



The Theosophic Messenger

AUGUST, 1911

VOL. XII. NO. 11

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ISSUED MONTHLY BY THE AMERICAN SECTION THEOSOPHICAL SOCIETY

\$1.00 Per Year 31 N. STATE STREET, CHICAGO, ILL. 10 Cents Per Copy

Entered as Second Class Matter Nov. 3, 1903 at the Post Office, Chicago, Ill.

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and

H. P. Blavatsky



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The Theosophic Book Corporation, 827 Fine Arts Building, Chicago, is American Agent.

THE PHILOSOPHIC MESSENGER



Entered as Second Class matter Nov. 3rd, 1903, at the Postoffice at Chicago, Illinois
under the Act of Congress of March 3rd, 1879

VOL. XII

CHICAGO, AUGUST, 1911

NO. 11

THE TRAVELLER AND HIS LOVE

On the Ancient Way toward the setting sun,
A Traveller watched for love,
His hair was wild brown like the autumn
leaves,
His two eyes like blue stars above.

No other thought but this wondrous thing
Came to his heart all the day,
If others there were he could see them not,
For his dreams kept them all away.

In a garden of rose with spires of gold,
He found his love near to a tree,
Her smile was the sun from an April cloud:
"My thoughts, love, are only of thee"!

So hand clasped in hand, on the Ancient
Way,
These two toward the setting sun—
Each thought of himself and the other's love.
Each one as the day begun.

These two all alone on the Ancient Way,
The vast world under their feet,
The cries of the helpless they could not
hear—
The mournful they did not meet.

Their dreams were the dreams of us all, you
know,
For more and yet more—and more!
They lived for themselves and each other's
love,
As many have done before.

Then down from the sky that shattered their
love,
Came grief in a moment wild—
The Traveller was left on the Ancient Way
Alone like a helpless child.

The sky was vast and the dark sea was
vast—
And only himself alone!
The pain from his heart reached the
shrouded stars,
His lips could not smile—only moan.

But he saw the sky and longed to be brave,
This man on the Ancient Way—
He called on the Guardian Ones for help,
This man at the noon of day.

Then out on the earth by the Ancient Way,
Were those he'd ne'er seen before,

The hapless ones and the suffering ones,
There were many—and more and more.

They held out their hands, on the Ancient
Way,

To the Traveller smote with pain—
He gave them his heart on the Ancient Way,
Through his soul were put to drain.

The sky was vast and the dark sea was
vast—

But he gave himself and all,
Though his life was nigh spent he could not
cease,
For he found that he loved them all.

The pain at his heart reached the shrouded
stars,

Though he gave his soul away,
The Guardian Ones from the cloudless
Realms
Watched this man toward the eve of day.

Then from out the sky on the Ancient Way,
His loved one leaned from heaven,
The joy at his heart swept the whole wide
earth
Of suffering ones and driven.

And up the path on the Ancient Way,
The flowers sprang as of yore,
But the suffering ones, the hapless ones,
He saw nor felt them no more.

Great joy was his as he reached for his love,
And the pain at his heart was flown,—
But he saw no more the suffering ones,
The ones he had loved and known.

On the Ancient Way toward the setting sun,
The traveller turned again,
The clouds would close o'er the face of his
love,

But he cried "I would keep the pain!"
Harriet Tooker Felix.

THE GREEKS AND THE SEA

Manu, the maker and sender of Nations,
seeing God's need purpose to fill with His
seed Europe and the New Worlds unborn,
sent you, O Argives, Danaii, to live as
models and the teachers of all that should
be of the Fifth Race of men. You were as
a dream for those coming on who gazing
athwart the swift fading past should say
God had lived with His children again
when, 'mid Greeks, Hermes, Pythagoras,
Plato and Pheidias drew wisdom and
beauty and music eternal down from the
fields archetypal that rest in the fecundate
egg of the Law.

O, ye Greeks and the Sea, how unsepa-
rate, needful each to each. The Sea like
dire Fate, protector at once and destroyer,
almost surrounding, enclosing, yet opening
to you the world-paths of glory and knowl-
edge to men!

Half Ulysses the husbandman, plowing,
thought of the Sea and of turning her fur-
rows of green. Unstolid the remotest of
workers almost could hear the scream of
the javelined invader as he pitched from
his bark to the wave.

Ended her life here below Greece lives
now above in God's mind and his heart
and lives in our love. Still drive the fierce
waves on her shores guarding her monu-
ments vast! And men who are eager to
conquer her crags or explore Athena's cold
fanes must again as did Jason in quest of
the fleece defy the loud-sounding sea.

O the Greeks and the Sea, emblems of
Man and dire Fate! In your drama of
life God's Sons of the Spirit and His
angels of death and of life taught in sym-
bol once more the peace and the war and
the joy of His Plan!
W. V-H.

WHITE LOTUS DAY ADDRESS*

Two years have passed, friends, since you and I met on this same anniversary, and much has come and gone since then, and much our strength has grown. On these festivals we look backwards to the past and forwards to the future, as well as around us in the present.

First of all, our love must spring backwards for twenty years to greet in homage the great Founder of the Theosophical Society. It was she who asked that this day might be kept in memory, and all the world over, from furthest East to furthest West that memory is kept in the Society to which she gave her life. Very early this morning, ere yet, perchance, some of your eyes were opened to the day, in the India that she loved, the Motherland of her Master, in that land hearts rose in glad memory of the Russian woman who brought the light of the East back to the East that had forgotten. All over that land during the hours of to-day thousands of the poor have blessed her, as in her name they have been fed, men, women and children, in the many, many cities where our Branches live. As the sun has travelled his ancient path, the same memory has sprung up over the earth, and it has reached her own land, and here, in the land of her passing away, we are gathered again; and from here across the Atlantic the memory will spring, and in the far West, in America, after we have gone once more to sleep, grateful tongues will be speaking of her labor, loving hearts will be recalling her work—so great that work and splendid, growing more splendid as year after year passes; each year we realise more and more the greatness of the message and also the aptness of the time in which the message was spoken.

Although in the early days she was as a voice crying in the wilderness, now the ideas that then she voiced in solitude come ringing back from country after country,

from land after land. Many a truth that when she spoke it seemed strange and new, has now become familiar all over the civilised world. Doctrines that then were met with laughter are now accepted almost as commonplaces. And these great teachings, silent in the West so long, are now being spoken, and their truth is being voiced by many entirely outside the borders of the Theosophical Society, who scarcely realise that they are speaking Theosophical truth. And more and more in the future that will be true, more and more Theosophy will spread beyond the pale of the Society. The mission of the Theosophical Society is less to gather members within its circle than to spread abroad the ideas which bring light and peace to a sorrowful world. And so first of all in our memory and reverence and gratitude, let us acclaim the name of Helena Petrovna Blavatsky; homage, love and honor to her, messenger of the Masters, and bringer of light to men.

Next in order, as fitting, we call to mind the brave and gallant heart that stood beside her for so many years, and carried on the work when she had passed away. For we cannot think of her without thinking also of Henry Steel Olcott, her first colleague in the arduous work, disciple of the same great Master; old friends, ancient colleagues, working in our modern world once more. But while she is again in physical body amongst us, having taken the sex which ever seems the most suitable for her—for “the brother that you know as H. P. B.” was ill-fitted with the woman’s body, and it seems more natural that again that great soul should be clad in the warrior-form of the man, more suitable to his life and to his work—H. S. Olcott is not yet back amongst us, though eager, more than eager to come. Sometimes it almost seems as though his patience were giving out, but a body has not yet been found ready for his indwelling. He hopes, and we hope, that it will not be long before that gallant worker

*Delivered by the President at the Headquarters of the Theosophical Society in London, on May 8th, 1911.

is again amongst us in the flesh. But even now he is with us in the higher bodies, especially at the Adyar that he loves so well, where he is continually found, eagerly trying to suggest ideas to members on the work ever so close to his heart. In the old days we would good-humoredly laugh at him and tell him that his heart was in bricks and mortar; but he is a little inclined, I think, in these latter days, to laugh at his successor, and to say that if he built much the successor is building more, and that there is no right on her side to make fun of the predecessor who did so much of architect's and builder's work; for that work has been taken up with such increased vigor since he went away that his own building is being overshadowed by that which is now being done—perhaps in preparation for his return.

When we think of these two, our Founders, we must join in our backward thinking all those good workers and loyal souls who have built upon the foundation which the two Founders laid—so many in every land who have passed onwards, so many who lived and wrought, and who are hoping to come back again to work once more. Some have already come; others we still await. And to those who have passed to the other side (some going onwards into the heaven-world, and there building up new faculties and new strength for work in the future, and others who remain upon the threshold eager to cross it again for life and work on this our earth) to all of those—whether in the intermediate or the further world, or whether they have returned to earth already—to every one of them to-day we send loving greeting, cordial good-will and joyful congratulations; for we know that whether they are on the other side or here, their hearts are always in the same work, their thoughts are always strengthening this Society—one body truly, in whatever world they may be dwelling; to them all—great, as the world counts greatness, or small, as the world may count smallness; to us all are of one body, to us all are laborers in one Cause.

Having glanced backwards, let us now come onwards to the present, and see how

fair the work of these, our predecessors, has made the way for us. When I was speaking to you on this same anniversary in 1909, you may remember that I said to you then that in the year that was to follow, in 1910, the Society would go forward more rapidly than it had gone before, that the work would spread more rapidly than before it had spread, that new life would come pouring into the veins of this great body, and new strength would mark the work. And in 1911 you are able to judge, sooner than I thought you could, how true were these words—which were no prophecy of mine, but only what elsewhere I had been told.

Scarcely, as you know, had that marked year begun, when a great step forward was taken for all of us, when one of our number passed through the high portal of Initiation. And when a new Initiate passes over that threshold, it is never for himself alone that he crosses it, for all are helped by the passage. For in this work all the world is one. No one can rise, can step forward, without the whole of the race being lifted a little towards the light; and it is the joy and the privilege of our work that we know what many do not realise, that this bond of brotherhood is so close, so real, that when one member of the body rises, the whole body rises with him one step nearer to the goal. To us, members of the Society, it must ever be matter of special joy when, out of the heart of the Society, any are found worthy to tread that Path which leads ultimately to the life of the Saviors of men. Because for this was the Society founded and the ancient Path re-opened; for this the Masters made the way plain that all who would might tread. Not since the Mysteries of the elder days were withdrawn from public sight (because there were no pupils willing to be taught, and none who were ready to go forward) never since that day—sadder for the world than the world knew—never since then has the ancient Path been open in the face of the world.

I do not mean that the Path was closed. That Path is never closed; but only one here and one there by strong endeavor, by

long seeking, by wearisome perseverance and patience could find that open Path. Think how it was for H. P. B. when the Russian girl set her face to the Path that in many lives had been trodden, to find the Master whom for ages that great soul had known. See how the body had to wander from land to land, from continent to continent, seeking, searching, striving everywhere to find where the Feet of the Master might be reached. But now the way is open, open at least to knowledge. It is for each to gain for himself the power to tread that open Way; for only when the Society was founded, again was publicly made known to the West the existence of that ancient narrow Path, and only now again, since the Society was builded, is it possible to say, as was said in the older days: "Seek out the Teachers and attend, for the Path is narrow, even as the edge of a razor."

Nothing can be gladder for us, who are members of the Society, than when one finds that Path, goes through the Portal, and begins to tread the Path of Holiness which closes in Masterhood, though afterwards the Master passes into superhuman regions, stretching onwards and upwards to the mighty Hierarchy in whose hands lie the training and the governing and the teaching of the world. Some such Initiates the Society has within it. Some of its members have again found that ancient narrow way; and it is good for all that so it should be. For while in all the great Faiths of the world the theory is held that such a Path exists, and that certain qualifications are needed for its entering and its treading, the belief has gradually weakened, and become a mere belief, and not a realisation; and sometimes it seems as if nothing made these people more angry with us than when we proclaim that the Path may be trodden now as much as in the older days, that all the same great possibilities are ours as were realised by others far back in ancient times. That constant witness is part of the value of the Society to the world, that men are doing now what in the past they did, and that there is nothing which in the past was

possible for men that is not possible to-day, inasmuch as the same Divine Life is at the heart of each, and the same opportunities therefore are open before every individual.

So 1910 was a joyful year, for then we were allowed to say that another had entered the Stream, the Stream which is crossed only when Masterhood is gained. Others in the Society had done it, but the time had not then come to let the fact be known. Since the beginning of last year each can judge for himself whether in the Society there has not been new light and new strength, new heart and new hope. It is not only that the increase in numbers has been so great, though that is so; it is far more that men and women have grown more devoted, have realised more the greatness of their calling, have thrown themselves more heart and soul into the work for the future, have seen more clearly what is to be done, and something of the way to do it.

Our General Secretary spoke of the younger ones who had come since last I was among you, and said that truly they were not really young. In the days that lie before us that is a point that each one should try to realise, especially those amongst you who have been for many years laboring for the Society. In the Society length of service in one particular incarnation is of the smallest possible account. They are not young amongst us, although perchance they only entered the Society yesterday, if behind them they have a past of service. To those who come amongst us and show by earnestness and devotion, and by whole-hearted self-surrender, that they are old in the Masters' service, to those apparently young ones should go out warm welcome from the elders, and none should ever feel that so-and-so is a "newcomer," for age is measured by life and power of service, and not by the date that may be written on the diploma. More than ever now is it necessary that all should realise that, for you must remember that those who are young to-day, boys and girls, youths and maidens, young men and women, it is on them that the greatest burden of

the coming work will fall, and because it is so, because none is born by chance but all by law, because karma decides when one or another shall take again a physical body, it is well for you all to realise and understand that in the coming days, when more workers will be wanted, many will come amongst us, apparently new, who are really old in the Masters' service. For those amongst us who are now quite old will scarcely in this body see the coming of the Lord; and if they come swiftly back through the gateway of birth, even then they will be so young that they will be but boys and girls when His Feet again tread the earth in blessing. On them will fall much of the burden of the later work, to take up the powers that He will send forth, to cultivate the seed He will sow; and many an earnest worker will be wanted, passing out of the body now, swiftly to return in order to take up the burden of the labor which will come when that great Life has done Its work, and leaves it to be carried on by those brave enough and strong enough to serve.

But during these comparatively few years that lie before us ere He whom Easterns call the Lord Maitreya and whom here in the West they call the Christ, again comes amongst us in His manifest form, there will be many coming into the Society who have known Him in the older days, who have loved and served Him, and who come in to prepare the path for His treading, to make the way straight for His Feet. So at all the younger amongst us we should look with hope, giving them all opportunity to show what they may have in them, giving them all opportunity for fresh initiative and new departures, realising that things are so guided from behind the veil that those who have done the work in the past are brought forward to take it up again in the near future; and that we are in the right to look round and see whether those who are to be His workers will be coming amongst us, to welcome every sort of capacity, to rejoice at every manifestation of power, and, above all things, to encourage and never to discourage those who may be young in body, but old in wisdom and in service.

There are many departments that have to be filled in the great work that now lies before us, and all cannot work in the same way. I often notice that people are apt to pick out some definite kind of work and say: "That is what I want to be in;" and if they see another person who is doing some useful work on a special line, then nothing will content them but that they should also go and do that work on that line; not realising that it is the *gaps* that need filling and not the places already filled which need to be doubly filled. I would suggest to you who really desire to work in the Masters' way, that you should rather seek to find the vacant places than try to duplicate those which are already filled. If you find a number of people chosen for some particular kind of work, and you are not one, do not say: "Why was not I chosen for that?" but rather, recognising that *they* are chosen for that, look for something else needing to be done, in order that the whole work may be made complete.

There is a tendency amongst all, if, for instance, I myself perhaps might choose thirty or forty people for some distinctive work, for every one around those people to say: "Why was not I chosen?" Now obviously those who are thus chosen have the peculiar faculties for that specific work. There are dozens of other pieces of useful work for which others in turn will be chosen, but the tendency is to rush into a particular thing and grumble if you do not find yourself in it, which is very hampering for the general work. If you look back to those whose memories we recalled to-day you will find that their value has generally been that they were ready to take up the work exactly where they found an empty space, and did not choose the thing they wanted to do, but the thing that needed to be done. That is the spirit we want in our Society now. Soon we shall find ourselves in the very midst of the great work which comes only once in some few thousand years. The preparation for that work should always be clear to every one of you, as it is clear to the Masters above us, and to some of Their disciples whom They choose for the work of organisation. Hence

the importance, if you really want to serve the Lord Maitreya, of being willing to take up any work pointed out to you as necessary in this great preparation—willing to take it up whole-heartedly, whether it seems to you large or small, prominent or obscure; for sometimes the work that seems obscure, like the inner part of some machine, is vital to the working of that machine, and it is not always the great fly-wheel which is most important, but perhaps some little hidden spring, without which the great wheel would not be able to perform its revolution.

The truth is that, for us, that work is great which is the Masters' work. It does not matter what it is; if it is Theirs, it is good to do. To realise that and feel it and make all life consist in the doing of Their Will, to understand that we have to seek for that Will and find it, and not expect to have it peal out to us from heaven—that is the important thing. Half your training lies in hearing a signal when given, and answering a call which other ears do not hear. To be always ready, always on the alert, that is the quality which makes people useful in days like these; but never try to force a thing before the strength is sent into it that is to be utilised in carrying out that work. Life is your training-ground, not books, not spoken words, not visible teachers, but the teachings of life that you have to learn to understand; for life is like a great hieroglyphic and you have to learn to read it. Until you can do so you are of small use in the particular work to be done. And so circumstances are often very useful things, and your special capacities are indications of what you ought to do when an opportunity comes in your way; and the whole-heartedly and thoroughly grasped opportunity shows capacity for further employment.

Thus on this day we look to the future, we study the present, whilst commemorating the past, and I who am standing in the centre, as must needs be as President of this great Society, seeing what goes on in all parts of our world, I am able to say to you that all is very well with the movement, and that the forward progress in every direction is becoming more and more

irresistible. But remember that we have to pay the price for that. If we are going swiftly there must be the wind generated by the swiftness of the advance. If you are in a motor-car, according to the speed of your going is the contrary wind. That wind is caused by the rapidity of your movement, and you cannot have the one without the other. So, when you see opposition outside, when you see attack, when you are assailed, when evil is spoken instead of good, then those ancient words of the Christ should ring in your ears: "Let not your heart be troubled, neither let it be afraid." Notice, when opposition comes, and you will see that the Society does not suffer. Look at the result of attack, and you will see the Society is not hindered. Only our own weak hearts take alarm sometimes, and only through our own weakness can any evil come to this great work.

Prepare yourselves, then, not for peaceful times but for times of movement more and more rapid, with more and more opposition. Is it not well that the opposition should come now, so that it may break itself against us, and shall be the less, perhaps, to break against Him when He is manifesting in the world? So I often think, when I see difficulties arise, that perhaps every difficulty that we meet bravely, every obstacle that we overcome with courage and with strength, means one difficulty less and one obstacle less in the path that those blessed Feet shall tread. Looking back two thousand years, and seeing how brief was then His stay, seeing how the opposition broke upon Him, and how that fair Life was driven from the body when only three brief years had passed since He manifested among the Jews—when I think of that, I wonder whether, with a Society like ours, we cannot make a rampart round Him which shall make it possible for Him to remain longer with us when next He comes to bless the world.

How light the burden, how small the sacrifice, if on us can fall some of the blows that otherwise would have fallen on Him, and if on this Society which is His herald to the world, and His messenger to the nations, if on it some of the opposition may

exhaust itself, and leave Him somewhat more of peace around Him in which He may do His work and speak His message! So to us the world is full of gladness, full of joy at the knowledge which is ours, and the certainty of His coming. It is a good time to be born in, a good karma which has placed us in the world just now. As many of us have many times been in similar positions—for none of you would have come into the Society at all unless in the past you had some touch with Those whom now we reverence as the Masters of Wisdom—you should make your hearts joyful as well as strong, knowing that what has been done in the past will be better done to-day, and that all the experience which in the past we have gathered may be used in the guidance of our work in the present.

It matters little that most of you will not remember how in the past you have labored and worked in this same great and high cause. Your brain may not remember, but your ego knows. In the waking consciousness you may not be aware of it, but in the superconsciousness that knowledge resides. The proof that the memory is there, the proof that the consciousness is awake on higher planes, is that you have come into

the movement before you knew, and once again are gathering for the coming of Him whom in the past you have served and loved. You could not be here if it were not so. For law is law, and none comes into such a movement at such a time in the world's history, unless in the past he has won the right to come into it, and by past well-doing has merited present privilege. So again I repeat the words: "Let not your heart be troubled, neither let it be afraid." Rather take those other words He spoke: "Lift up your heads, for your salvation draweth nigh." If you look, everywhere you will see that the world is becoming expectant. If you will listen to the preachers of the Faiths, you will find the same thing is beginning to ring through their words as well. We may see a little more clearly, a little more surely understand, have a little more consciousness of the greatness of the time; but all over the world the note is ringing of the coming of the King, and already in the East His star has arisen, which the wise men see, and by which they guide their steps.

Annie Besant.

(From Theosophist, July).

PRAYER

Music of the Invisible—

Pain of the Ages!

O ye Space of pulsing Stars!

Whither dost Thou carry our weeping hearts

Mingled with Thy Agony?

Between the yawning dark of silence

Through the void of grief,

Thou dost wheel us into tenderest harmonies

Of Quietness.

O Melody of the Invincible—

Song of the Archangel—

Hear our sobs!

Carry to Thy Bosom the ecstasy

Of our loneliness!

Beyond ye, O systems of dust

Into the Delicacy of Thy Unchangingness—

Bid us See!

The mortal dark engulfs us, O ye Eternal
Stars!

Eyes unclose—

Lost is the Distant Song!

Harriet Tooker Felix.

THE MAGIC OF THE CHRISTIAN
CHURCH

II

I wrote in *The Theosophist* for last September of the marvelous affect produced upon the vehicles of man by the principal service of the Christian Church. As many friends have been interested in the matter, and have made enquiries as to the result of the minor services, and of various accessories, I propose now to supplement that article by some further explanations.

Another very important factor in the effect produced is the music which is used in the course of the service. Those who have read *Thought-Forms* will remember the striking drawings that are there given of the enormous and splendid mental, astral and étheric erections which are built up by the influence of sound. The general influence of sound is a question which I shall take up in a separate article, touching here only upon that side of it which belongs to the services of the Church. Here is another direction, unsuspected by the majority of those who participate in them, in which these services are capable of producing a very wonderful and powerful effect. The devotion of the Church has always centered principally round the offering of the Mass as an act of the highest and purest adoration possible, and consequently the most exalted efforts of its greatest composers have been in connexion with this service also. Here we may see one more example of the wisdom with which the arrangements were originally made, and of the crass ineptitude of those who have so blunderingly endeavored to improve them.

