonshire, so assisting the country which has given a home to the exiled Portuguese Royalties.

As cooks were asked for by the Red Cross, a friend of mine has registered herself as a cook, if necessary, in a Base Hospital. The Government will pay her—much against her will—eight shillings a week and the work will be very hard. Few Englishwomen of the upper classes can cook, but those who can are glad and proud to help, if required, in this very practical way. As our wounded soldiers are reported by the hospitals to have enormous appetites, many cooks will be needed. Three hundred wounded soldiers put up at the London Hospital are reported by the Secretary to have eaten the Hospital out of butter and jam ten minutes after arrival.

With regard to women's supposed special province, needlework, after the Queen's first appeal every woman who could hold a needle or knit set to work for the troops. Such zeal it was soon found was dislocating the labor market and jeopardizing the chance of employment for the many unemployed women thrown out of work owing to the war. Her Majesty, with her usual sound common sense, issued her second appeal for funds to provide work for the unemployed women—a fund to which women are responding liberally, and of course some men. But the Needlework Guilds have proved their utility. Many stories have been current of sudden demands made on them for troops ordered to the front with perhaps only one pair of socks or one shirt, and the Guilds concerned rose to the occasion and supplied hundreds of the necessary garments in the few hours given them.

There have been many stories also of women wishing to enlist. One girl seriously made the offer to one of the War Relief Associations, writing that she was young and strong and would willingly cut off her hair and go to the front. It is apparently well known that two Russian girls have enlisted in a Russian regiment.

Women both in France and England have offered themselves to do men's work, so setting a man free to go to the front, keeping his place open for him and handing his wages over to his family, and in France, of pure necessity, with all the Reservists called up, many women are doing their husbands' work. It has been said by one paper here that if Lord Kitchener had asked for half a million women, he would have been over-subscribed by the first post. Many women are practicing shooting. The following advertisement from *The Times* shows what varied work Englishwomen are prepared to do in their country's interests:

The Women's Emergency Corps is ready so far as lies in its power to supply workers as follows to take the place of men going to the front: Postnen, liftmen, hall. porters, motor drivers, omnibus drivers and conductors, motor-cyclists with running repairs, drivers of wagons, care of horses, commissariat (the surplus food department provided for 300 refugees between 6:30 on August 26 and 1:30 the next morning); distributors of stores, cooks, shop assistants and manageresses, waitresses, staffs of hotels to work in every capacity; special constables to assist in dealing with women and children. The corps has placed at the Home Office a list of 150 fully qualified interpreters. The Army Council has conveyed to the corps its sincere thanks for the work it has done already.

The Theosophical lodges are associating themselves with local Funds and Associations besides having groups for our particular branch of service—meditation—using, I believe, in many cases Mr. Arundale's beautiful *Star* letter with its suggestions for meditation. Every other society I belong to—and I belong to many—has issued an appeal for its own particular war activity.

All the women's political societies are also throwing aside their usual political work to help the national need. As in such societies are found very many women of trained ability, used to organizing, to public speaking, to work demanding the expert—the pick of Englishwomen, in fact—their help will be invaluable. Practically the whole of England's women are doing something to help in the present crisis.

A very striking manifesto—and one which I hope may have farreaching consequences in times of peace as well-was sent to the Press signed by the Duchess of Devonshire (a very great lady indeed, holding the chief women's post at Court as Mistress of the Robes to the Queen), her mother, Lady Lansdowne, and other wellknown aristocratic women, leaders of society, announcing their determination from patriotic motives to wear no mourning except a simple white armlet if any one of the relations they all had serving at the front were killed in action. The depressing effect of much mourning is well known, as in the case of an ordered general mourn-The poor, however, in England revel in the wearing of deep ing. mourning, and very often spend on it money they can ill spare. If it can only filter through that the wearing of mourning is becoming "unfashionable," a heavy financial self-imposed burden will be removed from many of England's mean streets and poor homes.

From France the papers report that Sarah Bernhardt, unable from ill health to give the personal service she rendered so fully in 1870, has offered her theatre as a hospital. Mme. Rejane has established a *creche* for children in her country house and finds her chief pleasure in feeding the tinies. In Russia the women are giving their jewels to help the distressed, which women of the richer classes buy at high prices for the same patriotic reason. The gallantry of the Belgian factory women who beat off a German attack upon their factory is well known.

Except for the nurses at the front, Englishwomen have had as yet little opportunity of showing courage under fire. A soldier's letter says: "The Frenchwomen seemed to think that the best cure for shrapnel or bullet wound was a bottle of wine and a raw egg. On the Wednesday fight the women brought hot potatoes and new bread right into the trenches and firing line. I can assure you they are the bravest women I ever met."

The Russian Red Cross Society has determined to accept the Russian women for service as surgeons at the front; they must also be brave women. One soldier has been loud in his praises of the Red Cross nurses in Belgium who, though they are not supposed to enter the fighting lines, could not, he said, be kept out of them on their work of succoring the wounded.

A stirring story is told by Frank Hillier in *The Daily Mail* of two Belgian telephone girls when the attack on Louvain began:

They stayed at their post while bullets rained round the building in which they worked. They knew that along the lines which they were serving were passing the orders of the Belgium staff directing the safe retreat of the army, and that if they failed confusion and disaster would almost certainly follow. It was only when they could do no more good, when the wires had been cut or carried away by shells and the building threatened to collapse that the little "demoiselles du telephone" thought of their own safety. Everyone else had long since fled in panic. The mitrailleuse bullets burst all around as the two brave girls crept away, and it is good to hear that both survive. Brave as the Belgian men are, they cannot surpass their women.

A similar story comes from France:

The postoffice at the little town of Etain, France, which was twice bombarded, was finally left in charge of a single girl clerk. Every quarter of an hour she rang up the post-master at Verdun, the great fortress near by, and reported what was going on. Suddenly, as she was speaking, the latter heard a loud explosion over the wire and the words "a bomb"—then the girl's voice ceased.

The Frenchwomen are reported as calm and resolute. The Queen of the Belgians also is said to be of the greatest value to the Belgian *Rouge Croix*. Though she has brought her children to a safe refuge in England, the Queen returns to Belgium, for her place is, she says, with her husband and country. As a Bavarian princess, the war must bring to the Queen the added sorrow of a fratricidal conflict. Mme. Vandervelde, whom you will soon have with you in America, another celebrated Belgian, is working hard for her country here by speaking at public meetings and pleading Belgium's cause. *The Times* of September 8 reports:

The women of Antwerp become more wonderful every day. While their men live they comfort and cheer them; when they are dead they put the Red Cross band on their mourning and stifle their grief to minister to the dear ones of others.

There is a woman living in my hotel whose husband was a captain of infantry. While he was away on duty she would sit sewing in the salon with a sorrowing face, as she wondered what was happening to her husband out in the firing line. When she heard his step the gloom went, and the smile and joke—it was easy to know with what an effort—replaced it. The soldier gone, the weary foreboding descended again. After Saturday's fight at Termonde she came down in deepest black. This morning I saw a red cross on her sleeve. This is no exception; that captain's wife has a thousand peers in Antwerp.

From Lorraine we hear:

A French officer wounded in the fighting in the Vosges was saved by the heroism of a young Lorraine girl who, seeing him struck down by bullets, lifted him up and helped him to a neighboring house. Prussian soldiers arrested her and made her walk seven miles to the general quarters. She was released forty-eight hours later and returned home. A French officer asked her to find him a guide. She immediately said: "Follow me. I know where they are, since I have just come from them."

Every home in England seems affected by the war. Mothers of only sons have gladly given them to serve their country. But how they suffer-these patriotic women! They are too proud to show it; they go about their daily work as usual. But a few houses from where I write, I know some friends are waiting in suspense all day, fearing to receive a fateful telegram from the War Office with regard to the only son and a son-in-law. And closer still to my home are an Englishwoman, married to a well-known German professor, with her daughter. The declaration of war found them paying a visit to their English relations. Since war broke out they have heard no news of the husband and father. They know he must be doing military duty somewhere-the professor, it appears, in his young days distinguished himself in the German Army. They-the Englishwoman was furious-have had to register themselves as hostile aliens and report at certain intervals to the police. They are looked at askance by the neighborhood. The fate of the alien enemy caught abroad is very trying.

A friend. known, I think, to some Theosophists in America, Mrs. Lauder, for weeks after war broke out could hear no news of a small daughter of seven traveling on the continent with her godmother. Finally she was traced to Moscow and, as I write, I hear she is making the perilous voyage home via Finland and the mine-strewn North Sea. Some other friends have been without news since the war began from a daughter staying at Berlin. Among my own family connections already the loss of a young Lieutenant of Hussars, killed in action at Mons, is mourned, and many of my cousins—mothers and young wives—dread similar news.

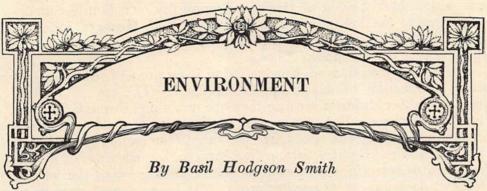
Ah! over the women of Europe today hang anxiety, wearing suspense, the shadow of death, and death itself. The cry of Rachel, weeping for her children because they are not, rings through the continent of Europe. But the women of England, for whom I from personal knowledge can speak, are showing to the full a calm courage and a keen sense of patriotism, owing largely to their sense of giving their men to serve in a righteous cause. They are *living* the words: *Dulce et decorum est pro patria more*. (It is sweet and glorious to die for one's country.) They give the same answer that our dear soldiers do to the question they chant on every opportunity: "Are we down-hearted?" "No," say the women of England, with one voice, "No, No, No."

European nations are divided among themselves, bitter feelings take the place of good-will, and the world is hurrying towards a storm all the more devastating because of the great peace which shall succeed it, a peace greater than has been known for centuries. We do not ask for peace, but rather that the Divine Will shall find in us clean and deep channels through which it may deign to flow. In God's own time peace will come, for He is leading us to peace eternal, and we do not seek to hold the Surgeon's hand from inflicting suffering whence new life and strength must inevitably spring.

But in each heart is to be kept alive and strong a loving sympathy for those ranged against it through force of nationality. Each one has the solemn duty of guarding through this time the channels of good-will which bind one nation to another, channels now in danger of rupture. The more violent the hatred, the more uncompromising the misunderstanding, the more imperative our duty to combine all that true patriotism may demand with absence of hatred and with an eager readiness to meet our enemy, more than half-way, when opportunity offers. All that is smaller in us—our personal affections, our comforts, our ease—is to be merged in the larger virtues which war calls forth. We offer our smaller individualities to the nation-soul, and for the time the uplift of the larger life possesses us.

We may not know what the outcome of this war will be, nor to which nation victory shall be given, but we do believe that a Divine Messenger will soon be in our midst, and that in His presence hatreds shall cease—it may be for ever.

⁻Excerpts from George S. Arundale's Star letter in The Herald of the Star.



[Partial Report of a Lecture delivered at Harrogate, England]



ACE environment has a great influence upon those souls who are born into the various races. It is as if each race had certain characteristics which it emphasizes and that most of its members—in spite of the individual traits which they display—are undeniably colored by them. In America, for example, the conditions of existence are not the same as our own, and another

racial point of view is taken up, so that the difference of the environment, and perhaps the mixing of many nationalities, has a marked effect upon the character which any intelligent visitor at once notices. Miss Florence Drummond, in her book An American Wooing, seems to have felt the pulse of the American people so well that I cannot do better than quote one or two passages: "The American has a completeness in his sympathies our countrymen seldom reach. The British man seems to believe that every man has his own mission. 'Leave sentiment to women, leave religion to the clergy, leave fancies to children,' he says, and grows narrow in following his own idea of himself. But the American has no such notions, and accepts all within his reach." And again: "Americans seem to be entirely free from our tendency to identify ourselves with the place we inhabit. Their houses are built to supply a need. The house is but the necessity of the hour-they owe it no more than the gloves they wear and cast aside." Australia and the British Colonies seem to possess an environment between the freedom of America and the constraint of England. There is more possibility of expansion; they are less trammeled by the shackles of old-time conventions and yet, at the same time, there is often an intense yearning to imitate the old and hide the new.

Of Japan I know nothing personally but, from what I hear and have understood, the racial environment has undergone a radical

ENVIRONMENT

change during the last fifty years. A wonderful spirit of national unselfishness has arisen in the interests of the changing needs of a new nation; an entire obedience to the orders of a ruler. These seem to be the qualities which have gone to the building up of Japan.

And India—what can be said of its environment? Does she not weave a spell over those nations of which she is composed? India's note is permanency, as America's is change. She has seen the rise and fall of the magnificent civilization of Egypt; she has watched Greece, with its note of art, affect the West of its time; she has looked on while the armies of Rome dominated what they in their arrogance counted as the whole world; and yet she has remained impenetrable and almost changeless. She has survived the rule of an alien race, the Mohammedan, and now she is nominally dominated by the British sway. How far has she been altered? What very little difference there is between the India of today and of 10,000 years ago!

Then, turning to Europe, we find that the various nations each have their environment, which impresses its stamp as surely as do the new worlds and the old. Italy, France, Holland, Germany and Russia has each its own environment and influence. The environment of England has produced upon its people an air of respectability, a dislike of anything new, a worship of forms, a self-confidence, a sense of personal liberty, a scrupulous sense of honor and honesty these and many others are the qualities which Britishers exhibit.

The environment of creeds and religious beliefs generally produces its effect in the building of character. The religious environment is perhaps the strongest of any, for it colors our whole lives and affects our outlook on life. Even in the case of those people who break away from the religion of their childhood, it is usually only when all goes well with them, for when fear of approaching death possesses them they often sheepishly go back to the altars of their ancestors and worship or placate through the old forms. Few people seem able to adhere to a radical change of standpoint in belief when in adversity, though when all goes well they really think they have found a panacea.

