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The Theosophic Messenger

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MY SHRINE

*By roadsides climbing ancient hills stand shrines
Set up by worshippers of long ago.
Wanderers resting from their toil kneel down
And pray for mercy, strength, devotion's crown.*

*Ever within my heart a shrine is standing,
O'er its altar wide three stars are shining,
Angels aye tend its sacrificial flames
Fanning the fires to meet the spirit's need.*

*From earth's turmoil there my sure retreat,
Thence flows Thy strength-renewing grace,
Thy wisdom shows as Thy love leads, the way to God!
Within my heart there stands that shrine!*

W. V-H.

OCCULTISM IN MODERN POETRY.

The world, as a rule, does not take the poet seriously. He is accepted, as the flower is accepted, with a certain amount of pleasure, with gratitude, perhaps, for his existence, but nevertheless merely as one of the products of nature after all and rather apart from the affairs of thinking men. How deeply the average poet thinks is a question; yet is it possible for a creature to arrive at any truth, by himself or otherwise—excepting, of course, obsession—if the impetus, at least, is not started in his own mind? On the other hand it is certain that poetry often transcends the mind of the poet, often touches heights and truths which he himself in his sober reason might even denounce and which at best he might accept, even as does the world, simply as a dream or a fancy.

It has ever been the privilege of poetry to be a link between the visible and the invisible, even more, perhaps, though in a different way, than religion, because of its greater freedom. Poetry has sung of the clouds and of the stars, of the touch of the God-hand behind the color of the rose—of the invisible life surging within the sea and the sky and the earth and of all things behind human life. Merely a suggestion, it may be, it gives but it thrills the hungry soul and sends it on its way through the human strife with new interest or inspiration.

Now is it possible for anything to exist within mind or soul that does not exist outside of mind or soul? Could man conceive of a sunset had he never seen one? Could he imagine the shapes or the colors that are about him, were he not able in some way to perceive them? It would seem that that which is thought of, must of necessity exist, in some like form, at least—and, as the bird soars in the air whither we, lacking wings, cannot follow, so the poet, possessed of a finer sense, contacts things which actually exist in the invisible but which to the grosser senses are as though they were not. The poet, then,

needs only to call upon this finer sense, to spread his wings, as it were, and he is carried into heights undreamed of. An hundred magic agencies contrive to meet him, to use him—for is not here an instrument for the carrying of messages to the denser world? And man, blind and starved as he is, unconsciously realizes this—for of what use otherwise is his poet? He accepts him on these terms only or dubs him worthless. To be sure, it must be done ever so delicately, this telling of the other worlds—it must not offend too strongly that reason of the lower mind, or bring it too acutely to account for the starving of its soul. But the man who loves poetry at all, does so because of the constant hints it gives him of the immortal. He may not even care to realize it, he may even wish to deny it, but nevertheless it thrills his higher consciousness, it puts him in touch with the invisible, it carries him away from himself into the eternal.

There were those modern poets, priceless backgrounds of the seeming lesser ones who are about us today—Browning, Sir Edwin Arnold, Whitman, Emerson—who were dynamically conscious of their mission, who held hands with the Invisible and practically proclaimed themselves heralds of other worlds. They were philosophers as well as poets, they were thinkers and students of ancient literature and their philosophy and their poetry was founded upon truths given by ancient sages, as well as upon inspiration. But it is rather of the more unconscious poet that we would speak,—the one who gathers truths from among the stars as an enraptured child might gather roses from a garden, holding them for a moment to his lips, then tossing them afar that he might gather more. Did the poet Keats, when scarcely more than a boy, in those inspired lines to Leigh Hunt, realize how truly he had touched upon a great existing law, closed though the knowledge of that law was to both in-

lects a type of soul, regardless of its experience—at least in any special life—as a medium through which to give to humanity Nature's deepest laws and secrets, hidden in the language of the gods.

In this age of materialism, when apparently all minds are bent upon the gain of mammon, there is beneath, a marvelous stirring of the spirit—bursting into life in curious faiths, in mystical art, in mystic literature. A few years ago, Mr. W. B. Yeats published that wistful little poem-drama "The Hour Glass"—where the Wise Man teaching a pessimistic philosophy is confronted by an angel, who tells him he has but one hour more to live. In that hour if he can find one soul that believes in heaven he himself shall be released from hell in time. With agitation the Wise Man calls upon those who have been near him and whom he has steeped in his non-belief. In despair, watching the few remaining grains of sand sifting through the hour-glass, he at last discovers that the fool believes—the fool—on whom his philosophy had made no impression, and who is thereby able to redeem him.

As for the poetic drama, there are Maeterlinck and Stephen Philips dipping into the unseen with enchanted pens, Maeterlinck with all his mind, Stephen Philips only here and there in his lines of music. In this country we have Mr. Kennedy and William Vaughn Moody, both bringing to our stage a touch of the mystical; and Mr. Moody writes such exquisite poetry:

His figure ashen-stoled
Sank in the moon's broad gold.
And:
We have felt the ancient swaying
Of the earth before the sun,
On the darkened marge of mid-night heard
siderial rivers playing;
Rash it was to bathe our souls there, but
we plunged and all was done,
That is lives and lives behind us—lo, our
journey is begun.

There is a young English poet whose spirit carries him back and forth from the

work-a-day world into the realms of fancy. Mr. Alfred Noyes was born in 1880 and has already published five volumes of verse. Many of the poems are full of beauty and the mystic:

Soul to soul in the darkness, dust to dust
in the light
The wefts outworn of the ages are gathered
again from the night
Losing never a thread of their scattered
hopes and fears
As they come from the Loom of the Weaver
that weaves the Web of Years.

What sweet moment floated nigh,
Flower or wild-winged butterfly,
Honey-laden like a bee,
Murmuring of infinity.

Its not the heart of all things here and now?
Is not the circle infinite, and the centre
Everywhere, if ye would but hear and enter?

Richard Le Gallienne is no stranger to the shadow and the light of the other worlds. Some of his poems are even gruesome, as in the Ballad of The Dead Lover:

The dead man spake the Holy Name;
"Your own true love am I," he said,
"I came because I heard your tears
Falling on my green bed."

She took his head upon her knee,
And called him love and very fair,
And with a golden comb she combed
The grave-dust from his hair.

But there are some that speak of the stars, too:

Out of the deeps I cry to thee, O God!
I fain would bring my soul safe up the sky—
This shining jewel rainbowed like a tear,
This star in the body that belongs to heaven.

* * * * *
See in my hands that I stretch up to thee
The lovely thing thou gavest: let it not
Die ere I die—but rather pluck it light
Out of my brain, while still it brightly
burns,

Not with my body gutters to decay.
Out of the deeps I cry to thee, O God!
I fain would bring my soul safe back to
thee.

Perhaps no one in recent years has been
so mystical as William Sharp, or rather
his "subjective self" Fiona Macleod. Wil-
liam Sharp was objective and critical—
Fiona Macleod, his pseudonym, played with
all the exquisite fancies that the universe
had to give.

In the grey gloaming where the white moth
flies—

When I, quiet dust on the forgetful wind,
Shall be untroubled by any breath of sighs—

It may be I shall fall like dew upon
The still breath of grey pastures such as
these

Wherein I wander now twixt dusk and
dawn.

See, in this phantom I leave a kiss:
It was given me in fire; now it is grey dust:
Mayhap I may thrill again at the touch
of this.

And all my heart is aflame because of the
rapture and peace,
And I dream in my waking dreams and deep
in the dream of sleep,
Till the high sweet wonderful call that shall
be the call of release
Shall ring in my ears as I sink from gulf
to gulf and from deep to deep.

On one day yet to come I see
This body pale and cold and dead:
The spirit once again made free
Hovers triumphant overheard.

Again, again, O endless day,
I see her in new forms pace on,
And ever with her on the way
Fair kindred souls in unison.

As a wind-eddy flame
Leaping higher and higher,
Thy soul, thy secret name,
Leaps through death's blazing pyre.

And then we have the list of minor
poets, who seem often, never to come be-
yond the pages of the magazine. Some of
these poems are strangely occult—indeed,
it seems as though they were not acceptable,
unless they have within them the atmos-
phere of mysticism. Helen Keller's "Song
of the Stone Wall" breathes of the very
planes above the physical,—with its sor-
rows and its memories.

The Urn of the Year
By Edith M. Thomas

A little while and all this golden fire
Shall fall in silver ash and be inurned,
And for the flower in vain shall man inquire,
In mystic salvatory undiscerned;
But in the ash will be a living spark,
And from the seed will bloom escape the
dark.

This last one from a recent *Century* is
given in full.

When I Have Gone Weird Ways
By John G. Neihardt

When I have finished with this episode,
Left the hard, uphill road,
And gone weird ways to seek another load,
Oh, friends, regret me not, nor weep for
me,
Child of Infinity!

Nor dig a grave, nor rear for me a tomb
To say with lying writ: "Here in the gloom
He who loved bigness takes a narrow room
Content to pillow here his weary head,
For he is dead."

But give my body to the funeral pyre,
And bid the laughing fire,
Eager and strong and swift, like my desire,
Scatter my subtle essence into space
Free me of time and place.

And sweep the bitter ashes from the hearth,
Fling back the dust I borrowed from the
earth
Into the chemic broil of death and birth,

The vast alembic of the cryptic scheme,
Warm with the master-dream.

And thus, O little house that sheltered me,
Dissolve again in wind and rain, to be

Part of the cosmic weird economy.

And, oh, how oft with new life shalt thou
lift

Out of the atom-drift!

—*Harriet Tooker Felix.*

MAN'S EVOLUTION A STUDY OF CON- SCIOUSNESS.

The consciousness of Man is affected by the knowledge which reaches it from without and by the reflections or modifications of consciousness which he is able to make within as he combines or rearranges his bits of knowledge. We are aware of those methods whereby the thinker is informed of new points of view, even additional pieces of external information, without the aid of the action of the senses, though the world itself does not so freely accept such a possibility as it should by this time be willing to do.

Man sits in the midst of his consciousness of outer and inner things presiding over his ideas with a divine power. For this divine power of the will, discrimination, the power of choice and of the direction of action is really god-like in quality, leading man back to his source in the Deity. Free-will we have but always with ideas, as it were, in their incipiency, as they exist for us. Our free-will consists in just that thing—the choice of the ideas which we shall entertain, the ideas which we shall regard as of benefit to us and which we

shall consider the desirable basis of our action.

From the earliest of man's lives even in the third root-race this study of the states of consciousness goes on and many of its processes and results we may study. The younger soul is placidly engaged in the consideration of those modifications of consciousness which he experiences when the physical body senses are stirred and when he considers, combines and chooses or wills that this, that or the other state of consciousness is for him most desirable.

Since experiences are almost always arranged for men so that they may obtain progressive opportunities for the selection of ideas and the adoption of courses of action based upon them, the course of evolution for man is usually smooth and regular. The things of the lower senses are first studied for long ages of incarnations. Then the things of the higher consciousness form the more important topics of inner action, the realms of mind and spirit offering new opportunities for contacting as well as testing that which is the Not I.
W. V-H.



OUR WORK

We are told in the Eastern Scripture that all paths lead to the Divine. In a smaller measure, all methods of work for the Theosophical Society may be said to lead up to the goal we have in view. That goal we cannot have placed before us too often. It is given in the first declared object of the Theosophical Society: "To form the nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color." Brotherhood is therefore to be the keynote of the coming race, and the Theosophical Society has, as its avowed object, the formation of that seed, that nucleus, from which that race shall spring. We have to sound abroad the keynote which the Founder of the Coming Race has given us so that all who may be ready, may come in and join with us in this great work. The general plan of Those who are our leaders, undoubtedly includes the general unlifting of humanity and the broadening of men's minds, particularly in the Western world, so that they may realize the fundamental truth in the teachings of Reincarnation and Karma, in this way preparing the way for the coming of the Great Teacher and marking our first great step on the path of progress.

The Theosophical Society needs workers. Men and women who are not afraid to act as workers for the Great Ones. Who will step out of the rut, and grasping the great plan as far as may be, with the help and assistance of others in our lodges, stand ready to undertake any portion of the work which is before our Society? Every member of the Theosophical Society should ask himself every morning, "What am I going to do for OUR WORK to-day?" We cannot all be lecturers, class-leaders or teachers in this life, but there is one perennial spring of work and opportunity open to each one of us who is really in earnest in this matter, and who will take the smaller opportunities which so often lead to the bigger ones. We want to come in touch as a society with everyone of the eighty-

eight millions or more of humanity resident in this great continent of ours.

We cannot get them into our meetings. The large majority will not come to us, and yet we have to come into touch with them. Use therefore that which is provided by the government of the country and which is welcomed by almost everyone, the mails.

The first instrument in our work is our monthly magazine, "*The Theosophic Messenger*." The "*Messenger*" must be made interesting, useful and instructive having in view very fully its main purpose. It is the duty of every member able to write suitable articles for "*Messenger*" to bombard the editor from every direction, so that the editor's chief difficulties shall arise from selection and not from seeking necessary matter required to fill the columns of the magazine. Everyone who has anything to say on the work in general, or any part of it, should send it into the Editor, leaving it in those hands with full confidence in the editor's judgment as to how it can best be used.

Having the instrument, next comes the method and organization. The President Founder of the Theosophical Society divided the work of the Society into sections coincident with race characteristics. Each section is in itself independent as to its internal work. The plan may well be extended, as no doubt was intended by its inaugurator, so that each state or province may undertake its own work of coming into touch with the people resident therein.

The General Secretary of the Section is the centre, and source of supplies. From him should radiate like a spider's web, local organizations in every state and province, who, drawing their supplies and inspiration from him, are actively engaged in the work of propaganda in their own state. Where there are at present lodges in a state, they should arrange to form a State Propaganda Committee, portioning out the portion of the state to be dealt with by each lodge, or

any member in the state not actually resident at the lodge centre, who would be willing to take part in the work. It should be the constant endeavor of the State Propaganda Committee to get every part of the State covered by the activities of the committee, either by the united effort of the committee, or individual action on the part of lodges or individual action on the part of isolated members, acting in harmony with the central committee. If the work is to be properly and effectively done with the smallest expenditure of money, organization of the finest quality is required, so that every effort and every cent shall tell and that there shall be no overlapping. Only in this way can we hope to be ready for the coming of the Great Teacher.

The state committees will proceed to make a list of all public libraries, hospitals, sanitariums, goals, penitentiaries, hotels throughout the State, including any place in which it is possible to come into touch with people generally through the medium of reading matter.

Town by town, district by district, the "*Messenger*" should be sent out through the mail month by month addressed to the librarians, managers or others in charge of these places until there is not a corner in the state which does not every month have a "*Messenger*" in a public place accessible to the reading public.

The General Secretary will supply the "*Messenger*" at the rate of two cents per copy in numbers of not less than twenty-five to any one place. They will then have to be placed in separate envelopes and addressed to their destinations. There should be a request to the manager of the institution to which it is addressed to place the magazine on his reading table. There should also be put into the magazine an inset, which should be gummed or pasted in, worded say as follows:

If you are interested in this Magazine, and would like to gain further information about theosophy and the Theosophical Society, you are invited to address the Corresponding Secretary, State Propaganda Committee, (giving the address of the Corresponding Secretary).

On the back of this inset, should be shown a list of suitable Theosophical Books, with their prices, and the address of the nearest Theosophical Book concern. Under this should be stated that no more profit is made on the sale of these books than is necessary to pay the actual expenses in connection with the work.

Upon receipt of any enquiries, a copy of the *Primer of Theosophy* should be sent to the enquirer, with a letter explaining the idea of the work of the Theosophical Society and offering to answer any further questions which may be asked.

You will say, that all this needs money. Yes, it does. But it can be started on just whatever money is available, and can be expanded as opportunity comes. If every member of every lodge would give the time necessary to send out our *Messengers* every month to addresses selected and allotted to that member by the central committee, it would only cost that member sixty cents. Others better situated financially could afford to give more money to the work and those who were not able to contribute money could contribute time and labor, and so little by little, town by town, district by district, state by state the work could go on until, there was not a public library, hospital, sanitarium, goal, or hotel in our section which did not receive its *Messenger* for its reading table every month.

This work could be taken up in those states where there are no lodges by isolated members working in connection with the General Secretary until such time as lodges were started and a central organization for the state formed.

The state committee would allot the work to those in the state working in conjunction with itself as the workers were able to undertake it. The state committee would furnish the local worker, if required, with the necessary information and instructions, the printed insets and the envelopes for the *Messenger* to be sent out in, and would generally work on the co-operative plan as far as supplies were concerned, so as to keep the cost of the work as low as possible.

The local worker would furnish the State

Committee with all information available as to local conditions and requirements and isolated members would become centers around which a lodge would eventually be formed.

This part of the work having been satisfactorily started, and the State covered with "*Messengers*," the state propaganda committee should then prepare to take up the next part of the work by calling upon the General Secretary to supply at the cheapest possible rates, reprints in pamphlet form of the articles on elementary theosophy written by Mrs. Annie Besant, President of the Society, which have been appearing in the "*Theosophist*" month by month for some time past. The ideal proposition would be, that plates should be prepared for each State Committee of these articles, so that they could print them locally, themselves, as they were required, so that the pamphlets could be produced at extremely low cost. Each pamphlet would give the address of the General Secretary, and of the Corresponding Secretary of the state organization, so that anyone that wished could make enquiries.

Then the adult population of the State should be taken in hand, and steadily as opportunity and the means offered these

pamphlets on Theosophy should be sent out through the mail, three or four at a time, arranged together so as to be intelligible, so that at least once per year, every adult person in the State had Theosophy placed before him in a simple form.

The same channels and the same organization would be used for this work as for the *Messengers*.