Unquestionably all the great services of the Church (and more especially the celebration of the Eucharist) were originally designed to build up a mighty ordered form, expressing and surrounding a central idea—a form which would facilitate and direct the radiation of the influence upon the entire village which was grouped round the church. The idea of the service

may be said to be a double one: to receive and distribute the great outpouring of spiritual force, and to gather up the devotion of the people, and offer it before the throne of God. In the case of the Mass as celebrated by the Roman or the Greek church the different parts of the service are grouped round the central act of consecration distinctly with a view to the symmetry of the great form produced, as well as to their direct effect upon the worshippers. The alterations made in the English Prayer Book in 1552 were evidently the work of people who were ignorant of this side of the question, for they altogether disturbed that symmetry—which is one reason why it is an eminently desirable thing for the Church of England that it should as speedily as possible so arrange its affairs as to obtain permission to use the Mass of King Edward VI. according to the Prayer Book of 1549.

One of the most important effects of the Church service, both upon the immediate congregation and upon the surrounding district, has always been the creation of these beautiful and devotional thought-forms, through which the downpouring of life and strength from higher planes can more readily take effect. These are better made and the effect enhanced when a considerable portion of those who take part in the service do so with intelligent comprehension, yet even when the devotion is ignorant the result is still beautiful and uplifting. The majority of the sects which unhappily broke away from the Church entirely lost sight of this inner and more important side of public worship. The idea of the service offered to God almost disappeared, and its place was largely taken by the fanatical preaching of narrow theological dogmas which were always unimportant and frequently ridiculous. Readers have sometimes expressed surprise that those who write from the occult standpoint

should seem so decidedly to favor the practices of the Church, rather than those of the various sects whose thought is in many ways more liberal. The reason is shown precisely in this consideration of the inner side of things on which we are now engaged.

The occult student recognises most fully the value of the effort which made liberty of conscience and of thought possible; yet he cannot but see that those who cast aside the splendid old forms and services of the Church lost in that very act almost the whole of the occult side of their religion, and made of it essentially a selfish and limited thing—a question chiefly of “personal salvation” for the individual, instead of the grateful offering of worship to God, which is in itself the never-failing channel through which the Divine Love is poured forth upon all. The attainment of mental freedom was a necessary step in the process of human evolution; the clumsy and brutal manner in which it was obtained, and the foolishness of the excesses into which gross ignorance led its champions, are responsible for many of the deplorable results which we see at the present day. The same savage, senseless lust for wanton destruction that moved Cromwell’s brutal soldiers to break priceless statues and irreplaceable stained glass has deprived us also of the valuable effect produced on higher planes by perpetual prayers for the dead, and by the practically universal devotion of the common people to the saints and angels. Then the great mass of the people was religious—even though ignorantly religious; now it is frankly and even boastfully irreligious. Perhaps this transitory stage is a necessary one, but it can hardly be considered in itself either beautiful or satisfactory.

No other service has an effect at all comparable to that of the celebration of the Mass, but the great musical forms may of course appear at any service where music is used. In all the other services (except indeed the Catholic Benediction of the Blessed Sacrament) the thought-forms developed and the general good which is done depend to a great extent upon the devo-

tion of the people. Now devotion, whether individual or collective, varies much in quality. The devotion of the primitive savage, for example, is usually greatly mingled with fear, and the chief idea in his mind in connection with it is to appease a deity who might otherwise prove vindictive. But little better than this is much of the devotion of men who consider themselves civilised, for it is a kind of unholy bargain—the offering to the deity of a certain amount of devotion if he on his side will extend a certain amount of protection or assistance. Such devotion, being entirely selfish and grasping in its nature, produces results only in the lower types of astral matter, and very unpleasant-looking results they are in many cases. The thought-forms which they create are often shaped like grappling-hooks, and its forces move always in closed curves, reacting only upon the man who sends them forth, and bringing back to him whatever small result they may be able to achieve. The true, pure, unselfish devotion is an out-rush of feeling which never returns to the man who gave it forth, but constitutes itself in very truth a cosmic force producing widespread results on higher planes.

Though the force itself never returns, the man who originates it becomes the centre of a downpour of divine energy which comes in response, and so in his act of devotion he has truly blessed himself, even though at the same time he has also blessed many others as well, and in addition to that has had the unequalled honor of contributing to the mighty reservoir of the Nirmanakaya. Anyone who possesses the book *Thought-Forms* may see in it an attempt to represent the splendid blue spire made by devotion of this type as it rushes upwards; and he will readily understand how it opens a way for a definite outpouring of the divine force of the Logos. He is pouring forth His wonderful vital energy on every level, on every plane, and naturally the outpouring belonging to a higher plane is stronger and fuller and less restricted than that upon the plane below. Normally, each wave of this great force acts upon its own plane alone, and cannot

or does not move transversely from one plane to another; but it is precisely by means of unselfish thought and feeling, whether it be of devotion or of affection, that a temporary channel is provided through which the force normally belonging to a higher plane may descend to a lower, and may produce there results which without it could never have come to pass.

Every man who is truly unselfish frequently makes himself such a channel, though of course on a comparatively small scale; but the mighty act of devotion of a whole vast congregation, where it is really united, and utterly without thought of self, produces the same result on an enormously greater scale. Sometimes, though rarely, this occult side of religious services may be seen in full activity, and no one who has even once had the privilege of seeing such a splendid manifestation as this can for a moment doubt that the hidden side of a church service is of an importance infinitely greater than anything purely physical. Such an one would see the dazzling blue spiral or dome of the highest type of astral matter rushing upwards into the sky, far above the image of it in stone which sometimes crowns the physical edifice in which the worshippers are gathered; he would see the blinding glory which pours down through it and spreads out like a great flood of living light over all the surrounding region. Naturally, the diameter and the height of the spire of devotion determines the opening made for the descent of the higher life, while the force which expresses itself in the rate at which the devotional energy rushes upwards has its relation to the rate at which the corresponding downpouring can take place. The sight is indeed a wonderful one, and he who sees it can never doubt again that the unseen influences are more than the seen, nor can he fail to realise that the world which goes on its way heedless of the devotional man, or perhaps even scornful of him, owes to him all the time far more than it knows.

We shall find it interesting to study the hidden side of some of the minor services of the Church, and the work done by her

priests. Into the making of holy water, for example, the mesmeric element enters very strongly. The priest first takes clean water and clean salt, and then proceeds to demagnetise them, to remove from them any casual exterior influences with which they may have been permeated. Having done this very thoroughly, he then charges them with spiritual power, each separately and with many earnest repetitions, and then finally with further fervent adjurations he casts the salt into the water in the form of a cross, and the operation is finished. If this ceremony be properly and carefully performed the water unquestionably becomes a highly effective talisman for the special purposes for which it is charged—that it shall drive away from the man who uses it all worldly and warring thought, and shall turn him in the direction of purity and devotion. The student of occultism will readily comprehend how this must be so, and when he sees with astral sight the discharge of the higher force which takes place when anyone uses or sprinkles this holy water, he will have no difficulty in realising that it undoubtedly must be a powerful factor in driving away undesirable thought and feeling, and quelling all irregular vibrations of the astral and mental bodies.

In every case where the priest does his work the spiritual force flows through, but unquestionably he may add greatly to it by the fervor of his own devotion, and the vividness with which he realises what he is doing.

The sacrament of baptism, as originally administered, had a real and beautiful hidden side. In those older days the water was magnetised with a special view to the effect of its vibrations upon the higher vehicles, so that all the germs of good qualities in the unformed astral and mental bodies of the child might thereby receive a strong stimulus, while at the same time the germs of evil might be isolated and deadened. The central idea no doubt was to take this early opportunity of fostering the growth of the good germs, in order that their development might precede that of the evil—in order that when

at a later period the latter germs begin to bear their fruit, the good might already be so far evolved that the control of the evil would be a comparatively easy matter. This is one side of the baptismal ceremony; it has also another aspect, as typical of the Initiation towards which it was hoped that the young member of the Church would direct his steps as he grew up. It is a consecration and a setting apart of the new set of vehicles to the true expression of the soul within, and to the service of the Great White Brotherhood yet it also has its occult side with regard to these new vehicles themselves, and when the ceremony is properly and intelligently performed there can be no doubt that its effect is a powerful one.

The economy and efficiency of the whole scheme of the Lord Maitreya depends upon the fact that much greater powers can be arranged for a small body of men who are spiritually prepared to receive them, than could possibly be universally distributed without waste of energy which could not be contemplated for a moment. In the Hindu scheme for example, every man is a priest for his own household, and therefore we have to deal with millions of such priests of all possible varieties of temperament, and not in any way specially prepared. The scheme of the ordination of priests gives a certain greater power to a limited number, who have by that very ordination been specially set apart for the work. Carrying the same principle a little further, a set of still higher powers are given to a still smaller number—the bishops. They are made channels for the force which confers ordination, and for the much smaller manifestation of the same force which accompanies the rite of confirmation. The hidden side of these ceremonies is always one of great interest to the student of life. There are many cases now, unfortunately, where all these things are mere matters of form, and though that does not prevent their result, it does minimise it; but, where the old forms are used as they were meant to be used, the unseen results are out of all proportion to anything that is visible on the physical plane.

To the bishop also is restricted the power of consecrating a church or a church-yard, and the occult side of this is a really pretty sight. It is very interesting to watch the growth of the sort of fortification which the officiant builds as he marches round uttering the prescribed prayers and verses; to note the expulsion of any ordinary thought-forms which may happen to have been there, and the substitution for them of the orderly and devotional forms to which henceforth this building is supposed to be dedicated.

There are many minor consecrations which are of great interest—the blessing of bells, for example. The ringing of bells has a distinct part in the scheme of the Church, which in these days seems but little understood. The modern theory appears to be that they are meant to call people together at the time when the service is about to be performed, and there is no doubt that in the Middle Ages, when there were no clocks or watches, they were put to precisely this use. From this restricted view of the intention of the bell has grown the idea that anything which makes a noise will serve the purpose, and in most towns of England Sunday morning is made into a purgatory by the simultaneous but discordant clanging of a number of unmusical lumps of metal.

At intervals we recognise the true use of the bells, as when we employ them on great festivals or on occasions of public rejoicing; for a peal of musical bells, sounding harmonious notes, is the only thing which was contemplated by the original plan, and these were intended to have a double influence. Some remnant of this still remains, though but half understood, in the science of campanology, and those who know the delights of the proper performance of a triple-bob-major or a grandsire-bob-cator will perhaps be prepared to hear how singularly perfect and magnificent are the forms which are made by them. This then was one of the effects which the ordered ringing of the bells was intended to produce. It was to throw out a stream of musical forms repeated over and over again, in precisely the same way, and for precisely the same purpose, as the Christian monk repeats hun-

dreds of *Ave Marias* or the northern Buddhist spends much of his life in reiterating the mystic syllables *Om Mani Padme Hum*, or many a Hindu makes a background to his life by reciting the name Sita Ram.

A particular thought-form and its meaning were in this way impressed over and over again upon all the astral bodies within hearing. The blessing of the bells was intended to add an additional quality to these vibrations, of whatever kind they may have been. The ringing of the bells in different order would naturally produce different forms; but whatever the forms may be, they are produced by the vibration of the same bells, and if these bells are, to begin with, strongly charged with a certain type of magnetism, every form made by them will bear with it something of that influence. It is as though the wind which wafts to us snatches of music should at the same time bear with it a subtle perfume. So the bishop who blesses the bells charges them with much the same intent as he would bless holy water—with the intention that, wherever this sound shall go, all evil thought and feeling shall be banished and harmony and devotion shall prevail—unquestionably a real exercise of magic, and quite effective when the magician does his work properly.

The sacring-bell, which is rung inside the church, at the moment of the reciting of the *Tersanctus*, or the elevation of the Host, has a different intention. In the huge cathedrals which mediæval piety erected it was quite impossible for the worshippers to hear what the priest was saying in the recitation of the Mass, even before the present system of what is called 'recitation in secret' was adopted. And therefore the server, who is close to the altar and follows the movements of the priest, has it among his duties to announce in this way to the congregation when these critical points of the service are reached. The bell which is often rung in Hindu or Buddhist temples has yet another intention. The original thought here was a beautiful and altruistic one. When someone had just uttered an act of devotion or made an offering, there came down in reply to that a certain outpouring of spiritual

force. This charged the bell among other objects, and the idea of the man who struck it was that by so doing he would spread abroad, as far as the sound of the bell could reach, the vibration of this higher influence while it was still fresh and strong. Now it is to be feared that the true signification has been so far forgotten that there are actually some who believe it necessary in order to attract the attention of their deity!

The same idea carried out in a different way shows itself to us in the blessing of the incense before it is burned. For the incense has always a dual significance. It ascends before God as a symbol of the prayers of the people; but also it spreads through the church as a symbol of the sweet savor of the blessing of God, and so once more the priest pours into it a holy influence with the idea that wherever its scent may penetrate, wherever the smallest particle of that which has been blessed may pass, it shall bear with it a feeling of peace and of purity, and shall chase away all inharmonious vibrations.

Even apart from the blessing its influence is good, for it is carefully compounded from gums the undulation-rate of which harmonises perfectly with spiritual and devotional vibrations, but is distinctly hostile to almost all others. The magnetisation may merely intensify its natural characteristics, or may add to it other special vibrations, but in any case its use in connexion with religious ceremonies is always good. The scent of sandalwood has many of the same characteristics; and the scent of pure attar of roses, though utterly different in character, has also a good effect.

Another point which is to a large extent new in the scheme prepared by its Founder for the Christian Church is the utilisation of the enormous force which exists in united synchronous action. In Hindu or Buddhist temples each man comes when he chooses, makes his little offering or utters his few words of prayer and praise, and then retires. Result follows each such effort in proportion to the energy of real feeling put into it, and in this way a fairly constant stream of tiny results is achieved; but we never get the massive effect produced by the simultaneous efforts of a congregation of

hundreds or thousands of people, or the heart-stirring vibrations which accompany the singing of a swinging processional hymn. By thus working together at a service we obtain four separate objects. (1) Whatever is the aim of the invocatory part of the service, a large number of people join in asking for it, and so send out a huge thought-form. (2) A correspondingly large amount of force flows in and stimulates the spiritual faculties of the people. (3) The simultaneous effort synchronises the vibrations of their bodies, and so makes them more receptive. (4) Their attention being directed to the same object, they work together and thus stimulate one another.

What I have said in the earlier part of this article will explain a feature which is often misunderstood by those who ridicule the Church—the offering of a Mass with a certain intention, or on behalf of a certain dead person. The idea is that that person shall benefit by the down-pouring of force which comes on that particular occasion, and undoubtedly he does so benefit, for the strong thought about him cannot but attract his attention, and when he is in that way drawn to the church he takes part in the ceremony and enjoys a large share of its result. Even if he is still in a condition of unconsciousness, as sometimes happens to the newly-dead, the exertion of the priest's will (or his earnest prayer, which is the same thing) directs the stream of force towards the person for whom it is intended. Such an effort is a perfectly legitimate act of invocatory magic; unfortunately an entirely illegitimate and evil element is often imported into the transaction by the exaction of a fee for the exercise of this occult power—a thing which is always inadmissible.

I have been trying to expound something of the inner meaning of the ceremonies of the Christian Church—taking that, in the

first place because it is with that that I am most familiar, and in the second place because it presents some interesting features which in their present form may be said to be new ideas imported into the scheme of things by our present Bodhisattva. I do not wish it to be supposed that I have expounded the Christian ceremonies because I regard that religion as in any way the best expression of universal truth; the fact that I, who am one of its priests, have publicly proclaimed myself a Buddhist shows clearly that that is not my opinion.

So far as its teaching goes Christianity is more defective than any other of the great religions, with perhaps the doubtful exception of Muhammadanism; but that is not because of any neglect on the part of the original Founder to make His system a perfectly arranged exposition of the truth, but because most unfortunately the ignorant majority of the early Christians cast out from among themselves the great Gnostic Doctors, and thereby left themselves with a sadly mutilated doctrine. It would seem as though the Founder may perhaps have foreseen this failure, for He supplied His Church with a system of magic which would continue to work mechanically, even though His people should forget much of the early meaning of what He had taught them; and it is precisely the force which has lain behind this mechanical working which explains the remarkable hold so long maintained by a Church which intellectually has nothing to give to its followers.

Those who profess other religions must not then suppose that I mean any disrespect to their faiths because I have chosen for exposition that with which I am most familiar. The general principles of the action of ceremonial magic which I have laid down are equally true for all religions, and each must apply them for himself.

C. W. Leadbeater.



*THE KARMA OF EXPLORERS, OCCULT
AND OTHERWISE*

Into the estuary of the Thames there runs a small river called the Medway. Its mouth is lined, like the teeth of some Silurian shark, with naval arsenals; its farther reaches form the artery of quiet meadows and the villages of small farmers and fisher-folk. Among the amphibious inhabitants of these secluded hamlets lived forty years ago a grizzled and grey salt, of humble possessions but infinite knowledge of the sea, who took care of the boat wherein I "braved the battle and the breeze" at the ripe age of nine. His name was Harry Pocock. He had three stalwart sons, Charles, Edward and Frank—all fine sailors of the type that, with small ships and great hearts, drove the Armada up the English Channel, like sheep in a pen, and forth into the storm and stress of the Northern Seas. On each of their foreheads was written the Kismet of great deeds to be done in the service of mankind and death in their accomplishment—destinies which should lead by separate roads from the muddy flats of the Midway to the white steps of the Temple of Fame.

The eldest boy, Charlie, volunteered for service in an Arctic expedition and perished amid the ice-shrouded capes and bays which he assisted to define upon our maps of the polar seas. For the two younger sons fate had ordained far different careers. They were recommended by my father, as being fearless and faithful henchmen, to Stanley when that great explorer was about to start upon his expedition which solved the geographical riddles of Central Africa; and in that arduous task they became his right and left hands, and aided materially in opening to the world the vast territories watered by the Congo. Edward Pocock was the gentler of the two men and oftentimes psychic in foreknowledge of events. He assured me that he did not expect to return from the long journey before him, and although he spoke otherwise to those who might fear for him, he made his simple arrangements before starting convinced that he would die in Africa. Nor was he fated to see the Medway again. He did his part in life faith-

fully, and that which physically was "Edward Pocock" lies buried at the foot of a tall baboa tree near the center of the Dark Continent which, to his utmost, he helped to open to the Light. The third son, Frank, faced successfully the many perils and fevers of his duties and crossed Africa as the trusted comrade of Stanley, only to find death in the final rapids of the Congo as the goal of triumph, the Atlantic, was almost reached.

I have told the notable careers of these three Medway fishermen that I might suggest a question—one often in my mind. What Karma gave to that humble sailor of the Medway, Harry Pocock, three such sons? What Karma ordained that he should be the humble custodian of my father's boat, and, through his influence, send forth into the waste places of the world three such devoted servants of mankind? What Karma collected in that small cottage on the Medway banks three sons of a destiny so great and a type so dauntless that the mapped world of to-day hardly realizes what tasks were theirs, nor perchance remembers that at the cost of their lives they cut the briars from roads which others now travel in peace?

It was my privilege in youth to be well acquainted with the great African explorers of the close of the nineteenth century—Col. Grant, Sir Richard Burton, Sir Henry M. Stanley, Commander Cammeron, Sir Harry Johnson and others—and sundry recollections which I have of them might, if space allowed, find place amongst these occult jottings. Burton was particularly remarkable for his psychic foreknowledge and abrupt way of introducing into his conversation "an intelligent anticipation of events." Of magnificent presence, tall, strong featured and orientally calm in discourse, none could talk with him without feeling the greatness of the heart and mind which expressed themselves in language as picturesque and full of the sun as the man himself. I recall meeting him in an Egyptian village during an altercation with a

beggar who too persistently demanded from me alms, despite the Arabic excusing phrase, "May God give unto thee." The polite formula was not accepted as intended, and my unwelcome companion was becoming abusive when Sir Richard Burton appeared, in much-worn trousers, a red flannel shirt, and with an iron stick which he often carried to keep his arm in training. The long scar on his cheek, made by a Masai spear, showed very white as he grimly quoted to the fanatical beggar a saying of Mohammed as to treating graciously the stranger within thy gates, and it was curious to watch the Koranic battle of words which followed and the easy mastery of men possessed by Burton.

As we wandered back to Cairo together I told him that I was starting next day in a Dahabeeah for upper Egypt in company with a gentleman and two ladies. For a few moments he was silent and then said quietly, as if the future was clear to him, "You will meet with a mischance; your friends will come scrambling back, but you will proceed." Which things came to pass. The following day we started on our voyage and our boat was wrecked three weeks later. My friends came "scrambling" home and I went southward, events carrying me far deeper into Nubia than my original plans had designed.

Very different from Burton in stature and appearance was Stanley, but the eyes of the latter were the most leonine I have ever seen in a man. And as in all strong men, there were depths of gentleness in his nature that may not be measured in words. One afternoon in London just before Stanley started on his last expedition up the Congo, I was with him and, being moved to the thought, asked, "Have you ever been alone in life—not the loneliness of the world but what we both mean by being alone?" Never can I forget the answer that followed—given in the earnest language which seemed to flow from his eyes rather than from the tongue: "Yes; once. It was after I had crossed the Lualaba at Nywange with my followers and had destroyed my boats so that they should not yield to any fears or panic and seek to recross. We had marched

some days down the bank of the river and had just entered the forest which hid the future and our far aims. I was wrought with the care of the past days and the unknown future, and went off by myself into the vast unknown forest. As I advanced the trees grew mightier and mightier like the clustered columns of a cathedral, holding aloft a roof of interlaced branches, through the green tracery of whose windows came fitful rays of light making darkness visible. Deeper through these aisles of silence I trod where none had trod before until I reached the unministered altar of this solitude, where I lifted up my hands to heaven and cried, 'God, I have learned thy loneliness.'"

While we are on the subject of African travel it may be interesting to set down the sense rather than the actual words of a striking rebuke which I heard Stanley give to a man who used some slighting words anent the greatness of David Livingstone—to whom Africa owes so much and all the world a noble example of perfect sacrifice of self. The critic of Livingstone was too ignorant of his facts and too self satisfied to realize that to face Stanley on such a theme was out-Danieling Daniel in the lion's den. His slighting words had hardly ceased before Stanley had risen to his feet, shaken his mental mane and measured his spring. With a subdued and dangerous gentleness he began: "You have heard; now bear awhile with me. There be two kinds of travelers in this world. The one is of that class that knoweth little of labor and less of the aches of the spirit. Such a traveler may in some idle moment take up from his library table, where a batch of the latest books jostle his decanter and cigar box, some volume of far wandering in unknown lands. A few pages complete the soporific suggestions of his surroundings; his head falls on his breast, and he dreams—dreams of weird happenings in lands where the hours and substance of dinners are irregular to the verge of impropriety, and locomotion is uncertain, entailing risks not usually covered by an Assurance Policy. The book slips from his lap to the floor and with a start he wakes—

only to realize how very comfortable he is, and what unreal fairy stories these wanderers tell!"