The sex environment is one which exercises an enormous influence over humanity. It is, perhaps, the most limiting of all environments, for it is an almost impossible task to understand and thoroughly sympathize with both sexes. The caste or class bias is very deeply rooted and often proves a serious factor for or against racial construction. The points of view are often so different that a common understanding seems often almost impossible. Capital looks at problems from the point of view of the employer and Labor finds it hard to see anything but greed and oppression in the capitalist. The higher classes have their standards of life and morals, and under-

stand but dimly the throb of the heart-beat of their social inferiors. The middle classes have a hard and rigid code from which they allow not others to falter, and show but little sympathy for those who fall short of their set standards. And the great mass of the workers have an environment perhaps less trammeled by convention. Hard working, long suffering and extremely kind, even if not thoughtful, they plod steadily on, for the most part tolerant, amiable and comparatively contented, but with passions readily stirred up when played upon by more calculating and cleverer minds.

Theosophy regards man as an evolving soul, a definitely growing entity, who takes upon itself temporary bodies on lower planes for the gaining of experience and, when that experience is assimilated, it repeats the process again and again until a state of comparative perfection is attained. Theosophists also hold that each race has its lesson to give, qualities which it is comparatively easy to acquire for the soul whose bodies occupy in turn the various races; the same is true of the sexes, of religions, castes and colors. But just as in each incarnation it is in childhood that environment plays its chief part, so in the life of the soul it is in its younger days that environment is necessary to its growth. As the soul advances and strength is acquired, the man stands more apart from his surroundings and reacts upon them to a greater extent than he is affected by them. We cannot conceive of a Master as being seriously affected by environment, though He would use whatever form proved most effective for His work. The Buddha was born as heir to a throne, and yet lived the religious life of a mendicant. Christ was born in a manger, and grew up to found a world-religion.

As the soul develops, it creates in each life increasingly its own development. Offtimes we only see the outer result and look not for the inner effect. We say that this man cannot be advancing because he lacks the sympathy we think he ought to extend to us, not realizing that for the accomplishment of certain tasks he may be using us as tools at one time and not at another. We say of a second man that he is undertaking more than he can accomplish and we criticize adversely the methods he employs; that a third does not respond to the feelings of those with whom he comes in contact; a fourth we find hard and irresponsive. In ordinary life when we meet people there is usually a sort of sympathetic interplay, varying according to the degree of adaptability which each possesses. In other words, each is swayed by the environment the other brings to play upon him. But, for the man who is evolving and has set before himself the definite attainment of adeptship, he permeates his environment with a dogged one-pointedness. He has his goal before him and is not constantly swayed by attempts at adapting himself. Though truly sympathetic, he appears somewhat hard. But this is

A FATAL BELIEF

only an intermediate stage. One can readily conceive the surgeon, at first, being so concerned with the accurate performance of his operations as to seem quite unsympathetic to those around. In the Master, however, strength and sympathy are joined together. not now the amorphic, blundering, ignorant sympathy of mankind, but a truer and more embracing sympathy which passeth understanding. And so let us, in our own small way, try to create for ourselves the environment we need and to shower around that sympathy and understanding upon others, so as to make their environment a happy and beneficent one. If by our lives, by our thoughts, by our actions we can lift the burden of the sorrows of others, make our small portion of the world a brighter place and those around us happier, then I think we shall have accomplished something worth living for and have improved, even though but slightly, the general environment.

A FATAL BELIEF

By L. W. Rogers



ERHAPS no simpler phrase ever embodied a profounder truth than the declaration that as a man thinks, so he is. Mankind's conception of man is a potent factor in the evolution of man. We naturally become what we believe ourselves to be. We can either live upto an ideal or live down to a misconception, and consequently our beliefs about ourselves are things of vital importance to our welfare.

Theosophy, in its broader and sublimer conception of mankind as emopared to the too prevalent idea of man's moral weakness and unwotrhiness, gives signal service to the human race. The old idea was that humanity is inherently sinful; that man was created pure but that he "fell" from that condition of original purity (for no particular reason at all) and that there is no power within him by which he can rise; that he must look outside himself for the means of rescue and that his redemption or his salvation—that is to say, his attainment of eternal happiness—depends not on anything that he himself can do but rather upon something that he must believe. The gist of this old conception of the matter is that man is a helpless and miserable "worm" in the dust; and apparently there are not a few who think that the more miserable and unworthy they can believe themselves to be, the greater are the probabilities of their ultimate salvation!

The Theosophical conception is just the reverse of all this. It declares that human beings are actually gods in the making; that

even the savage has within him the germ of divinity; that this inherent divinity is being slowly evolved by natural methods; that what we call sin is only the lack of experience; that as moral ignorance vanishes "sin" will disappear, and that future happiness depends much less upon what we believe than upon what we think and do.

The more we learn about the nature of man, the clearer becomes the evil that has been done by the old notion of total depravity and all that goes with that foolish view of human nature. Now that we understand something of the marvelous relationship between mind and matter, realize the power of what has been aptly called autosuggestion, and observe the remarkable results of thought in healing and purifying the body, we are in a position to see that the harm which a belief in its own degradation has done the race in a few centuries is incalculable.

This principle of doing great injury by suggesting a low ideal instead of a high one may often be observed in the case of children who are unfortunately in the care of thoughtless parents or teachers. A boy has no aptitude for a particular study, and his slow and laborious progress tries the patience of his elders; often he is told that he is a blockhead and will never know anything. This epithet, and others equally disheartening, are hurled at the plodding child until he comes to accept the assertion as a fact and settles down to the hopeless belief that he is somehow naturally incapacitated and that no effort can possibly lift him to the level of the children who master their intellectual tasks more easily. A little more patience and the Theosophical conception of what the child really is would have led to encouragement, stimulation and the opposite result.

So it is, too, with the moral development of children. Parents who continually say to a child that gives way to a feeling of irritability or vexation, "You are a regular little rowdy! I never saw anything like you!" are doing a great deal towards confirming him in bad conduct. But the parent who habitually reminds his child that he is a "little gentleman" and that gentlemen do not give way to fits of temper, is holding an ideal before the little fellow that helps him greatly in the formation of good character. A man who was asked how it was that, handicapped by a language he had not vet mastered and lacking what is commonly called a good address, he had nevertheless attained remarkable success in a number of enterprises which apparently abler men would have hesitated to nter, replied: "A man can do anything he believes he can do." It is also true that we can become anything we believe we can become, while a belief that we are less than we really are equips us on the evolutionary journey with weights instead of wings. Hence the tremendous importance of sound ideals based on natural truth.

It seems to be the fate of all religions that the lapse of time brings

misunderstainding of the teachings originally given. To the student of esotericism there is little resemblance between the teaching of the early Christian Church and the beliefs of th masses of its members today. A fatal literalism has slowly strangled the spiritual life from the form of words and too often leaves but an empty and useless corpse. Anciently there must have been a world of significance in the injunction: "Believe, and be saved." Now we all know that one *cannot* believe as he wishes to. To really believe, one must grasp the inherent reasonableness of a statement of alleged facts. Those who could do that, who had spiritual perception, who intuitively laid hold of the verities of nature and could grasp the truth of immortality and all that it implies, were literally in the way of salvation because they realized the possibilities of evolution-of spiritual progress. Naturally enough, those who could not even believe in such facts of nature could not profit by them. But nowadays "believe, and be saved" is understood in totally different fashion. It is absurdly held that by the mere fact of believing-or, rather, by the mere assertion that one does believe-one's salvation is miraculously accomplishd.

A great danger lurks in this readiness to believe that we are weak and helpless sinners but that, by acknowledging the fact and adopting the idea that the sufferings of the Christ can in some way redeem us, we shall be saved. It is a belief that lulls one to sleep with a false sense of security about the future. It leads to mental and moral idleness when activity is necessary and will naturally result in one's return to incarnation again and again, with very little evolutionary progress to show for the pains and discomforts of physical existence. He has accepted the pernicious idea that when he believes, he is saved and that nothing more rmains to b done. But the person who understands that salvation is another term for evolutionary development, and that only by acting on St. Paul's admonition to "work out your own salvation" can be possibly reach perpetual happiness, will go earnestly to work on the purification of mind and body and the elimination of selfishness which alone can lead him forward and upward.

The value of any belief can be measured by the improvement it makes in the life of the believer. If it leads him to regard himself as impotent and unworthy, it is degrading and harmful and, by the well-established fact of suggestion, it must greatly retard his progress. But if it is a belief that he is literally a son of the living God, with all powers and possibilities latent within him, powers that he can unfold by purity of life and effort of will, that very belief will stimulate him into the beneficent activity that will carry him forward in his evolution and prove to him, in time, that the kingdom of heaven is within.



THE GREATNESS OF LITTLE THINGS

By J. B. Lindon

The simple duty that awaits thy hand Is God's voice uttering a divine command; Life's common deeds build all that saints have thought.



HERE is a saying amongst English sailors that "a halfhitch lost a king's ship." The phrase refers to the wreck of a frigate in the Solent which keeled over in a sudden gust of wind under too heavy a spread of canvas and, before the sails could be lowered, filled with water through the port-holes and went down, with all hands. The catastrophe was mainly due to the carelessness of

a sailor, who had made a fast instead of a disengageable knot in the rope which held the offending sail. That single knot cost the lives of hundreds of men. We may surmise that it was their appointed hour to die; but one cannot help wondering what was the karma of the man who, although doubtless used as an instrument, was responsible for that fatal knot.

Truly, it is "the simple duty that awaits thy hand" which so often fulfils large service; and if we look deeply there can be nothing really small, since everything is part of a vast entirety. Opportunities and lessons are everywhere; most of all in those objects which we are apt to overlook. It has always seemed to me that an appreciation of what Autocylus calls "unconsidered trifles" may much enhance both the enjoyment and the use of life. These unconsidered trifles "stand and wait" so quietly; not intruding themselves on our notice but all the time so eager to help. They are like stepping-stones in the current of passing events and wandering thoughts, offering to bear us in safety to an understanding of the universe. Mr. Mantellini, in objecting to "the dimnition three farthings," showed both a lack of humor and proportion, and the notoriety of the gentleman to whom the primrose was "nothing else beside," is of unenviable kind. It is related that a certain millionaire, who had amassed his fortune by the sale of an article costing one penny, was receiving payment of a debt running into hundreds of dollars, but ending with a lonely penny. The debtor, in paving the sum, laughingly said: "I suppose you don't want the

THE GREATNESS OF LITTLE THINGS

ence in intelligence between the dull purple eyes of the ruminating ox and the alert dark eye of the horse; or doubt that a dog who really knows his human friend can express himself most clearly with his eyes, and probably gathers much information from ours. And the limbs and feet of animals-their adaptation to natural surroundings is so perfect that the sketch of the hoof of an ibex instantly pictures to our minds an alpine scene, and the Arab proverb, "When a camel goes up hill it curses its Creator, and when it comes down it wishes it had never been born," is not needed to tell us that its spreading pads are most at home on the desert sand. The little things of natural history are not without importance to a student of the formative manifestation of God. Children should be taught to notice such matters, so that they may be able to read the meaning of earth and sky and ocean, "and all that in them is." It was a Pharaoh of Egypt, burdened with the cares of state, who yet could observe so truly and so well that, in his hymn to Atun, he wrote that inspired line:

"The bird, descending, lifts its folding wings in praise of God."

There can be nothing really little, save unkind conduct. Neither largeness nor smallness are factors in Nature's laboratory. Consider for a moment the infinitely complex arterial venous systems of our bodies; then let your mind pass to the same system in an elephant, the largest of modern mammals—for the system is practically identical. Then let your mind suddenly fall to this same wondrous system of arteries and veins as minimized, yet identical, in the smallest of field mice. Imagine the mitral murmurs of a mouse! Littleness in size is naught.

Nor would it seem that there is anything so trivial that it may not be put to some great purpose. It was Sujata's bowl of milk which gave Buddha the strength to pass to the Bodhi-tree. It was the widow's mite that won high praise from Christ. The immediate intention may be quite simple, but the ultimate results of any thought or action are quite unknowable. Probably many of the greatest masterpieces of art and literature have had, as the origin of their inspiration, some minor incidents of life. An Italian workman, digging in the ruins of Pompeii during the excavations of the last century, exposed the frescoed wall of one of its Roman homes. There chanced to be passing the Danish sculptor Thorwaldsen, whose quick eye observed amongst the frescoes the representation of a fawn bending over a nymph. It was by no means a faultless pose, yet it possessed a latent grace instantly noted by the Dane, and therefrom was produced that famous group of Cupid, with wings folding from his swift descent from heaven, lifting from the mundane plane Psyche, who with outstretched arms embraces the rescuing god.

If space allowed, we might consider other aspects of our subject.

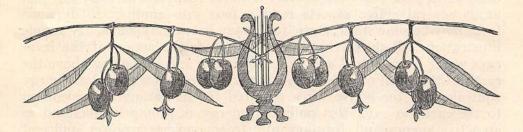
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We should see "how soon a smile of God can change the world"; how the single note in a chord of music welds the entirety; how the curve of an arch makes or mars a great piece of architecture; how, by trained habit, the sentence of an exact thinker expresses faithfully his thought; how important is the correct use of words in speech, in private letters and in public writings. For words are amongst the greatest of little things and come to us with all the history of Greece and Rome and Goth shining in their dark eyes or tangled in their golden hair. I remember the astonishment I experienced when, as a boy at school, I was asked to paraphrase the opening lines of Portia's judgment in *The Merchant of Venice!* The literary vandal who devised such a question would doubtless be, as Tallyrand said of the father of a family, "capable of anything."