If this was carried out persistently and carefully, it would not be long before Theosophy and the Theosophical Society would be known throughout the length and breadth of the land and when a lecturer from headquarters came along he would be sure of a large attendance at his lectures, and great interest therein. The groundwork would have been done by the state committee, so that when the lecturer appeared along the harvest would be ready.

Sit down quietly after reading this, and try and think out what ten years of this steady work would mean. Compare these proposals with work of a similar nature carried on by other organizations comparable with our own, and if you are "standing ready to undertake any portion of the work which is before our Society," you will take hold of this as part of OUR WORK.

—T. H. Thomasson.

HELP CHRISTIAN MINISTERS.

The first duty of a theosophist is to pass on his theosophy to the hungry souls around him seeking light. In this country one of the needful activities of theosophists is to show Christians that the real teaching of Christ was theosophy. In this regard, I desire to call the attention of members, and especially of lodge Secretaries, to Mrs. Besant's pamphlet, "*Is Theosophy Anti-Christian?*" The lecture was delivered in London in reply to the Bishop of London, and is one full of clear and logical argument showing the common spiritual truths underlying Christianity and Theosophy.

This pamphlet has had a wide distribution, and a new edition for propaganda purposes is now ready. I have had the pleasure of correcting its proofs, and so much have I been struck by its logic and beauty, and also by its deep sympathy with orthodox thought, that I feel strongly that we can do much by its wide dissemination, especially among ministers.

My suggestion is: Let each lodge send a copy to every minister in the city. If a minister is really seeking Christ, there is a message in it for him. Let us help the ministers who are seeking.

C. J.

COUNTESS CONSTANCE WACHT-
MEISTER.

A Reminiscence.

On the departure to other fields of labor of one of the dearest friend of our beloved teacher, Madame Blavatsky, it is meet to remember the good work she wrought in Master's garden. Countess Constance Wachtmeister a few days ago passed away in Los Angeles at the ripe age of 73 years. From the time she came to Wurzburg, Germany, to care for Madame Blavatsky, who was employed at that time in writing *The Secret Doctrine*, until the demise of the latter a very warm friendship was maintained between them.

Her heart and head filled to the brim with the truth and beauty of Theosophy, it is no wonder that the Countess became a most zealous propagandist. She visited every Section of the T. S. and worked in a number of lodges spreading the glad tidings. Her time, her energy and her purse were always at the disposal of the Cause and to many a searcher for truth she gave the first impulse to study our philosophy or to join our ranks. Her deep earnestness, added to her motherly ways, struck all who met her. She might not have been as eloquent as our president, but she was very convincing in her plain language at her lectures, conversations and parlor talks.

I shall not easily forget the first time I met her. It was in 1894 at Portland, Oregon, at the house of the Reed family, (later the originators of the Akron, Ohio, Lodge) where she stayed. A gathering of members occurred in the parlor to meet her. After a while she expressed the wish to be left alone for a while with the writer, and we had an interesting tête-à-tête.

She had been a spiritualistic medium and still possessed psychic powers. Her mediumship she had overcome by following the instructions of Madame Blavatsky.

We exchanged our experiences in that line of our research and discussed the troubles then hanging over the Society on account of W. Q. Judge. At last she made me the proposition to make a tour over the United States and Canada with her son, Baron Axel to spread Theosophy, she to bear all expenses. I was in a dilemma. True, since the time I entered the Society in October, 1878, Theosophy as taught at that time had gradually grown into me; but as a born Hollander, I knew that my brogue would be rather in the way of the audiences; besides that, my platform experience was at that time very limited. Further I knew that the people could be reached far better by their native sons and daughters than by an adopted alien. On that account I told her I felt obliged to decline her proposition. I saw well enough that she did not like my refusal, but anyhow she gave me her portrait, after having put her name on the back as memento of our meeting, which I will cherish to the end of my life.

She was a strict vegetarian and lived indeed "the simple life." At the table at the Reeds, during her stay in Portland she was my next neighbor and the plainest food was all sufficient to her. She even had discarded the use of butter.

Shall we mourn because she has left us? I think not! She left the world better informed than she found it, and her share in bringing that about goes on the right side of the karmic ledger, so that in returning she will find ample opportunity to serve the Master and His work again.

To her son, Baron Axel, we extend our consolation, to her our continuous love and good will; to Master our deepest gratitude for having given us such an able and zealous co-worker.

—C. H. van der Linden.

Santa Rosa, Sept. 24, 1910.

THEOSOPHICAL REMINISCENCES

By Countess Wachtmeister

[Read at the Convention of American Section, 1894].

The Theosophical Society was first formed in the last century by St. Germain, Cagliostro, and many others. They had a powerful lodge in Paris, and much work was carried on. There was also a lodge in Denmark, another in Germany, and a third in Italy, but the Revolution came on, that terrible revolution, and swept the whole away, and that is why we now in this country have such a terrible Karma to work out. That was the physical basis of the Theosophical Society, which is really in itself an entity formed of all the members who belong to it. The Theosophical Society has its seven Principles, and has to work through these seven Principles. In the last century it worked through the physical basis, and now it has had to work through Karma, or through the psychic state. We are now happily, I think, weaning ourselves away from that state, and then we shall enter upon a state of very great activity. In 1851 in this century Madame Blavatsky went to London with her father to take lessons in music, she being a very remarkable musician. When in London with her father, one day she was walking out in the street and she saw coming towards her some Indian Princes, and among these she saw a very fine-looking Indian, a man of seven feet in height, and to her great surprise she recognized in this man one whom she had always been accustomed to look upon as her guardian angel. Ever since she had been a child she had seen clairvoyantly this individual, and in moments of trouble and sorrow he had always come to help her. She had great love and reverence for this person, and when she saw him in the physical form in London she wanted to rush forward and tell him how delighted she was to see him. He made a sign to her to move on, which she did. She went home full of wonderment and told her father what had happened,

and all that night she was unable to sleep thinking of this wonderful thing. The next day she went to Hyde Park, and there, while cogitating within herself of this extraordinary event, she saw coming towards her this individual. This man came to her and told her it was quite true that he had watched her from childhood, because he saw in her a good instrument for the formation of this Society. He said that it was on account, first of all of her psychic powers (for she had been a medium); secondly, on account of her great intellectual and mental powers, and also on account of her partly Eastern birth and Western birth, because he said she would have to work in all countries. He then told her that he himself had had this work given to him to do by those who were even above him, and therefore that he was most anxious that she would accept this post which he offered her, and work to form this Society. He told her to go home to her father, to consult her father, and then if she would really undertake this work to return in three days to the Park and tell him so. He pointed out to her that it would be a position of great trial; he told her how she would be persecuted; told her many things that would happen to the Society and to herself. She went home and consulted with her father, and her father said to her that she was perfectly at liberty to do what she pleased, that he himself would do what he could with money and in any other way that he could to assist her. After three days' cogitation she decided to accept the post offered to her, and she returned to the Park and told this to her master, who then told her that she must come to Thibet, and there she must stop for some time and be taught, so that she might be enabled to teach others. She went to India and was taken through the country where no European was ever permitted to put his foot, in a hay cart. She lay there in this hay cart covered with hay, and was conducted through that part of the country by Indians. At last she reached that place in Thibet where the Masters lived. She was received by the sister of one of these Masters and lived

in his house for three years; was very kindly treated by her. But she told me those three years were of very great trial to her. In the first place her mediumship was knocked out of her, and then she was taught to use those forces with her will power. She also had to do lessons like a school child, to get up very early in the morning, and work hard to learn mentally her lessons. At the end of three years she was then told she was to go to Egypt, and there placed under the charge of a Master who taught her about the *Book of the Dead* and many other works. After that she was put in charge of a Jewish Rabbi and was taught the Kabala. When she had gone through these different transition stages she was told that she was ready, that she was to go to America, that when she reached it she would find a man by the name of Olcott, that this man was to be the President of the Theosophical Society. She came here to America and people here have told me that it was a standing joke against her when she came to America, because of everybody whom she met she always asked this question: "Do you know any man by the name of Olcott?", and the people would say, "No, I never heard of such a person." At last, one day a lady said "Yes, that she had heard of a Colonel Olcott who was with the Eddy Brothers and was studying Spiritualism, and that if Madame Blavatsky went there she could meet him." An hour afterwards she was on the train taking her down to the Eddy homestead, and there she met Colonel Olcott.

A SUMMARY OF THEOSOPHY.

The evolution of the soul (that soul itself having been evolved by such and such processes in the past) is carried on by means of successive physical manifestations.

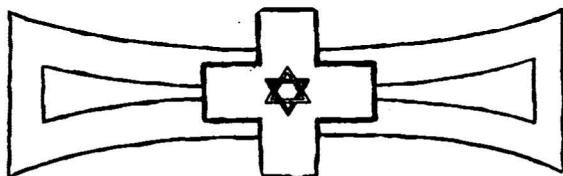
The law of the conservation of energy holds good on the moral as well as on the physical plane, and Karma, the working of cause and effect on higher planes, determines the conditions of these successive manifestations.

Back to the Godlike level of consciousness and being out of which the system to which we belong emerged, the progress of the new individualities that have been evolved by the working of spirit in matter during the life of that system need suffer no check. There are no limits to the degree of exaltation each such individuality, each such imperishable Ego, may eventually attain.

Far beyond us on the pathway leading to those immeasurable heights stand the Elder Brethren of humanity, those who have earliest fathomed and conformed themselves to the Divine purpose of the system: some of those amongst ordinary humanity have conscious touch with them; the laws which regulate advance along the path they have travelled are not disguised or secret, but are intelligible for all who feel impelled to study them, a feeling which has been suffocated of late centuries in the Western world to a great extent by the concentration of effort on material civilization.

—A. P. Sinnett.

(Convention Report of 1896.)



THE MONADS FROM THE MOON.

	MOON (SEVEN PATHS)	EARTH (MOON-CLASSES BECAME ON EARTH)	CHARACTERISTICS ON LEAVING MOON	CLASSES		ENTERED EARTH CHAIN	BECAME ON EARTH
				H. P. S.	A. P. S.		
GROUP I HUMAN	LORDS OF THE MOON	BARHISHAD PITRS	ARHATS	NIRVANS OR SOLAR PITRS OR LUNAR DHYANIS	1ST CL. PITRS	4TH RD. 4TH R.	4TH & 5TH RACES
	MEN (1ST ORDER)	MEN	CAUSAL BODY FORMED BASKET-WORK CAUSAL BODY		2ND CL. PITRS	3RD ROUND	3RD 4TH & 5TH - ON 4TH ROUND
GROUP II	ANIMAL-MEN	MEN	CONNECTING THREADS	1ST CL. PITRS	3RD CL. PITRS	1ST ROUND	FULLY HUMAN 1ST RD
	ANIMALS	MEN	PASSION-NATURE, DAWN OF REASON PASSION-NATURE, INSTINCTUAL MIND PASSION-NATURE GERMINAL	2ND CL. PITRS 3RD CL. PITRS 4TH CL. PITRS	4TH CL. PITRS 5TH CL. PITRS 6TH & 7TH	1ST ROUND 1ST ROUND 1ST ROUND	FULLY 2ND ROUND FULLY 3RD ROUND FULLY 4TH ROUND
GROUP III	VEGETABLES	ANIMALS	PASSION-NATURE APPROACHING DIFFERENTIATION	5TH CL. PITRS	NOT CLASSIFIED	DOOR SHUT	4TH ROUND
						FIRST ROUND	FULLY ANIMAL 4TH ROUND
	MINERALS	VEGETABLES	CHEMICAL AFFINITY	6TH CL. PITRS		FIRST ROUND	FULLY VEGETABLE 4TH ROUND
						FIRST ROUND	FULLY MINERAL 4TH ROUND
	ELEMENTAL KINGDOM III	MINERALS	TENDENCY TO DENSIFY	7TH CL. PITRS		FIRST ROUND	
	ELEMENTAL KINGDOM II	ELEMENTAL KINGDOM III				FIRST ROUND	
	ELEMENTAL KINGDOM I	ELEMENTAL KINGDOM II				FIRST ROUND	
		ELEMENTAL KINGDOM I FROM OUTSIDE				FIRST ROUND	

Those who have studied the Theosophical system are aware that we divide humanity into various classes according to the age of the ego, and the degree of his development. *Transaction* No. 26 of the London Lodge gives this arrangement very clearly, and it is also to be found in Chapter XII. of *The Ancient Wisdom*; but our students will see that the author of the last-named work has altered the numbering of the classes so as to bring it more nearly into agreement with that adopted in *The Secret Doctrine*. Our President separates from the rest those entities to which the London Lodge *Transaction* had given the titles of the first and second classes, and calls them solar monads, so that she begins her list of the lunar monads with those that the *Transaction* had called the third class, and to it she gives the name of the first class; consequently in *The Ancient Wisdom* the fourth class of the *Transaction* is called the second, and the fifth becomes the third. Madame Blavatsky's fourth class covers Mr. Sinnett's sixth and seventh, while the remainder of her classes includes entities

which he did not take into account at all. His classification dealt only with members of the lunar animal kingdom; which would become human on our earth-chain; hers took in everything which passed over from the lunar chain to this. Her fifth class represents the vegetable kingdom of the moon, and her sixth class its mineral kingdom, while her seventh includes all three of its elemental kingdoms.

As many students have found these different statements somewhat confusing, our President has thought it desirable to prepare a table showing the correspondence between them, and giving plain English names to the various types. Further researches with regard to the details of the whole subject are now in progress, and their results will be published in due course; but as they will inevitably take some time, the President issues the accompanying table in order that our readers may have at least the broad divisions before them, and may make themselves sufficiently familiar with them to be able to fill in the details (when they are given) without confusion.

These classes are arranged in the order of their advancement, and they differ not only in appearance but also in the methods by which that advancement is attained. Among other points there is great difference in the length of the intervals between successive incarnations, and in the way in which these intervals are spent. I hope to note some of these differences in a future article.

To understand how these classes are distinguished we must remember that for each chain of worlds a definite level of attainment is laid down, and to reach that is to gain full success. In our present chain of worlds the level assigned is that of the Asekha Adept, but in the Moon-chain it was the fourth step of the Path, that of the Arhat. Those who fully attained that on the lunar chain had achieved the purpose of the Logos, and so were free to take one or other of the seven paths which always open before the perfected humanity of each chain.

Below them were people standing at many different stages, whom we must to some extent attempt to classify. Broadly speaking, the animal kingdom of one chain makes the humanity of the next. Our present humanity is composed of the successful portion of the animal kingdom of the Moon-chain, *plus* those members of the lunar humanity who failed to reach the required level. To make this easier to grasp, let us look forward and see what must inevitably occur at the end of evolution upon our own earth-chain. We who are now human beings in this chain ought all of us to attain Adeptship, and pass away from this scheme of evolution altogether by one of the seven paths which open before the Adept, while what is now our animal kingdom ought by the end of this chain to attain individualisation, and therefore to be ready to furnish the humanity for the next chain, the fifth of the scheme.

We know however that a certain proportion of our humanity, which has been estimated at two-fifths of the whole, will fall out in the middle of the fifth round, because it is obviously too far behind the rest to enable it even with the greatest

efforts to attain the goal during this chain; that two-fifths will enter the next chain along with the members of our present animal kingdom, and will therefore constitute part of that future humanity.

But it must be remembered that the other three-fifths of our present humanity, which may be described as successful in so far as it does not drop out at the day of judgment in the fifth round, will yet not all of it succeed, in the sense of attaining the Asekha level. It is thought that probably about one-fifth of the whole number (that is to say, one-third of those who have not dropped out) will fully achieve; but that means that two-thirds of the successes will still at the end of our chain of worlds have further work to do, before they have reached the level intended for them. They also will have to enter the next chain, though they will not need the earlier stages of its evolution; so they will probably appear at about its middle point, much as the higher classes of monads who came over from the Moon entered our present evolution at its middle point. The matter will, however, be complicated for them by the fact that just as on this chain the point set before us for attainment is higher than that of the Moon-chain, so will the level of achievement expected on the fifth chain be higher than ours. With that, however, we have no concern for the moment.

By looking forward in this way to what will inevitably be the condition of affairs when our own chain closes its activities, we may help ourselves to understand what happened at the end of the lunar chain. Those who had attained the Arhat level were the full successes, and they passed off along one or other of their seven paths. We do not certainly know that these are the same as the seven which open before our own Adepts, but at least one of them shows decided resemblance; for just as some of our Adepts will remain in close touch with the next chain and incarnate on it in order to help its inhabitants in their evolution, so one of the seven classes of the Lords of the Moon stayed to help us in *our* chain. The members of this class are those called in *The Secret Doctrine* the Barhishads.

Next below this level comes a very large and diversified group to which we are at present giving the title of Moon-men (first order), though for convenience in following out the several destinies of its subdivisions it will probably presently be found necessary to assign separate names to them. It includes some who, though they had not succeeded in reaching the Arhat level, were on some of the lower steps of the Path; others who had not yet gained that Path, though they were approaching it; the failures who had dropped out of the lunar humanity (corresponding to the two-fifths of our humanity who will drop out in our fifth round); and the most advanced representatives of the lunar animal kingdom, who had succeeded in fully developing the causal body. We shall later give distinctive names to these subdivisions.

Below this huge class comes the second order of the Moon-men, whose members had not yet fully developed a causal body, but had already what might be described as the skeleton of such a vehicle—a number of interlacing streams of force which indicated the outline of the ovoid that was yet to come. These egos had consequently a somewhat curious appearance, almost as though they were enclosed in a kind of basket-work of the higher mental matter. These two classes are Madame Blavatsky's Solar Pitris.