"And the other kind of traveler; what shall we say of him? Alone in the trackless wilds of a vast unexplored continent; so long wrapped in its haze and silence that the outside world dares only to think of him as dead. Poor, save in the affection of his few followers, and the eager welcome and trust of every savage; his health gone so that only a little goat's milk can be digested; his strength fast ebbing to its end; a man broken on the wheel of love for others; his head silvered with long years of duty done; his eyes grown dim with gazing on far horizons where the unbefriended beckon; every limb an ache of fever and fatigue; his body dying; only his great purpose and compassion vivifying his onward

steps. At length even for such a heart as that of David Livingstone the end must come. For other men and other eras he has blazed the way through these waste places of the earth, and for this great pioneer the long path ends amid the marshes of Lake Bangweelo. The final riddle, the sources of the Lualaba has been solved, and his faithful followers carry the dying David Livingstone to a mound from whence he may see the stretching waters and make his last feeble yet clear entry in his journal. And then the overstrained frame is spent. Weary of life rather than of life's duties the old man struggles to his knees, and pours forth his gratitude in the simple prayer "God I thank thee for all things, and that thou hast permitted me to die here."

J. B. Lindon.

A PARABLE FROM THE TALMUD

Antoninus, in conversing with Rabbi Judah, said to him: "In the future world, when the soul comes before the Almighty Creator for judgment, may it not find a plea of excuse for worldly wickedness in saying, 'Lo, the sin is the body's; I am now free of the body; the sins were not mine?'"

Rabbi Judah answered, "Let me relate to thee a parable. A king had an orchard of fine figs, which he prized most highly. That the fruit might not be stolen or abused, he placed two watchers in the orchard, and that they themselves might not be tempted to partake of the fruit, he chose one of them a blind man, and the other one lame. But lo, when they were in the orchard, the lame man said to his companion, 'I see very fine figs; they are luscious and tempting; carry me to the tree, that we may both partake of them.'

"So the blind man carried the lame man, and they ate of the figs.

"When the king entered the orchard he noticed at once that his finest figs were missing, and he asked the watchers what had become of them.

"The blind man answered: 'I know not. I could not steal them; I am blind; I cannot even see them.'

"And the lame man answered: 'Neither could I steal them; I could not approach the tree.' But the king was wise, and he answered: 'Lo, the blind carried the lame,' and punished them accordingly.

"So it is with us. The world is the orchard in which the Eternal King has placed us, to keep watch and ward, to till its soil and care for its fruit. But the soul and the body are the man; if one violates the precepts, so does the other, and after death the soul may not say, 'It is the fault of the body to which I was tied that I committed sins'; no, God will do as did the owner of the orchard."

THE VALUE OF SPECIALISATION

Science obeys the law of progression from simple to complex, general to special. As we progress this causes knowledge to split up into groups and sub-groups, each sub-group becoming more special to its own subject. These groups and sub-groups have become so numerous, that it is impossible for one individual to be thoroughly familiar with all of them. Therefore he must, after obtaining a general knowledge of the main groups devote himself to only one of them.

As he studies his group he will find that one of its divisions attracts him more than any other, and for the future, he devotes himself particularly to that. Later he chooses some particular line of research in it, and that then becomes his real work. Having trodden the highways, the lanes and the faint paths, he has at last, at this particular point, reached the limit of knowledge, and now equipped with his long precious training, he must struggle with nature herself, and must, unguided, pick out the way for himself. He has now got back to the natural process of obtaining knowledge, that is at first hand from the bosom of nature herself.

A student on first going to the University might select Biology, Chemistry, and Physics. After some study he finds that Chemistry attracts him more than the others, and after attaining a certain standard he would drop the Biology and Physics and devote himself entirely to Chemistry. After a more detailed study of the subject, he finds that he prefers Physical Chemistry to any other of its many branches, and begins in his spare moments to ponder over some hitherto unexplained problem in it. Finally he is fitted to attack this problem, and then starts his real work. If he be successful he will solve the difficulty and as is almost invariably the case, with the solution of the one a dozen new ones instantly crop up in its place. The student will then have created a new science and he will be master of it. Of this branch of knowledge he now is the greatest living authority. He is a specialist.

This is of course only a generalisation and is never absolutely obeyed. Some men take up one subject only to let it drop and take up another. The majority only keep to the beaten paths and never even catch a glimpse of the unknown tracts beyond. Some, very few, are able to transcend this process altogether, and are able, through intuition, to jump from one point to another and make marvellous discoveries everywhere. These are geniuses, and unfortunately are only rare exceptions to the rule.

We see therefore men attacking the study of nature in all directions, each in their own special way, and from all directions come news of fresh discoveries made, more marvels brought to light. A new factor comes in here, and that is the channel through which this knowledge is given to the people at large. This is rarely done by the investigator himself. His reports are filled with algebraic expressions and complicated formulae. Generally these are taken by another, who, dropping entirely the mathematical proofs, takes the theory and main points of the discovery in its simplest form, and gives it out with certain additions of his own direct to the masses. Sometimes he compares the facts with others received from different sources, and begins from these to draw inferences regarding the nature of the universe. Two things are necessary for these generalisations to be true.

1. The reports must all be absolutely true.
2. The mind of the man drawing the inferences must be unbiassed in any direction. He must be willing to give up all his own conceptions, and admit everything that he has previously announced wrong if the collection of facts demand it.

We can see from this the reason for the enormous amount of erroneous conceptions held about the nature of man and the universe. By means of this process we can never get anything but a vague reflection of the truth, and generally we may consider ourselves fortunate if we get that, considering the channels through which it has to pass. It is not in the nature of man to be

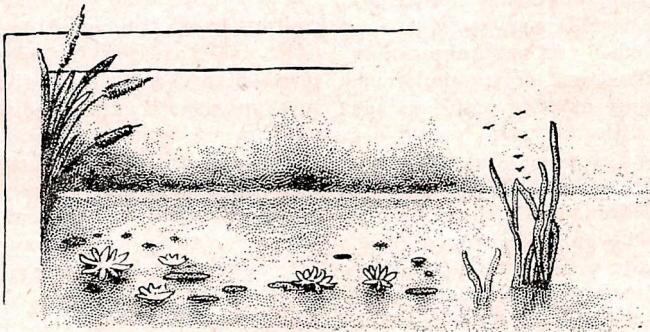
a perfect transmitter. His thoughts are a part of himself, and therefore must be coloured by his personality. His astral and mental surroundings have a strong influence upon him, and we know that these vary considerably according to his nationality and station in life.

Error then must creep in to some extent, and we have only to turn to history to see how great that has sometimes been. Materialism is the best example to see how great that has sometimes been. This state of affairs was brought about by theories being built up which were quite independent of what the investigators were finding out. At the time when materialism was strongest actual research work was only in its infancy, and very little attention was paid to it. It is well worth noticing that the two chief characteristics of the age we are living in now, are the growing spirituality of the people, and the tremendous activity in research work. The two go hand in hand, for they both mean that men are seeking the truth.

Now what has this to teach us? Can we apply it to Theosophy? We have seen that,

from the nature of things, and from real example, that if progress is to be made we must specialise. Let us then study Theosophy long and earnestly, and then taking into consideration the choice of the other members of our Lodge, and our own particular capabilities, let us select one of its many divisions and make that our specialty. Each member, doing this, will then become an authority on some subject. There are many to be chosen from: Astrology, Karma, Law of Reincarnation, Evolution of Man, Occult Chemistry or Physics and so on. Let each one get all the information possible on their particular study from Theosophical sources and others. Their study then will begin to gain that definiteness and one-pointedness which we know is essential to progress. At the same time we shall be training ourselves to become efficient instruments for the Masters' use, and the Lodge itself will become a powerful machine for good, and will therefore draw down more and more spiritual force from the higher planes.

Muirson Blake.



PARCIVAL. PART TWO

WHICH TELLS OF DOUBT

Fourth Book. Gawan

Let this legend be now for a time devoted solely to him who never acted in such wise that disgrace followed him, to the pure and noble hero Gawan. For the legend tests uniformly, judges and praises those also who figure at the side of the true hero of the story, or who even surpass him. That poet who gives to his hero only the highest praise, but dares not prove it, would merit the judgment of the world. Who desires praise let him act so as to deserve it. For mere proud speeches are open above, without a roof.

Gawan kept his noble courage so carefully, that no blameworthy action ever dimmed the brightness of his fame. Against violent tempests his heart stood firm as the rock tower of a castle. Some time after leaving the Plimizol, Gawan and his party one day rode out from a forest down into a valley. There they saw a large, well-armed force also descending from the mountain. Gawan turned aside into the forest for a moment, but soon decided not to turn away in flight. Carelessly he had an attendant to tighten the girths of his horse, red-eared Gringuljet. A Templeise had lost it in a battle at Lake Brumban to Laehelin, who had thrust him down so that he died. Laehelin had given it to Orilus, from whom Gawan got it. The brave knight mounted this horse again and rode nearer to the army, but could not recognize a single shield or banner.

After the main body of the knights and soldiers had passed on down the road, came a motley array of carts with baggage and provisions, with the usual crowds of camp-followers and women. Gawan joined a squire who rode behind all these, greeted him, and learned from him the reason for this warlike expedition. The squire said, "Sir, those who are riding at the head of the army are King Poidiconionce and Duke Astor of Lanveronce, also a wild rough man who is steeped in immorality and is called

Meliakanz. He is the son of the king, possesses great strength and courage, and now wishes to do knightly deeds. But what avails him all his rough strength; no man has ever obtained praise, who was devoid of true morality. Yet he and his men are welcome to him who undertook this war with proud anger but not wisely, namely King Melianz of Ly. He wishes to be revenged for his rejected love. Truly, I can tell you more than any one else about the cause of this war, of which I was an eye-witness. When Melianz's father, King Scot, lay on his deathbed, he called in the lords of the land, and entrusted his son to their care; but one man who ranked among the first of the kingdom, and whose fidelity was never questioned, he chose as guardian for his son, and teacher of knightly virtues. Thus Lippaot carried out faithfully this charge of his king. He raised the young prince Melianz along with his own children: two daughters, of whom Obie, the elder, might well inspire a knight's love; her sister is called Obilot. This war was caused by Obie, for it happened not long ago that the young king declared his ardent love to her, and desired her to show him her favor in return. But Obie regarded this lightly and mocked him, asking him how love could thus deprive him of his senses. She said, 'If you had been out doing knightly deeds and had proved your courage in great dangers, and then returned after five years, praying me to give you my love,—even then I should think it too early to grant your request. You are as dear to me, I assure you, as was Galoes to Annore, who chose death rather than him, until she lost him in combat!' The youth protested against this angry love, and reminded Obie that her father was his subject, and held his castles and lands under him. 'Then let your subjects serve you,' Obie replied, 'I feel myself above it, and ask neither fiefs nor gifts from any one; but my freedom I

prize highly,—as highly as any honored crown which ever rested on an earthly brow.'

"Melianz thought that her proud words had been prompted by the advice of her father. He left in great anger, vowing to be revenged on his head. This was greatly deplored by the whole court of Sir Lippaot, and no less by Obie herself. The faithful Lippaot at once offered to submit himself to the judgment of a court composed of lords and knights, so that it might be ascertained whether or not he had been justly accused. In vain was his request; for the angry Melianz would not listen to his petitions. The prince left the castle in hot haste with his squires and pages, as though it might be possible that the loyal Sir Lippaot could be so treacherous as to make him prisoner. These squires of the prince had been treated as his own children by Lippaot, and they were all quite unwilling to fight against him, but yet they must needs obey their lord and take up arms against their benefactor, since the prince had taken them into his service and made them knights.

"The commander of the army is a man of much experience in hard battles, King Poidiconionce of Brosse; he is a brother of King Scot, the father of Melianz. He is followed by the forces of my lord, Lisavander, le Chatelain de Beauvais, a Frenchman, who wishes to try the fortune of war in his first battle. But all this army, and were there twenty as large as this one, will hardly be able to take the castle Beaurrocher with its high walls and towers."

Here the squire saw his lord with twenty knights trotting up in great haste, as if they wished to be first in the battle; and so he took leave of Gawan, and joined them. Gawan hesitated for some time. He reasoned that if he should stand idly by and see innocence crushed down by hate, his fame would be disgraced for all time; however, should he join the fighting and be hurt so much that he could not reach Askalon by the appointed time, then he would be totally bereft of his honor. "Certainly I can not fight here." Finally he exclaimed, "Well, may God mercifully pre-

serve me from danger!" and trotted away to Beaurrocher, for weal or woe.

The city with castle lay before him; he had never seen one more beautiful. The castle was built high up on the rocky cliff, glittering like gold in the sunlight, and surrounded all about by towers. Encamped on a level ground near the city, Gawan found already a large army, with strange banners, and a mob of all kinds of bad people. At one place were a band of shield-carriers from Semblidach, and near them lay a large force from Kaheti. The hero still with doubtful mind, rode right through these bands, regarded their strength; and when they greeted him with: *bien venu!* he answered them: *grand merci!*

Since he was not asked to stay, he rode on to the city. The gates were closed up with masonry, and on every tower there were cross-bowmen ready to sell their lives as dearly as possible. As he could not gain an entrance here, he and his followers rode along a pathway which led up to the castle, where his eyes could see several noble ladies. They were the hostess herself with her two beautiful daughters, of whom he had heard before. The older daughter thought that Gawan was a travelling merchant, but her younger sister chided her for such a thought, saying that she would have him be a knight, as he seemed to be a very handsome man; should he offer his service she would repay him with her love.

Gawan's party stopped under a linden tree and an olive, which stood at the foot of the wall, where they found the best shade. They dismounted and spread some cushions on the ground for Gawan to rest upon, whereas the squires unsaddled their horses near-by under some other trees. The ladies still continued their discussion: Obie maintaining that he was a peddler merchant, while Obilot claimed him as her knight. Sir Gawan heard all their words.

On the other side of the city from where the enemy lay encamped was a navigable stream; crossed by a stone bridge. From beyond it there now approached an army which encamped on the plain, and offered assistance to the loyal Lippaot. From Brevigaris had come his brother, duke Maran-

glies, and with him his two famous knights: King Schiruel of Lyrivoine, and his brother, the king of Allendroine. When the people of the city saw that help was coming they realized more clearly than before how their lord had been wronged. But Sir Lippaot sighed, "Oh, that Beurocher had ever to see its gates walled up! If I fight against my prince, my honor will bear mortal sin. If I had my prince in my tower I would set him at liberty; in his tower I would go without regrets. If he wishes to vent his anger on me, I am quite at his disposal. But I thank God that his hand has not yet put me in chains, while hate and anger are obscuring his reason. Oh the hapless arrogant maiden, who has brought about all this misfortune! Now give me counsel how we may end this war." Thus he spoke to the people of the city, and they advised the gates to be opened, and that the best knights should ride out to give battle to the enemy on the plain, rather than that they should defend themselves against Melianz from the walls. They thought that most of their enemies were inexperienced, although Poidiconionce and his knights were regarded as the most dangerous opponents, and duke Astor with his captured Britons, and Meliakanz, the king's son, were not to be despised.

Sir Lippaot acted accordingly; the gates were thrown open, and knights and citizens rushed out upon the enemy. Soon the battle was general, and confusion reigned everywhere. Prince Melianz surpassed all others in courage and splendor of arms. He rode a fine horse which Meliakanz had won not long before; when he lifted Sir Keye out of the saddle with his spear so high that one might have seen that good knight hang in the branches of the nearest tree. Melianz, the hero, rushed victoriously about the battle-field, while Obie from the tower watched her lover eagerly. She teased her sister that Melianz was accomplishing great deeds while Obilot's supposed knight was resting under the trees. As the evening approached king Poidiconionce recalled his troops to their camp, while the duke of Lanveronce was still fighting on the field. The king was not in good humor, because his nephew Melianz had done so well. He

called back the duke to where the worthy Lahduman and his own son Meliakanz were, and spoke as though they were the chief warriors. The duke, however, reminded him that his nephew with his army of Ly had won great praise. Both sides had suffered losses in the day's fighting.

The more Obie was delighted with the heroism of Melianz, the more did she conceive an ill will toward Gawan. To insult him she sent a servant to him to ask whether the horses were for sale, and whether he had good merchandise, such as ladies like. But the poor young man did not even get time to ask these questions. Gawan had heard his charge, and in a loud voice, so that Obie might hear it, he angrily threatened him with a horse-whipping unless he would run back at once. The servant wisely retreated.

Then Obie sent another young squire to Scherules, the commander of the city, and requested him to punish the strange merchant with his men, who had made themselves at home under the olive trees. Scherules went there to see, but when he saw Gawan he recognized him, by his bearing and his strength to be a knight and no common knight at that. So he greeted him and invited him to partake of his hospitality for the night, which Gawan gladly accepted. So the men saddled their horses again and rode with the commander towards the city.

Obie tried a third time to injure Gawan. She sent a girl friend in haste to her father Lippaot to tell him that there was a false and treacherous stranger who had come into town with many servants, horses and treasure, but had already deceived Scherules. She advised her father to demand of this man that he should join the war if he desired to retain his possessions. Lippaot heard the story and quickly rode after Gawan to gain his aid or his gold; for if anyone has had experience in such matters, he will know how eagerly soldiers or gold are desired in time of great need. Scherules stopped his lord and asked him where he was riding in such a hurry. Sir Lippaot told him, and then Scherules perceived that it was his invited guest who

was sought. Therefore he defended him stoutly, maintaining his innocence, and offering himself as surety for Gawan's honor. He requested Sir Lippaot to ride with him and see the knight for himself. When he met Gawan he rejoiced, because he hoped to get the aid of the hero. But Gawan answered his urgent request by saying that he had to appear for a battle on challenge on a certain day, and could not risk failing in his pledge by going into the war. When the aged knight insisted with his entreaties, Gawan finally requested leave to think the matter over until the next morning.

When Lippaot returned home rather disappointed, he met his little daughter Obilot and the daughter of Scherules preparing to go out and beg the strange knight to help Sir Lippaot like a good son. The commander said that he had just refused to do so, but that they should go and try to win his service. When Obilot came to Gawan, he received her courteously, sat down with her, and thanked her kindly for having defended him so well against her sister's injuries. The little lady told him that he was the first man with whom she had conversed, that a great trouble forced her to make a request of him, and she hoped he would not therefore think ill of her. Then she offered the knight her love (Minne) if he would serve her and her father with manly virtue. "For though I beg you—yet it seemeth that I only beg myself; for you dwell also in my I, as your name dwells in mine. (Note: Gawan's father was King Lot). Therefore let my name be shared with you; be now a maiden and a man at one and the same time. Thus I beg of myself, and thereby you also."

Gawan said, "My little mistress, you are asking me to break my word, for it is already given elsewhere, and I am threatened with worse than death if I do not redeem my pledge. Therefore I must refuse to serve you, even if it should cause you grief. And indeed perhaps five more years may be needed before you will repay with love whom you may choose." But then Gawan secretly reflected that Parcival placed his trust and hope more in the

ladies than in God. It seemed as if his friend had sent his will to him through the little maiden as messenger. Therefore he said, "Yes, I will go in the field for your sake. But let my sword be in your hands; if some knight challenges me to combat, let it be you who rides out, and do you fight the battle instead of me. If anyone declares that it is I who is fighting, I shall correct him seriously, since it is your half only which is waging knightly battle." The little one exclaimed gladly, "That does not trouble me; Sir, I will be your protection and your shield. I your heart, I who will console you, since you have released me from doubt. In danger and conflict I stand beside you as escort and companion; against a shower of misfortunes I furnish you a sheltering roof, and soft chamber. Through my love peace and joy shall be yours in your cares. If you will trust in this with might, then salvation and victory will be yours."

Gawan replied, "Since I have pledged myself to you, my lady, I shall never part from your love, and the gift of your sympathy." Meanwhile the worthy knight had somehow caught hold of her little hands; therefore the little maiden exclaimed, "Now, Sir, let me take my leave honorably; for I think too well of you to let you do battle without reward. I must now hurry to work and prepare something fine for you. If you wear that, no one will ever exceed you in brightness." And so with great joy the girls left Gawan, who thought to himself, "When you have grown older, and if the forest yielded only lances instead of common wood, not enough of them would be sawed out for your sake. If your youth can thus incite to war, how you will, when more mature, compel knights to strive for your love in single combat with shield and lance!"

When the girls were alone, the daughter of Scherules said, "But now tell me, mistress, what you think you will give him? For we do not possess anything but our dolls. If mine are more beautiful than yours I will give them gladly, to serve you." As they were walking up the path to the castle they saw its lord riding with his knights. Obilot ran to him, and told him

of her great predicament, for the strange knight had promised her to go into battle for her. Sir Lippaot was overcome with joy and praised the happy day which brought him such a wise child. Then he lifted Obilot upon his horse; but she called out that her companion, the sweet Klaudite, should also be taken on a horse by one of the knights. These almost had a quarrel as to who should take the girl, for all immediately desired to do so. Then as they rode Sir Lippaot bade his daughter explain her trouble, and she told him that unthinkingly she had promised the knight some rich adornments, now if she did not do so,—how was she worthy to live? He pledged himself to aid her; yet she confessed with shame that she had not the slightest gift to present to him.

Never did a child become more dear to a man; Sir Lippaot promised that even if her mother should leave her unaided, he would see to it that her promise was faithfully kept.

"Oh, the proud and worthy knight; what confidence he inspired in me! I have not seen him since yesterday, but last night his face appeared to me in a dream." Lippaot went to the duchess at once with Obilot, and requested her to provide for them both. "Open the chests, for Obilot says she needs better clothes, and justly considers herself worthy of them, since a worthy knight desires her love and has pledged himself to serve her, yet asks some adornment of her." The lady, very much surprised, said, "I believe you refer to the strange guest. His glance is like the brightness of May." And soon her decision was made: she let servants carry to her, in long rows, whole pieces of velvet from Ethnise, and cloths from Thabronit in Tribalibot, a delight to the eye. The heathens of the Kaukasus are very skilful in decorating velvets and silks with red gold; their bright shimmer is wonderful. On the request of the noble lord there was cut out by the duchess from this cloth a festival dress for their daughter. But a sleeve of silk from Noriente was taken from it, which her knight was to receive as a present and wear as a token in battle; thus she went with a bare arm.