Where all things point to the greatness of the entire scheme can anything be little? The least item is a word, a sentence or a page of the great book of life. And this book is not like the manuscript which the young King Alfred was promised by his mother when he could read a page of it. It is ours already. It is set wide open at that page to which our evolution has attained. None may read more clearly or more swiftly than previous study, in this or other lives, has made possible; yet every effort discloses further beauty in its text, deeper meaning in its teachings and endless vistas opening with the advancing chapters. Yesterday we read less easily than today; tomorrow's text will be richer and fuller than that which now we decipher as with a glass dimly. Even our egos are striving to spell out the little things: presently we shall understand the greatness of the whole.

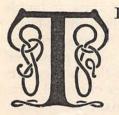
> The garden heart is a loving heart, One may never fear to enter there; It beats with the Great World Heart Even as does our own; The garden soul touches the Great World Soul Even as one's Soul may touch Another Soul—mysteriously— As perfumes meet and mingle, Mysteriously as tones sing together. At such moments one's thoughts, Like seeds, Are wafted beyond the borders of the garden of the Soul, And unfold within the heart of a friend.

64



THE CHEMICAL ARGUMENT FOR VEGETARIANISM

By Dorothy Martinez



HERE are many angles from which the question of vegetarianism may be approached. It is commonly viewed from the economic, hygienic or ethical standpoints, and along any one of these lines there is much that may be said in its favor and practically nothing that can be argued against it. It is the purpose of this paper to show that, studied as a purely

chemical problem, viewed in the light of the laws which govern the transmutation of forces, logic still sustains the vegetarian argument.

There exists in the universe a certain amount of force for doing work which, in its totality, can be neither increased nor diminished. This great fact is known as the doctrine of the conservation of energy, and stands side by side with the complementary law of the indestructibility of matter. For in any phenomenal universe forms arise and perish in seemingly endless succession, but the matter of which forms are composed is neither destroyed nor recreated. So forces which seem to have vanished have only changed their nature; the sum of these fleeting manifestations remains a constant quantity.

The great reservoir of force for our system is the sun. It rays forth its forces as various forms of motion—such as heat, light, electricity, chemism—and since these in reality are only the differing aspects of a single force, they are readily changed one into another. In mechanics, innumerable devices are employed to accomplish this transmutation of forces for practical purposes, and such a device is known as a machine. Thus in a locomotive the energy of heat is converted into the motion of the driving-rod which, in turn, imparts a rotary motion to the wheels. Again, mechanical motion having its source in heat may be changed by a dynamo into electricity, while an electromotor receiving the current thus generated changes it back into motion.

These are some of the active aspects of force. But force may

exist at perfect rest—leashed, as it were, ready for action; for just as its several active aspects readily pass into another, so dynamic force may become static, static force may become dynamic. A simple illustration will make this clear. Through the action of the solar rays water is vaporized and raised from the sea. Floating above the earth in the form of clouds, this vapor represents a potential energy equivalent to the active force required for its raising. Descending to the earth as rain, this potential energy is promptly liberated as an active agency and, forming into streams, exerts a power sufficient to wear down mountains or, where utilized for a practical purpose, to turn the wheels of a mill.

Let us consider a somewhat different example. A plant drawing on the active energies emitted by the sun absorbs into its organism the simple chemical elements existing in the soil, and these it builds into chemical compounds of high complexity. But locked in every molecule of the vegetable organism is the measure of solar energy which was required for its construction. There it remains preserved in latency, to be liberated again as an active agency the moment its prison is disintegrated. Thus coal is a highly complex chemical compound built by solar energy through the agency of plants. Fire disintegrates coal, and in so doing releases its stored-up energy in the form of heat. Every engine, therefore, whether depending on running water or on fuel, derives its power from the sun, but no machine as yet devised by human ingenuity can draw directly on the solar energy.

Nature alone has produced such a mechanism—the mechanism of the vegetable organism. Green plants are engines which are run by the agency of sunlight. Green plants have the power of absorbing solar energy and transmuting it and, by virtue of this very power, they answer to the definition of a machine as fully as any man-made device. Indeed, the vegetable kingdom serves as a vast laboratory for the conversion of forces radiated by the sun; it exists as a mighty reservoir which receives solar energy and holds it in a form accessible for use.

The animal organism is another natural agency skilfully designed for the transmutation of forces, and is therefore equally entitled with the vegetable to be designated as a machine. But it is a machine of an entirely different order from the vegetable organism, as a simple comparison of the two will quickly reveal. Both, indeed, are instruments adapted to the purposes of the particular grade of consciousness by which each is ensouled. Both are mechanical contrivances designed to enable that indwelling consciousness to come into touch with the forces of the physical plane, to draw those forces into itself and convert them for its own uses so that each may become a potential factor, a force to be reckoned with amid the variety of interacting, interdependent forces which make up the field of physical-plane existence.

Now the vegetable consciousness has not reached that degree of unfoldment which would enable it definitely to react upon its environment. Sufficient for its requirements is a habitat on which external forces may play and gradually awaken it to a somewhat clearer perception of itself and its surroundings. The vegetable form is stationary. Its power of action is confined solely to those internal movements necessary for the carrying on of its growth. Its activities are of the nature which build, but do not tear down.

But consciousness at the animal stage is capable in proportion to the degree of its unfoldment of reacting on its environment, and accordingly requires an instrument adapted to the expression of its higher powers. In the animal body as in the vegetable are found those internal activities necessary for its preservation as an organism, but added to these is the power of voluntary movement, of action turned outward and producing external effects. The form now lends itself to activities which are the direct expression of the will-aspect of the consciousness. And just as the first set of activities are of the nature which build, so the second set are of the nature which demolish. By the marvelous ingenuity of nature, these two opposing forms of energy are brought into harmonious working relations within the limits of a single organism and, when the growing period is over, the destructive and constructive forces are perfectly counterbalanced.

In the vegetable kingdom, on the other hand, we find the constructive forces at work practically unhindered, so far as any selfgenerated destructive agencies are concerned. It draws into its roots the simple inorganic substances which exist throughout the soil and, by power derived from the sun, elaborates these primary constituents into complex chemical compounds, such as proteids, starch and fat. These it builds into its organism, and what it converts into its tissue it does not expect to tear down. Plainly, the office of the vegetable kingdom in natural economy is to increase the store of chemical compounds of high complexity; or, otherwise expressed, to increase the store of available potential energy.

The digestive system of the animal, however, is wholly incapable of handling the crude materials of the soil, despite the fact that in the soil resides every constituent needed for the sustenance of the body. Its food must consist of elements which have entered into complex combinations, of elements which have undergone a chemical transformation in the hidden laboratories of some other organism —primarily a vegetable organism. As clearly as it is the function of the vegetable mechanism to imprison energy and hold it as a potential power, it is the function of the animal organism to release energy, to generate dynamic force rather than to store force in its static

form. The needs of the consciousness dwelling within it render imperative this constant manifestation of outward-going force. But this liberation of energy means the destruction of the material form which that energy in its static state has temporarily assumed. It means that the chemical substances compounded in the vegetable organism shall be disintegrated in the animal organism, and transmuted into such active forces as heat and muscular and nervous energy. It is true that the animal body recognizes a certain proportion of vegetable material taken into the system as food, and converts it into its own tissue. It is also true that in the animal fats are elaborated out of starch, but the quantity of starch required for this alchemy exceeds the quantity of fat so produced. In fact, the body demands much more in the way of food than it actually absorbs. It utilizes the force rather than the material of much that it takes into itself, and even that part which is wholly assimilated is allowed but a temporary residence. For the very substance of the body is constantly subject to chemical combustion, is steadily being reduced to ash, gas and vapor, and is presently carried off through the kidneys, lungs and pores. Metabolism-the process by which inorganic matter is converted into living tissue and living tissue is rendered inorganic—is a factor continually at work in the animal body. By it the whole body is renewed at least once in seven years, and portions of it are renewed even more frequently.

Why this incessant tearing down and building up? The tearing down is for the sake of rendering active the potential power stored in the living tissues, of maintaining the constant flow of outwardgoing energy required by the owner of the body in the exercise of his faculties. The building up needs must follow if the body is to survive, but it is now a process that waits upon the other—no longer the sole activity as in the case of the vegetable. Omitting altogether the primary work of elaborating complex compounds out of crude, inorganic substances, the animal digestive apparatus uses only materials already rendered organic by the plant. It takes materials of highly complex constitution, and these it eventually restores to the common fund of matter in their simple inorganic form. In the vegetable kingdom matter is elaborated and raised in the scale of chemical complexity. In the animal kingdom matter is disintegrated and undergoes chemical degeneration.

From these considerations it should not be imagined that vegetable forms are superior to animal in degree of organization. The very fact that the animal organization so marvelously combines both destructive and constructive agencies is ample proof of its more complicated constitution and relegates it to a place far in advance of the simpler vegetable mechanism. From the evolutionary standpoint a form is high or low according to the powers of consciousness which

it is adapted to express. But our present aim is not concerned with relative degrees of organization, but only seeks to obtain a chemical comparison. Vegetable bodies are chemically purer than animal bodies. In the vegetable organism the constructive forces are ever at work combining materials into complex aggregations and storing them in its own tissue. In the animal organism the constructive and destructive forces are simultaneously active, so that in the animal body there are always materials on their way toward disintegration, materials from which the latent energy has been released, materials whose retention is a menace to health and which as quickly as possible must be eliminated from the system. Therefore the animal which eats the flesh of another animal is obliged to consume a certain proportion of tissue which has already yielded its energy, tissue in a state of chemical degradation, which is not only wholly useless but even actively harmful. Moreover, such food at best is inferior and secondhand. All the sustaining force obtainable from flesh had its origin in plants, and in quality has greatly deteriorated by its passage through an intermediary animal form.

As already shown, the vegetable kingdom is Nature's especial laboratory for the production of highly complex chemical compounds; her storehouse for the retention of solar energy; the main source of supply for that energy in its application to machinery; the only source of supply available to animals and men. It is obviously foolish, therefore, for a man with the power of reason to choose to draw on that supply by a clumsy, roundabout method, to consume the flesh of herbivorous animals instead of deriving his nourishment directly from the vegetable kingdom itself. Most of us had teachers in our childhood who, taking too literally the statement that "all flesh is grass," propounded the extraordinary doctrine that man must eat cows and sheep because he cannot eat grass. Grass, they told us, contains every element essential to the maintenance of the body, but is not in a form that the human constitution can assimilate until it has been "pre-digested" in the body of a lower animal. Now if grass were the only form of vegetable food provided by the sparing hand of Nature, there would be all the wisdom of necessity in the foregoing assertion, but when we consider the vast abundance of equally nutritious plants which are also perfectly adapted to the requirements of the human digestive apparatus, such an argument is clearly devoid of common sense. From time immemorial man has been prone to invent strange and untenable theories to justify the error of his ways. But frankly facing the laws of the conservation of energy, viewing the whole matter as a chemical proposition, he is ultimately driven to the conclusion that vegetarianism affords the only rational diet for a rational human being.

NOTICE TO SUBSCRIBERS (Non-members of the T. S.)

At a meeting of the Board of Trustees of the American Section, T. S., held recently in Washington, D. C., in connection with the general Annual Convention, it was decided to substitute *The Theosophist* (Adyar) so far as practicable for *The American Theosophist*; that is, to discontinue *The American Theosophist* as a separate publication and to exert all possible influence to popularize *The Theosophist*.

The subscription price of *The Theosophist* is \$3.00. As you may already know, this magazine is the largest international Theosophical monthly published in the world; it contains approximately 160 pages of exceedingly interesting reading matter on Theosophical, occult, philosophical, religious, scientific, sociological and kindred subjects. In each issue there are articles of importance to Theosophists, by Mrs. Besant and Mr. Leadbeater, as well as by other prominent writers along Theosophical lines. The magazine also contains reviews of the most interesting books of the day, not only on Theosophical but on general topics, and the "Watch Tower" always affords a charming medium through which our President acquaints the membership with her personal activities and her views of important topics of the day.

There is no substitute in the world for this magazine, and we feel quite sure that you will be very glad to have your subscription to the now ended American magazine substituted with that of *The Theosophist* for as far a time as it will extend. We shall therefore be glad if you will notify us by an early mail, giving your permission, or otherwise, to use the money that has been sent for that purpose.

Below please note the amount that would be necessary for nonmembers to send whose subscriptions to The American Theosophist run out on any of the listed months, in order to secure a full year's subscription to The Theosophist (Adyar). The table is figured for the United States on the basis of \$1.50; for Canada, \$1.75; foreign, \$2.00, the prices of subscriptions to the former magazine in the respective countries.

	U. S.	Canada	Foreign
August	\$1.88	\$1.65	\$1.50
July	2.00	1.80	1.77
June	2.12	1.95	1.84
May	2.25	2.10	2.00
April	2.38	2.25	2.17
March	2.50	2.40	2.33
February	2.625	2.55	2.50
January	2.75	2.70	2.67
December	2.875	2.85	2.83

Members will find a similar schedule in the November number of *The Messenger*.



MESSAGE FROM MERLIN



These messages from Merlin, the Senior Knight of the Round Table in America, will appear from time to time hereafter in *The Messenger* and will deal with various topics of interest concerning the work and ideals of the Order. It is hoped that members of the Order will look for them.

The flower for October is Violet; the quality is Harmony.

For November the flower is Carnation; the quality, Strengtl.

CARE OF THE PHYSICAL BODY

One of the first duties of a companion of the Round Table should be the proper care of his physical body. There is scarcely a greater blessing than that of good health and a strong body. Remember that though you are not the physical body, still it is your instrument for expression in this world and if that instrument is not strong and efficient, you will not be able to accomplish in the world all that you otherwise would.

The first requisite is cleanliness; you will not have a strong and beautiful body unless you preserve "a clean life." Most sickness results from some unclean condition either inside or outside of the body. Strict cleanliness must therefore be observed. Feed the body upon pure food and drink only. As a rule, animal food is not so pure nor so healthy as vegetables, fruits, etc. Moderate eating, plenty of exercise, sunshine and fresh air are prime necessities in the development of a healthy body, especially during the growing age.