The next group we call animal-men—those who had succeeded in breaking away from the animal group-soul, but had not yet at all commenced to develop even the framework of a causal body. They remained simply as fragments broken off from the group-soul, but with the monad hovering over them; and though from the point of view of the highest mental vision these two poles seem entirely unconnected, the vision of a still higher plane shows that atomic threads did connect them, and this connexion gives them the right to be regarded as a separate class—the third of the London Lodge *Transaction*, but the first of *The Ancient Wisdom*.

Below that again we have three classes, whose members had not yet succeeded in breaking away from their group-souls, and

were consequently not individualities, though they had every prospect of becoming so during our present earth-chain. These are still labelled as animals in the column headed "Moon," and indeed they remained animals for a considerable part of the evolution of the earth-chain; but because they have eventually gained the human level they are labelled as men in the column headed "Earth."

Below all these come the three classes which furnish our present lower kingdoms; the lunar vegetable kingdom, which is now our animal; the lunar mineral, which is now our vegetable; and the lunar elemental kingdoms, the most advanced of which has become our mineral kingdom. (See article on "Successive Life-Waves," *The Theosophist*, October 1905.)

It is to those whom we have called the animal-men that the pioneer work on the Earth-chain is assigned. Although on the moon they broke away from the animal kingdom, and must therefore be considered as potentially human, on the first globe of the first round of our earth-chain they entered into evolution not at the human level but at that of the first elemental kingdom. They passed rapidly from that into the second and third, and then successively through the mineral, vegetable and animal kingdoms until they reached the human. In each of these kingdoms they established the forms, taking the idea of them from the minds of the Lords of the Moon, who, on behalf of the Logos, were directing the evolution of that globe. We might rather say perhaps that these primitive entities flowed into the moulds made by their Instructors, and materialised these moulds for the use of those who followed them; for close behind them all the time was pressing the next class of monads—the highest of those who had not yet in the lunar-chain broken away from the group-souls. And behind them in turn came all the rest.

When our animal-men had completed this work on the first globe in that first round, they moved on to the second globe and repeated exactly the same process there in denser matter; when that was finished they passed to the third, and then to the fourth,

and so on, running again through the tedious evolution from the first elemental kingdom up to the human in each of the globes, in order that the forms might be duly prepared for those that followed. At the end of the first round their task was over, and they entered the first globe of the second round at the level of primitive humanity, though it was so very primitive that the advantage is scarcely a perceptible one.

In the course of that second round the first class of the lunar animals had reached the human level, and the same thing happened in the third round to the second class of lunar animals; but here a fresh complication is introduced by the entry in the middle of the third round of the second order of Moon-men, who had succeeded on the Moon-chain in setting up a kind of framework for the causal body. Coming in at this stage, they soon pushed themselves to the front and took the lead.

Students will remember that the fourth world-period of the fourth round differs from all the rest in that it is to some extent a recapitulation of all the earlier stages. A large number of entities appears to have been on the brink of individualisation, but could not quite attain it in the ordinary course of evolution before that middle point of the fourth round when the door was to be shut. A special opportunity was therefore given to them, and the conditions of the first, second and third rounds were reproduced in miniature in the first, second and third root-races of this present world-period.

If we examine humanity as it appeared on Mars in this fourth round, we find that it does not differ radically in appearance from that of the present day; and this is true of all its root-races from the first to the seventh. But if we look at the humanity of the first root-race on our own globe in this present round, we shall see that its members are utterly unlike any kind of men that we know. They are mere drifting masses of cloud—just the men of the first round over again. In the same way men of our second root-race have the curious formless pudding-bag appearance which

had not until then been seen on any world of our chain since the second round. In the third root-race came over again all the business of the descent into dense matter and the separation of the sexes which had distinguished the middle of the third round.

All this was done only for the sake of backward entities, and it must not be forgotten that *only they* took part in it—which accounts for the sin of the mindless, the extreme degradation of the forms, and other things. None of the humanity of previous rounds (and previous parts of this round) appeared during that period at all; all its members came in only when the changes in the middle of the third root-race had brought matters back to something resembling the conditions to which they were accustomed—though even then the physical vehicles were of so low a type that some of the arrivals declined to occupy them. The whole of the plan of the earlier races of this globe was in fact the offering of a final opportunity to the laggards, and it was to a large extent successful. Many entities who had not been fully able to take advantage of these conditions in those earlier rounds were able to do something with them now, especially with the aid of the tremendous impetus given to evolution by the descent of the Lords of the Flame from Venus.

In the fourth round the third class of lunar animals attained their individuality, and in the middle of the third root-race on this globe the less developed of the first order of Moon-men began to return to incarnation also. From that time until the middle of the Atlantean period, and perhaps even somewhat beyond it, the monads of that first order came rapidly into incarnation, and of course at once took up a position in the forefront of evolving humanity.

It is hoped that this attempt at explanation will facilitate the work of those who are studying this most interesting subject. There is, it is true, much complication in detail, but the broad principles are clear, and a student who keeps those in mind will soon grasp the scheme as a whole.

—C. W. Leadbeater.

(From *Adyar Bulletin*.)

PHILOSOPHY AND THEOSOPHY.

I should certainly not be here this morning, friends, if it were not for our general secretary, who has the quality of the true executive, in making other people work. I am merely a layman in philosophy and I know far less of theosophy than many of you. In indicating some of the side-lights which theosophy may throw upon philosophic problems, I am tracing in a very informal way a personal experience, to which I would not have any of you attribute importance except so far as your later reading may confirm what is said.

The value of theosophy lies chiefly in the contribution it may make to the thought of any man, be he clergyman, scientist, teacher, or occupied in any other profession. Speaking for only one of these occupations, I would say that the student of education classifies the stages of mental development as empirical, scientific, and philosophic. In the first period the child becomes acquainted with a vast number of isolated facts in the double world of nature and society. In the second period he comes to classify these facts in a more or less scientific way, seeking to reach the principles which lie back of the particular data. In the third period he proceeds naturally, if under the proper influences, to a philosophic attempt to correlate the scientific principles of various phases of experience into a unified philosophic system. Properly handled, the child proceeds from the empirical stage to the beginning of the scientific stage after six or seven years of schooling. Five or six years later, again under the right influences, he will tend to develop the philosophic attitude. The young man or woman of seventeen or eighteen, looking out upon the world with a mind trained in the fundamentals of mathematical, scientific, literary, and historical interpretations of experience, seeks naturally some unifying principle, and may be brought, therefore, at this period, easily to a definite interest in philosophy, and, I would say in passing, may be very effectively brought to

an interest in theosophy for answers to life's questions, if this interest has not appeared earlier.

Philosophy falls traditionally into several divisions: metaphysics—so called because Aristotle wrote his treatise on this subject *after* his physics—which seeks to go back of the laws formulated by the various sciences to an ultimate, unifying principle; psychology, the study of consciousness; logic, the science of correct reasoning; ethics, the science of morality; esthetics, the science of beauty; and perhaps politics, philosophically handled, as the science of the relation of the individual to government. In metaphysics two fundamental inquiries are directed: the one toward the nature of being, hence the problem of ontology; the other toward the origin of all things, hence the problem of cosmology. As to ontology, the naive nature philosophers of Greece posited the universe as composed of various elements or principles, as air, fire, water, and earth. Coming to modern times, we find Descartes, the father of modern philosophy, building his philosophy on the conception of dualism, which assumes two fundamental realities, matter and mind. He called these *res extensa* and *res cognitans*. As to the mode in which one of these can affect the other, he had no satisfactory explanation. Leibnitz' answer to this same problem was contained in the highly ingenious doctrine of "pre-established harmony," asserting that the Creator ordained at the very beginning of his work that to every change in matter there should correspond a change in man's consciousness, and vice versa. Later arose the interesting theory of occasionalism, which asserted that the Creator did not ordain any correspondence of mind and matter from the beginning but that he continually and systematically intervenes to make them correspond in their changes—a sort of perpetual miracle mongering. It is easily to be seen that under any dualistic theory man is left as little better than

an automaton. Recognizing the inadequacy of dualism, ontology presently offers an alternative monistic theory, affirming only one ultimate substance, and giving out the answer in triple form. Materialism, first of all, selects matter as the ultimate and reckons mind or consciousness simply a by-product. The extreme of this theory may be illustrated by the famous pun of the German materialistic philosopher Feuerbach, "*Der Mensch ist was er isst.*" The second form of monism reckons mind as the ultimate and matter as merely apparent, unreal, in short, as an illusion. An interesting example of this is to be found in one widely prevalent and rapidly increasing religious organization of to-day. The third type of monism adopts the principle of identity, and asserts that while mind and matter are bases of being, neither one can ever be found alone, that there is no such thing as spirit unembodied and no such thing as matter without indwelling life. The reinforcement which theosophy may bring to this interpretation of the ontological problem suggests itself to you immediately in many different forms.

The cosmological question as to the origin of created things has received two main answers. The first affirms that purely mechanical forces, working in accordance with certain laws, have sufficed to produce all observable results in creation. The man who holds this mechanical explanation may be classed as either atheistic or agnostic, as either denying the existence of a divine force, or denying the possibility of ever knowing whether such a force exists or not. The alternative spiritual explanation of cosmology, assuming an original creative force, conceived as more or less conscious, even self-conscious, presents itself in the four phases of pantheism, polytheism, deism, and theism. Pantheism regards the infinite force as being completely expressed in the universe. This has a theoretical difficulty in that it regards the infinite as being contained in the finite, and there is the practical difficulty that pantheism inevitably tends to become materialistic, pessimistic, and leads only to negation. Polytheism, in affirming the

existence of many gods or spiritual forces, becomes self-contradictory unless, through reflection, it admits the necessity of a hierarchy among these, and so is brought presently to a religious monism. Deism declares that the universe was created by an infinite power, which thereafter withdrew itself entirely from its creation. Finally, theism holds that an infinite force created or formed a series of universes out of a portion of himself and pervaded them with a portion of himself. Why this process should have come about is a question indefinitely beyond our comprehension. Theoretically, we might assume that an infinite force gradually evolving came to a point at which it could no longer retain within its unmanifested form the self to which it had grown, and therefore that out from this self proceeded in a stream a certain portion which, having later completed the evolutionary process, was to return to the original source. Neo-platonism offers this cosmological explanation, and it is more definitely set forth and systematized in theosophic teachings.

Of what use the lessons of this school may be to a student who undertakes the problems of psychology you may learn through the admirable volumes on "A Study in Consciousness" and "Theosophy and the New Psychology" which are familiar to you. The universe which is revealed in the larger consciousness and which is classified so far as it is recognized by the psychology of to-day under the term "the sub-conscious," teems with questions which will continue to bristle with difficulties for the professional psychologist until slowly he is forced, as he has already in some degree been forced, to accept interpretations long ago set forth in the Divine Wisdom. One need not dwell on the fundamental problem of epistemology to recognize that the source and process of knowledge loses half its difficulty with the theosophic assumption of different bodies through which consciousness may function. Similarly in regard to the problems of ethics, the theory of innate ideas maintained by one school and the theory that all knowledge comes through experience so emphasized by an-

other school find their unifying principle in the theory of reincarnation, by which innate ideas are seen as the product of former experience, while the experience of the life makes its own contribution to the permanent development of a moral individuality. So also the ever recurring question of esthetics as to the origin and standard of the beautiful is answered in these days far more fully than Pythagoras or Plato dreamed of answering it, and yet in a somewhat similar sense, when there is affirmed for us a pre-existing form spiritually beautiful through agreement with basic numerical and geometric principles, which is the mold in which each physical form is cast.

This little talk together this morning has been entirely informal and impromptu in

its nature, and the only purpose was to suggest that in the prosecution of philosophic study helpful side-lights may be gained from theosophic teachings. Those who hold, as you do, to the theosophic teachings as all sufficing may well conclude that through it one cannot obviate the necessity of hard study to attain wisdom, but that the lessons which have been put before you may bring in a way a short cut to true wisdom, and above all a more definite belief in the possibility of attainment.

—George F. James.

[This article was condensed from a lecture delivered by Prof. James before the Summer School students, Chicago, August, 1910.]

THE OLD, OLD QUESTION.

Why are hearts cold to one—O, Buddha, tell!—

And love another so exceeding well?

"Those love they who in other lives were dear,

As sure as grows the lotus in the mere."

—Jataka.

And Ananda, suppressing his tears, said to the Blessed One: "Who shall teach us when thou art gone?"

And the Blessed One replied: "I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim. His disciples will number many thousand, while mine number many hundred."

Ananda said: "How shall we know him?"

The Blessed One said: "He will be known as Maitreya, which means, 'he whose name is compassion.'"

THE ESPERANTO CONGRESS.

Some forty years ago a little boy in Russia became moved with compassion for his brethren quarreling among themselves, in the streets on account of misunderstandings caused by difference in language, and while still in the grammar school this boy conceived the idea of creating a common language so that all nations might meet on a common basis of understanding. This idea grew and grew in the mind of the boy until he set to work to create such a language by means of which the fetters of speech would be cast aside and all men could speak face to face tho they come from the ends of the earth. And the boy worked and worked and the language grew with him and finally twenty-three years ago he published his complete work under the name of Dr. Esperanto, which means Dr. Hope; and that is how Esperanto got its pretty name.

In these twenty-three years this language of hope has grown and is still growing and in the third week of last August we journeyed down to Washington to attend the Sixth International Congress of this great language and to pay our respects to the "Little Master," (as those who love him, call Dr. Zamenhof), and to greet our brethren from the north and south and east and west.

It is not my intention to go into the details of the Congress, but to bring before your minds certain happenings and to ask you as Theosophists if you really understand the import of such a gathering.

The most interesting day of the Congress was Monday, when representatives from twenty-three nations each in turn gave his message in Esperanto to the "Master" and to the Congress. Imagine our feelings! Twenty-three nations expressing their ideas in a common language created by a little Jewish occultist from the oppressed land of Poland! But when we looked at the impassive face of the "little Master," so quiet and unassuming thru it all, we felt and knew that it was the fulfillment of some

great thing, which was a stepping stone toward the next Great Race.

And so each day of the Congress brought its affairs of interest and entertainment, all for the purpose of proving beyond doubt the practical utility for all purposes of this wonderful tongue. From every standpoint the Congress was a complete success, and the delegates enjoyed the real brotherhood that can only accompany unity of aims and complete understanding of one another.

Sectional meetings of the Congress were held on Friday and among these was a meeting of Theosophists, presided over by Mr. Warrington. Papers in Esperanto were read by Mrs. McGovern of Norfolk and Miss Annie C. McQueen, of Brooklyn. Theosophists from England, France and Germany gave interesting talks and reported great interest in Esperanto among Theosophists of those countries.

The solemn closing session of the Congress occurred on Saturday morning. As Dr. Zamenhof arose to speak the closing words, he was interrupted by one of the American delegates, who got up on the platform and shouted, "I want every red-blooded American to get up and give three rousing cheers and a tiger for Zamenhof—ready—one—two—three—" The three cheers and the tiger were given with a will, and altho the impassive face showed no sign of emotion, we were sure his eyes glistened with tears as he pronounced the closing words.

Esperanto is a living growing language full of vitality and it is a success already. In fact it has always been a success as a language between those who have learned to use it. Neither is Esperanto just "a hash" of German, French, English, Italian and Spanish as some people think it to be. It is made up of words from a number of languages, but so is English. The greater part of modern English, is made up of Latin, Greek, French and German roots, but they are all co-ordinated into the English system and just so are the

words in Esperanto. The Esperanto language is just as flexible; just as expressive; and in short just as well co-ordinated as is English or any other natural language, and in the written or spoken Esperanto there is no more evidence of its artificial origin than there is in one of these.

And that is why Esperanto is today giving the world a practical demonstration of the ideal of the brotherhood of humanity, which has up to this time been merely an untried theory.

Theosophists should wake up to the possibilities in the Esperanto movement for Theosophy. Esperantists and Theosophists are essentially the same kind of people because Esperantism or the inner idea of Esperanto, which Dr. Zamenhof has instilled into his followers, is essentially the same thing as the principle tenet of Theosophy.

While in Washington at the Congress, Dr. Zamenhof asked the local Theosophists and those who were members of the Congress to explain Theosophy to him and in a private meeting in the chambers of the Capital City Lodge, the fundamental principles of Theosophy were explained to him. He said that those principles were the very ideals he had in mind in creating Esperanto and that without ever having heard of The-

osophy he had written a small booklet several years ago advocating the creation of a new world religion based on those concepts.

Now most Theosophists are very busy persons and it is too much usually even to ask them to give up the small amount of time necessary to learn Esperanto, but nevertheless Theosophists cannot help being interested in Esperanto and if they are not able to learn to use the language, they should at least express that interest in some way. At the Congress was established an International Organization called the Esperanto League of the T. S. Order of Service. The object of the league is first of all to translate Theosophical literature into Esperanto, and to publish and distribute this literature. To do this requires money. We need all the money we can get and the more we get the more good we can do. Membership in the league costs fifty cents annually and all should at least become members, but subscriptions for larger amounts are very acceptable and will be applied to the very best advantage in spreading Theosophy all over the world.

Address all communications to the writer who is the Secretary of the League.

—John M. Clifford, Jr.,

740 Kelly St., Station D., Pittsburg, Pa.

UNIVERSAL PEACE*

Mr. Chairman and Congress Members:

I have been permitted to appear before you to propose a resolution concerning the work of a certain movement in America which is laboring for peace; and in order to make the matter clear I wish, with your permission, to say a few words about the peace movement.