Her friend and playmate Klaudite received the sleeve to give it to Gawan. What could equal his joy? All his worry and doubt vanished away, and he gave great thanks for the way in which the young maiden had so kindly received him.

The day gave place to the night, but there was no rest for the brave soldiers of the city, who were busily engaged with shovels and axes to build palisades and ditches outside the walls. Meanwhile Kardefabet of Lamor had come from far away to aid his brother-in-law Lippaot. He and his army entered Beaurrocher over the bridge and through its gate. Scherules assigned these men such a place that they might take as great a part in the battle as they desired. In the moonlight could be seen the glittering helmets, adorned with gold and precious stones, and the lances painted with great skill.

As the morning dawned bright and clear, the soldiers of the city rushed forth from their defences with drums beating and trumpets blaring, determined to gain victory or death. Scherules and Gawan also rode forth with the best knights, after having heard the priest's mass for the benefit of their souls, and protection in danger. King Poidiconionce with all his forces opposed them with a forest of spears. Again the cry of battle sounded, and the knight of Lamor with his army rushed against the forces of duke Astor; many noble knights were thrown from their horses on the ground.

When the battle had become general all over the field, Gawan withdrew from the press and confusion to pick out his master in single combats. Scherules and his best knights were forced to exert themselves to the utmost in order to equal the deeds of this one hero alone. But had God in this hour not given such strength to the knight of the Round Table, he would probably have lost some honor. The might of his arm was felt by the armies of Ly and of Brosse, and many riderless horses he sent back to the standards of his host Scherules. There he presented them to such knights as desired to have them.

Now rushed up a knight who did not

spare lances either, the burggrave of Beauvais. Soon he and Gawan clashed, and young Lisavander was thrown to the ground. His squire dismounted to help his lord, whereupon Gawan recognized him as the man who had detailed to him how this war was brought about, and so he kindly returned the horse of Lisavander to the grateful squire.

The battle was fierce. Yonder was Kardefablet neatly unhorsed by the hand of Meliakanz. Although his men covered the knight of Lamor quickly with their shields, and rescued him, it was only done with difficulty. Then Gawan brought aid to the fallen knight with the banners of his host, and the enemies sank like weak reeds before their mighty onrush. Now the count of Montan angrily turned his horse against Gawan. They rushed together and the strong knight Lahduman soon measured the ground, and was taken prisoner into the city; after he had very disconcertedly sued for peace.

Duke Astor had almost fought his way to the defences of one of the city gates, and the battle-cry of Artus, "Nantes," was heard; for there were many Britons who were fighting bravely in this army, as well as hired troops from Destrigeis, the land of Ereke, which were led by the duke of Lanveronce. They won great praise here, so that Poidiconionce should have remembered them by giving them their freedom. The noble Artus had lost them by capture in a battle at the hermitage of Montan, where the jewel of his house, his noble son Ilinot, was snatched away by death. Every Briton, after this, wore (as an emblem of recognition) a wreath on his helmet or shield, which was the coat-of-arms of Ilinot. Gawan was already about to pounce down on these knights, but when he saw their emblem he hesitated, recalling sorrowfully the death of Ilinot. Indeed his loyalty would not suffer him to fight against his old companions in war, and he turned aside to where the people of the city were being thrown in great danger by Melianz and his army of Ly.

He was just in time, for the superior number of their enemies was forcing the

citizens back, and they were caught between them and the ditches. Above all, the greatest damage was done to those of the city by a knight armed entirely in red, who was called the Unknown Knight, because nobody knew his name, and who had joined the army of Melianz three days before. Melianz had been glad to get his aid, and had given him twelve squires from Semblidach to attend him. These were kept busy furnishing lances to the Red Knight. He took as prisoners Mirabel and also his brother Schiruel; also duke Maranglies fell before him, and yielded himself. But their men were still holding out bravely. Melianz was fighting bravely and performing wonders in valor. Lance after lance was broken against him, while before his thrusts shields were breaking one after another, and he was winning victories without a break. Then it came about that he encountered Gawan, and challenged him to joust, with his battle-cry of Barbigol, the capital of his kingdom. Gawan took one of his spears from Angram, which he had selected when he left the Plimizol, and galloped up. It was a splendid joust. The strong shaft of cane from the fen of Orastegentesin showed its worth, for it pierced through the edge of the shield of Melianz and through his arm, tearing away the rear part of his saddle. The shock of the encounter was so great that both knights were unhorsed. They drew their swords and many heavy blows were exchanged, so that the pieces of their armor flew off all around. But the spear-thrust through the arm lamed the strength of Melianz, so that Gawan pulled him to the ground and bade him sue for peace.

Many were the wounded and the dead, who had suffered for the insolence of Obie. For this day there was enough of battle. The soldiers were tired out. Only Meliakanz, who had barely retained a hand's breadth of his shield, was fiercely fighting with Kardefablet, who had driven him from the scene of battle. Then Sir Gawan came up, so that Meliakanz was in greater danger even than when the brave Lancelot advanced against him over the path of the sword-bridge in order to liberate Queen Ginevra. Meliakanz could not do aught but

meet the onrush of Gawan, but he was quickly lifted out of his saddle and followed Gawan to the city as a prisoner.

The battle now was ended. Of all the knights of Sir Lippaot's army it was Obilot's hero who received the greatest praise; while of the besieging forces the unknown Red Knight had performed the greatest deeds. When the Red Knight discovered with sorrow that his lord was captured, he said to those whom he had taken prisoners, "Sirs, I have promised you peace; but a bitter grief has come to me, since the king of Ly is taken. Therefore prepare yourselves to go to the city, and do all that you can to have him exchanged. If you can not succeed, I charge you with the second duty, that you seek the way to the Grail." But since the knights confessed that they knew not in what country it was, nor how the ways might be found; only that a king, Amfortas by name, was caring for it,—he continued, "If you can not carry out my desire, I command you for a third time, that you shall go to Belripar, and inform the queen of the country that he has sent you, who once had fought for her against Kingrun and Klamide. That he constantly and sorrowfully longs for the Grail, and also for her love; on both of these his thoughts are fixed. May God preserve you on your journey." Thus he now released duke Maranglies with Schiruel of Lirivoine, and the king of Alledroine. Then to the squires with whom he had been furnished by the king's favor, he said, "Here prizes are not denied us. Take, what horses we captured, and divide them among yourselves as good spoils, except one; which you will let me keep, for my own was made too sore to-day. Then for his further wanderings he chose carefully Ingliart with the short ears, which had gotten away from Gawan while he was taking Melianz prisoner. Over fifteen horses in good condition there were which the squires received. They thanked him, and prayed him to stay

longer. But another goal was set for him, a goal of work, which he must be ready to seek without rest.

Both armies now put aside their weapons and armor, and sought rest after the hot day. Lippaot, whose loyalty had prevented him from taking part in the fighting, heard with joy how it had been brought to an end. Gawan, when he had returned to the city, took off the sleeve from his shield, which, although much dilapidated by thrusts and blows, had yet proved itself so victorious, and gave it back to Klaudite, that she might take it to Obilot. How the little maiden rejoiced! On her bare and delicate white arm she drew it, and laughingly went in triumph to her elder sister, who, however, received her very angrily.

Although the forces of Scherules were tired and hungry after the day's work, he did not let his knights be seated at the table before King Melianz had appeared. Gawan thought this courtesy was carried too far, and he called to his host to be seated, if the king would graciously allow it. But Scherules answered, "You err, for my lord is subject to his king, and would himself have been here to serve him, if it might have pleased the king to grant this service to him. But he had to renounce this duty, for he is not in favor with the king. But if God renews the friendship, we shall all serve him with our former loyalty." This speech touched Melianz, and he paid a high tribute to the honesty and wisdom of Scherules, asking him to lend his aid that he might regain the love and esteem of Sir Lippaot, his second father, which he had lost through the insult of the daughter of Lippaot,—for his honor demanded that he should punish the insult, when she treated him like a clown. Then Gawan joyfully exclaimed, "Now will be effected a reconciliation which none but death will hinder."

(*To be concluded.*)

C. Shuddemagen.



London Letters



Mrs. Besant is, if possible, more strong, more glorious every time we see and hear her. The last thing of importance about her present visit to England was a call to members of the Co-Masonic body for volunteers, to march in the great women's demonstration of Saturday June 17th. It was announced that if more than thirty presented themselves, Regalia would be authorised. We were more than seventy, men and women; Mrs. Besant was at the head, preceded by the banner of the Chapter. She was the apex of a triangle of 33° Masons, of which Miss Arundale and Mrs. de Leeuw made the base; then came five of the 30°, some ten or twelve Rose Croix, followed by Mark M., M. M., F. C. and E. A., all in full regalia and silk robes, with the banners of the lodges *Emulation*, *Human Duty* and *Golden Rule*. I wish you could have seen our very illustrious Vice-President and Grand Master and her happy children behind her! You would have heard all along the route men and women, rich and poor, cultured and uncultured, call out in their various ways, showing love, admiration, devotion and veneration for her whom it is our privilege to see and be with. The Great Ones are good to us, they give us so much, and all the wonderful blessings which are showered on us here make us realize more fully what immense privileges we have when we live in the sunshine of so much that is beautiful and elevating.

Those who saw this procession, in which from 50,000 to 60,000 people, men and women took part, say that it was most impressive and extremely dignified; it was organized entirely by the Woman's League and all officers and organisers were women, who behaved with entire self-possession and dignified ease. After standing for two hours and a half, waiting until our section could move on, then marching at a

very strenuous rate for over three miles to Albert Hall, Mrs. Besant spoke from the platform and carried those thousands of women and men with her, creating tremendous enthusiasm, notwithstanding that she sounded a different note from the generally accepted Suffragette idea. The first few sentences that were uttered found this mass of sympathisers with the cause of women somewhat doubtful as to the issue that Mrs. Besant was going to stand for; but this was only for a minute or two, and then the feeling rapidly changed to immense enthusiasm, and Mrs. Besant carried them much further than they had yet ventured, and spoke of an Imperial Parliament in which men and women should sit to work together for the weal of the Nation.

It was a glorious experience to be so closely connected with our blessed Lady in that work. Five hours passed in her immediate presence was in itself an immense privilege and the whole occasion was one long delight in all ways. Having to stand for so long must be very tiring to most people, and I daresay it was so to our bodies; but I felt it not, nor did we feel the long and strenuous march. Seeing Mrs. Besant so near was in itself enough to make us forget any discomfort. Mrs. Besant said: "It is quite easy to be patient, for us; if we don't like the present we can think about the past or the future!" I also heard the answers Mrs. Besant gave to two reporters, who began by declaring that she had no right to Masonic Regalia, and I learnt much by seeing the way in which Mrs. Besant took the matter in hand.

We had our first members lecture last Tuesday and I am sending you some notes as I took them; of course I cannot vouch for their correctness, for I can only take long hand and may not reproduce what Mrs. Besant said, but only what my brain *thinks* was said, and that, also, may be

very far from the actual fact.

Both last Sunday and Tuesday night, "the Boys," as Mrs. Besant calls them, were on the platform, so that we could see that marvellous face of Alcyone and the dear roguish twinkle of that fascinating Mizar at close range. We have the greatest privilege given us in this way to get so near them and their wonderful future; what a lesson this ought to be to us all in the matter of educating ourselves to be worthy of our task.

A. E. de L.

The arrival of the Presidential party in London, which included besides the President, J. Krishnamurti and his brother J. Nityānandam, Mr. Arundale of the Central Hindu College, and a son of Bhagavān Dās, was of course the central interest of the merry month of May to English Theosophists.

Not only an unusually large number of members thronged Charing Cross on May 5th to welcome the President, but also reporters and kodakers, on the "qui vive" for the appearance of Alcyone, in whom "Rents in the Veil of Time" made one of our evening papers take some interest, haunted the steps of members in search for copy and were finally successful in obtaining from the Presidential party a platform posing. Mrs. Besant looked unusually well on her arrival and on White Lotus Day delivered, after the usual devotional readings, to a cosmopolitan audience that overflowed every inch of space at our Headquarters (beautifully adorned with flowers which had been sent in unusual profusion) many being unfortunately unable to find the space, a very significant and stirring address.

After due mention of our mighty dead, who, it appears from her account of their activity superphysical or otherwise, are very much alive and keenly interested in the present trend of work, Mrs. Besant drew our attention to the great work that lies before us, the preparation of the Way of the Lord. She insisted on the fact that it was not chance or accident that brought us the members into the Theosophical movement at this critical time of the world's

evolution, but that we ourselves had made it possible by past work, by our presence at previous similar world crises, to now take our part in the present. Mrs. Besant finally announced the formation of the Order of the "Star in the East" and outlined its principles and possible activity. In the West the Order seems likely to meet with the same quick response as it has already done in the East. Mr. Arundale was besieged at the close of the meeting with would-be members and since that date Mr. Scott-Moncrieff and Dr. Mary Rocke have been appointed Sectional Secretaries with Lady Lutyens as President.

On May 9th Mrs. Besant addressed this visit's first public meeting at Folkestone, her lecture on Theosophy being crowded and meeting with a markedly enthusiastic reception. From the 19th to the 21st, the President presided over the biennial meeting of the Lodges of the Southern Federation at Oxford. There she gave two public lectures in the largest public hall of the University town which were well attended and well received—though a 'varsity audience is never an enthusiastic one—on "A World-Religion and a World-Teacher" and "Steps in Human Evolution," besides taking part at more intimate members' functions. On the 23rd, Mrs. Besant journeyed to Manchester to speak at the Spring Assembly of the Liberal Christian League, with the Rev. C. J. Campbell of City Temple and New Theology renown, in the chair. Her subject then was "The Emergence of a World-Religion" and she had a huge and enthusiastic audience, Mr. Campbell saying it was "one of the most wonderful addresses I have ever heard in my life." We are promised a verbatim report of the lecture in the next issue of the "Christian Commonwealth." A visit to the Blavatsky Institute, which has been founded since Mrs. Besant's last English visit, then followed, and a public lecture at Liverpool, also a crowded assembly, with Sir Benjamin Johnson in the chair (who paid a fitting tribute to Mrs. Besant's "great gifts of spiritual power, insight and knowledge, and the inspiring and ennobling influence of her life and work"), the lecture being on

"The Masters and the Way to Them."

On May 26th, Mrs. Besant addressed a crowded meeting of the Fabian Society at the Memorial Hall, Farringdon Street, London. Mrs. Sidney Webb, of Poor Law Reform fame, one of the best known women in England at the present time, was in the chair and welcomed Mrs. Besant first as "an old comrade" (Mrs. Besant worked in the Fabian Society for many years), one of the "old gang," and then as a real great Englishwoman, as a leader of thought in two continents, as a woman of extraordinary magnetism and of oratory and power of thought, and finally as "a bridge between the intellect of the West and the Soul of the East. Mrs. Besant's lecture dealt with "India and England" and was of absorbing interest and of great practicality as regards the relations between these two great countries. She pointed out very plainly the blunders, if not worse, England makes in India, blunders largely owing to want of sympathy and imagination, and put forward some very useful suggestions as to the bettering of Indian and English relations. For India and England should be, she insisted, two halves of one whole and each needs the other and each has something to give to the other. The lecture provoked what would have been but for limits of time and the Chairman's intervention (and Mrs. George Bernard Shaw had replaced Mrs. Sidney Webb in the chair) seemingly endless questions and discussions. Mrs. Besant's insistence on the importance of the doctrine of "The Divine Right of Kings" naturally aroused some demur in an audience composed almost entirely of "good democrats," to quote Mrs. Besant.

And on May 28th, Mrs. Besant, as Protector, presided over a delightful little function at our Headquarters, the meeting of the children, the Knights, Companions and Associates of the Round Table. Songs, the reading of some verses composed in honor of Alcyone by "Pindar," a friend and a worker in the past for Alcyone, and a few simple kindly words by Alcyone spoken at Mrs. Besant's request, who said she expected they knew Alcyone was to be a great teacher in the future, on the duty and on

the taking advantage of opportunity of service, on the importance of self-control, and then that to those who so fitted themselves the Great Teachers would come and the King be seen, that all were above all to be ready and willing to serve, were followed by a longer speech from the Round Table's Protector.

Mrs. Besant also emphasized the importance of service. She said that those who were ready to take a great opportunity had prepared themselves to do so by taking advantage of many opportunities of service; she pointed out to the children the importance of serving in the little daily things of life, of serving when any one can be helped, and doing it. Brains, hearts, good resolutions, good actions, were the weapons to use against evil. They were very fortunate children, Mrs. Besant said, to be born into the world at such a time, and they must in the past have been with some of the great teachers and a few years hence as men and women they would be able to know and serve the Lord Maitreya, and to be useful to Him is to be helpful to the whole world. To follow a true King is the best thing a man and woman can do in the world. Mrs. Besant spoke of the "Order of the Star in the East" and invited the children, with their parents' consent, to join it, explaining its principles, for "we hope to do better by the Lord Maitreya when He comes again than last time when He was in Palestine," she said.

On May 29th Mrs. Besant formally opened the International Club for Psychical Research in Regent Street, London. The Club aims "to bring together the various units of progressive experimental thought which to-day constitute the psychical spiritistic and spiritual interests of Society." Mrs. Besant expressed, in a short speech, her sympathy with the Club's objects and emphasized the important of encouraging every rational line of investigation into psychical matters. This object of the Club is a new departure in London Clubland and is naturally attracting a great deal of interest, derisive and serious.

The end of the month will find Mrs. Besant in Scotland, journeying almost daily

from place to place, but giving Edinburgh and Glasgow, the former the Scottish intellectual metropolis and the other its commercial, each two public lectures. In the middle of June she is due at Paris, where she has been invited to speak at a Commemoration of the famous Sorbonne University and has chosen for her subject, "Giordano Bruno," owing to his teaching and connection with the ancient Parisian University. In June and July her London lectures begin at Queen's Hall, the largest with one exception of the London Public Halls, a good sale of tickets is already reported, lectures interspersed with Provincial Lodge visits and lectures. The claims that are made on the President's time and strength in her English visits are so many that one wonders how even her apparently iron strength and force of will enable her to do the work. For besides the outer public work, Masonic meetings, E. S. meetings, numberless interviews, etc. fall on Mrs. Besant and however willing her would-be helpers are, the President's work can only be done by Mrs. Besant.

At present the press are taking more interest than usual in Mrs. Besant's work and personality, and have shown themselves both sympathetic in their own notices and are willing occasionally to publish our interpretations. Of course, the ultra orthodox Christian papers and community look askance at Mrs. Besant's message of the Second Advent. For White Lotus Day made it quite evident that the special message which the President has this year brought the West from the East was an amplification of the hints thrown out on her last visit in 1909 of the Coming of the Great

Teacher. And so one paper reminds its readers that since the crucifixion of Christ, Christianity has in vain through the centuries expected this Advent, but to be disappointed, and another that the teacher whose advent Mrs. Besant is preaching is in reality the Antichrist "because he will seek to amalgamate all religions upon a common basis and thus obliterate for the time being the authority of King Jesus." For there is no doubt that the Second Coming of Christ is rather a difficult and delicate subject to handle in England, where orthodox feeling is sensitive and very powerful. But Mrs. Besant's personality, and recognised earnestness of presentment, invariably inspire respect; however—as is but natural—men differ as to the value of her message. The English people, above all, understand and admire a man and woman of action and Mrs. Besant's splendid record of hard work both in the past in England and in the present in India constitutes a claim on his regard from "the man in the street." And the mystics, the psychics, those who are dissatisfied with orthodoxy and yearning for certainty of their own immortality and the fact of God's existence and man's relation to Him, are attracted to Mrs. Besant by the rumour of first-hand and strange knowledge that she possesses, and by the authority which she speaks; and so her message is borne far and near, and men and women for various causes and of varying temperaments, come to hear from our President the truths that may transform life for them and make it shine with the light "that never was on land and sea."

Elisabeth Severs.



THE TWENTY-FIRST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

The first (informal) meeting of the twenty-first Annual Convention of the Theosophical Society in England and Wales took place on Friday, July 7th, at 8 o'clock, at Kensington Town Hall, when a Costume Recital of Scenes from Ibsen's "Peer Gynt" with Grieg's music, stage-managed and presented by Miss Pagan, took place. This was, I believe, the first appearance of "Peer Gynt" in London.

On Saturday, July 8th, at 2:30, the business meeting of the Convention took place, with the President, Mrs. Besant, in the chair. After the usual formalities had taken place, representatives from other Sections addressed the meeting, bringing their fraternal greetings. Mr. Warrington (whom we are all so glad to have with us), spoke for America and dwelt on Dr. Van Hook's devoted work for the Section, on the printing press he has established in Chicago from which go forth "magnetised" books to influence American thought, and spoke of Mr. Jinarajadasa, so well known in England, as an inspired teacher; and finally dwelt on the success of Mrs. Russak's brilliant tour and work. He referred also to the work of the Co-Masonic movement in your Section and to the attempt to form a spiritual Centre in California which might, he thought, act as a congenial home for the Great Teacher when He comes and visits America. Miss Arundale, speaking for the Indian Section, dwelt on the educational work the T. S. is accomplishing there. She said there was hardly a T. S. lodge in India without its own school, boys and girls educated on Theosophical lines. The Central Hindu College was bringing young boys into touch with Theosophy and many boys were looking forward to making Theosophy the guiding star of their lives, through the instrumentality of their principal, Mr. Arundale, under Mrs. Besant. The "Sons of India" Order, it appears, is accomplishing in India very much the same work the "Order of Service" is doing in other Sections.

A Swedish representative gave Scandinavia's greeting; the Dutch General Secretary, Mr. Cnoop-Hoopmans, spoke for the Netherlands, M. Charles Blech, the French General Secretary, spoke of the increasing sale of theosophical literature in France, and of the great success of Mrs. Besant's Sorbonne lecture, at which, though the hall seated 4,000, hundreds were turned away. Mr. W. H. Kirby spoke for Italy, and invited the members to attend the forthcoming Congress at Genoa in large numbers. Madame Kamensky, General Secretary for Russia, gave us the Russian greetings. Mrs. Cooper-Oakley spoke for Hungary and reminded us that it was to England that the Hungarians looked for help and an example. Mr. Graham Pole, General Secretary for Scotland, gave warm thanks to Mrs. Sharpe for her help in establishing the Scotch National Society and Mr. Hartman spoke of the debt Belgium owed the English Society. Mrs. Windust, but recently returned from her lecturing tour in Java, spoke of the devotion and loyalty of the Javanese members and of their longing to have Mrs. Besant with them.