All young people should engage in outdoor sports according to their physical ability, not to exhibit their personal prowess but in order to build up strong bodies which shall be perfectly obedient to the will of the master intelligence which is working through them. The body should be the animal upon which you ride—no more, no less. Make *yourself its* master, do not allow *it* to become yours. Treat it as you would a valuable animal or delicate instrument; keep it in good health and delicate adjustment. For its condition limits you in your activities in the world and, though a knight may be ever so devoted to his King and earnestly desire to serve Him, he will not be of much value as a servant if his devotion and service are limited by a weak or sickly body.

THE AMERICAN THEOSOPHIST

THE EMOTIONAL BODY

Each one of us has, besides the physical body which we can see and feel, several other bodies which are not visible to the eye. The one with which I wish to deal now is the one next finer than the physical and is called the emotional, or astral, body. This body is composed of a material substance, just as the physical is, but of matter so fine and gaseous that it is not perceptible by any physical means. We do not see the air about us, nor do we feel it unless it is in rapid motion. The matter of our emotional bodies is much finer than the air, and so we do not see it unless we happen to be what is called "clairvoyant," which merely means "clear-seeing."

This is called the emotional, or desire, body because it is the body in which we feel emotion or desire. Anger, passion, greed, etc., are not physical things but are expressed by a violent stirring up of the matter of the emotional body. If you could see the emotional body of a man in a fit of anger, you would see what a horrible object he is making of himself in that world. If we could see what unlovely objects we are at those times, we would be less willing to be angry and irritable.

This body, just as the physical, must be brought under control. When you wish very much to be angry, to be jealous or to show pride, you should stop and think whether you really wish to do this or whether it is merely your emotional body slipping out from under your control. You must come to the point where you can dictate just what desires and emotions you will show; then you have your emotional body under control. You must distinguish between yourself and it. This body is so composed that it is always striving to make you give way to violent emotions and desires. And when you feel yourself giving way to them, stop and say: "This is not I which wishes to do this, and I will be the master of this which wishes to compel me." Thus you will become the master of yourself in the emotional world and your knightly power will be much greater.

THE MIND BODY

So much for the emotional body; let us now examine the mental or mind body, for beyond the emotional we have another, the mind body. It is in this that we think, and it is this which we generally call the "mind." People too often think that the mind is situated in the physical brain, whereas the latter is only an instrument through which thought becomes expressed and transformed into physical action. The mind itself is this mental body, which is composed of a kind of matter much finer even than that which forms the emotional body. The matter is so fine and delicate, indeed, that it is changed and moulded into forms by each thought we think, and clear thinking is merely the ability to mould this matter into clear-cut and definite forms and shapes.

One of the greatest difficulties which we have to face is to control this mind body so that it will do just exactly what we want it to do and no more. This must be done, or we can accomplish nothing in our thoughts nor ever become a power for good in the world. What a difficult task it is you can readily discover if you will sit quite still and try to fix your mind upon one single idea, without letting anything else come in. You will find that, in spite of your best efforts, you can keep your mind fixed for only a very short time. This habit of the mind to wander about must be stopped. Just as you said to your emotional body when it wished to be angry: "This is not I who wishes to do this," so must you say to the mind body: "It is not my will to wander about thus; I will become master of this unruly animal." Try to keep your mind fixed only upon that which you are doing, without letting it wander about. After long practice you will be able to make your mind body do as you will and then, indeed, you have a powerful instrument at your command. But you must become the master of its activities, and not let its long-established habit of wandering be your master.



From The Dhammapada

Thought in the mind hath made us. What we are By thought was wrought and built. If a man's mind Hath evil thoughts, pain comes on him as comes The wheel the ox behind.

All that we are is what we thought and willed; Our thoughts shape us and frame. If one endure In purity of thought, joy follows him

As his own shadow-sure.

Translated by Sir Edwin Arnold.





THE WITCH

Adapted from "Rents in the Veil of Time"

By Betelgueuse



ITTLE five-year-old Melete was contentedly playing in the garden, all unconscious that danger was near him. Two cunning black eyes peered out at him through the bushes, and presently the bent form of an old woman crept forth and stole softly towards the little boy. With a quick movement she flung a dirty cloak over his head, smothering his cries for help.

and then she half led, half dragged the struggling boy out of the garden, across the deserted road and into the dim forest beyond. Finally the old woman stopped before an old empty hut and, opening the door, she pushed Melete in before her, closed the door and locked it carefully.

Melete threw off the hot cloak and looked about him, but the old witch allowed him little time for that. She hastily opened her bag and, taking from it powders and liquids, she mixed a drink for Melete. It was no use for the little fellow to cry and say he would not take it; she forced him to drink it, and presently the poor little captive was sound asleep, for the draught was a magical one intended to do just that, so that the old hag might the more easily carry the boy farther into the forest, where she intended to sacrifice him to an evil deity which she worshiped.

Meanwhile Melete's mother, Ajax, had missed her son and, hav-

THE SECRET OF HAPPINESS

ing alarmed the household, made a careful search all over the premises, but the little boy could not be found. Even the well was looked into, but in vain. Then Ajax's mother (who was none other than Alcyone) determined to find him by other means. She had the gift of clairvoyance, about which all my little readers have heard, and by means of this clear sight she found Melete in the hut. She told Melete's father to take his sword and come with her at once, and she then led the way into the forest to the old hut, where they arrived just in time, for the old woman was preparing to set out again on her journey farther into the forest, where she meant to kill Melete.

Erato, Melete's father, was so angry with the old woman that he at first meant to kill her, but when he found that his little boy was unhurt he relented and let the old witch go free, telling her, however, that if she ever again came near his home she would speedily be put to death. And then amid great rejoicing they returned home with Melete, to restore him to his relieved and happy mother.



THE SECRET OF HAPPINESS

Are you almost disgusted with life, little man? I will tell you a wonderful trick That will bring you contentment, if anything can—

Do something for somebody, quick!

Are you awfully tired with play, little girl, Weary, discouraged and sick?

I'll tell you the loveliest game in the world— Do something for somebody, quick!

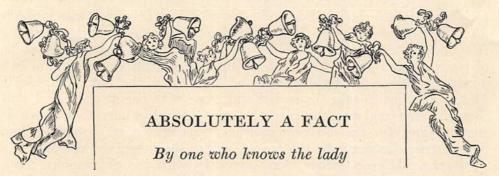
Though it rains like the rain of the flood, little man, And the clouds are forbidding and thick,

You can make the sun shine in your soul, little man-Do something for somebody, quick!

Though the skies are like brass overhead, little girl, And the road like a well-heated brick, And all earthly affairs in a terrible whirl—

Do something for somebody, quick!

-From New York News.



Once there was a little girl who was desirous of giving to the Master her life and heart. To a little shrine on the hillside she wandered day by day, and sometimes dreamed of later years when she might wear His badge of devotion known to her as a Habit. Long hours she dreamed in childish fancy of good that she might do, and how a little child could serve the Great One.

One day in play she seemed to see a beautiful lady with a cornucopia, dropping out from it beautiful things to all the people, and in her eager delight she related this to the good Sister. She was told that it was her imagination, and she saw that her story was not believed. The little girl was so sure it was really true that she put a letter on the Altar asking the dear Lord to lead her in the way.

The sincerity of her prayer was apparently unheeded, but as long as twenty years after this same vision came again, together with the remembrance, and this is the explanation which I give of it.

Had the prayer been answered then, she could not have understood, for her knowledge of the Master was narrowed to one small creed; but after she grew older, when her life had shown continued desire to serve Him, the first lessons began to come, so many and so great that she was glad of the long waiting that made this blessing better appreciated.

The lady with the cornucopia was the soul of the little girl as it could become, and the beautiful things coming out from it, falling in such abundance, were the noble thoughts and ideals which she might shed over the whole world and thereby bless the people. This picture was a prophecy of the good she might do when she became better able to control all her bodies.

Now the Teacher that she had no one could see but herself, and at times she could only *feel* this Master near, or hear the little lessons. I'm going to give you one of these lessons, because I know all good children would like to hear it.

When sometimes your mamma or guardians do not do as you want them to, or when they deny you the things you want, just think: "Now I have a chance to sacrifice my own will, and I will offer it to the Master as service." For if we are denied little things, when we cannot have bigger ones we have grown more used to doing without, and when big troubles come to us and we bear them patiently, we know that this can also be service to the Master if we just trust Him. Why, in a little while He will turn all these little cares into big blessings. So just think: "Here is a lesson I must learn; some day I shall understand it, even if now it is awfully hard."

When you grow up and know the bigger things, you will see how learning these lessons saves you some lessons which would have been very much harder. When some child says naughty things, *you* will not, for the Master's sake. You will try to say only good things. When we say only good words and try to think only good thoughts, soon we are found to be followers of the Master.

This little girl used to think: "Oh, if I could only have been on earth when the Lord Christ was, how I would have loved Him!" And now she is to serve Him right here in this world again. And you, dears, can do more than this little girl, for when you grow up, if you are pure and know Him, the blessing of His presence will show you that the little things you have sacrificed, and the good little actions done for His sake, were the reasons you were worthy to be near Him when He came again.

CARLEN BESTERREN

THE SUN AND THE BOY

You must be a wonderful, wonderful Sun," Said the Little Blind Boy, one day;

"My father told me you were easy to see

Till the stars come to twinkle and play.

I wish I could know how you look when you glow Just after the day has begun;

Do you think I'll be bigger than you when I grow?" Said the Little Blind Boy to the Sun.

"You must be a beautiful, beautiful child,"

Said the Sun, through its dazzling glare;

"But I am blind, too, and I cannot see you, Although I'm sure you are there.

Don't cry, little lad, and don't try, little lad, To grasp unattainable joy;

Perhaps we'll be peers after billions of years," Said the Sun to the Little Blind Boy.

-Selected.



"HYPNOTISM AS A CURATIVE AGENT"

This phrase, appearing in the August issue of this magazine, when under the title *Dreams* we commented on the work of Dr. Van Eeden, has brought in the following criticism from one who is not only a student of the physiology of hypnotism but a professional performer having wide experience with hypnotic shows. He speaks with the positiveness of personal proof and we gladly give space to his statements.

"Not a single virtuous impulse, moral sentiment, noble purpose or worthy motive is invoked or inspired through hypnotism; and every intelligent hypnotist knows it. Dr. James R. Cocke, in his work on *Hypnotism* (page 35) says: "The moralists who are preoccupied with the thought of such great possibilities of danger and are careful of human dignity are in the right. They are right to condemn a practice which may rob a man of his free will without the possibility of resistance on his part; they would be a thousand times right if the remedy were not side by side with the evil."

"It has been known by the school of natural science for many centuries that all such phenomena, under whatever name designated, naturally divide themselves into two classes. The first includes phenomena produced while the will of the subject is under control of a hypnotist; the second class is confined to those which occur independently of hypnotic control. In the former we have a mind condition in which the mental action and will-power of a sensitive subject are under the control of an operator; there are all shades and degrees of hypnotism, ranging from the lightest form to a state of profound suspension of the physical organism. But careful analysis proves that no curative power can come of such a process as this. There is no such thing as auto-hypnotism; self-hypnotism is a scientific impossibility, although there is a state of self-induced sleep which has been improperly called auto-hypnotism.

"The latter of the classes spoken of above is the true suggestion, independent suggestion; through this alone is there any curative agent or therapeutic suggestion made. There is a mind condition produced by hypnotism which does (apparently) cure diseases, but in the course of from six to eighteen months the disease will in most cases return in a worse state than before—besides the evil done in battering down the barrier of the will in producing the hypnotic state. Suggestion is in no way connected with the hypnotic process and is a misnomer when used in this sense.

"The true physician bases his entire success in his cure of disease upon his knowledge of natural law. Hypnotism is unnatural and an abnormal state, therefore destructive. It operates on the physical brain in the reverse order of evolutionary development. The evidence of hypnotic subjects, by their ruined lives and shattered reason, tell the story of the despotic master and helpless victim with a force and pathos which puncture every sophistry and silence all ridicule."

-Charles E. Clarke.

CLIPPINGS AND COMMENTS

MORE PRODIGIES

The newspapers contain so many astonishing statements given as facts that those who are watching the signs of the times cannot but be deeply impressed with the marked strides in evolution made by the four kingdoms of nature. So many prodigies as advanced egos are being incarnated that one wonders what will be the calibre of a "prodigy" in the sixth root-race, granting that the prodigies of today are in the van of the sixth sub-race. The bureau of the *New York Times* is responsible for the following statement concerning the super-child who, his friends and parents predict, is destined to astonish the world if he continues to acquire knowledge in the future years of his life with the facility that he has done in the first three. His name is Milton Posner. He reads and writes with ease and accuracy, and retains in his memory facts and figures that would tax the brain of an adult.

"Milton surprises with his almost uncanny knowledge even his parents. With apparent ease he can tell some of the more important events in the lives of such of the country's great men as Washington, Jefferson and Lincoln. He picks out their pictures in books correctly, without a minute's hesitation. After hearing a story told once, his parents say, he is able to repeat it essentially as told him weeks after having first heard it. While other boys of Milton's age can only play with the telephone, he, like a man, is able to use it by himself. He remembers the telephone numbers and addresses of numerous friends of the family and rarely makes a mistake in giving them. Although this infant prodigy was not taught to read, he recently surprised his mother by reading to her aloud from an American history book."

Note the last statement in the extract quoted. Is there any clearer indication of reincarnation?

London musicians are wondering about the seven-year-old symphony conductor, Willie Ferrero, whose mother has been congratulated by the Czar on having a son of "unequaled genius." Experts like Dr. Nikisch and Landon Ronald, who have closely observed him, declare that his performance is the eighth wonder of the world.