In order that I may be able to show the important place of the movement in the modern world, I would say that we are now living in a period of the world's history

*Translation of brief remarks delivered in Esperanto before the Sixth International Congress of Esperantists in Washington, August 20th, 1910, in support of a resolution favoring universal peace.

which is very much out of the normal, a period in which everything is in a state of unrest, when the principal departments of human activities are in a transition state; religion is every day becoming more expansive, science less material, art more original, sociology more real, and every tendency of the time is toward higher conditions, as was the case in the Roman period two thousand years ago when the World Teacher came and the Teutonic races arose. So much alike are the conditions, the present and the past, that it is being strongly insisted in many departments of thought that the younger of us will really live to see the same changes, the same re-arrangement of affairs, the same divine incarnation, and the birth of a new race, as before

—a race which will express strongly the quality of Brotherhood. It is a wonderful age and it is good to live in it and work for the great future. But if the fulfillment of the prophecy I have mentioned should be possible, then universal peace is absolutely necessary as a condition precedent.

It follows, therefore, that among the many world movements which are forming the foundations of the future, none plays a more important role than that which aims at peace. Since the time, thirty years ago, when a Polish lad dreamed in his European home of a world at peace and its people living in unity and mutual understanding, and set out to establish a substantial foundation upon which to rest his ideal, from that time the idea of universal peace has grown apace, until now it has entered into the activities of political and other powers of the world, and to-day we find rulers competing to make it effective, legislators working for it, and, noticeably, a certain well-known personage using every energy in his power to promote its success—Theodore Roosevelt. In America there are a number of societies which are striving to help effectuate substantial peace, and among them is one recently organized, and known as the World Federation League, a department of the New York Peace Society; and it is my pleasure to announce the happy fact that the officers of this Society have just succeeded in accomplishing one of the most potential undertakings of the century, namely, the approval by both Houses of our National Congress, of a law directing the President of the United States to name a Commission in relation to universal peace. This act is of such deep significance and vital interest for all Esperantists, whose propaganda is based so firmly upon peace, that I believe that all must already know of its passage and its terms. Suffice it to say, however, that if the purposes of the League shall be realized, the President will name for the Commission, *inter alia*, that pioneer worker for peace, Richard Bartholdt, and the great peace advocate, Ex-President Roosevelt. In bringing such a thing about there would exist the hopeful promise that, after the two years allowed

for the report of the Commission, it possibly would more effectively help toward the federation of nations than any other single thing. I am sure that in this all Esperantists will feel cause for congratulation. A further ambition of the League is: (1) That the governments of Europe shall name peace commissions, fully authorized to discuss permanent international peace without reserve with the American commission about to be named; (2) That there shall be a federation of the world in a limited way, to preserve peace and protect mutual interests, which federation should have an international court of arbitral justice with power to enforce its decrees, and should utilize as much as possible the means already existing for that purpose at the Hague; (3) That the present "War Lord" of Europe should no longer be known as War Lord, but Peace Lord, working heartily for peace and the federation of all powerful nations upon some mutual basis.

Some time one or more personages will certainly initiate such a federation, and whenever such a one shall succeed thus in uniting the nations of the world, I believe that, however great his power, he will feel that he owes a great debt to the man who made easier his task by the gift to the people of a means of common understanding, and his hearty thanks will indubitably go strongly out to the world-helper—Zamenhof.

Until then, fellow Esperantists, help to spread widely these ideas and you will hasten the day for which we all so greatly yearn.

I propose, Mr. President, the following resolution:

Be It Resolved, That the Sixth International Congress of Esperanto, sitting in the City of Washington, hereby recognizes with pleasure that the Congress of the United States of America has just adopted a resolution directing to Universal Peace, which resolution, it has been represented, originated with, and was pushed to success by the World Federation League of New York.

—A. P. Warrington.

*EDUCATION IN THE LIGHT OF
THEOSOPHY.*

The fundamental teachings of Theosophy so alter our views of the Child, that a very revolution is wrought by them in the relations of the child and his elders. Formerly we regarded him either as a soul fresh from the hands of God, clad in body furnished by his parents; or as an intelligence dependant on the brain and nervous organization built up by the laws of heredity working through countless generations in the past. Some thought that the child's mind was a blank page on which his environment wrote his character, so that everything depended on the influences brought to bear on him from outside; others, that he brought his mental and emotional qualities with him through heredity, and could only be slightly modified from outside, since "nature was stronger than nurture." From every point of view, he was practically a new being, a new consciousness, to be trained, disciplined, guided, ordered, by his elders, a creature without experience, living in a world new to him, which he entered for the first time.

Theosophy has placed before us a conception of the Child as an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past, with a receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied, to be understood, before he can be effectively helped. His body, truly, is young and not yet well under his control, a scarce-broken animal; but he himself may be older than his parents and his teachers, may be wiser than his elders. To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body gives a right to order

and to dominate, he tries to discover through the young body the features of the indwelling owner, and to understand what the Ruler Immortal is seeking to achieve in his new kingdom of the flesh. He endeavors to aid the indwelling Ruler, not to usurp his throne, to be an advisor, a councillor, not a master. He ever remembers that each Ego has his own path, his own method, and he treats him with a tender reverence—tender, because of the youth and weakness of the body; reverence, because of the sacredness of the Individual, on whose empire none should encroach.

Further the Theosophist knows that the new bodies which clothe the ancient and eternal Spirit, while representing the results of his embodied past, may be immensely modified by the influences which play upon them in the present. The astral body contains germs of good and evil emotions, the seeds sown by the experiences of previous lives; these are germs, not fully developed qualities, and they may be nourished or atrophied by the influences which play upon them; an Ego who possesses an astral body with germs of violent temper or of deceit, may be helped by the peacefulness and honesty of his parents, and these germs, played upon by their opposites, may be nearly starved out of existence; one who has an astral body in which are germs of generosity and benevolence, may have these fostered into strength by the play upon them of similar virtues in his elders. So also the mental body possesses the germs of mental faculties, and these may be similarly nurtured or stunted. In the Ego are the qualities or the deficiencies, and in his permanent atoms the material potentialities for the body; the building up, the modifying of the astral and mental bodies during childhood and youth is—save in most exceptional cases—largely dependent on the influences which surround him; here comes in the powerful karma of environment generated in his past,

and the heavy responsibilities of his elders; his whole future in his birth being largely determined by the influences which play upon him during his early years.

Knowing all this, the Theosophical parents will welcome the incoming Ego, clothed in his new material garments, as a sacred and responsible charge entrusted to their hands; they will realize that his young and plastic bodies are largely dependent upon them for their future utility; just as they sedulously feed and tend the physical body, and train it with scrupulous care, developing its muscles with thoughtfully adapted and graduated exercises, its senses with encouragement to observe, its nerves with generally healthy conditions and watchful protection against all jar, strain and shock; so will they see to it that only high and pure emotions, only noble and lofty thoughts, are allowed to play on the germs in the astral and mental bodies, during this formative period of far-reaching importance. They will remember that any undesirable vibration in their own astral and mental bodies will at once be reproduced in that of the child, and hence will realize that it is not enough to guard their words, expressions and gestures; they must also neither feel nor think unworthily. Further, they must sedulously watch over and protect the child from all coarsening and vulgarizing influences as well as from those which are directly evil, and must keep away from him all undesirable company, both old and young.

These are the obvious first conditions with which the Theosophical parents must surround their child. In a sense they are protective and negative. Let us see next what should be the educative and positive surroundings in the home. There are many things that are not always thought of, but which are very desirable and within the reach of most.

The home, and especially the room of the child, should be made as beautiful as possible. Beauty is far more a question of refined taste than of wealth, and simplicity and appropriateness play a greater part in it than complexity and monetary value. The living-rooms should have little furni-

ture, but what there is should be useful and good of its kind; walls of a single color, with, if practicable, a well-drawn and colored frieze and dado; a single really beautiful object—whether well-shaped vase or print of a noble picture—on which the eye may rest and feel its inspiration; in a cold country, a little well-chosen drapery and some carpet-mats; a few sprays of flowers—not a closely packed bouquet; the necessary chairs, tables and couches, well-shaped and graceful, enough for use and comfort without crowding the available space; such a room will bring out the sense of beauty in the child, and train and refine its taste. All utensils used in the household should be beautiful and adapted to their end; metal, earthenware, should be chosen for burnish and color, and the vessels should be well-shaped and exquisitely kept. What the Greek and Egyptian peasant did in the past, what the Indian peasant does today, cannot be beyond the power of the western middle and manual labor classes. It must be realized that Beauty is an essential condition of a human life, and that what Nature does for the animal and the savage, civilized man must do for himself. And let parents remember that the best they have should be given to the child, for his surroundings are shaping the instruments he must use through his whole life in this and the two worlds connected with it. If there is a nursery, it must not be hung with cheap and gaudy daubs, the refuse of the family art-possession, "good enough for the children;" a few good prints or well-colored pictures, portraits or statuettes of the truly great, whose stories may be told in the gloaming to the little ones; pictures of noble deeds, to be also glowingly depicted in inspiring words; these will imprint on the young brain memories that will never pass away, will vivify the germs of noble emotions, of high thoughts and aspirations.

It ought to be, but unhappily is not, needless to say that the whole atmosphere surrounding the child should be full of warm love and tenderness. All good things grow, all evil things wither, in an atmosphere of love. If the babe is born into

love, is cradled in love, if the child is nurtured in love, the youth will be gentle, obedient, trustful. If punishment were unknown in the home, it would never be "needed" in the school. Sharp words, rebukes, hasty blame—these errors of parents evoke faults in the child. Win a child's trust and love—and these the parents will have by nature if they have done nothing to repel them—and you can do anything with him. Only love is fit to educate, fit to be trusted with the frail bodies in which the Ego is to spend this life. How yearningly the Ego seeks the help of the elders for these bodies of his, that help which they so sorely require, and which he can, in the early years, do so little to supply. How bitter his disappointment when they are injured and stunted, physically, emotionally and mentally.

Love only will give the comprehension which is as the bread of life for the child. His dawning fancies, his gropings out into the new world, his confusion between physical and astral impressions, his puzzles over the reports of his untrained senses, his sense of the pressure of a huge unknown on his frail and little body, the incomprehensible comings and goings of the apparently irresponsible giants around him—all these life-enigmas environ him, a stranger in a strange land. Surely these little ones have a right to the tenderest compassion, while they feel their way through the first stages of the new earth-life, and try to shape themselves to expression in their new surroundings.

The child should be *studied*; his elders should seek to know his strong points and his weaknesses, to find out the aim and purpose of the Ego in this new stage of his pilgrimage. He therefore should not be coerced, save where restraint is necessary to prevent him from ignorantly injuring his bodies, but should be encouraged to express himself freely in order that he may be studied and understood. A child who is constantly repressed ever wears a mask, and hides himself away from his elders, who are left to blunder on, unconscious of his real nature. Half the remarks addressed to many children by well-mean-

ing parents form a string of "Don'ts," unreasoning and unnecessary. Obedience is enforced to the will of the parents, instead of to principles vital for the child's well-being, of which the parent is the temporary mouth-piece; the duty and necessity of obedience to *law*, speaking through the person entrusted with its enunciation, this is of immeasurable importance; it lays the foundation of religious, moral, and civic righteousness. But arbitrary authority enforced by superior size and strength, subjection to the irresponsible whims and fancies of the parent, with no reason vouchsafed but: "Because I tell you so"—these destroy in the young mind the invaluable respect for lawful authority, which is nurtured and strengthened by the former method.

The study of the child should help the parents to a general idea of future vocation and therefore of the education which should prepare him for it. They should study his faculties, his tastes, his temperaments, with painstaking assiduity. They should utilize the knowledge which can be placed at their disposal by a well-equipped astrologer, who can indicate for them the broad outlines of character and the general trend of the life. This study should enable them to reach a decision, on which the child himself can be consulted ere specialization be carried far.

The education given in the home should include the basic truths of religion in their simplest form: the One Life, Reincarnation, Karma, the Three Worlds and their Inhabitants; on these moral lessons should be based, and given in the form of stories of great men and women, of those who showed the virtues that the child should emulate, with short pithy sentences from the World-Scriptures, thus storing the memory with valuable material. These truths should be taken for granted, implied constantly rather than taught didactically. Good manners should be carefully taught—politeness to inferiors and equals, respect and deference to superiors; the lesson should be enforced by good manners in the elders, for a child treated with politeness will himself instinctively become polite.

Good physical habits of extreme cleanliness and order should be impressed on the child, and proper breathing should be taught; sanitary duties should be attended to on rising, and after the morning bath a few minutes should be given to breathing practice. Then should come the daily worship, including a versicle on the One Life, thanks to ancestors, to the workers who supply daily needs, to the animals who serve us, with the repetition of such a promise as that of "The Golden Chain." Then some simple physical exercises, without apparatus preferably, for the strengthening of the muscles. The morning meal of milk, bread and fruit should follow, though a delicate child might have a cup of milk after the bath and breathing exercises.

The home education for the first seven years of life should, after the day begun as above described, put no strain on the child's intelligence; he should be as much as possible in the open air, should learn to observe the habits of plants insects, birds and beasts, should be encouraged to garden, to play with animals, his lessons should be very short and conversational, mostly on objects and pictures, and should include learning by heart terse sentences and brief poems. Carefully graduated physical exercises and games to strengthen and supple the body, and to render it graceful, should alternate with easy-going lessons. These years are those in which must be laid the foundation of strong, beautiful and healthy maternity. The food should be simple and nourishing—milk, cereals, fruits, sweets, all that builds up and does not stimulate; no meat, onions, or other coarse foodstuffs, should be allowed to come near the child.

This period of the child's life is one in which fancy and imagination are in full play, and should be encouraged, not checked. The "making-believe" of the child is fruitful for himself and instructive for his elders who are seeking to understand him. As Dr. Steiner wisely remarked, the mechanical and perfected toys of the present day are not as educative for the child as the rougher toy which is a mere symbol, which he clothes with his imagination. The toy helps him to "make-believe," and

that is its real value; he day-dreams it into life and reality. Fairy-tales should be told to him, till he can read them for himself; all things should live to him—as indeed they do, if his elders will leave him alone and not batter his airy castles into rubbish; the light of the other worlds is not yet darkened to him; leave him to joy in them while he can.

From the seventh anniversary of birth, more serious study should begin, but, if rightly arranged and given, it will be a joy, not a burden, to the child. Even if he is later to go to school, it would be well to keep him if possible, for at least another two or three years in the home; he will have picked up reading during the previous years; writing, after learning the form of the letters, is best practised by copying slowly and neatly passages chosen for beauty and simplicity, learning together in this way writing, spelling and style. As writing becomes more easy to him, he can write without book on one day as much as he can remember of what he copied the day before. This may alternate with letters, written by himself, in which he should describe a walk, with all he saw in it, a game, a household event, anything which has aroused his interest. History, taught in stories; geography, taught in travels and puzzle-maps; arithmetic, taught in every-day household affairs; these will all be a delight, if rightly taught. But the teacher must love the pupil, must be patient, tender, mindful of childish ways, never harsh, never provoked into hasty words, ruling by love and gentle persuasion, *never by force*. It is a poor, mean and unchivalrous thing for a large and strong body to take advantage of its physical superiority to terrorize over and inflict suffering on the small weak body of a child. Moreover, for one human being to inflict pain on another, with the object of causing pain is criminal; it is wrong in principle, as being a breach of the law of harmlessness (*ahimsa*); and good people, who do this, are hypnotized by long and evil custom into moral blindness in this respect. The child who is punished by violence is morally injured, as well as physi-

cally hurt and frightened. He is taught that the infliction of pain on another is the proper way of showing displeasure with one weaker than himself, and he becomes a bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing, and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth, in a child, grows out of lack of understanding or out of fear, and punishment bewilders in the first place, and increases fear in the second. A child's faults for the most part can be cured by the opposite virtues in his elders, and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestionably, should treat him honorably, and as being himself an honorable person. If he does wrong, the wrong should be explained to him carefully the first time without blaming him. If it be repeated, it should be met with an expression of surprise, or sorrow, of renewed hope. A child's self-respect must never be outraged; even if he lies, he must be trusted over and over again till he becomes truthful: "You must be making a mistake; you would not tell me a lie when you know I take your word."

Cooking and household and garden work should form part of the education of the child from seven to fourteen; he should learn household carpentry, to drive in a nail (without spoiling the wall), to tie various knots, to make neat and well-secured parcels, to use his fingers deftly and skillfully. He should learn to help, to serve, to find joy in helping—as a child naturally does.

If his parents can afford to have him taught at home, or if a group of families could combine for home-lessons, up to the age of fourteen, this would be better than sending the child away to school. Boys and girls could all learn and play together in such a circle of homes, and would be all the better for the home influences constantly round them. During these seven years the child should learn to swim, to row, to cycle, to ride, to run, to leap, to

play cricket, hockey, tennis. To his reading, writing, arithmetic, history, geography—taught as above said—he may, from about eleven onwards, add some simple scientific study, in a practical form, in which he can perform some simple experiments, learning from these, as he can learn from nothing else, the inviolability of natural law. During the later part of this second period of seven years, the future vocation of the child should be definitely settled, due weight being given to his own ideas, which he should be encouraged to express freely, so that from fourteen onwards he may specialize along definite lines and prepare himself for his work in the world.

Thus the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of the body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a foundation for subsequent study. After fourteen, the youth should specialize, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. As the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parents' advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a

child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialized to prepare for it, and the weary waste of time and temper prevented which arise from the lack of a recognized aim to which the education should be directed.