The Annual Report was taken as read and Mr. J. I. Wedgwood, the newly elected General Secretary for England and Wales, in moving its adoption and a vote of thanks to Mrs. Sharpe, spoke of the gratitude and respect the Section owed and felt to Mrs. Sharpe, the retiring General Secretary. (Mrs. Sharpe did not offer herself for re-election owing to her approaching visit to Adyar). Mrs. Sharpe had, he said, in troublous times steered the Theosophical ship with dignity, restraint and honour, and through her instrumentality the Section had made a great step forward towards higher things. He spoke of Mrs. Sharpe's well known characteristics of wide-mindedness and large sympathies, and in conclusion, for himself he asked for the members' loyal help and co-operation. Thunders of applause marked the members' approbation of Mr. Wedgwood's graceful tribute to Mrs. Sharpe's abilities, for Mrs. Sharpe has been, not only a most effective, but also a most popular Secretary.

Mr. Outhwaite, representative of the

Northern Federation, and Miss Douglas Fox of the Southern Federation, supported Mr. Wedgwood's motion. Mrs. Besant then presented Mrs. Sharpe with a testimonial from the members, consisting of a watch, a dressing-case "which is to take some of your luggage, and a cheque which is to be strictly used for coming back again." Mrs. Besant said of Mrs. Sharpe that it would be impossible in troublous times to find a braver heart, and a more loyal companion than that of the late General Secretary, and that those who are tried by fire are those we know as gold, and promised in time to return her to us more able to serve and work than even in the years that are past. Mrs. Sharpe said in reply, after thanking the members, that Mrs. Besant was her lode-star; that whenever she had done anything that was good, that was because of the ideal Mrs. Besant had set before her and that whenever she had done amiss, it was because she had failed in following her Ideal. And she recommended us to follow her example in seeing Mrs. Besant as our lode-star. Then she reminded us that we, who have in common the deepest things, cannot really be separated, though physically we may go away.

Votes of thanks were accorded to the Auditor, the Treasurer, and the Returning Executive Committee. Mr. Dunlop proposed and it was duly seconded and passed that a cable of greeting and thanks for his teaching should be sent to Mr. Leadbeater from the Convention and that the President should be empowered to send the King a loyal and respectful telegram of congratulation from the T. S. on his coronation. Mrs. Besant in concluding the Meeting congratulated the Section on the progress made during the last year, and said how true the prophecy had proved that from 1910 a new wave of light would pour out and carry the Society forward on its crest. She put forward the suggestion that had not the time come for the Society to possess a worthy Headquarters in the Metropolis of the Empire? We must, she said, from our geographical position occupy a leading place in the movement so far as the Eng-

lish speaking members are concerned, and it was not quite fitting that we should so often have to meet in hired houses. Would it not be possible to make a good plan, to secure a site and build a Headquarters, and so increase the dignity and efficiency of the work, and to follow the example she had set in doing so much building at Adyar?

Mrs. Besant then referred to the position of the new workers amongst us. She said there were coming back into the movement many of the old workers of experience of millenia and centuries of the past and their coming is a fact we cannot ignore. All should be on the look out for new members and for promising boys and girls showing strong attraction for theosophical ideas. We should give the new workers encouragement and welcome, showing that we desire their help. We should carry out the system of always receiving new suggestions with welcome instead of discouragement. We must not become fossilised, but preserve an open mind to all the ideas of the younger generation. The safety of our Society lies in the freedom of its thought and in the fulness of the expression of that thought. No one has the right to dictate to another what he should say or think; there are no heretics in the T. S., and no dogmas. "I am," Mrs. Besant said, "a person often quoted as an authority and you do me ill service in placing me as an obstacle to free discussion. There are great possibilities and new openings before us; but there is no compulsion of belief in the Coming of the Great Teacher. The moment people see a truth, they accept it. No Master, even, demands belief from a disciple. 'Never mind, you will understand presently,' They say. Truth is a light and the moment it shines some see it."

Lady Emily Lutyens kindly gave in the evening what proved a very enjoyable reception at her house in Bloomsbury Square, which was attended by the President and a large company of members, and the cool Square gardens afforded a pleasant strolling place.

Sunday, July 9th, was a crowded and busy day. The members of the Round Table, Knights, Companions and Asso-

ciates, met at 10 o'clock at 13, Blomfield Road, Maida Vale. A very crowded E. S. meeting succeeded at 11:45. A special vegetarian luncheon at a well known and conveniently placed restaurant followed at 1:30 for which free tickets were provided for members of other Sections. A Reception at Headquarters at 4 o'clock proved a great success and secured a great crowd. The President was present and a cosmopolitan babel resounded until the assembly dispersed, but to reunite in the greater space of Queen's Hall, to listen to the last of the President's series of Sunday lectures on "Religious Problems: Dogmatism or Mysticism?" The crowd filled the Hall, as has been the case all along, to its utmost limits of nearly 3,000, and hundreds were turned away,—(rumour says, but I have not personally verified the saying, that they sometimes go weeping away). The book-sellers did good work—in all we have sold over £100 worth of literature—and a magnificent lecture was closely followed by a sympathetic and enthusiastic audience.

On Monday, July 10th, another hard day's work (but pleasant work) was in store for many. An Executive Council meeting was called at 10:30 at the Headquarters. The Executive Committee for 1911-1912 consists of Mr. J. I. Wedgwood, General Secretary, and Mr. A. S. Banks, Treasurer, Mr. Herbert Whyte, Dr. L. Haden Guest, the Rev. C. W. Scott-Moncrieff, Mrs. Despard, Mr. D. N. Dunlop, Lady Emily Lutyens, Mr. J. Bibby, Mrs. Betts, Mr. William Bell, Miss K. Douglas Fox, Miss Elisabeth Severs, Mr. F. F. Laycock, and Miss E. M. Green.

In the afternoon a very crowded meeting of the "Order of Service" was held also at Headquarters, with Mrs. Besant, President of the Order, in the chair. Miss E. Severs, Organizing Secretary for England and Wales of the "Order of Service" explained the objects of the Order; and reports of the various Leagues working in England were then presented by their representatives. Owing to their number, speeches and

reports had to be strictly limited to five minutes and a great deal of information on "Round Tables," "Anti-Vivisection Leagues," including a "Medical League," on the "Braille League," "The Poor Children's Clothing Guild" and "Theosophy and Esperanto," was crammed into each five minutes. Mr. Warrington very kindly gave the meeting some details of the American Theosophical work and Dr. Edal Behram, the well known Indian social worker, spoke very modestly (as Mrs. Besant afterwards told the meeting) of his temperance work at Surat, India. Mrs. Besant closed the meeting with a speech on the general principles of the Order, showing how the Order could work for Brotherhood, and insisted on the importance of positive as opposed to negative work in the Leagues working to oppose Vivisection, Inoculation, etc.

A record meeting—as regards attendance—of the Co-Masonic Order at 13, Blomfield Road, was the final meeting of the day.

On Tuesday, July 11th, a Reception at Headquarters in honour of the foreign members and delegates has been arranged, and 8 o'clock will again see Kensington Town Hall packed with an audience eagerly expectant of one of Mrs. Besant's highly interesting and sometimes very amusing members' lectures on "Evolution in the Past."

With us, then, you will understand, all goes well. Never has our President spoken with more force and power. Never before has she aroused so much interest in Press and Public alike. Of the wonders some have glimpsed at her lectures, of the power and working of still higher forces, I cannot here speak. But Dante's words of Beatrice, of her who was his lode-star, often come back to me when I am listening to her: "Take heed thou bless the day on which Love took possession of thee, for thou oughtest so to do," and hundreds, I am sure, bless with me the day when first they saw and heard Annie Besant.

Elisabeth Severs.



ESOTERIC CHRISTIANITY

There is to-day a wide spread interest in America in the study of Christianity from the theosophic view. From reports which have come to me from lodge secretaries and individual members I find there are about forty *Esoteric Christianity* classes in the American Section.

These classes primarily are for the purpose of gaining a better understanding by theosophists of the Christian religion but also to show to Christian non-members our deep interest in their Faith and to aid in spreading among Christians our broader interpretations of the "faith once delivered to the saints" by our blessed Lord Christ

Not only are lodges deeply interested in the work but isolated members from all parts of the Section are studying the questions as printed in *Messenger's* Correspondence School columns.

It is the purpose of the writer to issue in the near future a pamphlet containing the lessons in *Esoteric Christianity* together with some general suggestions for the carrying on of the class-work, and to print a series of pamphlets on various subjects of Christian teaching from a theosophic standpoint, as for instance a pamphlet on each of the steps on the Path but using only Christian terminology and giving references from the Bible. These pamphlets will be on sale like other propaganda literature and it is hoped that members of *Esoteric Christianity* Classes will give them wide distribution.

It seems that the time is ripe for implanting theosophic ideals in the hearts and minds of Christians and indeed the blessed Master Jesus who stands at the head of the Christian religion must look with joy upon



Mr. D. S. M. Unger

any effort which tends to lead his children into the light Eternal. The study of *Esoteric Christianity* along the systematic lines used in these classes seems to accomplish a great deal in this direction. We hope many new classes will be started in the early fall, and that even greater interest may be manifested on the part of all members of the Society.

D. S. M. Unger.



THEOSOPHY AND THE TEACHING OF
MUSIC

The object of my announcement in the *Theosophic Messenger* for June, 1911, was, (1) to bring into communication with each other the musician members of the Theosophical Society who recognize in their art a powerful instrument for the diffusion of the truths of the Ancient Wisdom and who would be willing to study and make some sacrifice to coordinate the two; (2) to establish a system of correspondence between these members with the object of developing the rich field of philosophical and practical relationships and correspondence between music and theosophy; (3) by this means to devise eventually a concrete and practical plan for a school of music where the study of its various branches will be constantly illuminated and made wise and beneficent by the knowledge that theosophy affords us of the forces and planes of nature, types of consciousness,—(see *Study in Consciousness*, pp. 75-79, "Here is the root of the differing temperaments of men")—and the constitution of man and the inter-relationship of these.

Sound being one of the great and most subtle forces in nature, permeating all planes and a medium of communication from plane to plane, and music being harmonious sounds, music therefore offers one of the most powerful means of development, doubtful when practised in ignorance, beneficial when studied and practised in the light of the higher Knowledge.

Music is akin to theosophy in that it is a synthesis of art (skill in action), science (knowledge) and beauty (harmony);* and theosophy is a synthesis of science, philosophy and religion. That theosophy and music should be consciously and deliberately co-ordinated seems a foregone conclusion and not beyond the capacities—at least to

make a beginning—of those present day theosophists whose peculiar aptitudes are musical.

The first efforts must of course be tentative and theoretical; theosophical logic is deductive; hence details will be derived from first principles and applied from a theoretical background.

A great part of the work will be first to classify and interpret the present material of music (literature, science, history and biography) according to theosophic principles and to establish relationships. This in itself is quite a work and only to be accomplished by the co-operation of many kindred souls working together with a common aim. No doubt the outcome will be that individuals or groups will undertake the cultivation of some particular field, as for instance:

Numbers, the basis of Harmony, and Music Form; Counterpoint as an archetype of a perfect social organization; Aesthetics of music, composers, national music, etc., as related to the planes, the principles of man, and types of consciousness; each composer's works eventually could be treated this way; Rhythm of Life and Form as illustrated by the history of music; Sound and Color—with special reference to the scale tones and tonality; Musical and geometrical figures.

Many more correlations will no doubt be suggested and these are offered merely to intimate the opportunities and to stimulate inquiry and research. Such preliminaries must be thought out first, and developed into a system before any practical step can be undertaken; a rash leap from a merely aesthetic or emotional impulse is not advisable. Many will recognize that music and theosophy are complementary but the details must be worked out in advance of any practical step.

If, however, this wisdom is well worked out on the mental plane, it is certain to become manifested upon the physical; whether or not it will take the form of an isolated school, or of several, or a depart-

*Another trinity is melody, harmony, rhythm. These and the above may be related to the three objects of the society, the three paths, three Gunas, types of consciousness, etc.

ment in a Theosophical University, or in some other form, remains for Higher Powers to determine. That it will be co-operative is a foregone conclusion; profit-sharing is a term that implies too much but I used it to mean simply the adaptation of the co-operative principles to present conditions of mundane existence and not in any sense to include the idea of "Profit" which is the sole aim of disintegrating competition.

(In this connection it has been suggested that a plan be devised setting aside a percentage of receipts for maintenance and the balance divided on an equal basis among the Faculty, but this is a matter for the future and will have to be worked out by a skillful economist, who is versed in the methods of co-operative and profit-sharing concerns in England and the Continent: Other ideas suggested are that Language and Philosophy be in the curriculum, and that all subjects be taught daily; that the class system rather than individual instruction be the central feature. Many suggestions of detail will be found in Mr. Leadbeater's articles on "The Beginnings of the Sixth Root-Race" in the *Theosophist*, and especially in the December, 1909, number, pp. 380-389.)

NOTES

For illustration of the deductive method examine Mrs. Besant's *Thought Power*, *Study in Consciousness*, *Karma*, etc., etc.

Opera Interpretation offers a large field: of course several of Wagner's Music Dramas are already recognized as embodiments of occult wisdom—Parsifal, Tristan, The Ring, etc., but I have a deep intuition that "Die Meistersinger" could also be so interpreted. "Faust" has been elaborated, but will some Masonic-Musician-Theosophist tell us the meaning of Mozart's "Magic Flute"? Weber's "Der Freischütz" is at least very suggestive; etc.

Pupils should be assigned major and minor subjects according to "Three Paths";—Seven types of consciousness and seven types of matter (bodies)—see *Study in Consciousness*, pp. 77-78.

In "The Beginnings of the Sixth Root-Race" Mr. Leadbeater says that at that time "all teachers must be clairvoyant; it is an absolute prerequisite for the office."

(*Theosophist*, December, 1909, p. 381). It is impossible now of course but indicates the responsibilities of the office and the need of high development for the incumbent.

Finally, I shall be glad to receive suggestions for procedure; opinions as to desirability of organization with some details; criticism, general or specific, favorable or unfavorable.

Frank L. Reed.

Address: 623 Chestnut Street, Meadville, Pennsylvania.

THE DAY-TIME OF THE SOUL

"The night-time of the body is the day-time of the soul."

Iamblicus.

Oh, was it you I saw last night?—

We walked warm hand in hand
O'er April meadows, violet sweet,
By morning breezes fanned.
The skies were bluer than these skies,
The flowers of richer hue
The whole world was a fairer world,
There where I walked with you.

We had no need of words, for lo!

Thought like a rose bloomed free
With every glance; soul answered soul
In fullest sympathy.

A joy and glory not of earth

We felt around us stream,
And heaven and love and peace were true,
Not a mere, teasing, dream.

Oh, was it you I saw last night?—

Or some frail sprite that played
A frolic trick to cheat a heart
By love too trusting made?

But if it was you, then darkness yields
Life's dearest, kindest, dole,
And "the night-time of the spirit
Is the day-time of the soul."

Helen G. Crawford.

THEOSOPHY BY CORRESPONDENCE

A generous place has been given in *The Theosophic Messenger* to correspondence classes. As this department of work is important, and as the number of pupils has increased within the last year, it must surely be interesting to readers of the Sectional magazine to know something of the method of teaching Theosophy by correspondence.

All over this country there are people who are hungry for some knowledge which, of themselves, they cannot quite attain. Some there are who are already members of the Theosophical Society, and are eager to get instructions as to its teachings; but, because of residence in some remote corner they have had to become members-at-large, and have small opportunity to gain information. Also there are people who are not members, but who have become interested in Theosophy from being present at a public lecture, and who wish to know more of it. So many there are who are crushed beneath some load of personal sorrow, and clutch desperately at the hints they have received of a teaching which they fervently hope may become a means of drawing them out of their unhappiness. Daily our General Secretary receives letters of appeal from earnest people who beg him to tell them of some means by which their life may be rendered bearable through a better understanding of the Law, and it is almost pathetic to see how quickly they respond to a useful thought, or a suggestion as to the way in which they may learn to see the light of Truth for themselves. They are constantly asking how they may be taught, what books they should read, how to get in touch with the Masters and learn to serve them.

Through this method of class work by correspondence, many who have wished for definite and regular work have received instruction. Some who write do not wish to undertake the work of the class, but ask merely to be given a little help now and then. Whenever a letter is received from one who asks for assistance, a reply is given answering all questions as well as

possible, and inviting the enquirer to join one of our correspondence classes if he wishes. Attention is called to the fact that there are several different text-books used, and in joining a class by mail he may choose the line of study which most appeals to him personally. To the person who desires that his Theosophy shall come to him through the teachings of the Bible, there is *Esoteric Christianity*. There has been a class devoted to *The Path of Discipleship*, which deals more with the esoteric side of religion as taught by students of occultism; another on *Thought Power, Its Control and Culture*, which gives instruction in meditation and concentration; and there is a third on *The Ancient Wisdom*. The enquirer is told that for each class there is a leader, to whom he may write if he wishes to join it.

If the enquirers ask only for answers to personal difficulties they are given such advice as is gleaned from careful study of the books written by trained investigators, and comes from knowledge growing from experience in the work. If such instruction is not needed, but only a few kind words to give courage and act as some slight inspiration to one, grown weary, perhaps, of the struggle, then it is so easy so very easy, because there is so much that may be said—so much that the Masters of Wisdom have given out to be carried straight to the hearts of Their little children who long for the light to show them the way.

For instance, we may receive a letter from some old man who has almost come to the border line. He is living over again his boyhood's conquests, yet feels that his happiness in so doing comes only from a *memory* of it, and he longs for some assurance that as his physical existence ends he may have some return of his youthful vigor, but purified and spiritualized. Then we try to tell him something of reincarnation, showing him that he can live again in another young strong body, after he has assimilated in his heaven world the experiences of his present body. We cheer

him in every way possible and try to give him strength to face the mysteries of death. He will probably write again very kindly, and sometimes the magnetism of his letter is such that you can almost see the happy light in his dear old eyes as he feels the glory of the world beyond.

Perhaps it is a sweet old lady who writes; she too has outlived her physical plane desires. Her inquiries are usually all about the heaven world which she expects soon to enter. We reply to her letter with every happy thing that we know about it, and tell her that she will commune there with her loved ones as she never could in the earth life, because there she will know them as they are, *not* as their outward expression makes them seem to be. We tell her that she can send streams of loving thought from that heaven to the friends left on the physical world and that those earth friends will be strengthened and helped by her loving Devachanic thought force.

To those who suffer and are in the depths, we send a word of courage, tell them something of the law of Karma, and try to explain to them the reasons why they must have these lessons and painful experiences. If the person is a Theosophist and interested in the T. S. work, we send him any little scrap of information about the leaders of the movement, because that acts as an impulse to push him out of

his personal troubles and into the work. We tell the people of Mrs. Besant, who is now in Europe working day and night with no thought of self to help and lift up the people. We tell them of the two Brahmin boys who are with her—old souls in young bodies—and how they sometimes sit on the platform while Mrs. Besant is lecturing, and what a privilege it is for the people to be allowed to come in contact with such Egos, to enter into their auras and to be quickened by their vibrations. We write of Mr. Leadbeater who has done so much for humanity, and mention that if they can secure a copy of the book called "Adyar, the Home of the Theosophical Society" they will see a picture of him sitting in his favorite nook on the verandah where he writes those articles which go out into the world to instruct thousands of people.

All these little things we try to do through the means of paper and pen, for people living in out of the way places, ranches, lone postal routes and the like; and in this way we help them to know something of the meaning of Theosophy, and the words "Reincarnation" and "Karma." So we invite enquiry, feeling it a privilege on our part to be permitted to help, and we welcome any pupil who may wish to join our correspondence classes.

Addie Tuttle.

Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low vaulted past;
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more
vast,
Till thou at length art free,
Leaving thine outgrown shell by life's un-
resting sea.

O. W. Holmes.

St. Paul reckoned gnosis as among the highest gifts of grace belonging to the church of his day; its possessor was able to solve the riddles of time and eternity which remained insoluble to other believers; according to 1 Cor. 26 ff, he even held that such pieces of knowledge could be communicated only to such as were "perfect," to Christians who, in truth, deserved to be called spiritual men.

—A. Juelicher.



The Convention of the American Section for 1911 will be held on September 10th, at 31 West Lake St., Assembly Hall Northwestern University Building, Chicago.

An informal reception will be held at the same place on the afternoon of September 9th, September 11th and 12th will be occupied by post-convention programme.

The second German-American lodge in the American Section has just been chartered under the name of Leadbeater Lodge of Chicago. The officers elected are: President, Mrs. E. H. Breese; vice-president, Dr. C. Shuddemagen; secretary-treasurer, Mr. Max Schneider. The other charter members are: Peter Knapp, Walter Schneider, Mrs. E. Piquet, and Miss Louise Shuddemagen. The lodge is preparing to take an active part in the German Propaganda League, soon to be organized, and desires the co-operation of all German and German-American members of the T. S. Dr. C. Shuddemagen has been entrusted with the German propaganda work, and may be addressed at 7228 Coles Ave., Chicago, in regard to it.

Mrs. M. E. Yordy, Klamath Falls, Oregon, wishes theosophic books sent to her to be used in the public library at Klamath Falls. Members may send any of the standard works on theosophy to her and be assured that the books will be of great use placed in the library.

The *Ladies Home Journal* have been publishing a serial story in their magazine, entitled "Her Husband," The Mystery of a Man, by Julia Magruder, in which strong reference is made to karma and reincarnation in the installment appearing in the August number.

Mr. D. Graham Pole, the General Secretary of the Scottish Section, has been re-elected for another year at the first annual convention held in Edinburgh on June 4th.

The January, February, March, 1911, number of *Theosophist* can no longer be obtained. Subscriptions received will commence with April number. The January *Adyar Bulletin* is also out of print.

The telephone number of Mrs. M. A. Ellis, 3429 Franklin Ave., St. Louis, Mo., is Bomont 588L. Visitors will kindly call her up.

All lodges are requested to have the location of their headquarters and the telephone and street address of the Secretary in local newspapers for the benefit of visitors.

A program of the Mystery-plays that will be performed in Munich during August by members of the German Theosophical Society has been issued. A series of lectures by Dr. Steiner will follow.

The Berlin Lodge of the Theosophical Society has a membership of three hundred and eighty-four; next comes Munich Lodge with one hundred and thirty-three.

At the 16th Annual Convention of the Theosophical Society in Scandinavia held in Copenhagen June 4th and 5th, 1911, Mr. Gustaf Kinell was re-elected General Secretary.

We wish to acknowledge with many thanks a considerable number of copies of *Theosophic Messenger*, *Theosophical Review*, *Theosophist*, *Modern Astrology* and *Mercury* from Mr. A. P. Warrington, 2432 E. 72nd St., Chicago, Ill.

Questions Answered by Mr. C. W. Leadbeater

Question.—What should be our attitude toward carnivorous animals, poisonous reptiles and destructive insects? How was the mosquito problem solved in the sixth race colony?