Young Ferrero was taken to Marlborough House to see Queen Alexandra. When Her Majesty entered the room where the boy was waiting with his father and mother, Willie gallantly kissed the Queen's hand. She responded with a salute on his forehead and asked how he liked conducting. Willie replied that he liked playing with toys just as well.

Paris surprises the world with the latest innovation in art circles—a salon for child-painters. The exhibition is limited to the unaided work of children under twelve years of age. The promoters hope to establish a permanent yearly salon, while a jury has already been chosen under the presidency of Felix Fenion, expert head of the Bernheim gallery, to judge the entrants and award medals. The star exhibitor is Paul Raynerie, aged eleven, the son of a Paris janitor. EMERGENCE OF MORE ISLANDS

Those who seek a reason for the impending physical changes which are transpiring on this globe will find much valuable information in Mrs. Besant's books *The Immediate Future* and *The Changing World*. Only recently the newspapers contained accounts of some of the islands of the Friendship or Tonga group in the South Pacific disappearing from view; with them several hundred natives and a few white men also disappeared. A few years ago the officers and crew of the United States steamship *Albatross* watched a great outburst which formed an island round the volcanic peak that was thrown up, and the peak climbed upward until it reached a height of one thousand feet above sea level. These are some of the indications of the emergence of the continent which, we are told, many hundreds of years from now will be the stage for the life-drama of the sixth root-race.

THE AMERICAN THEOSOPHIST

FEELING YOUR SOUL

Did you ever feel your soul? I am not joking; I mean every word I say. Did you ever forget your outer flesh-and-bone self and become apart from it, and then, when you remembered it, looked upon it as something apart from you? I have. But if you have never experienced this feeling you will not understand, so I will try to explain.

The feeling comes oftenest when you are little and everything in the world seems wonderful to you. As you grow older, it comes less and less often until it ceases altogether. You are having a tea-party with little brother. You have the table_set with dolls' dishes, and sugar and water for ice-cream. You have just lifted the teapot to pour some tea for little brother (it is really water, but you pretend it is tea) when it comes. You forget the teapot in your hands; you forget little brother; you forget everything. It is as though you had suddenly sprung miles into the space above the air; you are the only living and thinking thing in an endless silent void. Then suddenly you see yourself—your outer self as you look to others—and you think, "That cannot be me! But, if not, who am I?" Then you see mother, little brother, all who are near and dear to you and you add, "Who are they? Surely they do not belong to me, nor I to them." Then you think of the great world with its millions of people, its towns and cities, its great mountains and beautiful trees and flowers; and the questions come, "Why? Why all these things? What is the end of it all?"

You are frightened. You struggle mightily and—you are inside your own body again. But you have had a great experience which you never will be able to understand. You have felt your soul. —Marie S. Alger.

The above is a public school composition of a young girl in her "teens," a good student in class and an attendant of the Episcopal Sunday-school. When the teacher said, "How did you ever imagine such things, Marie?" the reply was, "It is all true, every word. I did not imagine any of it. That really has happened many times." It seems the incident as here described occurred when she was about five years old.

Of course the young writer knew nothing of what it could possibly mean neither did the teacher, but the essay was finally handed on to a Theosophist and an explanation asked. And it is: First, we must understand that the Self is clothed in three garments, or lower bodies—the physical, astral or emotional, and the mental. It is by means of these sheaths that the Self, the "I," manifests on the planes of form; we use them, respectively, for action, feeling and thinking. Though consciousness is one, is a unit, there is difference in manifestation according to the body, or sheath of matter, through which it is working.

Secondly, in sleep the astral body slips, normally, from its physical encasement ["flesh-and-bone self"] and, leaving it to slumber, the "I" is able to function on a higher plane of existence in proportion to the development of this astral body. "The astral body of a spiritually developed person has become in the course of evolution an independent vehicle of consciousness. When in it he leaves the physical body there is no break of consciousness; he merely shakes off his heavier vesture and finds himself unencumbered by its weight. He can move anywhere within the astral sphere with immense rapidity and is no longer bound by the narrow terrestrial conditions. His body answers to his will, reflects and obeys his thought." (*The Ancient Wisdom*, page 78.)

Thirdly, the astral body, trained thus, will gradually become fit to transmit vibrations directly from the astral world; when progress is advanced, though the stage varies much according to other circumstances, links are set up between the physical and the astral, the astral and the mental so that consciousness works from one state to the other without any lapse of memory. One can then freely exercise the astral senses while the consciousness is working in the physical body, so that these enlarged avenues of knowledge become an appanage of waking consciousnes. [The subject should be studied more at length from *The Ancient Wisdom; Man and His Bodies*, and other Theosophical text-books.]

In conclusion, our young writer had, undoubtedly from development in former lives, the power to "slip out of her body" without the cessation of waking consciousness on the physical plane. The experiences were terminated by the ascendency of power of the dense physical matter encasing the finer sheaths. The "flesh-and-bone self" grew into prison walls too strong for the "soul" to pass through, except when employing the more usual method of sleep.

WORLD'S CHAMPIONS AND VEGETABLE DIET

"The grace and serene guidance of nature rests upon all who obey her laws." The world's light-weight champion and the world's greatest distance runner, we read, are vegetarians. It is stated that both these athletes have gained their best victories since refraining from a meat diet about six years ago.

"THE DORIS MARCH"

Interesting accounts in the daily press concerning youthful prodigies are becoming noticeably frequent, indicating the incarnation of advanced egos. It would seem that the realm of music is more favored of late by these bright stars than the other arts or sciences. Doris Ryan of Chicago, seven years old, is the youngest of six children. Her father is a printer and her mother a dressmaker. No other member of the family exhibits any special musical talent, yet not long ago Orchestra Hall, shrine of classic music, was crowded with a fashionable assemblage to witness little Doris conduct an orchestra of thirty-five pieces. Standing on a chair placed on the leader's platform, she wielded the baton with an air of authority while she directed the execution of The Doris March which she had composed. Throughout the rendition the child seemed perfectly self-oblivious and lost in the music, conducting the orchestra in a way that brought out a tumult of applause from the audience. She declares that she learned her music from the angels. Choirs of angels with shining wings, the child says, visit her by night and in her dreams sing music to her which she remembers and plays on the piano next day. One morning the family heard Doris playing an extraordinary swinging march. Her mother asked where she learned that piece and Doris replied that the angels taught it to her while she was asleep. It was written down and published, and it was this composition which the orchestra played under the child's leadership. It reminds one of a similar story told of Mozart when he was but a little older than Doris.

AVIATORIAL THEORY OF PLANETARY INFLUENCES

Scientific men, daring aviators, builders of flying-machines, all alike have deeply concerned themselves with the problem of aerial catastrophes. Aviators assert that there is undoubtedly a mysterious unknown factor which contributes powerfully to increasing the number of fatal accidents. Modern science postulates that the chief of these unknown factors is the supplementary gravitational action which the planets exercise in certain circumstances, not only upon the incandescent mass below the earth's crust, thus causing earthquakes and volcanic eruptions, and upon the oceans, so giving rise to marine disasters, but also on the aerial ocean. The theory is that "all bodies exercise their tide-producing gravitational action on the fluids of our planet in direct proportion to their masses and in inverse proportion to the cube of their distances (not the square, as in the better known formula of the general law of gravitation). The bodies which exercise this activity to any degree worthy of note are: First, the moon; second, the sun; and then, of very much less importance but still to be taken into account, the following planets in order of intensity: Venus, Jupiter, Mars, Mercury and Saturn."

It is obvious that it will be necessary for aviators to study astronomy and astrology. They are now paying due regard to the choice of days for flight, calling them "white" and "black" days.

THE AMERICAN THEOSOPHIST

DURATION OF LIFE ON EARTH

When one reads such predictions as the following, if he is a student of Theosophy he naturally wishes that the maker of it would read Man: Whence, How and Whither, by Mrs. Besant and Mr. Leadbeater, as that book would illuminate his problem from another standpoint than that of materialistic science. Monsieur Verronet, a wellknown mathematician, has recently made a most interesting communication to the French Academy of Sciences, in which he states that the earth has only another 2,000,000 years to live and, calculating backward, that it began life 2,000,000 years ago. His statements are based upon the Helmholtz theory that the sun is contracting, therefore cooling and constantly losing its heat energy. The present solar temperature is believed to be about 11,192 degrees F. and, by making certain hypotheses on the condensation of the sun, his figures show a close correspondence to the fact that the mean temperature of the earth's surface is about 52 degrees F., with an equatorial temperature of 92 degrees. According to his calculations, then, it is noted that we are now at about the middle point of the curve which represents this terrestrial life—an especially interesting discovery, since it coincides so neatly with the Theosophical teaching that the downward arc of evolution has been drawn, "the middle point of the curve" passed, and the mounting of the upward arc begun. Another coincidence worth noting is that M. Verronet says that life began at the poles, a statement which in a measure accords with the teaching that the north pole was the centre of the "imperishable sacred land" of the first continent.

AN ANCIENT HORSE

"Parahippus Mourningi" is the name of an ancient little horse described for the first time by Professor John C. Merriam in a paper recently issued by the University of California. This three-toed horse was no bigger than a sheep and lived in the Mojave Desert in California at least a million years ago. A few teeth are all the scientist had from which to describe the species of horse that inhabited the state in Pleistocene times.

In another paper just published by the same university, Professor Merriam gives a *Preliminary Report on the Horses of Rancho La Brea*. There have been exhumed from the wonderful asphalt beds of this Rancho eleven complete and perfectly preserved skulls of a species of large horse which, the scientists affirm, roamed this state some 250,000 years ago. They say that never before has such complete material been available for knowledge of any extinct American equine species. They are so much akin to fossil horses of Europe and Asia that they furnish another proof that land connection once existed between the old world and the new.

It is believed that these Rancho La Brea horses long antedated man on the Pacific Coast but coexisted in California with elephants, camels and the great megatherium. Those who are of the opinion that California is a remnant of the great continent of Lemuria can easily understand how this horse belongs to the mammoth type of the animal kingdom which flourished on the Lemurian Continent.

TWENTY MILLION YEARS OF LIFE

California has proved the existence of life on the earth for twenty million years, according to Professor J. C. Merriam, of the University of California, in a recent address in San Francisco. Most of the evidence comes from the excavations at Rancho La Brea, near Los Angeles, from which nearly a million valuable specimens have been obtained. "They prove," says Professor Merriam, "that man has steadily evolved through constant stages and will continue to advance." Science is pushing the existence of life further and further into the past, and a little matter of a million years or so is no longer looked at askance.

CLIPPINGS AND COMMENTS

HUGE SAHARA ORGANIZATION PLANNED

Masons of the world are interested in the gigantic plan of Dr. Edward Buckley of Chicago, founder and first president of the Masonic federation in the interior of Africa. Dr. Buckley plans, with the aid of the Craft in Great Britain, France, Germany and Italy, to build a Masonic state in Africa, its capital to be known as Masonic City, and its government to be vested in a senate and parliament modeled after that of Australia. "Under the temporary constitution of the Masonic federation, all officials must be Masons. The senate will be composed of men from all countries of the world. Members of parliament will be Arabs, Moors, members of the Semitic race and native tribes. Proselyting for religious converts will be punished, every man's faith being regarded as his own inviolate possession."

JETSAM EXPOSED BY OCEAN STORM

During the winter of 1913-14 there was an ocean storm on the coast of Southern California which perplexed the Weather Bureau experts. The wreckage of a ship which had lain on the ocean bottom for perhaps a hundred years was first noted. Then a few miles off some one picked up the skeleton of a mastodon and, since, at various points other mammoth bones were found to have been cast up by the sea. In one case the tusks of an elephant were longer and heavier than any hitherto known to science. One editorial says: "Can it be that they are really the jetsam of a continent lost for thousands of years and finally given up by the sea from its nethermost depths?" This editor would find his enquiry answered in *The Pedigree of Man*, by Mrs. Besant, and the two books on the continents of Lemuria and Atlantis, by William Scott-Elliott.

SILVER LINING TO THE CLOUD

Father Tubman of Reno, Nevada, recently put himself on record as saying: "One gratifying result of this unfortunate war will be to ensure the pacification and freedom of Ireland." Then, after commenting on the speech of John E. Redmond in Parliament in which he declared that Ireland would be defended hereafter by Catholic and Protestant side by side, a speech which was tumultuously cheered by Unionist and Liberal alike, the Rev. Father enthusiastically exclaimed:

"Every friend of liberty must also rejoice in the determination of Protestant and Catholic in Ireland to put aside any differences existing between them on account of religion. Religion should never divide a people. God is the Father of all and all men are brothers, even though they worship at different shrines or do not worship at all."

However terrible the conditions of Europe are at the present time, only good can be the ultimate result.

A MEMORIAL OF LOVE

Mrs. W. J. Chichester, of Los Angeles, California, has started a movement in memory of Mrs. Woodrow Wilson which it is hoped will become nation-wide. It is to collect clothing for women and children in Europe, each article to have upon it a small linen tag stamped with the words "The Ellen Axon Wilson Garment of Love." Each article given is to carry with it a prayer for peace, and it is thought that the women of this country will unite in a great national movement to alleviate the sufferings of the women of Europe whose husbands, fathers and brothers are at the front. Already many garments have been promised and elothing stations are being opened in all parts of the city to receive articles. They will be sent through the co-operation of the Red Cross Society. This is an ideal tribute to an ideal woman and will surely be blessed by Him who said: "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto Me."

THE AMERICAN THEOSOPHIST

STRANGE RACE OF GIANTS

The London Chronicle has given some interesting facts about a strange race of giants in the Soudan. The account is furnished by the Rev. C. Lea-Wilson, who has been carrying on missionary work in a district of the White Nile, a thousand miles south of Khartoum. These people are among the tallest tribes in the world; they are jet black, typical negroes and do not practice cannibalism or human sacrifice. They are kind to the women and children. Mr. Lea-Wilson states that they have a habit, when at rest, of standing on one foot like storks. They believe in a Supreme Being, to whom they sacrifice through their chiefs or witch-doctors.