Few parents, comparatively, can afford to give specialized instruction at home, and at this stage it will generally be necessary for the student to go to a boarding school or day-school. Those who propose to go on into one of the older Universities, choosing "the humanities" as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School, and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who has passed the first fourteen years of his life under the influences and training already described should be able to pass unscathed through the worse side of the Public School life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists along any line, pure or applied, merchants, organizers of industry—these should enter schools with departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University—Birmingham, Manchester, etc.—for the completion of their education. Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure surroundings. Yet is this change

imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build and endow a model School and University, adapted for the training of students preparing for the walks in life above-named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful, and securing in perpetuity some hundreds of acres of park and farm-land to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country. Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which today surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding-schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not alone be given; household economy—including cookery both for the healthy and the sick—the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty—these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on to the University, whether she is adopting Teaching, Lecturing, Literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three years' course, she might go on to the study of Medicine or Nursing, of Science or Commerce, if she selects either

of these as a profession, or Art—painting, music, sculpture, drama—if she has real talent in any one of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

To be away from towns and amid country surroundings, this is the need for the young wife. Only thus can it grow up healthy, strong and pure. Moreover the country offers opportunities for cultivating the love of nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds, and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work—amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skilful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible today for Theosophists to avoid utilizing such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt may presently be made to found such a model School and University as is above suggested for those who do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spent, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdiness of cities, and dominate completely the atmosphere of their several localities.

If it is necessary or otherwise desirable—as it sometimes is—to send a child away to a boarding-school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country, where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home should be carried out, and especial care should be exercised in the choosing of pictures, so that they may arouse enquiry, leading to inspiring stories. Pictures of the Founders of great religions should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the young, the principles previously laid down for the training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialized courses already described, and thus prepare for their work in the outer world.

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, character balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

—Annie Besant.

(From *The Theosophist*.)

RENTS IN THE VEIL OF TIME

The Lives of Alcyone

XI.

(Continued from page 810.)

It may be remembered that in the ninth of this series of lives Surya prophesied the tragic death which closed the tenth, and also foretold that great trial and difficulty should characterise that which succeeded it. On the other hand he promised that if the trial were nobly borne, the difficulty successfully surmounted, definite progress should be the result. Indeed, apart from this particular case, we may take it as a general rule that when a man is approaching the entrance to the Path he is likely to have some lives involving a good deal of suffering and some unpleasant conditions.

There are two reasons for this. First, whatever of evil karma remains to him must cleared out of the way as speedily as possible, in order that it may not hamper him when the time draws near for the final effort. Second, any undesirable qualities in him must be quickly conquered, so that the necessary qualifications may be acquired, and the way may be clear.

In the lives already described our hero has had the privilege of frequent and close association with men and women who have since become Masters of the Wisdom, and everything has been done to strengthen his character by example and precept. In this life which is now to be chronicled he is thrown from birth into gross and evil surroundings, and the help of the presence of those Great Ones is withdrawn from him—the object evidently being to work off some bad karma, and in doing so to give him an opportunity of showing whether he has within him sufficient strength and insight to break through an evil tradition, even though it has behind it all the weight of religious and parental authority, of immemorial custom and of personal passion.

Alcyone, then, was born this time in a female body in the year 15,402 B. C. in

Rahana, in the Oudh district of India. Her father, Cetus, was the priest of a religion about which there seemed to be much mystery. Although he himself was unquestionably of Aryan descent, the religion was certainly aboriginal, for it was at the same time too elaborate and too barbarous for the joyous-hearted Aryans. It may well have been the seed from which Kali worship has since arisen, for it consisted mainly of gloomy rites to a blood-thirsty female deity. There was a good deal of reckless gaiety about the outer side of this faith, but through it all there always rang a sombre note of gloom and fear. Many secret services were held, to which only the "initiated" were admitted, and at these the most horrible rites of the darker magic were freely practised. Many parts of some of these services were held in a language incomprehensible to the people, but at the same time some of the recitations were at least partially Sanskrit.

Alcyone's father was a fit priest for such faith, a stern, reserved and gloomy man, but nevertheless a person of very great influence. He was supposed to have won many powers by sacrifices and austerities, and was further credited with readiness to use them for evil in a great many ways. Her mother, Cancer, was not unkind, but was always in a condition of anxiety and terror, which speedily communicated itself to the child. The latter lived a rather frightened and neglected life; she was not actually badly treated and as she was not admitted to the inner services she saw nothing definite of the more unnecessary horrors of her religion, but the gloom and the fear of the inner circles reacted upon her and made her childhood miserable with vague terrors.

She grew up without much education, and there was no event of special importance in her young life, until at the age of about sixteen she met Pollux, a bright handsome careless young fellow, whose appearance at once attracted her. The at-

traction seems to have been mutual, so they fell in love in the ordinary way. Alcyone was too terrified to find it possible to propound the idea of love in the dark uncertain atmosphere of the family life, so these young people met frequently in secret, and in course of time became too intimate. After a while Alcyone pressed her lover to make some arrangements as to marriage, but when urged he declared that this was an impossibility, as not only did he belong to quite a different religion, but there was also a hereditary feud between his family and that of Alcyone.

It took a long time to convince Alcyone that her lover was really heartless and did not intend to make any move in the matter; but, when at last she realised the truth, she turned from him with disgust and told all to her mother, announcing her condition, and vowing to devote her life to being revenged upon the man who had brought her into it. Her mother was much shocked and upset, but when she learnt who the lover was she said at once that he came of a bad stock, and that his father before him had ruined a younger sister of hers in a similar manner. This story made Alcyone only the more fiercely indignant and, as has been said, she resolved to dedicate her whole life to a full and carefully-planned revenge. Her mother then unfolded to her the secret that revenge could be had through the secret rites of their religion, and she consequently became very eager to be initiated into it.

The whole story had to be told to her father, who also was furiously angry, for by the customs of the time the birth of an illegitimate child doomed her to the life of a widow. He blamed her bitterly, but yet commended and encouraged her desire for revenge. He permitted her to learn the secrets of the faith, by which she was deeply impressed, but also greatly terrified, for she had to pledge herself to a nightmare of horrors which she would have been very glad to be able to forget. In order to cloak as far as possible the results of the undue intimacy, the father insisted upon her immediate marriage to a devil-priest, Scorpio, a man much older than herself

and of most undesirable type, one who was a medium for the most horrible influences.

Of course she shrank with loathing from all this, but yet accepted it as a necessary part of the revenge to which she had resolved to devote her life. The whole affair had become distorted by her long brooding over it, and her state of mind was such that she was open to a steady pressure from evil astral influences, a condition of practical obsession which was considered a mark of great advancement in this peculiarly abominable religion. After extracting from her blood-curdling oaths of secrecy, her mother unfolded to her a particularly ghoulish scheme of vengeance which she said had never been known to fail. Among other repulsive details it involved the crime of murdering her own child, and offering it to the deity invoked. In her rage against Pollux she agreed to this, because it would be *his* child; but when it was born her maternal instincts triumphed, and she refused to fulfil the agreement or to consummate the sacrifice.

Many of the ceremonies had already been commenced, for it was of the essence of the horrible pact that before the birth of the child she should already have dedicated both herself and it utterly to the service of this loathsome goddess. The culmination was to be the slaughter of the child upon the altar of the deity with certain tremendous invocations, in response to which the image was supposed to descend from its pedestal and to embrace the supplicant. In this embrace the goddess was to pass from the image into the body of the worshipper, who then, as the vehicle of the deity, was herself to devour the sacrifice. In the strength of that ghastly meal the obsessing entity was supposed to give to the body much the same powers which mediæval superstition attributed to the Hand of Glory. At the approach of the avenger all doors flew open, and all living creatures became incapable of resisting his will, so that he could wreak his vengeance unopposed, and even unrecognized, for the goddess threw over him a mantle of invisibility.

Driven by mad rage and by the almost irresistible force of environment, Alcyone

had begun the earlier stages of this appalling piece of witchcraft. But when the child was actually born she experienced a revulsion of feeling, and declined to continue the dedicatory ceremonies. Her father was exceedingly angry, and ridiculed her as weak and unworthy of the assistance and favor of the goddess. He even claimed that the child already belonged not to its mother but to the deity to whom it had been dedicated, and demanded that it should be delivered to him on her behalf. Alcyone firmly refused this, braving even the anger of her gloomy and terrible father. He insisted indignantly for a time, and then suddenly yielded with a sneer, saying that the goddess would obtain her rights in another way.

Soon afterwards the baby fell ill, and in spite of all that the mother could do its mysterious malady grew rapidly worse. She presently fell ill herself with watching and grieving over it, and when she recovered she was told that early in her illness the baby had died, and its body had been burnt in the usual way. But she always had certain lurking suspicions, and ever after this a dawning of hatred mingled with her fear of her father. The truth (which, however, she never actually knew, whatever she may have suspected) was that her father, really believing in his fanaticism that the child belonged to the goddess, and that her anger would descend upon him if he allowed her to be robbed of it, had contrived to administer repeated doses of slow poison, first to the child and then to the mother, and as soon as the latter was unconscious he had taken the child and sacrificed it himself to his bloodthirsty deity.

Human sacrifice formed a regular part of the secret rites of this horrible faith, and yet in the midst of all these abominations there were certain gleams of some original better influences—certain suggestions which may have been the reflexion of a condition in which the faith was not so utterly degraded. The very phrase which was solemnly pronounced by the priest at the culminating point of a human sacrifice seemed to have in it some

faint reflexion of a better time, for the earlier part of it at least had a tone which reminds one of the Upanishats. It ran something like this:

"From the earth is the breath and the blood, but whence is the soul? Who is he who holds the unborn in his hand? The watchers of old are dead, and now we watch in turn. By the blood which we offer, hear us and save! The breath and the blood we give thee. Save thou the soul and give it to us in exchange."

These last words seem to point to the idea that the soul, or perhaps more exactly the astral body, of the sacrificed was to be given into their power to become one of their horrible band of obsessing entities, to be at once an instrument and yet in some strange way one of the objects of their degraded worship. As has been said, most of their incantations were entirely incomprehensible, and bore a considerable resemblance to those employed in Voodoo or Obeah ceremonies by the Negroes. Others, however, contained distinct Sanskrit words, usually buried in the midst of a series of uncouth exclamations delivered with a furious energy which certainly made them terribly powerful for evil. One of their characteristics was the use of certain cacophonous combinations of consonants into which all the vowels were inserted in turn. The syllable "hrim" was used in this way, as also the interjection "kshrang." In the midst of these uncouth outbursts of spite occurred what appears to be an evil wish in unmistakable Sanskrit: "Yushmabhih mohanam bhavatu," and the whole utterance concluded with some peculiarly explosive curses which it seems impossible to express in any ordinary system of letters.

Poor Alcyone led an exceedingly miserable life amidst all this chaos of obscene horrors. Her husband was an evil and crafty man, who preyed upon the credulity of the people, and was often in a condition of complete intoxication from the use of hemp and some form of opium. Soon Alcyone came bitterly to regret the fit of mad revenge which had led her into all this net-work of evil, but she was too firmly entangled in it to be able to make

her escape, and indeed there still were times when the obsession dominated her and she felt that revenge would be right and sweet. Presently her father died, and the family fell back into a position of less influence.

This unnatural parent, however, was more terrible dead than alive, for he concentrated all his energies in the lowest part of the astral plane, and exercised a peculiarly malignant obsession over his daughter. She knew the influence well, and earnestly desired to resist it, but could find no method of doing so, though her suffering under it was indescribable and her whole soul was filled with uttermost loathing. Her mother and all the other female members of her family were under the same malign influence to a greater or less degree, but to them the whole thing was a matter of course, and they even supposed themselves to be specially favored and to become in some way holy, when they were seized upon even for the most dreadful purposes.

Along with all this psychical influence there was a perfect labyrinth of the most complicated and ingenious plotting on the physical plane. Years were spent in the elaboration of a nefarious scheme to get the old lover (Pollux) into the power of the family, and at last the plan matured itself and he and his child Tiphys were in their hands—for he had married in the meantime and had with him a bright little boy. Alcyone's mother and other female relatives were filled with fiendish exultation, and joined in a strange kind of orgy of hatred, the father impressing himself upon them all more strongly than ever. Alcyone felt the tremendous power of this combination, and was often carried away by it and unable to resist its action, although even then she was all the time in a condition of bitter protest and resentment. Pollux was to be poisoned in a peculiarly horrible way, and it was to Alcyone that the task was entrusted of the actual administration of the draught, under the guise of the most friendly hospitality. The man himself was bloated and broken down by years of debauchery and dissipation, and

Alcyone felt nothing but repulsion for him; and, as at this critical moment the obsession by the father was almost perfect, there is very little doubt that the crime would have been committed, but for a most fortunate shock which she received at the very last moment.

Just as she was handing the cup to her victim, she met the wide gaze of the child. His eyes were exactly those of his father, her joyous young lover of so many years ago, who had been the one bright spot in her dreary early life. In a flash those eyes brought back the past, and with it a realization of what she was about to do now under the awful compelling power of this ghastly religion of hate. The instantaneous revulsion of feeling was complete; she dashed the cup to the ground and rushed from the house—from the house and from the city, dressed just as she happened to be at the moment, so overpowered by the horror of the thing that she never even paused for a thought as to what lay before her, or what would come of it, resolved only to have done for ever at any cost with all that evil life.

The violence of her feelings broke through the black pall of evil influences which had so long dominated her, and for the time she was entirely freed from the maleficent control of her father. She rushed out into the country, careless whither she went so long as she escaped for ever from that awful life. Unaccustomed to exercise and to the free air of heaven, she was soon sinking from fatigue, but still she pressed on, upheld somehow by a kind of frenzy of determination. She had of course no money, and only indoor clothing, but she thought nothing of these things until night began to fall. Then for the first time she looked about her and became conscious of her surroundings. She was already many miles from home, out in the open country, and, becoming conscious at last of severe fatigue and hunger, she turned her steps towards a country house of some size which she saw at a little distance.

She knew very little what to say, or do, but fortunately Achilles, the mistress of this house, was a kind motherly woman,

who was touched by the exhausted condition of the wanderer and received her with open arms, and postponed her questions until she had eaten and rested. Then, little by little, the whole story came out, and many were the exclamations of wonder and pity on the part of the good old dame, as the horrors of the dark demon-worship were gradually revealed. The old lady made light of the fact that in leaving home Alcyone had lost her position in life and all her worldly possessions, telling her that all that mattered nothing now that she had escaped from the other horrors, and that she must now devote herself to changing radically and entirely her whole attitude of mind, and forget all about the past as though it had been a mere hideous dream. She said very wisely that life began afresh for her from that hour—indeed that she had not really lived until now, and she promised to do all in her power to help her, and make the new life easy for her.

Alcyone feared that her husband the devil-priest might be incited to assert some kind of legal claim over her, for she knew that the worshippers of the dark cult would be fiercely angry that one of their initiates should escape from the fold. But the old woman, who was a brave and capable person, declared that she did not know exactly how the law might stand, but that, law or no law, she was at any rate quite certain as to one fact—that she did not intend to give Alcyone up to her husband or any of her relations; and she felt quite confident that if the case were carried before the King of the country and all the nefarious proceedings of the dark demon-worship exposed, the authorities would be quite certain to take her side and decline to deliver her again into the slavery from which she had escaped.

Alcyone was very thankful to this kind protectress, and in her condition of utter exhaustion of body and mind was glad to adopt the suggestion that at least they might leave all further discussion till the morrow, and to sink to rest in the comfortable quarters provided for her. The shock to her had been very severe, and it would have been only natural if some se-

rious illness had supervened; and indeed it seems as though that would have been the case but for a wonderful vision which came to her during the night. A man of commanding appearance and wonderful gentleness of mien (Mercury) appeared to her and spoke words of comfort and encouragement, telling her that the awful life which she had lived so far had two aspects of which she had been entirely unconscious. First, its terrible sufferings had paid off outstanding debts from long-past lives and had so made the way clear for future advancement; and secondly, the whole life had been in the nature of a test, to see whether at its present stage her will was strong enough to break-through an exceedingly powerful surrounding of evil.

He congratulated her upon her success and determination in breaking away, and prophesied for her a future of rapid progress and usefulness. He said that the way was long before her, but drew for her also by his words a very beautiful picture of two paths of progress, the slow and easy road that winds round and round the mountain, and the shorter but steeper and more rugged path that lies before those who, for love of God and man, are willing to devote themselves to the welfare of their brothers. She had, he said, the opportunity to take the latter line in the future if she choose, and if she took that path, though the work would be arduous, the reward would be glorious beyond all comprehension. This vision produced a profound impression upon her, and she never afterwards forgot the words or the face of the instructor, nor did she ever entirely lose the glow of enthusiasm with which she felt herself eagerly accepting the second of these alternatives which he placed before her.

Next morning she related her vision to the kind hostess, who was deeply impressed by it, and said that it quite confirmed the impressions which she herself had received. It had its effect even upon the physical plane, for it was largely owing to it that Alcyone was better than might have been expected. Her dead father troubled her greatly by constant and determined attempts to reassert his old dominion over

her. She, however, called up all the latent reserves of her will and set them definitely against this influence, rejecting it with all the vigor which she possessed, without the slightest hesitation or compromise, with the strong resolution that she might die in resisting the obsession, but at least she would never again submit to it. This struggle continued at frequent intervals for many months, but whenever it came she always kept before her the face of the venerable messenger of her vision, and fortified herself by remembering his words.

All this time she stayed with her kind hostess, who would not hear of her going anywhere else, or of her making any effort to support herself in any way. Apart from this constant astral pressure she had no trouble, for no attempt to reclaim her was made on the physical plane on behalf of her husband. Indeed, it seems that the family somehow acquired the idea that she was dead, some rumors reaching them of the discovery of the body of a woman vaguely answering to her description. Her hostess always declared that the gods had guided her footsteps to her, and that she accepted her as a charge from them. Alcyone was most grateful for all this kindness, and tried in every possible way to make herself of some use to her benefactress in return for it. She now began to learn something of the ordinary Aryan religion, which proved very attractive to her after all the horrors of her early training. She devoted much time to its study, and very soon knew much more about it than her hostess.