Answer.—Your attitude toward carnivorous animals and poisonous reptiles should be that of the elder brother, precisely as is the case with all other kinds of animals. If you let such creatures alone they will under all ordinary circumstances let you alone also, as I have proved for myself more than once. If you are attacked by any such creature you have of course the right to defend yourself, though even then one would do it wherever possible rather by frightening away the creature than by slaying it.

As to destructive insects, if you find them attacking your crops or the trees and flowers in your garden, you have once more the right to defend yourself. By specially planting and cultivating certain members of the vegetable kingdom you make yourself responsible for them, and if they are attacked it becomes your duty to defend them, just as you would defend your children from attack. If to do this it is necessary to destroy the insects, that will have to be done, but if they can be driven away or otherwise discouraged, that is of course preferable.

It is always desirable to avoid the destruction of life, but there are cases when it becomes a duty. Remember why it is wrong to kill, and you will get a better sense of the proportion of things. It is wrong to kill because life is given to every creature by the Logos for the purposes of its evolution. If therefore, you unnecessarily take away that life, you are causing additional trouble to the Logos—wasting his time as it were. But you can see at once that there are degrees in this—degrees which differ very

widely. If you destroy a highly organised body, such as that of a man, a dog, a cat, a horse, a bull, you are causing to the Logos a considerable amount of additional trouble—making Him do over again a very complicated piece of work, which takes years to grow up and perfect itself. To kill a mosquito or a grub is obviously to cause a much smaller hindrance—one which is out of all proportion smaller. For example, a man who was doing an important piece of work might be hindered in it by the barking of a dog or by the attacks of a mosquito. He has every right to drive away the dog but not to kill it, for that would be an evil altogether out of proportion to the good that his work might do. But the same argument might not apply to the slaying of the mosquito; it might well be that in that case the good gained by the doing of the work, might more than counterbalance so comparatively small an evil. But it would obviously be far better still if he were able to get inside a mosquito curtain and so deliver himself from the pest without destroying it.

By the time of the sixth root-race community there will be no such things as mosquitos in any place inhabited by man. It is even already perfectly within the resources of science to discover their breeding places and make it impossible for them to breed them, and we are entirely justified in doing this.

Question.—In "The Inner Life" a reference is made to the "Ghastly Blasphemy" of Calvinism; but is there not also much which is good in the Calvinistic belief? Its fatalism is shared by Muhammadanism and its everlasting hell by Catholicism; is it then any worse than they?

Answer.—The most terrible crime that

can be committed against any man is to give him a false idea of God—to teach him that the Power in whom we live and move and have our being is fundamentally evil instead of good. If Calvinism teaches that God created countless millions of human beings with the clear fore-knowledge and intention that all but a very few of them would live for ever in unspeakable tortures, it represents Him as a fiend so incredibly wicked as to be worse than the most abominable creation of the grossest primitive savage. To erect so damnable a nightmare as this in place of the Eternal Love, is a ghastly blasphemy; what could possibly be worse? It may be that other religions have in some respects been equally wicked; it may be that along with this impious horror there can co-exist in Calvinism other doctrines less awful but can either of these considerations alter in the least the loathsome sacrilege of that appalling central lie? And to teach this monstrous profanity to children! Well, I suppose you can hardly realise how this sin against the Holy Ghost appears to those

of us who can be its baneful effects on higher planes. It will not bear thinking of; let us agree to thank God that as civilisation advances this lie of lies is dying out—sinking back into the foul slime of the bottomless pit out of which it was born.

“Oft we make His love too narrow

By false limits of our own,

And we magnify His strictness

With a zeal we will not own.

For the Love of God is broader

Than the measure of man's mind,

And the heart of the Eternal

Is most wonderfully kind.”

You know it as well as I; why may we not admit it frankly? All effort to limit His love is of the devil; that love includes all alike even the very Calvinists who have so sadly libelled Him. I do not doubt for a moment that there have been good Calvinists; but they can only have been good by forgetting or glossing over that awful article of belief. For one who really holds that there would be no good left either in this world or in the world to come.

DEDICATION

Love hath taught me to obey
All his precepts, and to say,
“Not to-morrow, but to-day.”

What He wills, I say, “I must”;
What I must, I say, “I will”;
He commanding, it is just,
What He would, I should fulfil;
Whilst He biddeth, I believe;
What He calls for, He will give;
To obey Him is—to live.

His commandments grievous are not
Longer than men think them so;

Though He send me forth, I care not,
Whilst He gives me strength to goe.
When or whither, all is one;
On His busnesse, not mine owne
I shall never goe alone.

If I be compleat in Him,—
And in Him all fulnesse dwelleth,—
I am sure aloft to swim
Whilst that ocean overswellet;
Having Him that is All in All,
I am confident I shall
Nothing want for which I call.

Christopher Harvey.



Karma and Reincarnation League



As Convention is not so very far off, it would be well for everybody who is interested in the work of spreading the teachings of Karma and Reincarnation to give this matter some careful thought. The Karma and Reincarnation League is to become a powerful agent in bringing the twin doctrines before the American people generally. Its members have, before them many lines of activity to select from with discrimination. Surely the most urgent work is to bring the knowledge of these two great pillars on which our Theosophical structure practically rests, to every one who is, it may be unconsciously, hungering for that understanding of life which that knowledge will bring; and of this class there are many more than we can possibly be aware of.

Then there is the great need of making all people at least superficially acquainted with the two words and what they mean. What a great thing it would be if we could get at least one book-store in every city and town to display prominently the two manuals "Karma" and "Reincarnation," so that every customer could see them? Lodges should try to get some dealer in books who will carry a stock of theosophical literature to do this, and they should patronize him sufficiently to convince him that it pays to do so.

There is not a member of the League who has not opportunities presenting themselves over and over again for doing something to spread the teachings. Each must find his or her own work, and do it as may seem best. Have you some influence with the editor of a paper, so that you might get him to print something about Karma or about Reincarnation? Can you write short articles or paragraphs of interest which could be distributed to newspapers? Have you no friends whom you might

gently introduce to the great truths? In dealing with loyal Christians, are you able to point out some of the striking passages in the Bible, implying knowledge of the laws?

We, at headquarters, hope to become more and more fully provided with the proper literature, information, etc., for the various possible propaganda activities. To those who can distribute literature judiciously, but are unable to buy the necessary pamphlets and leaflets, we must furnish them free of charge. There will be needed considerable funds to carry out this work, but we trust that enough will be forthcoming whenever it is needed.

Lastly, it should be the aim of every earnest member of the K. & R. L. to make a deep study of the subject of Karma and Reincarnation. They are both of such transcendent importance that it is practically impossible to give too much time to them in our theosophic study. We should make the doctrines a living power in our daily life and thought. Do we fully realize that our every act, our every word, and our every slightest thought has its definite and imperishable place in the Law of Evolution? Are our actions, is our conduct, such as to indicate that our belief in Karma and Reincarnation is as real and powerful as we know it should be? Hardly, unless we are Masters. And while we have still many, many lessons to learn, let us study earnestly the workings of Karma, the Law of the Universe. Let us make our thought-forms clear and definite, and infuse them with so much life and energy that they may be guided to those earnest souls who are vainly trying to construct a consistent explanation of the inherent justice of God, and give them the key to the mystery of life.

C. Shuddemagen.

The Mission of the Twin Laws.

"Now, while it is true, as we shall see later on, that joining the Society commits an applicant to no more than one, and that a very general proposition, it is certainly the fact that the Founders and Those who instigated them had in contemplation a far-reaching influence in social and individual regeneration. The time had come, in their judgment, when a new force must be applied to human evolution, when certain great truths must be lighted up with such vividness that all eyes should be attracted to and secure them, when the practical impulses enfolded in those truths must be so radiated that men and society should be revolutionized in spirit and a wholly different motive and method become prevalent through civilization. The truths which it is the special mission of the Theosophical Society to promulgate are Karma and Rein-

carnation, and the highest authority has said that these are to prove, if anything can, the redeemers, the regenerators, the saviors of the Western world. But these are more than facts in Nature. They are laws for life, criteria for action, impellants to motive, reconstructors of character. If a man adequately grasps these, perceives their bearings before, around, and after him, feels their influence in his mind and heart, he can never thereafter be a denier of spirit or a contemner of spiritual things." —(From "Joining the Theosophical Society," by *Alexander Fullerton*.)

Members of the society and others interested, who have not yet joined the Karma and Reincarnation League are invited to send in their names to be enrolled. They may state what opportunities they have for helping the work. Write to Dr. C. Shudde-magen, 7228 Coles Ave., Chicago, Ill.

PROPAGANDA LITERATURE FOR CHILDREN

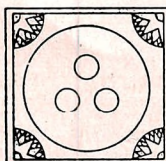
Many calls are coming from different parts of the country for theosophic literature for children, but as yet there is not half enough of such literature available. This need has become a positive demand.

We are told, and many of us have already found it out from experience, that many children are coming into incarnation at this time who belong to the sixth-sub-race type, children who have known theosophy in other lives, children who, though young in body, may already be advanced occultists. These children should be bountifully provided with suitable forms of theosophic literature so that their old memories may be quickly awakened. All over the country are scattered these old souls in young bodies, souls who are born to greet the Lord Maitreya. One of the most important parts of our work of preparation is to present theosophy to these receptive young minds who, we may be sure, will intuitively accept and understand it. For this purpose we need all sorts of children's propa-

ganda pamphlets and books. We ought to be able to flood the country with reincarnation stories, with occultism cast into simple allegory. We need, in fact, as many forms of children's propaganda literature as we have for grown people, for truly at this critical time in the world's history, the children are almost more important than their elders since it is the present generation of children which will lead the sixth sub-race, will accept or reject the Christ.

We have already two propaganda pamphlets for children,—the little reincarnation parable of Berry Benson, and the beautiful story of the Two Brothers. And we urgently need more literature, more pamphlets of just this sort. But, unfortunately, we also need funds to print and distribute such leaflets, and money is the one thing that insatiable propaganda committees never can have enough of, and so many plans are waiting to be carried out for that one reason alone.

Marjorie Tuttle.



Papers on
Elementary Theosophy
 by **L. W. Rogers**



SELF DEVELOPMENT

(Continued from page 629.)

The first thing necessary is to get a clear understanding of the fact that the physical body is not the self but only a vehicle or instrument through which the self is being manifested in the visible world. The body is as much one's instrument as the hand is, or as his pen is. It is a thing which you, the self, use, and a clear conception of this fact—a feeling that this *is* the fact—is the first step toward that absolute control of the physical body that lays the foundation for success in conscious evolution. When we feel that in managing the physical body we are controlling something that is not ourself we are fairly started on the right road.

Now, there are three things one must possess to be successful in self-development. If he has not these three qualifications he will make but little progress; but, fortunately, any lacking quality can be evolved and if one does not possess these three necessities his first work is to create them. These three things are an ardent desire, an iron will and an alert intelligence. Why are these three qualifications essential to success and what purpose do they serve?

Desire is nature's motor power—the propulsive force that pushes everything forward in its evolution. It is desire that stimulates to action. Desire drives the animal into the activities that evolve its physical body and sharpen its intelligence. If it had no desires it would lie inert and perish. But the desires for food, for drink, for association with its kind, impel it to action, and the result is the evolution of strength, skill and intelligence in proportion to the intensity of its desires. To gratify these desires it will accept battle no matter how great may be the odds against it and will unhesitatingly risk life itself in the combat. Desire not only induces the activity that de-

velops physical strength and beauty, but also has its finer effects. Hunger compels the animal not only to seek food, but to pit its cunning against that of its prey. Driven forward by desire it develops, among other qualities, strength, courage, patience, endurance, intelligence.

Desire plays the same role with man at his higher stage of evolution. It stimulates him to action; and always as his activity satisfies his original desire a new one replaces the old and lures him on to renewed exertion. Whether the desire is for wealth, or for fame, or for power, the same result follows—when the desire is satisfied a greater one takes its place that spurs the ambitious one to still further exertion. He grasps the prize he believes to contain complete satisfaction only to discover that while he was pursuing it desire had grown beyond it, and so the goal he would attain is always far ahead of him. Thus are we tricked and apparently mocked by nature until we finally awake to the fact that all the objects of desire—the fine raiment, the jewels, the palaces, the wealth, the power, and even the fairest fame, are but vain and empty things; and that the real reward for all our efforts to secure them is not these objects at all *but the new powers we have evolved in getting them*; powers that we did not before possess and which we should not have evolved but for nature's great propulsive force—desire. The man who accumulates a fortune by many years of persistent effort in organizing and developing a business enterprise, by careful planning and deep thinking, may naturally enough look upon the fortune he will possess for a few years before it passes on to others, as his reward. But the truth is that it is a very transient and perishable and worthless thing compared to the new powers that were uncon-

sciously evolved in getting it—powers that will be retained by the man and be brought into use in future incarnations. Desire, then, plays a most important role in human evolution. It awakens, stimulates, propels.

It has been written in a great book, "Kill out desire," and we may find, in similar exalted pronouncements, truths that are very useful to disciples but which might be confusing and misleading to the man of the world if he attempted to literally apply them. Perhaps for the average mortal "kill out desire" might be interpreted "transmute desire." Without desire man would be in a deathlike and dangerous condition—a condition in which further progress would be impossible. But by transmuting the lower desires into the higher he moves steadily forward and upward without losing in any degree the motive power that urges him forever onward. To transmute desire, to continually replace the lower with the higher, really is killing desire out but it is doing it by the slow and safe evolutionary process.

There are, of course, certain gross desires that must be gotten rid of by the most direct and least objectionable method, and when one really desires to be free from a given vice or moral weakness and sets earnestly and intelligently about it his release is not so difficult as the complete tyranny of most vices would lead one to suppose. There is a process by which any of us may be free if we will take the trouble to patiently put it into practice. This method will apply to any desire from which we wish to be released. For example, let us take the person who has a settled desire for alcoholic stimulants but really wishes to be rid of it forever. Many people who are thus afflicted to the point where they occasionally become intoxicated feel, when they recover their normal condition, that no price would be too great to pay for freedom from this humiliating habit. As a rule such a man tries to close his eyes to his shame and forget it, promising himself that he will be stronger when the temptation again assails him. But it is just this putting it aside, this casting

it out of his mind, that perpetuates his weakness. He instinctively shrinks from dwelling upon the thought of whither he is drifting. So he puts the unpleasant subject aside altogether and when the inner desire asserts itself again he finds himself precisely as helpless as before.

Now, his certain method of escape from this tyranny of desire is to turn his mind resolutely to an examination of the whole question. Let him look the facts in the face, however humiliating they may be. He should call his imagination to his assistance. It should be used to picture to himself his future if he does not succeed in breaking up the unfortunate slavery to the desire nature. He should think of the fact that as he grows older the situation grows worse. He should picture himself as the helpless, repulsive sot, with feeble body and weakening mind, and reflect upon the humiliation he must endure, the poverty he must face, and the physical and mental pain he must bear in the future if he now fails to break the desire ties that bind him. This creates in him a feeling of aversion toward the cause of it all; and if he daily regards it with a feeling of slight repulsion—then even within a month or two he will find that his desire for drink is slowly fading out.

The physical body is a veritable tyrant. Few of us realize to what extent we yield to its demand even when we know that unpleasant or injurious results will follow. All degrees of excesses in gratifying the physical appetites are cases in evidence. One who would arouse the will and subjugate the body should give attention first to the lesser of these evils which afflict him, gradually cutting off the little indulgences. This paves the way to greater conquests. This is as true of all other desires that enslave us. The desire for alcoholic stimulants merely illustrates the principle involved. Any desire from which one wishes to be free may be escaped by the same method. But one who would free himself from the desire-nature should not make the mistake of creating a feeling of intense hostility toward the thing he seeks to es-

cape; for hatred is also a tie. He should merely reach a position of complete indifference.

Desire is a force that may be beneficial or detrimental, according to its use. As we may eradicate a desire so we may create a desire. How, then, may one who seeks the highest self-development use desire, this propulsive force of nature, to help himself forward? He should desire spiritual progress most earnestly, for without such desire he cannot succeed. Therefore if the aspirant does not have the ardent desire for spiritual illumination he must create it. To accomplish this let him again call imagination to his assistance. Let him picture himself as having his power for usefulness many times multiplied by occult development. He should think of himself as possessing the inner sight that enables him to understand the difficulties of others and to comprehend their sorrows. He should daily think of the fact that this would broaden and quicken his sympathies that he would be enormously more useful in the world than he can now possibly be and that he could become a source of happiness to thousands. Let him reflect that as he gets farther along in occult development and in unselfishness and spirituality he may have the inestimable privilege of coming into contact with some of the exalted intelligences that watch over and assist the struggling aspirants on their upward way. He should daily recall the fact that he is now moving forward toward a freer, richer, more joyous life than he has yet known; thus in its various aspects he creates the ardent desire that serves to propel him forward.

If he feels that these things make an ideal a little too high for him at present he may reach that point by degrees. He may at first dwell in thought upon the personal satisfaction that would come from the possession of astral sight. Let him reflect upon what it would mean to be conscious of the invisible world; to have all its wonders laid open before him; to be able to consciously meet the so-called dead, including his own friends and relatives; to be able to have the positive per-

sonal proof that we survive the death of the physical body; to be able to become one of the "invisible helpers" of the world; to have available the priceless advantages of the astral region and to bring the consciousness of all this into the physical life. That is certainly something worth all the time and effort required to attain it. Thus thinking constantly of the widened life and added powers it would confer, the desire to move forward in self-development will be greatly stimulated. But the student should always keep it in mind that the real purpose of acquiring new powers is to increase his capacity for service to the race, and that he who falls short of that ideal walks upon dangerous ground.

The second requisite is a firm will. It should not be forgotten that an unusual and difficult thing is being attempted in which a person of weak will cannot possibly hope to succeed. Even in the ordinary life of the world considerable will power is essential to success. To succeed in business, to become expert in a profession, or to completely master an art, requires strong will, determination, perseverance. The difficulties in occult development are still greater and, while it is true that any degree of effort is well worth while, the weaklings will not go far. Only those with the indomitable will that knows neither surrender nor compromise may hope for a large measure of success.

People who fail to assert the will and bring the body into complete subjection probably little realize what a price they pay for a trifling physical pleasure; for until we voluntarily take the right course we have not escaped the evolutionary necessity of compulsion and may reasonably expect sooner or later to be thrown into an environment that will apply the stimulus we still need to arouse the will. It may be unpleasant while it is occurring, but what better fortune could befall an indolent man than to find himself in circumstances where his poverty or other necessity compels him to subordinate bodily comfort to the reign of the will? Nature provides the lessons we require. We may wisely co-operate with her and thus escape

the sting. But so long as we need the lesson we may be quite sure that it awaits us.

All the business activities of the world are developing the will. Through them will and desire work together in evolving latent powers. Desire becomes will power. A man desires wealth and the desire plunges him into business activities and stimulates the will by which he overcomes all the difficulties that lie in his way. Ardent desire for an education arouses the will of the student and the awakened will triumphs over poverty and all other barriers between him and the coveted diploma. If a man stands at a lower point in evolution where he has not the ambition for intellectual culture nor for fame nor for wealth, but only the desire for shelter and food, still that primitive desire forces him into action; and while his will power will be evolved only in proportion to the strength of the desire that prompts him, it must nevertheless grow. Instead of rising at a certain hour because the will decrees it he may rise only because he knows his livelihood depends upon it. But he is learning the same lesson—the overcoming of the inertia of the physical body—albeit it is compulsory instead of voluntary. But all this is unconscious evolution. It is the long, slow, painful process. It is the only way possible for those who are not wise enough to co-operate with nature in her evolutionary work and thus rise above the necessity of compulsion.

How, then, may we develop the will when it is so weak that we are still the slaves of nature instead of the masters of destiny? Will power, like any other faculty, may be cultivated and made strong. To do this one may plan in advance what he will do under certain circumstances and then carry out the program without evasion or hesitation when the time arrives. His forethought will enable him to do this if he does not undertake things too difficult at first. Let him resolve to do at a certain hour some small thing which, in the ordinary course of his duties, he sees is necessary but unpleasant; and then firmly resolve in advance

that exactly at the appointed time he will do it. Thus fortified before the trial comes he will probably go successfully through with it. After once deciding upon the time there should be no postponement and not an instant's delay when the moment arrives.

If a person resolves to be the master of the body he may soon acquire the power to arouse it to activity and alertness during all his waking hours, very much as one may acquire the habit of keen observation and be conscious of what is occurring in his vicinity instead of being carelessly unconscious of the major portion of what is going on immediately about him. The difference between people, in the degree to which they are awake and alive in the physical body, is enormous. One person will walk along a street seeing almost nothing and not knowing that he has passed an intimate friend without speaking. Another will walk through the same street, be conscious of its multiplicity of activities, see every person and animal along the way, and miss no lesson to be learned nor chance to be helpful.

This matter of giving attention to the things that may properly engage the mind, and of using the will to arouse and control it, is of very great importance. Is it not what we call "paying attention" that makes the connection between the ego and the objective world? Giving attention is a process of consciousness. The person who fails in attention misses the purpose of life and throws away valuable time and opportunity. To give attention is to be alive and awake and in a condition to make the most of limited physical life. Yet many people cannot give sustained attention to an ordinary conversation nor direct the mind with sufficient precision to state a simple fact without wandering aimlessly about in the effort, bringing in various incidental matters until the original subject, instead of being made clear, is obscured in a maze of unimportant details or lost sight of altogether. Such habits of mind should be put resolutely aside by one who would hasten self-development. The attention should be fixed deliberately upon

the subject in hand, whatever it may be, and nothing should be permitted to break the connection between that and the mind. Whether it is a conversation or a book, or a manual task, or a problem being silently worked out intellectually, it should have undivided attention until the mind is ready for something else.

Perhaps few of us give to any subject the close attention which alone can prove its own effectiveness and demonstrate the fact that there goes with such steadily sustained attention a subtle power of extended, or accentuated, consciousness. When ten minutes is given to a certain subject and other thoughts are constantly intruding, so that when the ten minutes have passed only five minutes have actually been devoted to the subject, the result is by no means a half of what would have been accomplished had the whole of the ten minutes been given to uninterrupted attention. The time thus spent in wavering attention is practically without effect. The connection between mind and subject

has not been complete. Mind and subject were, so to say, out of focus. Attention must be sustained to the point where it becomes concentration. The mind must be used as a sun-glass can be used. Hold the glass over a sheet of paper, out of focus, for an hour and nothing will happen. A yellow circle of light falls on the paper and that is all. But bring it into perfect focus, concentrating the rays to the finest possible point, and the paper turns brown and finally bursts into fire that will consume it. They are the same rays that were previously ineffective. Concentration produced results.