THE FROGS OF SOCRATES

Socrates said: "We who dwell about the Mediterranean Sea are like frogs at the bottom of a pool. In some higher place, under the true heaven, our souls may dwell hereafter and see not only colors and forms in their ideal purity, but truth and justice as they are."

Up to the present, science has dealt with men as frogs in the pool of material existence. "Science," says Sir Oliver Lodge, "has already responsible investigators at work endeavoring to solve that which Tyndall called insoluble. It is pleasing to the serious-minded thinker to know that science is now taking livelier interest in matters concerning the soul. Dr. Thomson Bixby, in a recent number of *Harper's Magazine*, says that "of the cubic contents of a human form, ninety-nine parts out of a hundred are occupied by etheric or immaterial substance, intermeshed with which are myriad currents and swirls of subtle and imponderable energies, accompanied at certain intervals by the atomic dots that supply the illusion of solidity. In this psychic ether-organism within the material organism there is present, already during life, a soul-body, a non-atomic substance, an active, coherent, continuous and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. When the earthly end comes to the body, this psychic etheric organism may betake itself to some more favorable environment and may again clothe itself with a new physical body."

VIVISECTION

Arguments both for and against vivisection are once more being discussed with great carnestness in England. What distinguishes the present controversy from former ones is that physiologists are no longer content to treat the question with silence and disdain, but now condescend to discuss it, state their case, and declare that vivisection is necessary. The London Lancet has very pronounced views concerning the adoption of a bill by Parliament to prohibit the vivisection of dogs, man's faithful and devoted friends. We glean one sentence from the article: "We could contemplate without any misgiving the entire abandonment of dogs as subjects for these demonstrations."

ESPERANTIST POLICE APPOINTED IN PARIS

The Chief of Police in Paris, who is unsparing in his efforts to modernize the police force in that city, seized the opportunity afforded by the International Esperanto Congress in session there to issue an edict that policemen holding an Esperantist certificate—distinguished by a green star embroidered on the left sleeve —would be detailed for service in the grand boulevards and other localities where tourists gather. Several sessions of the Esperanto Congress were devoted to police interests, especially as regards international co-operation. Other features of the Congress comprised amateur dramatic performances in the Esperanto language.



(1) If the physical body becomes mutilated by disease or accident and death occurs, either at the time or long after, will the astral body be mutilated in the same way?

(2) Will the ordinary inhabitant of the astral world have any more knowledge, any better understanding of things, than the ordinary inhabitant of this?

Mutilation or an accident to the physical body will effect no such injury to the astral. The shock would affect the astral body, but not the mere mutilation of the physical organism. An emotional disturbance, such as a sudden shock, injures the astral body much more than a physical change; but even though it should thus be seriously torn or rent it would soon resume its original position, owing to its extremely fluidic nature. This does not apply to a real disease of the astral body, where there may be a permanent derangement of the organism, but only to temporary shocks.

There is no reason to suppose that the ordinary inhabitant of the astral world is any wiser than one in this world. It is true that the one subject of death would be no longer a mystery to him, for he would find himself still *alive*, but he would be no nearer the realization of the purpose of life and the mysteries of nature—such as reincarnation, for instance—than before. This holds true for the ordinary unobservant person; for a trained and observant student, however, there would be many opportunities for verifying scientific and occult truths, but the average person would probably not be able to do this to any great extent. There are ignorant as well as wise men on the other side of death, as on this; the mere change of death does not increase the person's powers and abilities nor make him suddenly a wise man — a fact we should hold in mind when considering communications from the "dead."

N. W. R.

If it is wrong to take even the humblest life, why are we told that the Masters wear silk? Are not the silkworms killed in their cocoons in order to produce it?

This is a new form of one of the most common questions. Fundamentally it is wrong to take life; in other words, *life* is sacred. But some life is more valuable than other lives. The use made of life makes the user of it sacred until the point is reached where one will sacrifice his life for another. How do we know that the silkworm has not thus sacrificed its life for the Master, and perhaps for humanity as a whole? Who knows that it is not conscious of the self-sacrifice involved, seeing that it is a sacrifice of a part and not of the whole. The sacrifice of a few individual silkworms does not mean the extermination of a race nor the cutting off of an ego from its earthly contact, as it would be in the case of one human body being killed, because the group-soul takes the place of the ego with the caterpillar life, and the death of the cocoon for silk-making is only a part of the experience of the whole group-soul.

The slaying of criminals, the killing of workmen through careless management,

THE AMERICAN THEOSOPHIST

and the destruction of children through the absence of proper penalty for child labor; also the innumerable cruelties perpetrated against the physically and financially weaker ones by the stronger all through our western world—these cruelties are more atrocious than the sacrifice of the silkworm, which helps thousands of human beings, by the magnetic qualities of the silk, to be a little better than they might otherwise be. If, however, the death of the silkworm cuts deep into the questioner's heart, let him avoid it; but let him also avoid everything else that is connected with conscious pain, and it will then be difficult for him to wear any garment made in an European or American factory. A. F. K.

What is the subconscious mind and what is its relation to the soul?

The mind of man is far greater than that small fraction of it which normally operates through the brain. The latter portion is known as the conscious or objective mind, the former as the subconscious or subjective mind, or subliminal self. The subconscious mind is the storehouse of every experience through which the ego or "soul" has passed and of which the memory is never lost. Normally, the conscious mind is able to recall but a very small portion of this memory; under certain conditions, as that induced by hypnotism, much more of this memory can be recovered. Much of our thinking is in reality performed by the subconscious mind, e. g., when we go to sleep with an unsolved problem in our minds and awake to find it solved. Strictly, subconscious means below the threshold of normal consciousness. The word superconscious is also employed to signify that which is above, rather than below, that level. The distinction is important.

On what does the materialist base his claim that thought is the result of nervous action? How is he disproved?

On the apparent conclusion that, since disease of the physical body produces certain effects upon the brain and nervous system, and so upon the thought which is able to function through the physical brain, therefore thought is caused by the action of the nervous system.

If we remember that the physical brain is not the originator of but the conductor for our thought, the point may be more clearly seen and the materialist's contention disproved by the fact that when the man is set free from his diseased physical instrument, his thought is clear and free.

It therefore follows that the clearer the physical body (*i.e.*, the more purified) the clearer the brain, which is the channel for thought. A. L. K.

What is the etheric double? What is its use?

The etheric double is an exact copy of the physical body, and the channel through which play the electrical and vital currents on which the man's activity depends. Its name describes it, being composed of etheric matter and an exact duplicate of the physical body.

The diver, when he ventures below the surface of the sea, puts on a suit of almost unbearable weight and unendurable clumsiness in this atmosphere, but which is necessary to protect his sensitive nervous system from the pressure and tremendous force exerted at that depth. That suit may be likened to the physical body, which is the densest and coarsest of all the garments of the ego; but the diver wears other clothing beneath the diver's suit, and the ego wears other bodies, finer and more sensitive than the physical but less adaptable to the vibrations of this daily life. The etheric double may be likened to the air-tube connecting the diver with the upper air, without which he would be instantly suffocated. The etheric double conveys the life-force or energy along the nervous system. This life-force or lifebreath is, in Theosophical literature, termed Prana. *A. L. K.*

QUESTIONS

Of what color, if any, is the etheric double, and what texture?

Usually violet-gray or negligible color, and its texture depends upon the state of development of the ego: if a coarse animalistic type of body, then the etheric double takes on the same constituents; if the individual deliberately sets out to refine and purify the instrument at his command (*i.e.*, the bodies in which he is dwelling), then the etheric double and the other bodies as a matter of course will follow suit involuntarily. A. L. K.

What is the difference between the etheric double and the astral body?

The etheric double and the astral body both interpenetrate the dense physical body and some students are confused in the attempt to distinguish one from the other. Careful examination shows the following points of difference: The etheric double has no virility or consciousness of its own, is merely the conductor for the life-force to the physical body. At death, when the ego withdraws from the physical body, severing the life-thread, the etheric double, left behind to disintegrate, may appear to friends at a distance as the "wraith," having no power to speak or act but merely to appear.

Banquo's ghost, in Shakespeare's play Macbeth, is an illustration of the etheric double's appearance after death in the place to which the ego was going when death overtook him. It simply went on in the direction started till it reached the destination. Banquo's whole thought was on being at this banquet to which he had been summoned; he was already late, and he was "seeing himself" present when he was set upon and murdered by Macbeth's hired assassins. The etheric double, released from the physical body, went along the track of Banquo's thought to the journey's end and occupied the place at the banquet that had been reserved for Banquo, though visible to none but Macbeth, he being the only one present who was in a sufficiently tense and overwrought nervous condition to be able to perceive it.

The etheric double is built of physical ethers only, and is constructed upon the pattern furnished by the Lords of Karma for the incarnating ego; it is *not* brought with the ego in his downward journey to incarnation, but *awaits* him with the physical body that has been moulded upon it.

The astral (or kamic, or desire) body, the "seat of the emotions" as it is called, is composed of astral matter only, is able to roam the astral plane at will when freed from the physical body (each night during sleep, or after death) and is the vehicle of the ego on the astral plane, as the physical body is its vehicle on this plane. The astral or emotional body is brought with the ego when he comes to reincarnate.

The physical body might be compared to a house built by an architect and builder (the Lords of Karma) for a man coming from another city or country to occupy it. Built of the materials, and in the form and style his previous actions had led the architect to construct, it would be ready, awaiting him on his arrival. When he should leave, he could not take it with him; it would be left behind to slowly disintegrate or, if he were a wise man, to be immediately destroyed by fire, to prevent its possible occupancy by passing tramps or becoming a menace to the neighborhood.

The etheric double might be compared to the electric conduit supplying the house with its light and heat and telephonic communication with the outside world. When the man should leave the house, he would not take the telephone with him either; that would be left behind with the house. The telephone, the electric light, the bells and elevators, etc., have no volition of their own—nor has the etheric double.

The astral body might be compared to the clothing and furnishings brought with the man, to be enjoyed and used in his tenancy of the house and to be taken

THE AMERICAN THEOSOPHIST

with him on his removal. If a man's stay abroad be a long one, he usually puts his furnishings in storage awaiting his return. So the ego, at death, leaves his house and its equipment and goes on to the next plane until (like a Methodist minister) he gets his summons to move on to the next, when he puts his astral goods in storage to await his return to incarnation. A. L. K.

Has the physical body no volition?

It has no *initiative*. When we think or move or act, it is not the physical body *causing* these things to be done; they are *carried out* by the physical body, as passengers are carried along by a trolley car. The electrical current is the force propelling the car, and the etheric double conveys the Prana (or life-breath or nervous energy) to the physical body, thus enabling it to move and act and think. *A. L. K.*

How then can our physical bodies "make us do things" which we may earnestly desire not to do?

A street-car has no volition and the physical body has no volition. When you hear people say: "I didn't mean to do (or say) that"; "My feet just took me there"; or "My tongue said the words before I could stop it"; etc., they are talking about the force of habit. A street-car coming to a steep decline, should the *comptroller* be missing, would plunge down the hill of its own *momentum*. Habits are the momentum that take us crashing down hill and the physical body obeys habitual acting, thinking or feeling under given causes, if the will be not brought in to prevent it. A. L. K.

How much Theosophy should I teach to my children?

Most assuredly I should not worry them about "Rings and Rounds" or "Planetary Chains," or even trouble them about the different sub-planes of the astral and mental planes, but I should very clearly convey to them that God is good; that man is immortal, being part of God; and that as one sows, so shall he reap. These are the "Three Great Truths," you know, given in *The Idyll of the White Lotus*, and it is very truly said there that they are simple as the simplest mind of man. Any child can understand these things; any child can understand that he should be on the side of and permeated with goodness, with the brightness and the glory, the love and the unselfishness of the world. Any child can understand that, wherever there is pain or suffering, an effort should be made to relieve it; that, wherever help is needed, help should be freely given. All these things the children can very soon, very readily understand and rejoice to put them into practice in their simple ways.

Then you can tell them something about man: that this which they see, the body, is not the real man but only his clothing. You can explain quite easily the idea of reincarnation: that just as the child himself takes off his clothes at night and rests, and then wakes up in the morning, puts on his clothes again and resumes his work, so in the same way, at the end of the long day we call a "life," the man takes off his clothes and lies down to rest (explain that even during that rest he can do something of a different kind) and then awakens again, puts on his clothes and resumes his work at the point where he left it.

Teach them also—and steadily, all the time—beauty, love, unselfishness. Teach them that there is evolution, growth, going on everywhere; that growth is God's will, not only for man but for all the other creatures too; that to help in any way in that growth is a fine thing for them to do. Teach all that and you will have no difficulty in having it readily understood.

QUESTIONS

Tell them, too, that there are greater people than men; that there are great adepts, Masters, and others above Them; that there are also great angels; that all nature is alive, is permeated with life, that all around are living entities which may be pleased with them or displeased, according to the acts they themselves do.

Teach them, of course after this, the law of karma: that from good, good always comes and from evil, when unfortunately it happens, evil will come. You thus give them one reason against the doing of evil; but, more important than that, I think we should put the idea that to do evil is to interfere with growth, to go against the Divine Will, and that is a thing which should not be done, that it shows misunderstanding, ingratitude, and foolishness generally.

Sometimes Theosophists have a queer delusion that it would be better for them not to teach their own opinions to their children, but to let them grow up perfectly free and form their own opinions when older. That is an absolute impossibility; you cannot let a child grow up without opinions on these subjects; he acquires opinions and if you decline to teach him what you know, it only means that he picks up scraps of information elsewhere—from the nurses, from the servants, from other boys and all sorts of undesirable acquaintances. It does not mean that he grows up without belief and is free to choose later on; it only means that he acquires a mass of ignorant superstitions of all sorts and has to pick his way through them when the time comes for him to think.