Little seems to have been at this time committed to writing, but she obtained much assistance and instruction from a certain Brahmana (Vega) who made her acquaintance on the occasion of a visit which he paid to her hostess. He was much interested in her and profoundly touched by the story of her previous sufferings. He taught her a number of hymns, some of them of great beauty, and all of high moral tone and of beneficent intent. His advice was on the whole good and sensible, though in certain directions he was somewhat narrow and fettered. His wife Auriga was also of great help to Alcyone, for she was deeply interested in religious matters. At the end

of about a year the dead father ceased to make any effort to assert his influence, and Alcyone felt at last that all connexion with the old evil life had been entirely severed. It seemed to her like looking back upon some past incarnation, when she tried for a moment to see anything of that earlier time, and soon she was able to cut herself off from it so far as that some at least of its details began to fade from her memory.

After the influence of the father had entirely departed she had the unspeakable pleasure and encouragement of seeing once more in dream the Hierophant who had shown himself to her on the first night of her escape. On this occasion he congratulated her upon her newly-won freedom and gave her a promise of help and protection. She endeared herself much, not only to her hostess, but also to other members of the family and to friends. She became practically a daughter of the house, or rather filled the place of one who had married and left the homestead. It seemed in fact as though the family had forgotten that she was not one of themselves, for when the old benefactress died an equal share of what was left was offered to her as a matter of course, and when she protested against this it was pressed upon her with the utmost sincerity. She agreed at last to accept a certain small share, and continued for some years longer to live with this same family.

There came a time when the second generation was growing up and more room seemed desirable, so she transferred herself to a smaller house on the estate, to live there with one of the younger couples, Cygnus and Iris, to whom she acted as a kind of mother and adviser. Her interest in the religion never waned, and presently she had learned all that her Brahmana friend was able to teach her, and was passionately desirous of still further information upon many points. The Brahmana found himself unable to supply all this, but he told her of a holy man who, if he still lived, would be able to answer all her questions. He spoke of this man with the greatest reverence, saying that from him he had learnt all that he knew, and

that he had always felt sadly conscious that he might have learnt very much more if only he had had the power to grasp fully the words of wisdom which fell from this teacher's lips.

He spoke so earnestly and enthusiastically of this Guru, that after much consultation Alcyone resolved to make a journey in earch of this man—a considerable undertaking for one who was now becoming an old woman. The distance was great, and as the Brahmana had not heard of his teacher for a number of years, there was a good deal of uncertainty as to whether he would still be found in the same place, but there seems to have been no readily available method of making enquiries. However, Alcyone set off on this rather curious pilgrimage, and at the last moment the Brahmana Vega resolved to throw up his position and his work and accompany her, and thus they journeyed together, taking with them only a couple of servants as attendants, one of whom was our old acquaintance Boreas.

After various adventures and more than a month's travelling, they reached the temple over which Vega's teacher presided, and heard to their very great joy that he was still living. They asked for an audience, and Vega was overjoyed to fall once more at the feet of his ancient instructor. He then turned to introduce Alcyone, but saw with amazement that she was regarding the teacher with unspeakable wonder and reverence, and yet with an obvious recognition, while he in turn smiled upon her as upon some one with whom he was already familiar. A few words of incoherent explanation soon showed that this teacher was Mercury, the person who had twice appeared to her in vision, and of course this discovery put an entirely new complexion upon the affair, and linked them all together as already old friends.

Now began a very happy time for Alcyone, for all her questions were answered and her most earnest desires fulfilled, and the teacher spoke often to her of a far distant future in which she should learn far more than she could at present know, and should hand on the knowledge to others for the helping of the world. But he

told her that for this many qualities were needed which she did not yet possess, that there was much karma even yet to be worked out; that to this end she must be willing to forget self and to sacrifice herself utterly for the welfare of mankind, but that at the end of this effort would come triumph and peace at the last. Vega made up his mind to send for his wife and family and to stay for the rest of his life with this teacher, and Alcyone would gladly have done the same, for a very strong affection sprang up between them; but the teacher told her that this was not her destiny, and indeed that he himself would be a very little while longer upon the physical plane, while her duty lay with the family who had helped and rescued her.

So at the end of about a year she took leave of him with many regrets and travelled slowly back again to her old friends, who were heartily glad to welcome her. The rest of her life was spent very quietly but very happily in ministering to and helping the children and grand-children of those who had been so kind to her. In addition to Cygnus and Iris, with whom she was living, we find among this younger generation Alcestis, who married Phoece, and had as daughters Melete, Tolosa and Ausonia; also Calypso, who married Viola, and had as sons Polaris and Phoenix. The sons of Cygnus and Iris were Proserpina and Fides, and their daughters Mizar and Orpheus. On examining the earlier life of Mercury we find that he was the son of Saturn and Uranus, that he married Herakles, and had two sons Neptune and Viraj, and two daughters Venus and Osiris. Herakles was the daughter of Mars and Vulcan, and had a brother Vajra and a sister Dorado.

Alcyone acquired a wide reputation because of her remarkable knowledge on all religious points, and she became an authority to be consulted even by the priests and the Brahmanas of the neighborhood. So the life which had begun amidst such horrors of storm and strife ended with the calm of a peaceful sunset, and she passed away deeply regretted by all those who knew and loved her so well.

DRAMATIS PERSONÆ.

MARS:	... Wife: Vulcan. Son: Vajra. Daughters: Herakles, Dorado.
MERCURY:	... Hierophant, Father: Saturn. Mother: Uranus. Wife: Herakles. Sons: Neptune, Viraj. Daughters: Venus, Osiris.
ALCYONE:	... Father: Cetus. Mother: Cancer. Husband: Scorpio.
POLLUX:	... Seducer. Father: Thetis. Son: Tiphys.
ACHILLES:	... Benefactress. Grandsons: Cygnus, Alcestis.
VEGA:	... Brahmana. Wife: Auriga.
CYGNUS:	... Wife: Iris. Sons: Proserpina, Fides. Daughters: Mizar, Orpheus.
ALCESTIS:	... Wife: Phoea. Son: Calypso. Daughters: Melete, Tolosa, Ausonia.
CALYPSO:	... Wife: Viola. Sons: Polaris, Phoenix.
BOREAS:	... Servant of Vega.

XII.

This incarnation, which took place B. C. 14,451 at Kalipa, in the Oudh neighborhood, is again a female one, and in the Brahmana caste, or rather perhaps in the caste which afterwards became Brahmana. We have reached a period when each head of a household was the priest for that household. It was his duty himself to perform for his family most of the ceremonies for which it is now considered necessary to invoke the assistance of a specially trained priest or officiant; so perhaps this may be regarded as a kind of transition stage. It seems to have been supposed that every householder should know all the necessary ceremonies, and yet even already there were some who did not, and therefore needed sometimes to call in the assistance of better read and trained neighbors. This was even then paving the way for the existence of a special class who should make a profession of doing this work, and this very fact seems to have reacted upon other conditions, and produced a kind of vicious circle, because those men who were specially engaged to do such work found it to their interest to multiply ceremonies and make them more and more complicated,

precisely in order that it might be necessary to call them in for their due performance.

Alcyone was the daughter of such a head of a household (Leo)—a man who seems to have practised farming on a fairly large scale, being chiefly a cultivator of the ground, but having many flocks and herds. He was one of those who may be described as learned in the ceremonies, and he very rarely needed to call in outside assistance of any kind. His belief, however, does not seem to have corresponded at all closely to modern Hinduism, being much more largely a worship of the personifications of the powers of nature. He did not seem to know anything of the trinity of Shiva, Vishnu and Brahma; in fact, so far as I am able to identify myself with his mind, it seems to be practically devoid of philosophy altogether. Still the connexion with modern Hinduism is quite observable.

Their religion appears to have consisted mainly of the offering of a number of sacrifices to the various powers of nature, but some at least of their ceremonies look like prototypes of those of the present day. Sacrifices were offered for the dead fa-

ther by his eldest son, but the sacrifice seems to have had two parts, or to have been of two varieties, one involving merely provision of some sort of food for the dead, and the other being of the nature of a kind of bribe to appease entities which might otherwise have annoyed or preyed upon the dead man. There was also a ceremony corresponding to the Upanayana of the present day—a kind of initiation of the boy into the ceremonies of his class, though I do not see the giving of a thread as connected with it; in fact there appear to be three such initiatory ceremonies, at different stages, apparently about the ages of seven, fourteen and twenty-one respectively, the first being of a simple preparatory and personal nature, the second an extension of the same but much more elaborate and detailed, and only the third conferring the full power to act as a priest for others.

Alcyone seems, even from childhood, to have taken a keen interest in the ceremonies. As a child she was to some extent clairvoyant, and part at least of her delight in the ceremonies consisted in watching their effects and observing the entities evoked by them, whom however she regarded more as play-fellows than as dread deities. She had an elder brother (Uranus) who shared her interest in all these matters, though he was not clairvoyant, and had to depend upon her for a description of what occurred. As children these two were perpetually asking their father about such matters questions which he was unable to answer, and as they grew up these young people became somewhat dissatisfied with the religion of their time, seeking perpetually for enlightenment on general problems which apparently were not touched upon in the information given in such traditions as were then extant. They were seeking in fact for some kind of rudimentary Theosophy, some system which could contain and explain the isolated and even apparently contradictory statements made to them.

The brother and sister were always fond of going off alone together and discussing these knotty problems, and while Uranus,

being older, had greater reasoning power, Alcyone frequently had flashes of intuition which brought solutions at which his intellect did not enable him to arrive. The rest of the family, even including the father Leo and the mother Orpheus, regarded this young couple as dreamy and unpractical, and thought their speculations and arguments of little use. They were constantly seeking in various directions for light upon their difficulties, but they met with but little either of comprehension or of sympathy. Somewhere in a secluded spot at some distance away in the hills, it was said that a community or fraternity existed who devoted themselves to some such studies as these; but since they were people of a different race and a different faith, they were much despised by the Aryans, and even regarded with hatred as unbelievers.

Sometimes elder people who overheard the rather crude discussions of the brother and sister would contemptuously tell them that they ought to go and learn from this fraternity, and this idea, spoken no doubt merely at random or in jest, took root in their minds, until at last they came to think of a visit to that community as a possible and even a desirable thing, in spite of the bitter prejudice felt against it by their own race and class. The matter was again and again discussed between them in private, and eventually they arrived at a resolution that when Uranus came of age they would go and find this community, with a view to ascertaining whether the disdain in which its members were held was well-founded, or whether perchance they really had some teaching to give, of which the contemptuous Aryan was not possessed.

Soon after the elder brother came of age he announced his intention of making this journey, and of taking Alcyone with him, and this of course caused a good deal of outcry and opposition in the family, more especially from the mother. Both Uranus and Alcyone were about to be married—or rather that was the father's wish with regard to both; but Uranus (who, apart from this abnormal desire, had always been a good son and full of common-sense) de-

clared that his assent to their marriage arrangements would be conditional upon his first being allowed to make this experimental visit, and to take his sister with him. As has been said, the mother and other relations protested vigorously, but the father eventually said:

"Let them go and see for themselves; first, they will probably not be able to find the community, and after much unavailing search will presently come home and settle down contentedly; secondly, if there is such a brotherhood and they do find it, they will assuredly also find that it has no information of any value to give them; and again having realized the foolishness of their dream they will be willing to come home and settle down into ordinary life."

The idea of a young girl undertaking such a curious pilgrimage into the unknown seems to have been foreign to the custom of the time, but since the two were inseparable, since the sister declared that the brother should not go without her, and since he on his part announced that without her he would not go, the father at last silenced all opposition and gave his permission, though with a good deal of semi-contemptuous feeling.

The brother and sister started on their journey, passing from village to village, through the thickly populated part of the country, without any difficulty or special adventure. As they passed on they made enquiries with regard to the alleged community. Some people regarded the whole thing as a myth, or said that perhaps there once had been such a body of men, but that it had been dispersed or massacred long ago by the marauding bands of Aryans; others declared that it still existed, but they seemed to have no definite information of its whereabouts, or the type of men who composed it. However, as they moved onward, the rumors of its real existence began to prevail over the denials, and when they came to the foot of the hills they were able to get something like a definite direction.

Here, however, their adventures began, for the villages now were often wide apart and difficult of access, and though Alcyone was a well developed young woman, and

almost as good a walker on the level as her brother, the hill-climbing tired her sorely, and it took her some weeks to become accustomed to it, and fairly proficient in it. As information about the brotherhood became more definite it also became less encouraging, for it was evident that rigid exclusiveness was one of its prominent rules, and certainly that no women belonged to it or were admitted into its precincts. This sounded ominous, and Alcyone, though eagerly anxious to carry out the adventure to its legitimate conclusion, at once offered to find a place in some village at the foot of the hills, where she could stay while her brother penetrated into the secret places, and learnt the mysteries of the brotherhood—on condition of course that he faithfully promised to impart them all to her on his return. Uranus, however, would not hear of this, and vowed that they would keep together or not go at all, and said that he would have none of the wisdom of a fraternity so churlish as to refuse it to any honestly enquiring mind. Their courage and endurance were very fairly tested in the course of this pilgrimage, by the extreme fatigue and occasional privation, and by their adventures with wild beasts; also on one or two occasions they met with much suffering and exposure in consequence of their losing their way.

Eventually, however, they reached their goal and found that this much discussed community was really a fact upon the physical plane. The brotherhood lived in a secluded valley, nestling far up in a wild part of the mountains, exceedingly well defended by nature against any possibility of attack, or indeed even of discovery by those unacquainted with the district. In this valley was a large central building, rudely yet strongly built, which might at some far distant time have been some sort of robber fortress. This was the residence of the head of the community, and also contained the large dining and meeting hall. Round it were grouped irregularly a number of small stone houses—almost huts, some of them—which had been erected by the various brothers as they joined. This community or monastery was called Cuhupan (evidently an Atlantean name) and con-

sisted almost entirely of men of high Atlantean race, only two or three among them being Aryan. They lived what might be called a semi-monastic life, spending much of their time in meditation and study, and yet at the same time each taking his appointed share in the cultivation and preparation of the grains and fruits upon which they lived.

Having at last discovered this retreat, the brother and sister presented themselves at the gates of the valley for admission. This was at first promptly denied to them, and they were practically told to go about their business. Uranus however represented that they had travelled hundreds of miles in search of the wisdom which this community alone could give to them, and he demanded to be taken before its head, that at least his case might be enquired into before it was summarily disposed of. After some demur the guardians of the gate granted them this favor, though assuring them beforehand that it was entirely useless to attempt to obtain admission. The quiet but determined persistence of Uranus eventually procured them the desired interview, and they were brought before the head of the brotherhood (Vesta), a man of venerable and dignified appearance, yet with an exceedingly keen and penetrating gaze. To him they told their story quite frankly, assuring, in answer to an enquiry, that they had no wish to give up the religion into which they had been born, at least certainly not without very much further enquiry, but that they earnestly desired information which that religion as propounded by their father and neighbors was unable to give them, and that they had heard from afar of the fame and the learning of this monastery, and so had come all this way in the hope of being allowed to partake of it.

Uranus stated his case so well that the head of the community finally agreed to allow him to receive instruction, but for a long time he would not consent to the admission of Alcyone, as no woman had ever been permitted to reside within the precincts of the monastery. Uranus, however, quite definitely took the stand that both must be admitted to the teaching, or neither,

and Alcyone herself when questioned showed such an intelligent interest in religious matters that eventually the abbot gave way, though with considerable misgivings, for Alcyone was very beautiful, and though he felt sure that he could trust his brethren, he yet doubted whether some trouble and heart-burning might not be caused among them by her presence. An empty hut was assigned to the brother and sister. Certain restrictions were placed upon Alcyone's movements and she was required to veil her face whenever she walked abroad, which she considered as absolutely ridiculous. She would, however, have complied with far more serious conditions for the sake of the information which she expected to obtain.

When once the matter was thus settled, the abbot in person interested himself in teaching them such wisdom as he had to give, and he soon saw that both of them were well worthy of any help that he could give them. For them to come into touch with something of the knowledge and science of Atlantis was the revelation of a new world. Though the Aryans of the period were a fighting race, with a great many original ideas of their own, they were not a highly educated people in the direction of either scientific or philosophical knowledge. The brother and sister soon found that the questions about which they had somewhat crudely speculated had been thoroughly discussed thousands of years before in Atlantis, and that the abbot and his monks were possessed of definite systems of thought which extended far further than they had ever dreamed.

All this was the purest delight to them, and they devoured every scrap of information that they could obtain from that abbot or from any other of the brothers. The system put before them had many points of contact with the Theosophy of to-day; and above all things the monastery possessed a store of secret books, from which verses were read to them, which filled them with delight and with awe, since written books were not yet in vogue among their own people. They earnestly desired to be admitted as probationers of the Order, but this the abbot would not permit, saying that Alcyone could in no case be so received,

and that even her brother must prove his fitness by years of residence. He was, however, allowed to assist in the labors of the community, as a sort of payment in kind for the hospitality necessarily extended to his sister and himself. So passed some happy months, full of eager study and interest.

Presently, however, the abbot's half-formed fears were realised, for in spite of the disfiguring veil, some of his younger disciples began to fall in love with Alcyone, and it is to be feared that she herself was by no means indifferent to their obvious though unspoken admiration; though to do her justice her head was so full of the new philosophy that it was some time before she perceived their sentiments. When she became more accustomed to the life, and had time to look about her, the inevitable sequel to such an anomalous condition of affairs speedily declared itself. The old abbot had trusted too much to the veiled face and the difference of race—for the contempt of the Aryan for what he considered the effeminate and effete Atlantean was fully reciprocated by the latter, who regarded the Aryan as a mere barbarian without even the rudiments of real culture. One at least of the young Atlantean monks contrived to see Alcyone unveiled, and found that the charms of the fair Aryan altogether overpowered his race-prejudice. Things soon reached a stage at which secret meetings were arranged, and equally inevitably in due course of time these secret meetings were discovered, and then of course a great explosion of wrath took place. Alcyone, her brother, and the erring young monk, Neptune, were all brought up before the abbot and instantly banished from the community, for though the abbot had learned to love the two strangers he loved his community as his life-work far more.