The mind must be brought under such complete control of the will that it can be manipulated like a search-light, turned in this direction or that, or flung full upon some obscure subject and held steadily there till it illuminates every detail of it, as the search-light sends a dazzling ray through space and shows every rock and tree on a hillside far away through the darkness of the night.

(To be Concluded.)



Our lives must be spent seeking our God, for God hides; but His artifices, once they be known, seem so simple and smiling! From that moment the merest nothing reveals His Presence, and the greatest of our lives depends on so little. Even thus may the verse of a poet, in the midst of the humble incidents of ordinary days, suddenly reveal to us something that is stupendous. No solemn word has been

pronounced, and yet . . . why does a vast night, starred with angels, extend over the smile of a child, and why, around a yes or no, murmured by a soul that sings and busies itself with other matters, do we suddenly hold our breath for an instant and say to ourselves, "Here is the House of God, and this is one of the Approaches to Heaven?"

Maurice Maeterlinck.



The Field



Boston.

To Boston Lodge practically belongs the distinction of carrying on the Camp at Harmony Hill last summer. All T. S. members were cordially welcomed. It was due to this closer sense of brotherhood engendered by living side by side for several weeks that the members of the Boston Lodge collected in the new theosophical room last fall for their first meeting. This was part social and part business.

After the business had been completed, Mr. Knauff, our president, welcoming the lodge to its new and permanent house said, "The Council for Co-Operative Theosophic Propaganda had determined to find some central room which could be the Society's headquarters—it found Room 10, Chauncey Hall Building, and then invited Boston Lodge to co-operate by renting same for its meetings." He stated that, "The Executive Committee had voted to do this."

Among others that spoke informally that evening were Mr. Russell and Dr. Guy from the sister lodge at Roxbury. Mr. Russell spoke of the immediate needs of the room, i. e. chairs, piano, etc. Mrs. Jewett offered her piano for the winter and so music has been possible to lighten the routine study. Later the lodge determined to loan its books to the Reading and Lending Library to be carried on by the Council.

As the general policy has been quite well established of turning over all propaganda and social activities to the Council the Lodge has been left free to put greater strength on its study and meditation meetings.

The meditation meetings have become a strong force in this centre today. The meetings have been held regularly before the weekly lodge meeting, only members being admitted.

The only committee that has been necessary this year has been the Study Com-

mittee. Report of the Study Committee follows: The first half of the year was spent in studying Ancient Wisdom. A little different method has been followed this year. A member has been chosen by the Committee to take charge of each chapter as it came, until said chapter should be completed. Each one taking charge was privileged to follow any system that might seem best to him. When Ancient Wisdom was finished a vote was taken by lodge members to see which book should be taken up for regular work next. A large preference was expressed for "A Study in Consciousness." This work has been carried on into the sixth chapter.

The attendance at meditation meetings has averaged 7. The attendance at lodge meetings has averaged 18.

The Sunday evening meetings this year being somewhat of the nature of propaganda, have been conducted by the Council. Boston Lodge members have worked valiantly for this interest, twenty-four of the lectures or talks being given by members of Boston Lodge.

Mrs. Baldwin and Mrs. Garnsey appealed to the lodge members to volunteer, individually, to send out pamphlets "Is Theosophy Anti-Christian," by Mrs. Besant. The response has been most eager and general, each one seeming to rejoice that another opportunity was afforded in which he could show his devotion and service. There have been 200 envelopes, enclosing these pamphlets, sent out to different ministers in the United States through the efforts of Boston's members.

Boston Lodge contributed generously in time and money to the entertainment of Mrs. Russak and Mr. Warrington.

Through the visit of Mrs. Russak and Mr. Warrington all the members have been brought into closer touch with the great International House at Adyar and

with the world wide work of the Society.

Through these two messengers, each of us has been made more conscious of the necessity for faithful servers and each is now sure to realize more fully his tremendous opportunity to dedicate himself and his guidance of the Great Ones.

The membership at the beginning of the season 1910-11, i. e. May 25th, 1910, numbered 62. Eight new members have been admitted. Two members have been transferred to Boston Lodge. One member has been reinstated. One member requested a demit. Three members resigned. Six members have had to be dropped for non-payment of dues. The year opened with a membership of 63.

Newark.

The condition of Olcott Lodge, as we near the end of the season, is most encouraging and a very marked contrast to its condition when we re-commenced our meetings in the early fall.

At that time only five or six of our members seemed to have retained their interest through the summer months and when in the early winter, our leader and teacher, Mrs. Kern, left East Orange to make her home in California we felt that we were too young in Theosophy to carry on our meetings and it looked as though there was danger of the Lodge having to discontinue its meetings.

In January Mr. Richard Dubs, President of the Newark Lodge, came to us one evening to help us out by explaining a few things that were troubling us somewhat, and finding our interest was still keen he suggested our beginning the study of Mrs. Besant's "Ancient Wisdom" and offered to come out to us on our regular nights of meeting and teach us from that book. In a week or two the attendance had grown much larger and the interest had increased to such an extent that to miss a meeting and lose the connection between the lessons was regarded by us as a calamity. Mr. Dubs has patiently and thoroughly explained each chapter to us, answering all questions most satisfactorily and occasion-

ally giving us a little test on some subject we have just studied.

These lessons were interrupted twice by lectures, one in February and on the evening of March 28th; Mr. Whitty, President of the New York Lodge came out and gave us a very helpful lecture on "The World's Need of Theosophy."

On Tuesday evening May 30th instead of our regular lesson Mr. Dubs devoted the time to a lecture describing and explaining, as fully as the time would permit, our theosophical emblem. In spite of its being a holiday there were fifteen present, all of whom were deeply interested and able to carry away a clear idea of what our emblem stands for.

Through the generosity of our President and the kindness of The Circle of Divine Ministry, whose furniture we use, we are able to continue our meetings in the room in the Studio Building where we have met since our organization. This is a great pleasure to us, as at one time it seemed absolutely necessary to give up the room, to which we have all grown so much attached.

Newark Lodge has been most cordial and friendly to us, and a few of our members have been able to attend their series of Sunday afternoon lectures held in their lodge rooms. We were also invited to the reception to members of their own and neighboring lodges given on the evening of June 1st and six of us were able to attend and were most warmly welcomed and royally entertained.

Next Tuesday evening at our regular meeting four new members are to be admitted, making our membership eighteen.

We propose holding our meetings all summer for those who are in town and able to attend. Mr. Dubs will be with us, as teacher, for a week or two more, taking us through the chapter on Devachan, and after he leaves us we shall try to go on by ourselves.

There seems to be a splendid spirit of harmony and brotherliness among us as is shown by the eagerness with which each member does his share of the work of the class, the cleaning and caring for the lodge

room, and the readiness to respond to Mr. Dubs' request for short papers on the subjects we are studying. Each member seems to be trying with a will to do all he can and do it faithfully.

We feel that we have been helped through a very critical period and that from now on we shall increase in energy and force.

Mary B. Swain.

Minneapolis.

The annual meeting of the Minneapolis Lodge was held on Wednesday evening, June 28th, at which the following officers were elected:

President, Mrs. John V. Koester; Vice-President, Mrs. Laura J. Land; Secretary, Mr. Robert J. De Marsh; Treasurer, Mr. Lauritz Rustin; Librarian, Miss Martha A. Godfrey.

The closing year was one of great activity in theosophical work with grand results.

The following were some of the special meetings of the year:

On the anniversary of the passing of Col. Olcott several members gave interesting talks on the Colonel, whom they knew personally, the program concluding with music and refreshments.

Christmas festivities were held during Christmas week with a musical program and refreshments. The Twin City Lodges were invited to attend and a large gathering followed. It was indeed a joyous event.

Mrs. Russak's lectures were given to large audiences. The main lecture was given in the Unitarian Church, the auditorium being filled to its capacity. This lecture was the cause of many new converts to Theosophy.

A public lecture was given on Easter Sunday night by Mr. John V. Koester to a large and enthusiastic audience who went on their way very much pleased with what had been said. Propaganda was distributed at both of these lectures and many books and pamphlets were sold.

Lotus Day exercises were held at the Annie Besant Lodge of St. Paul. All of the Twin City Lodges were in attendance.

Little talks on H. P. B. were given by members of the different branches with intervals of song and recitations in tone with the spirit of the occasion.

A study class is held every Sunday evening under the leadership of Mrs. Laura J. Land which is open to the public.

During the coming year a childrens' class will be held on Saturday afternoons and a beginners class every Tuesday evening. Both of these classes are under the leadership of Mr. Koester.

We are very fortunate in having among our members a number of very talented people who are only too willing to render their services when called upon. Among them are professional soloists, pianists and readers, and when our fall work begins in earnest we are sure to accomplish great things.

Robert J. DeMarsh.

Sacramento Lodge observed White Lotus Day Sunday evening May 7th. Miss Mary Walsh of San Francisco delivered an interesting address on the life and work of H. P. B.

During the past year the lodge has gained seven new members.

The annual election of officers took place May 18th, resulting as follows: president, C. W. Hoag; vice-president, Mrs. Mary C. Smith; treasurer, C. M. Phinney; secretary, Mary A. Craig; executive committee, Vera Elliott, Miss Jessie Smith and Miss Mattie Drew.

We have regular Sunday evening meetings that are open to the public, as well as a Thursday evening study class that is well attended. We are at present studying A. P. Sinnett's "Growth of the Soul."

We feel that we have done some good work during the past year and anticipate doing still better in the future.

Mary A. Craig.

New York.

The Theosophical School which is located at 415 W. 115th St., New York City (Morningside Heights near Columbia University) has just completed the first seven

months of its existence. Its efforts in this neighborhood have been very favorably received.

Columbia, Barnard and Teacher's College have displayed its programmes on their bulletin boards, and in Whittier Hall, the residence of many of the University students, they have been placed in the letter-boxes.

Sixteen thousand circulars have been distributed by newsdealers in Sunday Editions of the *Times*, and by friends who have circulated them where they could be best utilized.

Fourteen lectures on Theosophy have been delivered by Miss Annie C. McQueen, and twenty-four lectures on Dramatic Literature by Mrs. Maude Lambert-Taylor. At these lectures appropriate classical music has been rendered by Mrs. Harold C. Stowe, Mrs. Catherine Mann-Payzant and Miss Agnes S. Stewart.

A class in the New Psychology has been conducted by Miss Annie C. McQueen and a class on the study of Browning by Mrs. M. Lambert-Taylor. There has been a library maintained for the circulation of theosophical and occult literature. A sign has been kept in the window of the school-room indicating to the public the subjects taught by the School, namely English in all its branches, French, Esperanto, Music and other arts. The theosophical teaching which can be conveyed through these subjects is the prominent aim of the School, and the education of sensitive children and adults has been made a specialty.

The expenditure of the School for seven months has been \$496.92, an average of \$71.00 a month. This has been defrayed by contributions amounting to \$342.72, and by receipts from the School's work amounting to \$154.20.

The Summer season being now upon us means an enforced cessation of activities, but the current expenses of rent, gas, etc., must still be met. Those who are working so zealously for theosophical education and who are in need of rest would ask theosophical members for financial co-operation to tide the School over the next few months, until activities can be resumed in September,

by contributing towards its support.

The Theosophical School is registered at Adyar, under the T. S. Order of Service Council of which Mrs. Annie Besant is the Head.

Maude Lambert-Taylor,

Washington.

The Washington Lodge celebrated Lotus Day May 7th, 1911. We had with us members from the Capital City Lodge and the Esoteric Center. Spring blossoms filled the room. Mrs. Wright gave the opening anthem. Mr. Carnes, our President gave the names of many who were now on the other side of life and for whom this day was celebrated.

Mrs. Jaquess followed with personal reminiscences of Madame H. P. Blavatsky, having been a loved friend of hers. She showed us the lovingly womanly side of her nature, how she lived, and what she taught as Theosophy, and illustrated it with personal experiences; her love reached out to all, so Mrs. Jaquess said let us follow her glorious example, rendering only kindness to each other, judging none but seeing only what is god-like in all: for thus only can we realize our ideals and become worthy disciples, paving the way for the Master when he comes.

Dr. Baker, President of the Capital City Lodge gave an impromptu talk saying this was a meeting which called forth feeling from the heart, letting go all formality. Mrs. Gillette gave the message which had drawn her unconsciously to the teachings of H. P. B. Quotations were read by different members from *The Light of Asia*, *The Voice of the Silence*, *Longfellow's* poems, etc. The Theosophic motto of H. P. B. was read by Mrs. Shibley at the request of Mrs. MacDonald who was unable to be with us. Dr. Wright gave us the Peace thought. Miss Hoyt spoke of the one who had only recently passed from our midst, and a poem on the Lotus was read. A letter was sent from the Blavatsky lodge and one of our guests from the Esoteric Center said they were glad to be with us. Music closed the evening.

Monday evening our H. P. B. study-class met at the regular time. It being Lotus Day the regular studies were laid aside. The room was especially dedicated to its sacred use—flowers were everywhere.

All chanted the sacred Name in unison. A lesson was given by our teacher, Mrs. Anna M. Jaquess on Lotus Day and why H. P. B. had wished it especially to be celebrated saying: "It was chosen so that we might come *en rapport* with those who had been reborn on other planes, being all together in oneness of spirit. The reason H. P. B. had chosen this flower was because it is a symbol of purity and wisdom, the great symbol of all the flowers, since it represents the growth of the soul. It shows that though the soul be steeped in mire it can rise out of it all and lift others. The Lotus flourishes to perfection in the pond no matter how impure it may be, rising out of the depths in fragrance and beauty. The White Lotus represents the pure immortal soul; the pink one growing into perfection on the physical plane; the blue Lotus gives us the same on the higher Astral plane; the White Lotus is one with its god, its Master. This day will even be held sacred, if, when we are called on to give a word in memory of the dear ones on the higher planes, we give the true definition of Lotus day and what it means.

Uila A. P. Bradway.

New York.

With the beginning of activities last Autumn an event of great significance took place in the Theosophical Society, namely, the joining under one roof of three Lodges; the New York, the Interstate and the Central. This step was the initial movement that ushered in a new era, and marked the opening for a broader line of work, with added opportunities for combined effort. Following the action of the lodges in coming together, the Interstate and Central lodges merged their libraries, thus adding another rivet to strengthen the bond of fellowship.

The meetings throughout the winter were arranged by an Executive Committee, the members of which were chosen from the three lodges. A devotional service was held

every Sunday morning, and while it was usually conducted by Mr. Whitty, President of the New York Lodge, the speakers were drawn alternately from the lodges in New York and its suburbs. The same fraternal principle was observed in the organization of the choir.

Another meeting under the auspices of the united lodges was held regularly through the season on Sunday evening. At these meetings, which attracted many strangers, talks were given by the advanced students of the various lodges, by the field workers, and sometimes by visitors from distant lodges who were on their way to and from other points. Mr. Churchill of London, one of these birds of passage, addressed the United Lodges on several occasions during his stay in the city.

The study class organized over a year ago by Miss Bertha Carrington has continued uninterruptedly since then. The popularity of this class necessitated the formation of another, to accommodate those who were unable to attend the first, and also for the benefit of non-members who desired the teaching. Mrs. Lizette Naegle formed a class which met during the winter on lodge night, and a study of Mrs. Besant's "Changing World" preceded the regular program.

Mention was made in a previous letter to the *Messenger* of the work done by Miss Jennie Bell in distributing literature in prisons. This resulted in a bountiful response from widely separated centers. If only a little money could be sent for this prison propaganda work, it would add greatly to the workers' power of giving help and comfort to the prisoners. Requests are constantly being made to execute small commissions involving the expenditure of money. Then in addition to this is the expense of making the round of the prisons, and again the cost of sending books by mail and express to other points. All of this, as you can readily see, is a heavy drain on the slender resources of the Prison League Fund.

A special feature of the co-operative spirit prevailing among the United and Suburban lodges during the winter was the monthly

social meeting, as it afforded opportunities for the members to meet each other in their leisure hours and so become better acquainted. At these meetings an entertaining program was given, consisting of vocal and instrumental music and recitations. Mrs. Grace Shaw Duff, who was foremost in arranging these social evenings, generally presided, and we were also indebted to her for the refreshments that were served later. These friendly gatherings resulted in a desire for closer union, and the two infant branches, Interstate and Central, feeling the need for mutual support, decided to amalgamate. Because of this decision, the members were called together at an informal meeting for the further consideration of the question.

Mrs. Grace Shaw Duff, a former member of the Interstate branch, was then chosen as President of the United Lodges. The complete unification of the two libraries was effected at the same time by the withdrawal of Miss Hattie von Bulow as librarian of Central branch, which left in charge Mrs. Alice L. M. Wheeler, also a former member of the Interstate branch.

The spontaneous action of the informal meeting was ratified later at the regular annual meeting of Central Lodge, held the first Friday in May, when the following officers were elected for the ensuing year: President, Mrs. Grace Shaw Duff; Treasurer, Mr. H. C. Copeland; Secretary, Mrs. Kathleen A. Street; Librarian, Mrs. Alice L. M. Wheeler; Assistant Librarian, Miss Hattie von Bulow.

Kathleen A. Street.

Santa Rosa.

On June 1st Santa Rosa Lodge held its annual meeting. The following officers were elected: President, Mrs. Lulu M. Cleveland; Vice-President, Mr. W. H. Manion; Secretary, Mr. C. Nielsen; Treasurer, Mrs.

I. Rusden; Librarian, Mrs. L. M. Zoberbier.

The headquarters are now at a more central and commodious place in Mrs. Zoberbier's piano rooms, 433 Humboldt Street with a seating capacity of 75, where all public and business meetings will be held.

The retirement from office of last year's occupants, and their removal to another field of action having become known, a farewell reception was held at the above place on the twenty-ninth with the heartiest cooperation of many members and friends. A program of beautiful music and recitations was rendered. The rooms were tastefully decorated with such wealth of roses and other flowers as prevail in this favored land in May, while the unbounded expressions of love and mutual esteem crowned the occasion. Speeches followed the carefully prepared vegetarian refreshments in graceful succession.

The business meeting which followed a few days later was further illuminated with the presentation to the outgoing officers of a handsome electrical lamp, so arranged that the current descended from the ceiling, as if to symbolize the wishes of the donors that the recipients might become vehicles for the divine light. The lamp was presented by Mrs. Callahan, the latest member, in the name of the lodge. The incoming president making the presentation speech.

There is a promise of great activity under the new administration.

P. Van der Linden.

San Jose.

Our Lodge, which was organized last January, with fourteen members, has been doing good work along the line of study. The attendance at our classes is regular and the interest strong.

We have finished Esoteric Christianity and have begun the study of The Inner Life for the evening class and The Christian Creed for afternoon study.



Correspondence School

QUESTIONS ON THE ASTRAL PLANE (Pages 23-28)

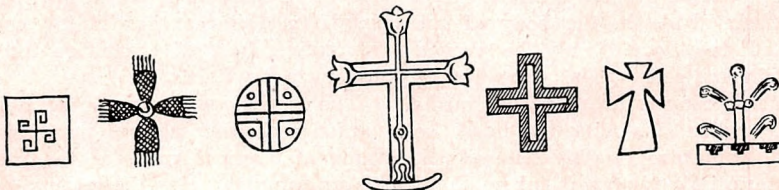
1. What is the difference between the magnifying power of the higher vision and that of the microscope. Do you know of any book in which this is fully illustrated?
2. What result would the development of astral sight have on the investigator?
3. Name the six points of interest that emerge when one looks at a rock with astral sight?
4. Why do we get no accurate descriptions of the astral plane from ordinary physics?
5. What sensation does the investigation of the seventh division of the astral plane give to the first, second and third.
6. What is meant by the "records of the astral light"?
6. In what manner did Jesus the Initiate make sacrifice?
7. What is the meaning of the scripture saying: "He that loseth his life for my sake shall find it?"
8. When does the Christ in man begin his ministry of Humanity?
9. When does the Christ in man attain his unity with the Father?
10. What divine work is involved in the office of Peace Maker?
11. Do divine beings ever rule the will of man in matter pertaining to his spiritual growth?
12. How does the Christ "suffer for" man?
13. Is it possible for younger souls to live the Atonement?

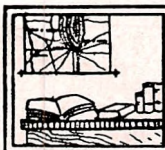
ANCIENT WISDOM Lesson Fifth

ESOTERIC CHRISTIANITY (Pages 203 to 229 inclusive) Questions

1. What manner of atonement may be made by evolving humanity?
2. What is the symbolic meaning of the crucifix, whence its origin?
3. Should sacrifice be a painful ordeal?
4. Why should we be willing to sacrifice for others?
5. How may we Theosophists sacrifice for others?
1. How many sub-divisions are there in the spirit-matter of the astral plane, and how are they designated?
2. What shuts away the physical consciousness from the astral consciousness?
3. What peculiarity is there in seeing astral objects?
4. In the evolution of form, on what plane is the Third Elemental Kingdom?
5. Describe the Elemental Essence.
6. How is the Elemental Essence affected by thoughts, feelings and desires?

Send answers to Mrs. Addie Tuttle, 2453 East 72nd Street, Chicago, Ill.





Current Literature



EGYPTIAN MAGIC

Among the rites that were celebrated in the temples or before the statues of the dead were many the mystical meaning of which was but imperfectly understood, though their efficacy was never doubted. Symbolical or imitative acts, accompanied by spoken formulae of set form and obscure content, accomplished, by some peculiar virtues of their own, results that were beyond the power of human hands and brain. The priests and certain wise men were the depositaries of this mysterious but highly useful art, that was called *hek* or "magic"; and one of the chief differences between gods and men was the superior degree in which the former were endowed with magical powers. It was but natural that the Egyptians should wish to employ magic for their own benefit or self-gratification, and since religion put no veto on the practice so long as it was exercised within legal bounds, it was put to a widespread use among them. When magicians made figures of wax representing men whom they desired to injure, this was of course an illegal act like any other, and the law stepped in to prevent it: one papyrus that has been preserved records the judicial proceedings taken in such a case in connexion with the harem conspiracy against Rameses III.

One of the chief purposes for which magic was employed was to avert diseases. Among the Egyptians, as in other lands, illnesses were supposed to be due to evil spirits or the ghosts of dead men who had taken up their abode in the body of the sufferer, and they could only be driven thence by charms and spells. But out of these primitive notions arose a real medical science: when the ailment could be located and its nature roughly determined, a more materialistic view was taken of it;

and many herbs and drugs that were originally used for some superstitious reason, when once they had been found to be actually effective, easily lost their magical significance and were looked upon as natural specifics. It is extremely hard to draw any fixed line in Egypt between magic and medicine; but it is curious to note that simple diagnoses and prescriptions were employed for the more curable diseases, while magical formulae and amulets are reserved for those that are harder to cope with, such as the bites of snakes and the stings of scorpions.