Again, you do not suppose that your children came to you by chance; they were sent to you, or chose you, in order that you might give them a chance for growth and development. The fact of your being a Theosophist and knowing these things was no doubt foreseen and taken into account; therefore, if you decline to give your children the benefit of your knowledge, you are robbing them, in all probability, of the very thing for which they came to you. If the ordinary orthodox religion would have been as well for them, there are hundreds of other families in which they could have been born. From Mr. Leadbeater, as taken down by M. W. B.

What would you say if you were asked to explain to children what God is?

Anyone who asks you to explain what God is exhibits a certain amount of presumption, but you can talk around it to any extent. There are several fine old definitions; I do not know that, for children, you can improve much on the one that "God is Love." You can point out all the beauty and glory of nature and all the great qualities exhibited by men; you can say there is One from whom all these came, of which they are all but a partial manifestation; you could say that, if we could ever get behind all these things and see *That* in which they are and of which they are, then could we catch a glimpse of the garment, at least, of God.

But I do not think I should undertake explanations. Chiefly, I should tell a child, I think, that wherever he went he was surrounded by perfect love, perfect wisdom and perfect power, and that all these things belong to God. I really do not know what I should say, for I should trust to inspiration and be guided much by the kind of child to whom I was speaking.

The best you can do is to show forth all that you possibly can of God within yourself by perfect love and perfect kindness, by making the children always as happy as possible; then they will get to understand you and appreciate you a little; later on perhaps it may be possible to say that all that is good and true and beautiful is an expression of Him. I would try to convey the ideas of beauty, of affection, of peace and safety. But, considering that my own conception of God is so miserably insufficient, I could hardly hope to give a perfect conception to a child; one can not give the reality, one can only adumbrate, only begin to indicate.

From Mr. Leadbeater, as taken down by M. W. B.

"What is original sin?" was given answer quite recently in your question department, but so shortly as to be very unsatisfactory. Will you not go into it at greater length, giving more in detail the distinctly Theosophical viewpoint on the subject?

The doctrine of "Original Sin" is a distorted explanation of a real fact in life. The teaching of the science of heredity does not remove the sense of its injustice; it is possible, however, to go farther than that scientific formulation, with its inheritance of sin from its ancestors, and in the teachings of the Great Wisdom Religion find relief—and our answer.

Let us take the one well-known form of original sin as we find it in the Jewish Scriptures, representing man—Adam, as he is called in that particular tradition—as innocent, but in a peculiar way; his innocence consists entirely in ignorance of good and evil, in power to discriminate between right and wrong. Looked at from the modern standpoint, he is what we call an unmoral entity—not immoral, but unmoral. He had no knowledge of good and evil or right and wrong, and yet knows that it is wrong to disobey a command laid upon him.

Here is a thought confusion which is common to such traditions, for we are in the region of myth. Myth is more than history'; that is, the myth is representative of a spiritual truth, many-sided. Into dense matter (Adam - red earth) God breathed the breath of life, and then only the man of earth became a living soul . . . and later was saved from his own ignorance by a Christ. What is the fact which underlies this myth? The fact that man passes the lower stages of evolution in the mineral, vegetable, animal and animal-human forms. By the struggle there life evolves from sensations to the ger is of thought; this intelligence is so far unmoral. But the first result of thought is to check the instinct of lovecruelty in the savage is the outcome. The beginning of the reasoning power is the root of evil. It is not, as the myth says, transgression of the law but ignorance of the law. Only as the man strikes against the law and reaps the fruit of pain does he get knowledge of good and evil, and then only does his human evolution begin. There is no recognition of the self-regarding virtues until a sense of human unity begins to dawn on the intelligence. This general view of evolution shows us man evolved from the unmoral to the partially moral, from the partially moral upward to the higher morality.

What lies then at the root of evil, of original sin? *Ignorance*—lack of knowledge—that alone is the real sin which is truly original, which encircles man from his human beginning, and is only slowly eliminated as the limits of that ignorance are pushed back and wider knowledge gained. Original sin is merely the stage of ignorance out of which we grow and without being in which no possibility of growth can come.

At our present stage, our difficulties are largely between two rights, or duties. Only by learning discrimination in this way can the soul grow; by the constant eating of the fruit of this tree can the divine become in man. This, recognized as a fact in life, takes away the bitter torture. When two conflicting duties present, we must clear from our eyes the personal prejudice, the desire for the pleasant as against the good, the desire for the agreeable as against the right and go fearlessly on, without anxiety, without regret. Later, when we can look calmly back and see results, we should do so but never with regret, for the choice was necessary to eliminate the original sin of ignorance and lead us on toward wisdom, for this fruit of knowledge is seen to be of vast significance when we know its effect on the mind body.

The mental body is the vehicle of the mind evolved by thought, which increases as the consciousness unfolds. That body shapes itself as knowledge is acquired. We know a thing when our mind has shaped itself to that thing; when it reproduces it in its own substance; until this is done we cannot know. When this mind-stuff

QUESTIONS

has perfectly shaped itself, then knowledge is complete. These are the modifications of the thinking principle, the thinking principle modeling itself on the object outside it; when it has perfectly reproduced that object in itself, then and then only will knowledge be gained. This throws a curious light on the Christian dogma that as original sin comes from Adam (ignorance, personality) so is righteousness to be obtained by Christ (wisdom), etc.

Another thing: no one ate of the tree of knowledge and cursed it for us, but we ate it for ourselves in our own past. The part of original sin we bring with us into the world is simply old dead images which hold and grip us. We are not helpless infants with no past behind us. We must struggle against the chains we forged in that long past, but remember that, whatever remains of it, we should look on it calmly, making of the actions which grew out of past evils a ladder to climb upward, for "we, the Climbers, are divine." Arranged from writings of Mrs. Besant.

[The question asked included a lengthy description of the mediumistic powers of a friend, with a request for advice as to their development.]

You ask my advice on behalf of the young medium. Theosophists do not encourage mediumship. They have reason to believe that it has a tendency to retard rather than hasten the spiritual self-mastery which seems to lie within the purpose of evolution. A medium is more or less a helpless channel of the denizens of the invisible world; his will-power becomes subservient to that of other beings and the unscientific character of most mediumship makes it impossible for the medium to make any choice whatsoever as to whom he or the will or will not consort with across the border. Therefore, in most cases, as soon as the medium offers himself or herself negatively to the other world, he or she lies open to almost any unknown creature that may come along. Of course the rate of one's vibrations has something to do with the selective process, but that is automatic rather than determinate. For these, and other reasons, mediumship is not encouraged by Theosophists.

There is a higher psychism which comes through the wise study of occultism. The unfoldment of one's spiritual powers is obviously in the plan of evolution, but this unfoldment necessarily has to come about through careful and painstaking training. One has to learn by definite processes how to bring the will into absolute dominancy over all the departments of one's nature and when one has mastered his physical, emotional and mental processes, has devoted himself altruistically to the highest good of humanity and has grasped the fundamentals of evolution as disclosed in Theosophical teachings, he has laid the true foundation for psychic unfoldment. Up to that time no encouragement should ever be given to the manifestation of psychic powers.

I should therefore deplore the practices of your young friend and should advise her to cut off all of them and strive to become wholesomely normal; to take up a regular course of study in Theosophy, and strive to qualify herself to help and teach others along this line. Then, when her altruism has made good and when two years of membership in the Society shall have been given to Theosophic work, the door of the Inner School will lie open before her where she may receive the inner training which is necessary to enable her to understand her powers and how to use them rightly. A. P. W.

Is the position held by Christian Science, that all matter is illusion or delusion, scientific?

No. Christian Science is very inaccurate in all its philosophy. The reality of matter is only less than that of spirit in the sense of being less enduring. The mortal body is as real as the soul as long as it is a vesture of the soul. It must truly be taken care of—hence the fear of illness on the part of Christian Scientists.

A. F. K.



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

MIDSTREAM: A CHRONICLE AT HALFWAY, by Will Levington Comfort. Publishers: George H. Doran Company, New York. 1914. pp. 314. Price, \$1.25 net.

With a remarkable frankness, which is the characteristic of this very interesting autobiography, the author says in his *Foreword* that the joy of this book is to show how value came to him, in spite of evil beginnings, and that the way is no secret. In midstream at the age of thirty-five he is a well and work-glad man. He says that everything that is past was right for him, and that the evils in his life have taught him great lessons and if he should forget the lessons, "the evil days would be challenged to come again."

The author bares his heart to the world and "with fearlessness, ruthlessness, truthfulness, tells a big story of life up to the half-wa." To read this intimate journal is to enter the sanctuary of a soul. One can feel the psychological atmosphere which enveloped his childhood, youth and manhood and observe the effect of good and evil influences. The reader can enter the thought-world of the writer as he presents the view-points of life when a child and, as he grows older, the growth of unchecked inherited tendencies is observed. Endowed with a brilliant mind, he chose the life of a reporter, and the lurid red light of desire darkened many of his earlier years.

If this was a story of fiction it would have its use in the world as showing how futile it is to transgress the laws of God, but as an autobiography one feels deeply the inner current of truth which flows through it. The pity is that so many millions of souls pass through the dire discipline of the unreal before they have a glimpse of the Real. As the lotus struggles through the mire and darkness up to the light, giving forth its wondrous blossom of beauty and purity, with its golden heart bared to the sun, so has Mr. Comfort for the sake of humanity told this impressive story of his life, and one discerns how triumphantly he has overcome the lower nature and how truly he has been baptized in the Living Waters. The "overcoming" is the joy note of the book, it is the jewel in the lotus, and illumines the last chapters which scintillate with epigrammatic truths. He can sing the song *Invictus*:

> It matters not how straight the gate, How charged with punishments the scroll; I am the Master of my Fate! I am the Captain of my Soul! A. H. T.

THE RELIGION OF ANCIENT EGYPT, by A. H. Sayce. Publishers: T. & T. Clark, 38 George Street, Edinburgh. 1913. pp. 251.

The author of this book has given us in ten lectures a clear picture of the ancient Egyptians, their religious life and customs. It is a delight to read a book like this, the subject is so clearly, simply, yet logically put. Every page is full of interest and, in spite of the fact that we expect to find the reading of religious historical facts rather dry, these are not so. Our author has the faculty of making the

BOOK REVIEWS

dryest of them interesting. He shows us at great length the many changes which came about in the Egyptian religion, due to political changes in the country, showing that her religion was official and priestly rather than popular, and when one faction of the country conquered another, or when Egypt herself was conquered by an outside power, their religions mixed as well as the people.

The Egyptians were a practical people but not abstract thinkers, therefore their religious rites and ceremonies were largely made up of symbols and myths based upon astronomical facts and every-day occurrences in nature. We are given much valuable information as to the origin and meaning of these symbols and myths used in their services. While many gods are spoken of and worshiped in these ceremonies, the Egyptians really believed in One Supreme God. The multiplicity of gods seems to have been their way of expressing the many aspects of the One Supreme Ruler, as is shown by this hymn:

Beautiful is thy setting, O living Aten, thou lord of lords and king of the two worlds! . . All Egypt and all lands within the circle that thou treadest in thy glory, praise thee at thy rising and at thy setting. O God, who in truth art the living one, who standest before our eyes, thou createst that which was not, thou formest it all; we also have come into being through the word of thy mouth.

Our author tells us that "the Osirian confession of faith was not a mere conventional formulary, without influence on the life and conduct of those who professed it. There are already allusions to it in the Pyramid texts, and in the tombs of a later period the decea 1 rests his claim to be remembered upon the good deeds he had done while on earth. To feed the hungry, to clothe the naked and to deal justly, are duties which are constantly recognized in them. . . . The Egyptian sepulchres contain few records of war and battles; of deeds of kindness and righteous dealing there is frequent mention."

The Egyptians were a very spiritual people and there are many points of likeness which the author has traced between their religion and that of Christianity of the present time showing the unity of great religious ideas. He says:

And yet in one sense we are the religious heirs of the builders and founders of the Egyptian temples. Many of the theories of Egyptian religion, modified and transformed no doubt, have penetrated into the theology of Christian Europe, and form, as it were, part of the woof in the web of modern religious thought. Christian theology was largely organized and nurtured in the schools of Alexandria, and Alexandria was not only the meeting-place of East and West, it was also the place where the decrepit theology of Egypt was revivified by contact with the speculative philosophy of Greece. The Egyptian, the Greek and the Jew met there on equal terms, and the result was a theological system in which each had his share. In Philo, we are told, we find Moses Platonizing; but the atmosphere in which he did so was that of the old Egyptian faith. And what was true of the philosophy of Philo was still more true of the philosophy of Alexandrine Christianity. You cannot but have been struck by the similarity of the ancient Egyptian theory of the spiritual part of man to that which underlies so much Christian specu-

You cannot but have been struck by the similarity of the ancient Egyptian theory of the spiritual part of man to that which underlies so much Christian speculation on the subject, and which still pervades the popular theology of today. There is the same distinction between soul and spirit, the same belief in the resurrection of a material body and in a heaven which is but a glorified counterpart of our own earth. Perhaps, however, the indebtedness of Christian theological theory to ancient Egyptian dogma is nowhere more striking than in the doctrine of the Trinity. The very terms used of it by Christian theologians meet us again in the inscriptions and papyri of Egypt.

The book impresses us with the assurance that among the ancient Egyptians there were practical occultists who were well acquainted with the great truths of Nature, and these great truths were the heart of their religious system. And, as time passed on, superstition superseded knowledge and these truths were completely covered by useless *et cetera*, hiding the true religious light. But that light had already given of itself to other systems which came later, so that we today

THE AMERICAN THEOSOPHIST

are still living under the influence of ideas whose ancient home was in Egypt. "We are heirs of the civilized past, and a goodly portion of that civilized past was the creation of ancient Egypt." C. N. R.