Uranus was exceedingly indignant and, much as he loved his sister, he blamed her severely for her action. As soon as they were cast out of the valley and the restraining guardianship of the brothers was removed, he fell upon the young monk, whom he considered as the cause of his exclusion, and a struggle took place between the two young men in which both were wounded,

which left Alcyone mistress of the situation. She rated them both roundly for their folly in quarrelling when it was obvious that their interests were identical; she said that, while she bitterly regretted that any action of hers should have led to this banishment, she yet could not regret the action in itself, which she felt to be entirely in accordance with nature, and she asked why it might not be possible that they should live a life in the outer world more natural than that of the community, and yet at the same time continue the study of the philosophy which had become the guiding principle of their lives.

The common-sense of her brother brought him at last to see this, and the young monk was willing enough to be friendly, so Alcyone, with much trouble and hardship, got the two young men to the nearest village, though even that was a long distance away. She herself had tended their wounds and done her best for them, but it was only at the village that they could get help and rest and proper food. They stayed here for some little time, but eventually decided that it would be better to be even further away from the monastery, the young monk especially desiring to reach some part of the country where the story of his expulsion need not be known. Not that he seems to have regretted it, for he regarded the world as well lost for the sake of love, and Alcyone in turn developed a strong regard for him. She did not feel that it would be possible for her to return home with a husband of the despised race, especially one who had been obtained in so irregular a manner, and Uranus also determined to throw in his lot with the young couple, at any rate temporarily.

Having no means of subsistence, they had naturally to endeavor to turn to work of some sort. Uranus understood practical farming very well but Neptune, though strong, sturdy, and willing, had no knowledge of any useful art beyond the little that he had gained in taking his share in cultivation of the monastic valley. Nevertheless they presently engaged themselves to a certain farmer (Irene) who, growing old and having no children within reach, desired assistance in the cultivation of his

estate. Thus by degrees they worked their way into a recognised position which, though at first but humble, gradually improved itself. As they came to know him better the old farmer proved kindly and honorable, and presently he assigned to them a definite share in the farm. Here they lived and worked for some years, on the whole very happily, gradually winning their way to a position of respect and opulence in the little village.

Several children were born to Alcyone (her sons were Ajax, Fomalhaut and Psyche, and her daughters, Arcturus and Taurus), and she became a capable house-mother. Though she never lost her interest in philosophy and religious problems she had naturally less time to give to their discussion, as the cares of the family and the household accumulated upon her. While she brought up her children in the rites of her ancestral Aryan religion she nevertheless grafted on to it the noble philosophy of old Atlantis, and so for them and for some friends who were interested she to some extent anticipated the later developments of that Hinduism which accepted the Upanishats as well as the Vedas. Prominent among these friends was a young neighbor, Cygnus, who felt great admiration for Alcyone and great respect for her opinion in religious matters. He and his wife Mizar were close friends of the family for many years.

The fact that Alcyone and her husband were of different races does not seem at all to have put them outside the pale of society in either race; on the contrary it operated rather in the opposite direction, as it enabled them to make friends in both. Her children as they grew up were fine stalwart specimens, and seemed for once to combine the good qualities of the two races, instead of the bad ones, as is so often and unfortunately the case in such admixtures. Alcyone's childish clairvoyance had diminished as she grew older and deserted her almost entirely after marriage, though her sensitiveness and keen intuition still remained. But the clairvoyance showed itself occasionally in at least one of her children, and at any rate the recollection of it was always a precious possession to her, as

enabling her to realise far more keenly than would have otherwise been the case the facts of the unseen world which is always so close about us.

Some twelve years after their expulsion from the monastery, news reached them that its abbot had for a long time been making patient but unsuccessful enquiries after them; and, feeling now perfectly secure with respect to any further steps that he might take, they had no hesitation in sending in search of his messenger and announcing themselves to him. Then they found that the object of the abbot's long-continued enquiries was to convey to them a certain message. He had been told, he said, by his teacher Mercury (whom he revered very deeply, who appeared to him or communicated with him astrally, but had apparently never been seen by him in the flesh) that he had done wrong in expelling them, for though the action of Alcyone and the monk was in itself indefensible, it was after all but a natural weakness of the body, while the earnest desire for wisdom was a quality of the man within, which in the far-distant future would be turned to valuable account, not for themselves alone, but for the helping of many others also. Therefore the abbot wished to rescind his action, and invite all three to return to their studies with the community.

This invitation had of course been issued in ignorance of the fact that they had settled down into family life, and both Alcyone and her husband felt that it was impossible for them to accept it, since their duty to their children was now paramount. Uranus, however, decided to pay a visit to the abbot, to thank him for his kindness in sending them such a message, and to beg from him a gift which they had long and earnestly desired—a copy of one of the sacred books. After a stay of some months in his old quarters he returned with this much-prized treasure, bringing with him the friendly wishes and blessings of Vesta.

Soon after this the old farmer, Irene, for whom they had originally begun to work, passed over to the astral plane, leaving them in return for their years of loyal service nearly the whole of his estate, with

the exception of certain small portions already promised to some distant relations. Thus the family became definitely established as local magnates and their future welfare was assured. Their house also became a kind of religious centre, since it was recognized that the philosophical information which they had to give formed a very valuable supplement to the ordinary teaching of the Nature-worship which surrounded them. Alcyone's husband Neptune and her brother Uranus both died before her, but though she mourned over the separation from them her children still remained to her, as did also her position of great respect and honor in the district. She

passed away peacefully at the age of ninety-one.

It should perhaps be noted that some of the characters who appear in this life pass out of it so quickly that their periods of absence from the physical plane are usually short. Selene, the grandfather of Alcyone, was killed in battle at an early age, and his wife Mira also perished in the subsequent massacre. The abbott's brother Albireo died young by accident—a fate which had previously befallen his grandfather Aldebaran. All these characters consequently reappear earlier than would otherwise have been possible for them.

DRAMATIS PERSONÆ

- MERCURY:** ... *Astral Teacher.*
- BEHASPATI:** ... *Husband: Aldebaran. Daughters: Herakles, Algol, Proteus, Canopus.*
- NEPTUNE:** ... *Monk. Wife: Alcyone.*
- URANUS:** ... *Father: Leo. Mother: Orpheus.*
- ALCYONE:** ... *Father: Leo. Mother: Orpheus. Brothers: Uranus, Pegasus, Leto, Aquarius. Sisters: Sagittarius, Berenice. Husband: Neptune. Sons: Ajax, Fomalhaut, Psyche. Daughters: Arcturus, Taurus.*
- SELENE:** ... *Wife: Mira. Son: Leo.*
- ARCTURUS:** ... *Husband: Hebe.*
- ALASTOR:** ... *Neighbor of Leo. Wife: Cancer.*
- CYGNUS:** ... *Neighbor of Alcyone. Wife: Mizar. Sons: Betelgeuse, Regulus, Perseus. Daughters: Libra, Virgo.*
- IRENE:** ... *Farmer.*
- BELLATRIX:** ... *Wife: Lomia. Son: Helios.*
- VESTA:** ... *Abbot. Father: Helios. Mother: Herakles. Brothers: Albireo, Pindar, Aurora. Sisters: Adrona, Argus, Cetus.*
- CANOPUS:** ... *Husband: Juno.*
- ALETHEIA:**)
- WENCESLAS:**)
- ALTAIR:**)
- DRACO:**) *Monks of the Community.*
- CASSIOPEIA:**)
- PROCYON:**)
- LYRA:**)
- ALETHEIA:** ... *Father: Aries. Mother: Ophiuchus.*

(From *The Theosophist*.)

—C. W. Leadbeater.

COMRADESHIP.

Every heart longs for a confidant—every man wishes to be understood and there is no loneliness like that of being misunderstood and waiting until the cloud be swept aside and full understanding be established. This craving in the heart of the ordinary man is a dim recognition of the fundamental brotherhood of man and the prophecy of the day when our ability to understand the sympathize with our fellow beings will be complete.

This barrier between man and man is due to two causes, or two aspects of the same cause, in the make-up of the consciousness itself. First comes the cramping handicap of the man's inability to properly express himself. In thought, feeling, word and deed he falls short of what he in the most subtle inner consciousness determines to make manifest. On the other hand the receiver of the impression does not functionate properly.

This imperfection of impression in the receiving mechanism is due only in part to the failure of the expressing individual. The recipient is dull, fixed in prejudice, expectant of something predetermined by himself, quite unready to receive the expression of the other, often unwilling to hear the full statement of his case.

On the one hand the imperfect expression, on the other the incomplete reception of the not yet perfect exposition—where lies the remedy to this impasse between minds and between egos? Each is responsible for himself and no one is in charge of his brother. The only cure is for each to make himself able to receive the full expression and understand to the full this idea. You can also make your means of expression more complete; with your comrades imperfections you have nothing to do.

Thus you break down the barrier between you and your brother. Be he ever so dense, you comprehend him. Be he ever so vague

you follow him, for you give him time to fully express himself before you judge him. Perhaps it may take centuries for him to succeed; his use of signs and words is so faulty, yet as you lack the power to understand him, you blame yourself only, if you blame anyone, and wait for the time when he can fully present the idea with which he is struggling. And therein we get a glimpse of our highest power.

We do not grow by telling a man that he is wrong. Neither is he helped by one iota. It is only true comradeship, faith in one another, that brings the best out of men. We need some one to believe in us. That faith in a man is really faith in his motive, and therefore it overlooks his mistakes, his attempts and partial successes, knowing that eventually we will have the sense to see his complete work. It is usually the fault of those who sit in judgment that they fail to see all that they judge. This is much more common than the converse, that what they judge is really as incomplete as they think it is.

How then can one cultivate the gentle art of comradeship. To attain to this high accomplishment let me suggest the following rules:

First: Never ask for an explanation of your friend's conduct. To do so advertises not only your density and lack of comprehension, but puts a bar between you two that need not exist.

Second: Do not assume that you have got all he means to say at once. He may be more subtle than you expected; he may even have grown beyond you.

Third: Do not assume that his statement is a complete thing in itself. He may assume that you remember his dictum of last year; and that may be your key.

Comradeship neither asks nor gives explanations. It is on a higher plane a reflection of the cosmic unity.

—A. F. Knudsen.

Proceedings of the
TWENTY-FOURTH ANNUAL CONVEN-
TION

of the American Section of
THE THEOSOPHICAL SOCIETY,

held in Chicago,

September 11th, 1910.

The Convention was called to order with words of welcome at 9:15 A. M. by the General Secretary.

Proposed and seconded that Mr. A. P. Warrington (Norfolk Lodge, Va.) be elected Temporary Chairman of the Convention. Motion carried.

Proposed and seconded that Mr. William Brinsmaid (Adyar Lodge, Chicago) be elected Temporary Secretary. Motion carried.

The following gentlemen were appointed a Committee on Credentials: Mr. C. Jinarajadasa (Adyar Lodge, Chicago); Dr. C. L. B. Shuddemagen (Austin Lodge, Tex.) and Mr. D. D. Chidester (Philadelphia Lodge, Pa.)

While the Committee on Credentials was preparing its report, Miss Anna Goedhart (Viveka Lodge, Cleveland, O.) played various selections on the piano, with exquisite skill and insight.

Mr. Jinarajadasa, for the Committee on Credentials, reported that all lodges were duly represented, except the following: Baltimore, Detroit, Duluth, Great Falls, Inter-State, Jackson, Joplin, Lima, New Orleans, Omaha, Pierre, St. Joseph, Topeka, which had sent no delegates or proxies.

Mr. J. C. Myers (Annie Besant Lodge, Chicago) pointed out that a delegate and the proxy for that delegate of the Annie Besant Lodge were both absent, and desired authorization to appoint for the absent delegate a new delegate. The ruling on this matter of the Credentials Committee, that such informal appointment of delegates at the last moment without a regular meeting

of a lodge, be not sanctioned; was upheld by the Convention.

Moved and seconded and carried that the report of the Committee on Credentials be accepted.

Moved and seconded and carried that the temporary officers of Convention be made permanent.

Moved by Mr. J. H. Carnes (Washington Lodge, D. C.) that the order of business as prepared by the Executive Committee be adopted. The motion was seconded and carried.

Mr. J. H. Carnes moved that certain rules be adopted to facilitate the business of Convention:

First—"That all resolutions must be in writing, and in duplicate." Seconded and carried.

Second—"That all motions or resolutions involving subject matter the nature of which is such as to make it seem likely to require discussion and deliberation shall first be referred to an appropriate committee." It was moved and seconded that the motion be laid on the table. Not carried. Mr. Carnes, however, after discussion, withdrew his original motion.

Third—"Except in the case of election of officers, a roll-call shall not be had unless the votes represented by the call shall approximately equal one-half of the total number of votes of all the representatives present." Motion lost.

Fourth—"The consideration of the report of the Revision Committee shall have preference in the business of the Convention to follow after the report of the General Secretary and Treasurer." Moved and seconded and carried that the motion be laid on the table.

The next business on the Order of Proceedings was the reading of the reports of the General Secretary and Treasurer, the two reports were read as follows:

The recent visit of the President of the Society to the American Section and her extended tour with its brilliant lectures and enthusiastic audiences has left the Section in a much strengthened position. We are much encouraged by the thought that the number of Branches is now one hun-

dred and ten. During the early days of the Section when five members could form a lodge there were one hundred and thirteen lodges. The number of members now approaches three thousand one hundred which is the largest number the Section has thus far had. It is also to be noted that the feeling of strength and solidarity in the Section is pronounced and that the Section takes a united feeling with reference to its purposes and its work. It is unnecessary to say that much work is to be done in upbuilding in a number of regions of the country which have as yet scarcely been touched.

During the past year a referendum vote was taken upon the subject of the dues of the Section which heretofore were but one dollar a year. As this sum was entirely inadequate to meet the needs of the Section's activities, a strong sentiment prevailed that the dues should be increased to two dollars for each member. A referendum vote brought out an expression enormously in favor of increasing the dues to that sum with no united opposition whatever. The great majority of members seemed very glad that the tiny additional sum was asked for, giving added opportunities for united work throughout the Section.

The work at headquarters during the past year, besides the maintenance of the records of the Section, has included the distribution of *Primers of Theosophy*, the remainder having been sent out during the preceding twelve months. The *Primer* is well received everywhere as a book of permanent value to the library as it gives a brief exposition of the chief tenets of theosophy and information in regard to the Theosophical Society. The work of sending out this book is still being prosecuted energetically and we regard this field of endeavor as one of the most important. We are now distributing our second edition of ten thousand copies. Mr. Frank L. Reed has kindly prepared an index which will soon be published.

We have continued to spare no pains in getting out the Sectional organ, *Messenger* in good form; in fact we have con-

stantly endeavored to improve it so that the needs of the members may be met. Many difficulties have been overcome, others still are to be disposed of. We have felt that the use of this magazine to place before all members each month something of theosophy is an opportunity not exceeded in value by any other. It must not be forgotten that those who are able to attend our conventions constitute an extremely small majority of the members, most of whom live at a great distance and many of whom reside at points remote not only from libraries but from other members of the Society. A monthly visitor in the form of a magazine which each member is conscious goes to every other member cannot but be of extreme value. We feel that the effort expended upon the magazine has been repaid a thousandfold in many ways.

Messenger has been edited with the intention to make it as far as possible acceptable as a propaganda magazine. It has been our effort to get into each number such a set of articles as would meet the needs not only of the older but the young students of theosophy and those not familiar with theosophic doctrines in any degree.

A reference to the rather large item in the treasurer's report pertaining to postage will easily show that a very great number of letters have been written during the year. Postal cards and printed matter in considerable volume have been issued in the effort to keep in touch with members to maintain their interest and to gain their co-operation. A number of difficulties during the year have had to be overcome in managing our office work, especially owing to the fact that we have not had ideal facilities for conducting it but have been obliged to make use of cramped and inadequate quarters. We hope that some of these difficulties will immediately be set aside should the present incumbent be re-elected to the secretary's office, and that correspondence and business matters can be attended to with even greater promptness than has hitherto been the case.

Several new enterprises have been inaug-

urated during the year and are in successful operation. Some members residing in Boston, Mr. Dahl, Mr. Pinto, Mrs. Farley and others, have begun the work of printing theosophic matter for the blind. As it seems that it is impossible to co-ordinate the movement for preparing literary material for the blind in America with that for other countries the work of our friends in Boston should be encouraged as an independent movement.

Some efforts have been made to further the cause of *Espenanto* by the successors of the late Mr. Gutmann who was formerly interested in this phase of activity. Miss Annie McQueen is now active in the movement.

For the purpose of laying the foundation of a large and strong center for the dissemination of theosophic literature under the auspices of the Section itself and not of any lodge The Theosophic Book Corporation has been organized. Its stock of books has been selected with considerable care. As time goes by we hope that the Corporation will be able more and more to assist all lodges that have book businesses by providing a depot from which books may be obtained. The Corporation needs other funds and more of its unsold stock is offered to the theosophic public and should be subscribed for.

A related effort to promote the needs of the Section has been made in the organization of the *Rajput Press* and the recent erection of its building. An equipment of the most modern kind has been installed and placed in the hands of competent workers. We believe that this shop will be able to turn out work of good quality and at prices as low as can be made by any establishment in this part of the country. It is intended to supply the Section with propaganda material at prices but slightly above the cost of paper. Obviously this can be done where the Section as a whole makes use of the same selection of pamphlets and tracts, so that the printing can be done in large quantities, besides evading the necessity of re-setting type and the cost of putting the type frequently on the press. With presses so large as that which we

are using the cost of making impressions is very low.