The formulae recited for such purposes are not purely cabalistic, though inasmuch as mystery is of the very essence of magic, foreign words and outlandish names occur in them by preference. Often the magician relates some mythical case where a god had been afflicted with a disease similar to that of the patient, but had finally recovered: a number of such tales were told of Horus, who was usually healed by some device of his mother Isis, she being accounted as a great enchantress. The mere recitation of such similar cases with their happy issue was supposed to be magically effective; for almost unlimited powers was supposed to be inherent in mere words. Often the demon is directly invoked, and commanded to come forth. At other times the gods are threatened with privations or even destruction if they refuse to aid the magician: the Egyptians seem to have found little impiety in such a use of the divine name, though to us it would seem the utmost degree of profanity when, for instance, a magician declares that if his spell prove ineffective, he "will cast fire into Mendes and burn up Osiris."

The verbal spells were always accompanied by some manual performance, the tying of magical knots or the preparation of an amulet. In these acts particular

significance was attached to certain numbers: a sevenfold knot, for example, was more efficacious than others. Often the formula was written on a strip of rag or a scrap of papyrus and tied round the neck of the person for whom it was intended. Beads and all kinds of amulets could be infused with magical power so as to be potent phylacteries to those who wore them.

In conclusion, it must be emphasized that in Egypt magic stands in no contrast or opposition to religion, at least as long as it was legitimately used. The religious rites and ceremonies are full of it. When a pretence was made of opening, with an iron instrument, the mouth of the divine statue, to the accompaniment of recited formulae, this can hardly be termed anything but magic. Similarly, the potency attributed to *ushebtî*-figures and the copies of the *Book of the Dead* deposited in the tombs is magical in quality. What has been considered under this heading, however, is the use that the same principles of magic were put to by men in their own practical life and for their own advantage.

From Encyclopedia Britannica, 11th ed.

E. S. Stevens writes enthusiastically about Abbas Effendi in the *Fortnightly Review*:

"Any day in Haifa you may meet an old man whose flowing white hair, gathered up beneath his snowy turban, proclaims his aristocratic birth, accompanied at the slight distance prescribed by respect by Persian followers with folded hands. His long white beard, his blue eyes slightly flecked with brown, his commanding bearing, his dignified walk, his keen kindly face, all proclaim him to be someone of importance and distinction. He wears the simple robe of white linen and grey linsey customary in Persia. This man is Abbas Effendi, or Abdul Baha (the Servant of Baha), the recognised head of the Bahai movement throughout the world."

The Christian Commonwealth, the London weekly religious publication in which appear regularly the sermons of the Rev. R. J. Campbell of "New Theology" fame,

announces that it will report fully the lectures Mrs. Besant will deliver in Queen's Hall on the five consecutive Sundays beginning with June 11th. Mrs. Besant takes as her theme "The Immediate Future," and the titles of the lectures are: 1. Impending Physical Changes; 2. The Growth of a World Religion; 3. The Coming of a World Teacher; 4. Social Problems: Self-Sacrifice or Revolution? 5. Religious Problems: Dogmatism or Mysticism?

In its issue of May 31st, the editorial page contains a striking tribute to the work of our President in these words:

"It is doubtful whether any living woman is exercising an influence so great and widespread as that of Mrs. Annie Besant. She has the ear of the civilised world, and is listened to by an ever-increasing multitude in both hemispheres. Within the past week impressive tributes have been paid to her genius by two of the most outstanding personalities of the time. Rev. R. J. Campbell has hailed her not only as a 'famous orator,' but also as a 'great religious teacher,' and describes her lecture on 'The Emergence of a World Religion,' reported in this issue, as 'one of the most wonderful addresses I have ever heard in my life.' Mrs. Sidney Webb welcomes her as the great leader of religious thought in two continents, who by her extraordinary magnetism and oratory and power of thought has created a bridge between the intellect of the West and the soul of the East." In Saturday's '*Westminster Gazette*' Dr. R. F. Horton refers to the 'profounder revelation' of Mrs. Besant or Madame Blavatsky. It is the arduous and devious path by which Mrs. Besant has travelled to the position she now occupies—from credulity through doubt and atheism and materialism to assured spiritual faith—that lends value and impressiveness to her present testimony and counsel. She is, above everything else, a witness to the reality and supremacy of the spiritual. She has come to regard religion—the great truths common to all the faiths of the world—as the most enduring and most potent factor in the life of the race. As Mrs. Webb remarked on Friday, without the inspiration of religious feeling

no effort can avail to complete the progress of humanity. We cannot follow Theosophy in all its theories, but we confess ourselves in hearty sympathy with its fundamental principles—namely, “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour; to encourage the study of comparative religion, philosophy, and science; to investigate unexplained laws of nature and the powers latent in man.” Mrs. Besant’s public utterances reveal the mind of a statesman as well as the soul of a mystic. In her lecture in this issue she speaks as a religious seer and prophet, and we count it a privilege to be the channel for communicating this utterance to the world at large. We have never listened to anything finer or truer than the closing portion of Mrs. Besant’s Memorial Hall deliverance, and we believe our readers will have similar feeling when they peruse her wise and glowing words in our next issue. Mrs. Besant, as we understand her, is in hearty sympathy with the twin movement of democracy and socialism, whether in Britain or India or elsewhere, but she reminds us that individuals must be educated and trained and disciplined before they can fitly discharge the highest responsibilities of citizenship.

Mr. A. P. Sinnett, so well-known among theosophists for his contributions to theosophical literature, has produced a play in London on the subject of multiple personality. The play bears the humorous title of “Married by Degrees,” and the *London Daily Chronicle* thus describes it:

“Miracle of miracles! A confessedly ‘psychic’ play, written by a ‘psychic’ expert of serious reputation, and dealing with a ‘psychic phenomenon’—yet at the same time a bright, lively comedy, cleverly devised, brilliantly acted, appealing to intelligent interest, but full of a strong sense of humor, and bristling with delightfully Gilbertian situations.

This was the curious state of affairs at the Court Theatre last night, when the Play

Actors produced “Married by Degrees,” a new comedy by Mr. A. P. Sinnett, the well-known writer on ‘occult’ subjects. Its story is that of a dual personality—a sort of ‘Jekyll-and-Hyde’ mystery robbed of its glamorous and melodramatic contrasts, and brought into the realm of everyday life.

We are asked to believe—indeed, Mr. Sinnett assures us that it really happened!—that a charming girl has two personalities, between ‘which she alternates every month or so, and neither of which remembers what happened to the other.

She is at one time Lucy, a demure, serious girl, on excellent terms with the curate, and engaged to a good young man. At another she is Leonora, who is quite a nice girl, too, but of a wholly different temperament. She is gay, frivolous, high-spirited, keen on amateur theatricals, and engaged in a light-hearted flirtation with a dangerous foreign count.

Given this possibility, the humorous side of it all is obvious, and, to one’s amazement, is most deftly exploited, yet without any sense of mere burlesque. Thus the good young man is advised by his well-wishers that his only chance of domestic peace with Lucy is to woo and win Leonora as well.

The bewilderment of the good young man over this duty, and his uncanny sense of the fact that in proposing to Leonora he is unfaithful to his still adored Lucy, is deliciously conceived, as also the fear that the virtuous Lucy might be distressed at waking up to find herself married; though forgetting the ceremony in which Leonora took part.

Frankly one was sorry that Mr. Sinnett saw fit to have the Count exorcised, as it were, from Leonora’s affections by a learned mesmerist, who shows her the count’s true self in a hypnotic trance. One would rather have seen the Count and the good young man fight it out in a fair field with no favour. But even so the play is quite a sufficiently agreeable surprise, and it is pleasant to know that, as in this case, the two personalities may ultimately blend in a ‘perfect woman, nobly planned.’”



Book Reviews



Christ and Buddha, by C. Jinarajadasa. (The Rajput Press, Chicago. Pp. 91. Price: cloth 50 cents; leather 75 cents).

This tiny little volume is a gem. Its only fault is that there is not more of it. Though the author is well known to the Theosophical Society both in Italy and America as a lecturer, this seems to be the first book that he has put forth, and it certainly awakes within us that gratitude which is said to be principally a lively sense of favors to come, for one who can write like this unquestionably ought to go on writing. The booklet consists of eight separate stories, originally written for the Children's Department of *The Theosophic Messenger*; stories, yes, but they are all true stories—all except one, which is a legend of times so old that none may now say what of it is truth, and what is symbol. Stories for children, yet told so gracefully, so delicately that adults have much to learn from them.

First comes the narration which gives its title to the book—which tells of the two Mighty Brothers of long ago, and of the work which each undertook to do for the helping of the world. Then the tale of the school-boy Chatta, and the encounter with the Lord Buddha which shaped his future. In this account and in the next one called "Agadé" we cross the series of lives which appeared in *Theosophist*, for Alcyone's 29th life was with the Lord Buddha, and Orion's twenty-second was at Agadé. Next comes the well-known story of "Good King Wenceslas," which we would suggest might be lengthened in a second edition, as his life contains many picturesque incidents besides that related in the carol. Then we have "The Baby White Elephant," which is a translation culled from the vast storehouse of the Jataka tales, which tell of the previous lives of the Lord Buddha. The sixth tale is unique, for it is the story of the individualisation of a soul, told by the

man who individualised it. The seventh is a beautiful relation of an episode in the work of a young member of the band of invisible helpers, and the eighth is a recital of wonderful pathos and power, explaining the innermost feelings of one who in boyhood was called upon to leave all for the Master's sake.

A dainty, marvellous little booklet; so much in so small a compass. The cover gives us the symbols of the two Great Ones whose names appear upon it; on the side the cross and the wheel of the Law; on the back the cross and the svastika. Assuredly every member should possess this; rarely in so tiny a parcel are such strangely lovely fabrics to be found.

C. W. L.

The Other Side, by Horace Annesley Vachell. George H. Doran Company, New York, Publishers.

The author has achieved that *rara avis*:—the novel with a purpose, which is not lacking in the three essentials of good writing, unity, force and coherence. From the first appearance of Professor Pigneron, until his final skilful arrangement of circumstances, which results in bringing peace and content to the hero of the book, a disappointed and disheartened man, he is always striving to present some phase of Theosophical teachings. He is, to our mind, the most interesting character in the book, possibly because he succeeds in manifesting many of the ideas that we, as a Society, are seeking to spread. The book should prove a valuable medium for introducing Theosophical conceptions; and it is safe to say that any one to whom it appeals will not be content with that alone, but will be induced by it to seek further for more definite teachings concerning the possibilities of the unseen spheres of life.

Clara S. Henderson.

The Soul of the Moor. By Stratford D. Jolly, Wm. Rider & Son, Ltd., London.

This story is a very good example of the type of so-called occult literature against which Theosophy heartily protests. Based as it is upon the practise of hypnotism, an art which Theosophy recognizes as decidedly injurious, the story inevitably gives a very false idea of occultism. But it is not only the practise of hypnotism in this book which Theosophy objects to; it objects also to the various dabbling with little-understood occult forces and when such experiments are publicly exploited, Theosophy must always raise a warning voice. To be sure, in the story, the husband uses his hypnotic power for the purpose of healing his wife, yet even with that good intention, he weakens her will power so that she becomes prey to a stronger will than his own and much suffering is the result. Perhaps that is the only lesson to be learned from the book, but it shows only one reason (and that unintentionally perhaps) why hypnotism is a dangerous practise, nay more—an evil art. For hypnotism is a remnant of a very powerful and very evil form of black magic which flourished in Atlantean times. If the writer of this story then, had understood true occultism, he would have brought out clearly the following points:

1. Hypnotism paralyzes the will power of its victim.
2. The object of evolution is to perfect man's power of will, of love, and of wisdom; therefore any practise which diminishes one of these powers, is working against evolution.
3. Hypnotism makes karmic links between the hypnotizer and his subject,—links which usually require many lives of suffering to purify them.
4. Even the death of the physical body is far better for the evolution of the soul than one moment's subjection to hypnotic power of any kind.

If the writer had brought out these points, "The Soul of the Moor" would have turned out to be a helpful and interesting study instead of being, as it is, a highly sensational romance!

Marjorie Tuttle.

AT THE FEET OF THE MASTER

The last month has accomplished the task of sending out all over the section the American edition of *At the Feet of the Master*. It would be well for the members to realize when they receive their copies, that each individual book has passed through the loving hands of some person or other who has considered it a privilege and a joy to even wrap the book up for mailing. Each book sent out from headquarters bears with it the invisible trace of the devotion of the many Theosophists who have worked over it, and this book especially, during its long journey through the press, has had much love poured into it by many workers who understand something of its mission. So, in the eyes of those who value the power of thought and intention, each one of the little books has been especially magnetized for the purpose of helping it to do its big work and to spread its great message.

Marjorie Tuttle.

ALCYONE'S PHOTOGRAPHS OF ADYAR

Several copies of the Adyar album have just been received in America and those who have seen the views are more than delighted with them. It is good to see the irregular mass of our headquarters building as it looks from the various viewpoints; better still to find ourselves introduced in cordial friendly fashion to the many favorite nooks and haunts which play so important a part in the life at Adyar. Many of those cosy corners, though well known to us from their connection with familiar anecdotes, have not been seen in photographs before—the meeting place on the roof where the "Inner Life" talks were given, the cabinet of the Colonel's curios in the library, the island where the nature spirits play, the President's veranda, and the spot where H. P. B.'s room stood—places which all play an important part in Theosophic tradition. Indeed, in one of these pictures, there is in the background tradition itself,—Madame Blavatsky's little old stiff-legged pony, so ancient and venerable that he is "pensioned off"!

The general purpose of the album is to

make each Theosophist so well acquainted with Headquarters that he can almost know its grounds by heart. The three maps, together with Mr. Leadbeater's marvelously clear and vivid descriptions, make this quite possible, and the stories of interesting events so cleverly interwoven with the descriptions, give the album the additional value of a miniature "Old Diary Leaves." It is in fact, a memoir, souvenir and history combined, and as such, will be especially valuable to Theosophic great-great-grandchildren. And in these times of swift change it is well that we are able to hand down a pictorial record of the way the Theosophical Headquarters actually looked at the time when our President first began to give us the message of the new age and the coming of the Christ. Certainly we thank Alcyone most heartily for the idea, so excellently carried out, of giving all theosophists a chance to know Adyar well,—"Adyar, the Home of the Theosophical Society."

Marjorie Tuttle.

The Gleam. Helen R. Albee. Henry Holt and Company.

The theosophical student will find Mrs. Albee's well-written autobiography of a soul a veritable gold mine. One feels that she must have been an earnest reader of Mrs. Besant's "Thought Power," such ethical works as "The Growth of the Soul," "The Path of Discipleship," "The Creed of Christ," and in Psychology James' Psychology. And to her thoroughly assimilated knowledge of these books is added the vital experiences of her physical, psychical and spiritual life. She is endowed with clear perceptions, impartial self-analysis, an unwavering longing for truth, and an earnest aspiration to bring the presence of God into all the acts of daily life. Her book will prove of undoubted interest and benefit to every thoughtful reader. We give below a few quotations taken at random:

"The joy of the doing is not yet revealed to us. Labor is the nexus between spiritual knowledge and dead matter, and is needed in some form to a soul's progress."

"A reverent study of the miracles of growth, flowering, and fruiting breaks down the barriers between the seen and unseen, and carries a significance which is seldom understood."

"The work of creation is not completed when God sends a soul into this world to take human form; and, though it is true to a large degree, that a man holds his future evolution in his own hands, yet we must realize that no single life represents unlimited opportunity for development."

Clara S. Henderson.

Along the Labrador Coast, by Charles Wendell Townsend, M.D. Dana Estes & Co. Publishers, Boston, 1907. 289 pages. Price, \$1.50.

Those who know Dr. Townsend not only as author of *The Birds of Essex County* (a book well-thumbed by local bird-students), but at closer range also as an all-round nature-lover, take up this story of his vacation trip along the Labrador coast as if they personally were asked to share his pleasure and enrich themselves from his experience.

The cycle of summer touring has already enclosed New Brunswick and Nova Scotia in its folds, and is fast encircling Newfoundland; this book of Dr. Townsend's with others of the kind, and shorter magazine articles, is prophetic of the coming summers' added increase of travel to still more northern regions, so alluring in many ways.

The chief interest of the author is that of the ornithologist, and so the bird-reader finds many bits of new knowledge about the water birds, not to be gained farther south, and is made to see and hear "at home" those land songsters which are here with us only the most elusive or occasional migrants. The scenery, the flora, the geology, the icebergs and floe, the people, the fish, the dogs, are also given due attention and interesting description.

A Theosophist, reading pages 60 and 61 as to whether traits in the different species of birds, such for example as the "teetering" or sandpipers, are inherited or due to imitation, could not but stop and bemoan the fact that biologists and nature-students generally have no knowledge of the animal

group-soul theory given by theosophy. Held hypothetically even, it could not but add interest to, and multiply the ability to solve, many of their most debatable questions. Again, the theosophic teaching that, in the animals, all the mental work is due to the uprising stream of life from the Second Logos, and not to a power of thought identical with man, could not fail to fuse into a unity the present opposing factions of animal psychologists.

The past of Labrador is glimpsed through the journal of Captain George Cartwright, "gentleman trapper and adventurer," who in 1770 made therein a settlement where he lived for sixteen years, and through the ornithological accounts of the illustrious Audubon, who visited it in 1833. The work of the Moravian missionaries among the Eskimos is treated, and Dr. Grenfell's Mission Hospitals, and varied enterprises to "help the folk help themselves." We are put into touch with lives widely contrasted to those about us, yet necessarily as important since through such does the race build into itself the hardier virtues of physical endurance, fearlessness, and intrepid daring in the face of Nature's elemental forces.

There are 40 fine page or half-page illustrations made from photographs, an accompanying map and good reference index,

while type, paper, binding, cover are all in excellent taste.

I. B. H.

The Riddle of Life—And How Theosophy Answers it. By Annie Besant.

This little book of 50 small pages contains four of the plates reproduced in smaller size from *Man, Visible and Invisible*. The brilliancy of the plates makes the book extremely attractive and the splendid material of Mrs. Besant's lectures make the propaganda part most desirable.

W. V-H.

We have been presented with copies of *The Divine Life*, a little publication issued at 649 Oakwood Blvd., Chicago. It presents some views of theosophy and is attractively printed on beautiful paper.

O Lord! whose secrets are for ever veiled
And whose perfection knows not a beginning;

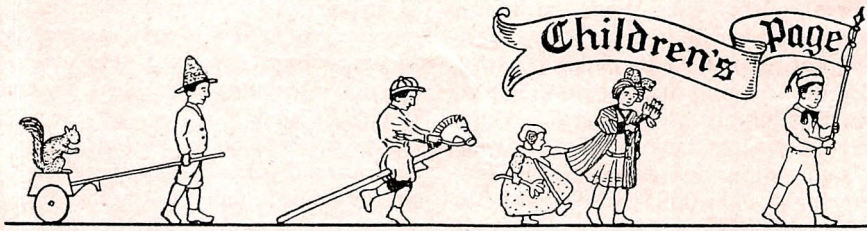
(End and beginning are lost in thee
No trace of them in thy eternal realm)
My words are lame—my tongue a stony tract—

Slow wings my soul—and wide is the expanse—

Confused my thoughts—this thy best praise,

In ecstasy I see thee face to face.





I want to tell the children a true little story about a little four year old boy named Harry. He had a broad forehead, a thin little face and thoughtful grey eyes. He was a very energetic little boy. He had a wonderful garden made by himself in which he planted bits of cabbage leaf and empty pea-pods, and covered them thickly with sand brought in his own little cart and refused to say his prayers because God did not make his garden grow. But this is not the story.

Harry loved animals. Most of all he loved the hens for they were wholly in his care. At night he shut them up safely in the hen-house after looking to see that not one was missing. In the morning even before he had eaten his own breakfast he went out and opened the door and let his pets fly out into the yard and gave them food and drink. They were so tame and loved their little keeper so much that they even let him smooth their soft feathers and pat them gently. When he talked to them they turned their heads and looked at him and listened respectfully.

One day when we gathered at the dinner table Harry seemed out of sorts. He sat in his little high chair but would not eat. He kept his eyes tightly closed and would not open them even for a moment. We saw a very sad little face, the very picture of woe. He seemed to be trying very hard to keep from crying and would not say a single word. Would he not have this or that, we asked. He only shook his head and kept his eyes shut. Then his father said, "See, Harry, I have put a nice piece of chicken on your plate." Harry almost screamed "Take it away!" and burst out crying as though his heart would break. His mother took him in her arms wondering why her

little boy, usually so good at the table, behaved in this way. She kissed and soothed him and asked what troubled him. Between his sobs he said "I loved my hens! I loved my hens!" He had seen two heads in the back yard and on looking found that two of his pets were missing. Then he knew they were being cooked for dinner. We all felt sorry. We had never thought of hens as having any right to live and be loved. I think some of us learned a lesson that day we did not soon forget.

After we have given up flesh food it seems very strange to us, does it not, that people will keep pets and love them and receive tokens of their affection in return,—and then kill and eat them.

Children who love animals would be glad to see how kindly our younger brothers are treated in India. Mischievous monkeys that come into the house and steal are only frightened and driven away. People would not think of killing one. Even baby wasps are allowed to get their wings before the nest is broken up. I have never seen a Hindu kill a centipede, a scorpion or white ants. They are taken far away from the houses and left unharmed. A rat caught in a trap is taken into the jungle and set free. If we ask why they take so much trouble, they answer, "The life of Ishvara is in these creatures, why should we kill them?" Indian people have made homes for old and worn out horses and cattle where they may be fed and taken care of until they die.

One of the first things we notice on coming to this country is the absence of fear between animals and man. In the early morning birds come near our girls' school and sit on the trees and sing their little songs. The girls have learned to imitate

their voices so they take turns, each answering the other's call.

A European tourist while walking in the streets of Benares was surprised to find the temple bulls going about unhindered. When he saw one coming toward him he was alarmed and picking up a thick stick waved it threateningly. The bull, not pleased with Western manners, became very angry, and, lowering his horns, was about to charge, when a Hindu called out, "Throw down the stick, sir, and the bull will not harm you." He did so and at once the creature paid him no more attention.

I am sorry to say that even in India some low class people beat their beasts of burden cruelly. They have not been men very long and when they are older they too will learn to be kind.

If we wish to be in the Sixth Root Race we must all practise kindness and compassion toward animals. Children may help very much in preventing the ill-treatment of God's creatures. Even the most cruel person will listen to a child's pleading. In this work it may well be said, "A little child shall lead them."

S. E. Palmer.



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31 North State Street, Chicago, Ill.

THEOSOPHIST

MRS. ANNIE BESANT, Editor.

The Official Organ of the Theosophical Society

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