THE BAREFOOT LEAGUE, by James Leith Macbeth Bain. Publishers: Theosophical Society, 161 New Bond Street, London, W. 1914. pp. 46. Price, 25 cents.

This charming brochure, in its livery of green, needs no review for those who are familiar with James Macbeth Bain's writings, for they know how abundantly his books feed both heart and mind. In his *Dedication* he says he is writing this for the coming race whose rising is even now amid us, that its people will be of a more highly electric nature than we and that they will be able to draw more nutriment from the sun, being possessed with finer spiritual and psychic powers.

Thus he begins his Invitation to the Barefoot Walk: "Would you be drunk with the wine of the sun? Would you know the joy of the strength of the Apollo? Would you, when weary of the hot pavements, transform your torment into a delight, your wasting toil into the most healthful of exercise?" Then he bids us "come and walk together in our birthday footgear, and talk on these ways and means of health for a little while." Most instructively he talks to "lovers of freedom," but he explains that "barefoot" does not necessarily mean unshod but the baring of the foot as much as possible to the sun and air. Most convincingly he_discourses upon the manifold nutriments obtained for the body through barefoot Cking, advocating that all the parts of the earth's surface on which we tread will fail a particular service of life for the health of the body. "Thus if we walk on the young and living grass we shall receive of its fresh and living, yet soothing, virtue. If we walk on the mountain turf, hot in the sun's rays, we shall receive of the very strength of the mountain, ay, of the power of its soul or genius and of the sweetness of the airs of the mountain side." As a parting word of caution, he says: "If ye would be well in your whole body, see well to your feet." A. H. T.

SPIRIT PSYCHOMETRY AND TRANCE COMMUNICATIONS BY UNSEEN AGENCIES, through a Welsh woman and Dr. T. D'Aute-Hooper. Publishers : William Rider & Son, Ltd., London. 1914. pp. 160. Price, \$1.00; postage, 7 cents.

There seems to be a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of anyone who can read it. The science of that phenomena is called psychometry, and it is generally regarded as a psychic power. Those interested in this phase of occultism will find this book somewhat of a novelty, as the visions and impressions of things psychometrized are, with few exceptions, imparted to the seer by unseen agencies.

The contents of this volume are divided into three parts. Part I treats of psychometrical visions through the mediumship of a very ignorant Welsh woman, Olwen by name, who could not speak the English language but, when *en rapport* with objects of antiquarian or archaeological interest, gave long discourses in English concerning things which she had never heard of during her waking consciousness. The descriptions are very interesting in reference to her visions produced by a carved Egyptian figure, some grains of "mummy wheat" from a tomb at Thebes, and a Tibetan teacup. A student of geology will find much food for thought in the chapters devoted to geological visions. A piece of pre-glacial flint found at Kenilworth Castle was the key by which the seers unlocked the vaults of the past. Through it, Dr. D'Aute-Hooper was brought into contact with the rude civilization and natural

94

BOOK REVIEWS

history of an epoch which seemed to cover thousands and thousands of years. The huge creatures which he saw and described have been classified as belonging to the species of ichthyosaurus (dinosaur and pterodactyl.) May they not have been of the Lemurian type of animals?

In Part II the visions are less interesting, as the details concern Olwen's passing from being a psychometrist into a trance medium, and Part III concerns Irrelevant Visions. A. H. T.

STARVING AMERICA, by Alfred W. McCann. Publishers: George H. Doran Company, New York. 1912. pp. 270. Price, \$1.50.

Are you interested in what might be termed "the building stones of the body," the food we eat, and would you like to see everyone enjoy good health? If so, this is the book for you. The author has spent years in investigating the manufacture of food, has fought for pure food laws, and is well qualified to deal with the subject. By means of an appalling array of figures—statistics prepared by the United States Bureau of Education—he tells us that nearly 300,000 children under ten years of age die annually in America and shows what, in his opinion, is the cause of this waste of human life, and the prevalence of disease.

There are very few books available which in simple language emphasize the importance of mineral salts in the economy of our physical bodies and, for this reason alone, this volume should be found in every home and used as a guide by all who desire to become or remain well. The first chapters deal with the various mineral elements preded by cereals, fruits and vegetables, and we are told that chemical analysis of a grain of wheat, of the soil that produced it, and of the body of man reveals the fact that all three are composed of the same sixteen elements, so that these elements, although their names may sound unfamiliar, are our daily associates in many ways. The chapter on meat-eating should be of great interest to vegetarians, as it supplies them with a scientific argument against its use and also conclusively shows that the food value of meat is much less than that of grains and legumes. The last chapter is addressed to "physicians only," but makes very good reading for the layman as well. The author calls on the medical profession to use its influence in demanding such food reforms as are essential to the preservation of the race.

And what is the purpose of the book? Primarily, to make people think and, as a result of their thinking, to demand pure foods, unadulterated and unemasculated. Laws can be and are set aside but an awakened and intelligent public opinion cannot be set aside and, as the supply of an article is always regulated by the demand, the open-eyed people will refuse to pay for that which is not only without food value but positively harmful to man. No matter how long ago published, such a book should be kept before the attention of the public, by repeated reviews and otherwise, until it is no longer needed, its purpose having been accomplished. M. J.

MYSTICISM, by Annie Besant. Publishers: The Theosophical Publishing Society, 161 New Bond Street, London, W. 1914. pp. 143. Price, \$1.00. This course of splendid lectures on Mysticism gives a bird's-eye view of the

This course of splendid lectures on *Mysticism* gives a bird's-eye view of the growth of human consciousness from its child state, individual, national and universal to its present stage of development along the pathway of religion in all its phases, from the earliest feeble gropings after God up to the mystic's glorious realization of unity with the Supreme Being. The first lecture, giving the meaning and method of mysticism, prepares the thought for the later ones by a lucid and inspiring explanation of the true mystic's expanded consciousness, the wonderful centre where God is found and no circumference is known. Mrs. Besant

describes the path which she calls the "method of the mystic" in many of the lines of conquest over the lower self leading to the mystic's high attainment. The following is from the author's own words:

And the end of religious instruction should be to transfer the authority from outside to inside, from the book or the church or the teacher to the inner awakened Spirit of the man, to that of the inner Ruler Immortal who is the only true king, the human Spirit himself.

Until you know God directly, you are at the mercy of every clever argument around you; you cannot know Him by the senses, you cannot know Him by the emotions, you cannot know Him by the mind; you can only know Him by the Spirit that is Himself within you, and when once you know Him in yourself He will shine upon you from everything around you, and that is the only knowledge which makes your life secure.

In the next three lectures, entitled *The God-Idea*, *The Christ-Idea* and *The Man-Idea*, the unfolding in the path of human progress from ignorance to illumination along all lines is brought out with a masterly grasp of the vital conditions of humanity in its onward course through the ages from its infancy to its still undeveloped manhood of the present. She points out the crying needs of individual and racial development, along governmental, ethical and religious lines, of a better understanding and closer touch with God as the embodied, vivifying life of all, the "religious pantheism" where "there is nothing existing which does not share in His beauty, in His strength, in His life."

The last lecture Interpretations gives a keer value is of some of the most familiar dogmas of religions, especially of the Chr., an, cutting away, as with a surgeon's knife, all erroneous aggregations of human opinions from the underlying, undying truth which alone had given these dogmas any vitality or permanence, and bringing to light the "larger view and the greater hope" in the hidden truth. Throughout all the lectures there breathes a spirit of tender love for humanity and of compassionate helpfulness. In trying to review these lectures one feels how small words are to do them justice, but also the inspiration to live the great teachings embodied in them. M. T. D.

CHILD OF A KING, by Nathan Ward Fitz-Gerald. Published by the author, Los Angeles. 1914. pp. 13. Price, single copy, 50 cents; three copies, \$1.00; postpaid.

This little book of verses breathes throughout its pages a devotional spirit and, while not showing any especial originality of thought, it no doubt will find a line of usefulness in arousing aspirations toward higher ideals of living among its readers. M. T. D.

THINGS THAT HAVE HAPPENED, by Reginald B. Span. Publishers: Theosophical Publishing Society, 161 New Bond Street, London, W. 1914. pp. 92. Paper cover. Price, 25 cents.

This concise and unpretentious record of personal psychical experiences will find many interested readers. It is a good propaganda booklet to hand to one who doubts the reality of the unseen world with which we are in such close proximity. Mr. Span is a medium who has traveled extensively, and wherever he has gone there have been strange happenings. His story of the marvels at Mentone in 1904 are particularly interesting, for it seems as if the "spirit friends" were determined to both frighten and convince the sceptics of the life beyond the grave. They operated through electricity and took possession of the electric apparatus in the popular boarding-house. Mr. Span arranged a code of signals with the unseen operator and most remarkable phenomena occurred, much to the consternation of the proprietor and the summer guests. A. H. T.

BOOK REVIEWS

EXTEMPORANEOUS SPEAKING, by Paul M. Pearson and Philip M. Hicks. Publishers: Hinds, Noble & Eldredge, New York. 1912. pp. 265. Price, \$1.25 post-paid.

This book will prove of great value to all who aspire to ability and strength in public speaking. The first part contains excellent instructions and suggestions for the preparation and delivery of short speeches, and it is only to be regretted that more space is not given to such helpful instruction. The introduction, discussion and conclusion of the short speech are separately dealt with and the necessary points in each so well pointed out that the would-be speaker cannot miss them. The following is good sound advice to keep in mind:

Efficiency in speaking involves carrying the audience with one through difficulties and across obstacles, not in running a spectacular race and distancing the field. . . . An audience cannot turn back a page to clear up a doubtful point, but must grasp the idea as it is spoken, a fact which the speaker should bear in mind when preparing his speech. . . . What Lowell said of writing—"The art consists in knowing what to leave in the inkpot"—is equally true of speaking.

The second and larger part of the book contains a large number of masterly short speeches by eminent orators, illustrating the points brought out in the instructions of the first part. A wide range of subjects is covered and one becomes so interested in the articles for their own sake as to forget that they are merely illustrative speeches. The following, from a speech on *The Principles of Business Sucicess* by Hugh Chalmers is a worth quoting:

Whether you are talking to one man or a thousand, whether you are talking to me or to a customer, you are throwing thoughts to his brain; you cannot see them, but they are tangible, and you cannot throw insincere thoughts to the brain and not have the brain catch insincere thoughts.

It is encouraging to find sound Theosophical truth in a book of such professional nature. N. W. R.

DOWN AMONG MEN, by Will Levington Comfort. Publishers: George H. Doran Co., New York. 1913. pp. 287. Price, \$1.25.

This is a story of some of the first dark steps upon that path which leads to the self-knowledge and power of the superman. The story begins in China but unwinds itself quite around the world, as do most of this author's novels. The man in it is a war correspondent, and the girl is that rare woman who can realize that sometimes the most helpful thing she can do for a man is to keep herself away from him. This woman is able to see that in certain lives of testing a man must stand alone, however much the personalities may suffer. He must achieve the union of the man and woman in himself; this will be his illumination, through this experience he will enter into the larger consciousness and become a medium between men and the wisdom that directs the race. Other trials are related in this story, all of the sort that teach integrity, self-reliance and a lofty sort of honor. H. M. S.

THE MUSIC OF THE SPHERES, or COSMIC HARMONY, by L. A. Bosman. Publishers: The Dharma Press, 16, Oakfield Rd., Clapton, London, N. E. pp. 66. Price, 40 cents.

The author claims this to be an occult revelation, forming the third of the series of *Esoteric Studies*. It is an amplification of the second series and much more is given concerning the Hebrew letters and their numerical value. It teaches that each letter of the alphabet of the "holy tongue"—as Hebrew is called—has a sound, a form and a mantric effect. No effort is spared to render a clear and occult interpretation of this most interesting alphabet. *A. H. T.*

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8

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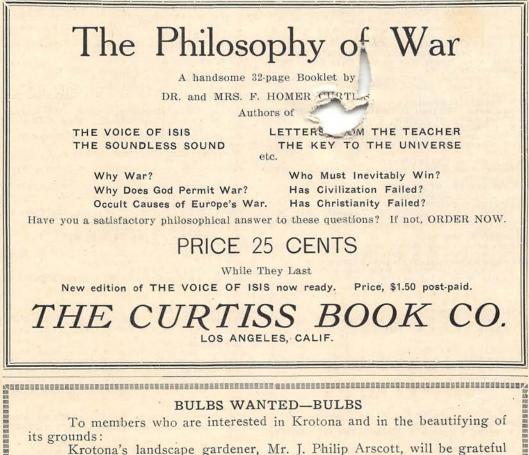
ERRATUM NOTICE

V

Too late for insertion in the September number, we received letters which the following excerpts will explain:

"On page 773 of your August (1914) issue, the second paragraph refers to Dr. Tindall. Will you not kindly ask Mr. Wardall whether this should not be Dr. Tilden? And if I am correct in my surmise I trust, in justice to Dr. Tilden, that you will publish in the September number an erratum notice."

"Mr. Wardall asked me to write you and state that Dr. Flammer is right, and the name should be Dr. J. H. Tilden. He very much regrets that the mistake has been made, thereby necessitating an erratum notice."



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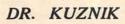
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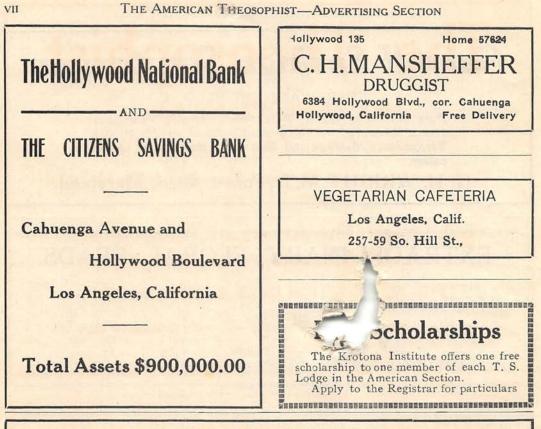
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