It is intended during the coming year to publish not only tracts in the English language but also in the chief foreign languages in use here and there in this country. To facilitate this work requests have been sent to the General Secretaries of other Sections, asking for matter printed in foreign languages. This matter can be reproduced easily on our own presses.

While it is desirable for the Section to maintain lecturers to go about telling the value of our philosophy from the public rostrum the most important way in which the work of spreading theosophy can be done is by the work of individual members quietly acting in their own local territory. This work quickly develops teachers and lecturers. Local propaganda since individuals are met and personally acted upon in this way. To encourage this work a special committee of one, Mr. Elliot Holbrook, has been appointed by the Executive Committee to act with that body in the promotion of local efforts. Mr. Holbrook has made a special study of this great success. During the past two years much effort in this line has been expended in Chicago and with great success, interest in theosophy having been aroused and maintained in a number of important centers in and near the city. In other parts of the country, notably about San Francisco, similar extensive efforts for the promotion of theosophy locally have been made. We cannot too strongly urge all members to do their utmost at this important time for the spread of theosophy in their own vicinities. We especially call attention to the desirability of sending in letters such cards and other literature as will from time to time be furnished. Such material will soon be supplied at very low cost in order that this work may be rapidly promoted.

The work of each section of the Society must be different from that of all others in certain respects, especially at important epochs. Our Section shares with its sisters the need to maintain its own existence and to grow in numbers and in strength. But it has a duty distinct from theirs in

this that a special preparation must be made for the coming of the Bodhisattva, whose work on the physical plane will at least in part be expended upon America.

The American people are not only unfamiliar with the doctrines of karma and of reincarnation, a knowledge of which is essential to the comprehension of life's meaning but are even ignorant of the meaning of the terms. In the first case they have not often heard the word used; in the second case the word is confused at once with metempsychosis which has an exoteric usage in an unpleasant sense.

The number of members of the American Section September first 1910, was 3009; of these 364 were members at large. There are 76 members at large and 336 members of lodges delinquent on account of the non-payment of dues. 603 new members joined during the year. Twenty new lodges have been established making a total of 110. Four lodges have become defunct, one of these, Oahu, uniting with a neighboring lodge.

Can these purposes of the Section be accomplished? We unhesitatingly and emphatically reply that they can be carried out. The Section can and will maintain a vigorous life and make the needed growth. Its present united strength and enthusiasm are a sufficient earnest of this hope. The dissemination and inculcation of our doctrines is a subject of an entirely different nature. To do this work properly all our powers of speech and of exposition and the patient presentation of the subject in conversation are needed and must be employed. But far more the great engine of the world's community of thought, the press, must be made use of most extensively and most insistently. We must get into the newspapers and magazines fragments and digests of our literary masterpieces. We must circulate in a bold but dignified manner enormous quantities of pamphlets and tracts. We must enclose in our letters attractive and interesting cards bearing fragments of our ancient gems of wisdom. We must tell the story and the need of Christ's coming. These are problems of patience and endurance, of constant persistent endeavor. We must remember that

in fifteen or twenty years about one-half a generation period will have passed away and that the personnel of the American people will have changed enormously, a fact of which we can take advantage in the molding of the nation's opinion and thought, for those who, old, fixed in habits of thought, prejudiced against us resist every innovation will have given place to those who are younger and more receptive and educated to more liberal views and modes of thought.

None of us has failed to realize through a recognition of its manifold expressions in Eddyism, New Thought, in psychics and the change in recent American views of religion what enormous modifications have been wrought by the thought-action on higher planes maintained by the hierarchy. The whole country is seeking new things, is expectant in philosophic, religious and psychic fields of thought. Men with the smallest wheat-grain of truth found in the meagre chaff of our famine harvests are lauded and feted and followed as if they had discovered the overflowing granaries of Joseph's foresight. It is an immense responsibility for us to share in the precipitation of these forces since we not only have special knowledge and powers for the purpose but have the quintessence of the truth which it is so necessary to bring down into forms for circulation.

But how shall this be accomplished? In what way will this American body of Theosophists endeavor to live up to the high calling to which it is called?

Evidently we should act both as individuals and as a body. In both ways the task must be done. The work of living as theosophists and as members of lodges, of maintaining and improving our corporate status, of extending our local influence and increasing our membership must be accomplished by individual effort. Indeed this is our most important and necessary work. Moreover the local work is infinitely more important in this that we cannot possibly reach and influence people at a distance as we can those with whom we are in daily contact.

But as a national body our work in extending the knowledge of karma and reincarnation should be accomplished by us as a unit, by a general plan both comprehensive and well-wrought in detail. The plan should be such that both central and peripheral activities are strongly conveyed. I do not hesitate to urge that two great problems ought to be considered at once by the Section. One of these problems is that of a permanent location for a sectional headquarters. Somewhere it is obvious we should have a relatively fixed abode, a place to which to attach our three-dimensional activities. Chicago presents advantages enough to deserve our fixing upon it at once. No difference who is the chief executive officer of the hour or where he resides the great distributing point should be here.

The second problem pertains to headquarters.

We need at once three hundred thousand dollars with which to purchase land, erect buildings and provide equipment, especially a library. Within five years we should have five hundred thousand dollars in order to secure an income with which to maintain the work definitely. It is not the thought that the sums mentioned are to be subscribed at once in small sums but that the members, united upon a great ideal of service under very extraordinary conditions shall seek opportunities for placing our needs before people of means whether theosophists or not who may be so circumstanced that they can donate large sums for the purposes mentioned. We have all seen great movements aided in this way and we know that the beginning of the search for funds must be made by the adoption of a definite plan and by the presentation of a great and philanthropic work.

Our ordinary resources should be, to a large extent, devoted to local propaganda work, through the circulation of printed matter and aiding local inquirers in gaining opportunities to come into contact with study-classes. But it is in the work of teaching the meaning of karma and reincarnation that we should especially engage such of our resources of time, energy and capital as are not employed in lodge work.

A strong karma-and-reincarnation league of service ought to be organized for this purpose.

TREASURER'S REPORT

Balance in Treasury, Sept., 1909..	\$ 632.65
Dues	4386.59
Miscellaneous	111.55
Primer	513.16
Messenger	756.20
Propaganda Fund	1493.09
General Fund	2516.30
Discretionary Fund	636.00
New Members	1311.60
American Section Library.....	16.25
Swedish Publication Fund.....	50.55
Gift Book (sales).....	184.88
	<hr/>
	12608.82

Cash on hand Sept. 1st, 1909.....	933.60
Discretionary Fund	542.00
Office Salaries	1613.50
Fixtures	113.50
Messenger	3933.38
Postage	490.79
General Expenses	540.94
Express Charges	73.57
Printing	228.69
Propaganda Fund	2180.65
Adyar Dues	547.39
Theosophist Sample Copies.....	175.00
Gift Book	172.10
Primer	985.61
Dues (returned for over-payment) ..	88.10
	<hr/>
	12608.82

It was moved and seconded and carried, "That the report of the General Secretary be accepted and ordered printed in the annual report in the Messenger, and the report of the Treasurer be referred to the Auditing Committee."

The Revision Committee appointed by the previous Convention to revise the Constitution next reported. (The Report was published in the August *Messenger*.) Mr. J. H. Carnes, Chairman of the Committee, moved the adoption of the report, and of the recommendation of the Committee,

"That each paragraph be separately read, and the Chairman ask if there are any amendments; if not, then the paragraph to be considered as tentatively adopted; if however, an amendment to such paragraph is desired, then action by the council thereon, be postponed until after the succeeding paragraphs have been read, and until after the committee and the persons interested in the proposed amendment have had an opportunity to confer thereon."

Mr. C. Jinarajadasa moved an amendment,

"That since sufficient time has not lapsed from the publication of the report in the August Messenger to the date of Convention to enable branches to consider thoroughly the proposed draft of the constitution, the Committee's report be accepted, but its consideration be postponed till next Convention; that the Committee be discharged, and a new Committee appointed to collect suggestions and recommendations as to the drafted constitution from branches during the coming year."

Mr. R. A. Burnett (Toronto Lodge) objected to any postponement of the consideration of the Constitution and supported the mover of the original motion. Mr. Jinarajadasa pressing his amendment, Dr. George F. James (St. Anthony Lodge, Minneapolis) moved that the original motion and the amendment be both laid on the table. Motion carried.

Dr. James then offered a substitute motion,

"That the points of this report be taken up, paragraph by paragraph, as proposed; that suggestions for changes be offered by

any delegate here present, and that the report, with these suggested changes be reentrusted to the original committee, and that a revised report by that committee be published in an early number of the *Messenger*, not later than February, 1911, and that thereafter, at a due interval, not exceeding sixty days, the executive committee order a referendum vote by branches, accepting or rejecting, the constitution in toto, by two-thirds of the branches, the voting membership of each," the last clause was afterwards changed as follows: "if accepted in toto, by a two-thirds vote of the membership of the branches actually voting" "this action to be ratified at the coming convention of this organization, the constitution then to be regarded as adopted, and being adopted shall be the organic law of the Section."

A great deal of confusion having arisen as to the exact significance of various parts of Dr. James's resolution, till after many emendations and alterations it was finally drafted as above, Dr. Van Hook moved,

"That the discussion of the Constitution question at this time be laid on the table."

The motion was seconded, but was lost.

Mr. C. O. Scudder (Los Angeles Lodge) then moved that further consideration of Dr. James's motion be postponed till the afternoon session. Motion was carried.

Moved and seconded and carried that the Convention be adjourned till 1:30 p. m.

AFTERNOON SESSION

Convention re-assembled at 1:30. Dr. James's motion was taken up for consideration, amended as follows,

"That the proposed constitution be read, paragraph by paragraph, that changes be suggested at the option of any delegate to the Convention, and that the entire matter be referred back to the original committee; that the committee submit a revised report to be printed in the *Messenger* not later than the February, 1911 issue; that under the direction of the Executive Committee not later than 60 days thereafter a referendum vote be taken according to the present constitution of the sec-

tion, accepting or rejecting the proposed constitution *in toto*, and that if it be accepted by two-thirds of the membership actually voting, it shall then become the the organic law of the section." The motion was seconded and carried.

A motion was then proposed by Dr. James that the more pressing business of Convention be taken up first, and the revision of the Constitution be postponed till all other business on the order of Proceedings had been transacted. Carried.

The Chairman then appointed the following Committees:

On Audit: Mr. Elliot Holbrook (Kansas City, Mo.), Mr. A. F. Knudsen (Honolulu), and Mrs. H. T. Felix (Adyar Lodge, Chicago).

On Resolutions: Mr. J. H. Carnes, (Washington Lodge, D. C.), Dr. T. P. C. Barnard (Buffalo) and Mr. C. Jinarajadasa (Adyar Lodge, Chicago).

On Propaganda: Mr. F. J. Kunz (Freeport), Mrs. C. J. Kochersperger (Central Lodge, Chicago), and Mr. J. T. Manning (Kansas City, Mo.)

On Nominations: Mr. C. O. Scudder (Los Angeles), Mrs. A. M. Tuttle (Anacosta), and Mr. R. W. Ensor, (Vancouver.)

Various resolutions were then handed in. The following were acted upon at once without referring to the Committee on Resolutions, and were unanimously carried.

Offered by Dr. Van Hook:

"Resolved: That this assembly holds in grateful remembrance the devoted services of H. P. Blavatsky, H. S. Olcott and W. Q. Judge."

Offered by Dr. Mary W. Burnett:

"Resolved: That this Convention hereby sends affectionate greetings to Mrs. Annie Besant, the beloved President of the Theosophical Society, and looks forward with eager anticipation to the inspiration of her presence again soon in America."

By Mr. J. H. Carnes:

"Resolved: That this Convention gratefully remembers the faithful services of its past General Secretary, Alexander Fuller-

ton of New York, and sends to him its cordial greetings."

The Committees then retired. In the interim, a delegate drew attention to the last letter of the President concerning contributions to the Buddhist schools of Ceylon, and also mentioned the matter of subscriptions to *The Theosophist*. At the suggestion of the chairman a collection was taken up for the Propaganda Fund, and in cash and promises the small sum of \$130.25 was raised.

The Committees then reported. The Audit Committee reported that the Treasurer's report, as shown by the books, was correct. The Committee's report was adopted.

Mr. J. H. Carnes reported next for the Committee on Resolutions. He moved that the following resolution, offered on behalf of the Executive Committee by Mr. A. P. Warrington, be adopted:

"Resolved: That the term of office of the lecturers of the Section be limited to the period of one year, terminable at any time at the pleasure of the Executive Committee.

"Resolved further: That the office of National Lecturer now held by C. Jinarajadasa, L. W. Rogers and Irving S. Cooper, be vacated with the adoption of this resolution.

"Resolved further: That hereafter the lecturers for the Section shall be divided into three classes, the same to be known as National Lecturer, District Lecturer and Lodge Lecturer, and that the Executive Committee be and the same hereby is empowered to assign lecturers to the said classes according to its discretion.

"Resolved further: That it is against the policy of the Section to encourage the formation of diverse funds within the section for the purpose of aiding in the Propaganda activities of any lecturer or other person employed by the Section and that it is necessary that all contributions for any purpose for the good of the Section shall be made directly to the Treasurer of the Section and be disbursed under the direction of the Executive Committee."

The motion to adopt the resolution was carried.

The next resolution, offered by Mr. Elliot Holbrook, and slightly amended as follows, was recommended for adoption by the Committee:

"Resolved: That the Executive Committee be instructed to prepare corporation papers, charter and by-laws, for the American Section of the Theosophical Society, employing competent counsel, and that the same be acted upon by a referendum vote of the American Section, as per Art. 1, Sec. 16 of the Constitution, a two thirds vote being required for adoption." The resolution was adopted.

The next resolution, by Mr. F. J. Kunz, was as follows:

"Resolved: That this Convention recognizes with warmest approbation the building up which has taken place, of the *Theosophical Messenger*, an organ of great dignity and value, not only to the student but also an excellent medium for propaganda, and urges the members to increase its circulation." Resolution adopted.

The next resolution, of Mr. J. Johnson (Yggdrasil Lodge, Minneapolis) was as follows:

"Whereas: It is very difficult for a great many people, notably teachers, to attend conventions when held in September, and

Whereas: A number of the lodges begin their meetings September 1st, when it is desirable that members should be at home,

Therefore, Be It Resolved: That future conventions of this Section of the Theosophical Society be held prior to September 1st."

The Committee recommended that the resolution be rejected.

Mr. Johnson offered an amendment

"That the question of the time of the future meetings of the convention shall be resubmitted to the lodges, to be decided by referendum vote."

The amendment was lost, as was also the original resolution.

The next resolution was offered by Mr. Jinarajadasa, as follows:

"Whereas: The Theosophic Book Corporation has been organized with the avowed purpose of aiding the American

Section as a whole in its Propaganda activities, and

Whereas: It is the intention to transfer as soon as may be possible the exclusive control of the said Theosophic Book Corporation to the Section,

Therefore Be It Resolved: That this Convention hereby authorizes the Executive Committee to place the name and address of the Theosophic Book Corporation on propaganda literature." The Committee recommended that the resolution be adopted.

Mr. E. H. Alling (Chicago Lodge, Chicago) moved a substitute motion:

Whereas: The Theosophic Book Corporation is devoted to the sale of Theosophical literature,

Therefore Be It Resolved: That the Executive Committee is hereby authorized to place its name, in common with the name of the Theosophical Book Concern and any other book concerns devoted to the sale of Theosophical literature, upon the propaganda literature of the Section."

Dr. Van Hook spoke supporting the original motion of Mr. Jinarajadasa.

Mr. A. B. Grossman (Chicago Lodge, Chicago) moved that the substitute motion, carrying with it the original motion, be laid on the table. The motion was lost.

Mr. J. M. Henderson (Chicago Lodge, Chicago) took part in the discussion. Dr. George F. James moved that the matter be tabled. Motion seconded. Motion lost. There next spoke for Mr. Alling's motion Mr. A. Allen (Chicago Lodge). Mr. Jinarajadasa desired to withdraw his original resolution. Permission was granted and the resolution was withdrawn.

The next resolution, offered by Mr. E. H. Alling, was as follows:

"Whereas: The Chicago Lodge has begun the publication of a monthly bulletin and desires to send copies of same to each member of the American Section, and

Whereas: The President of said Lodge has made application to the General Secretary for a membership list of the American Section for the purpose of mailing a copy of the bulletin to each member, and

Whereas: This application has been refused by the General Secretary in accord-

ance with the adopted policy of the Executive Committee not to let the membership list go out of its control, and

"Whereas: We believe that the membership list of the Section should be accessible to any lodge for legitimate purposes connected with the Society, and more especially to the Chicago Lodge which maintains the largest and oldest Book Concern in the Section,

"Therefore Be It Resolved: That the membership list of the American Section shall hereafter be open to the inspection of the Officers of any Lodge in said Section who shall also be free to make copies thereof,

"And Be It Further Resolved: That the General Secretary is hereby instructed to deliver to the officers of the Chicago Lodge a copy of said list with addresses of all members."

The Committee recommended that the resolution be rejected.

Resolution was rejected.

The following instructions to its delegates, from the New York Lodge, were then read as follows:

"Instructions for the delegates of New York Lodge shall be:

It is moved and seconded that a vote be obtained from the New York Lodge, to tender the General Secretary of the American Section, Dr. Weller Van Hook,

That a motion be made to the effect that the Convention of 1911 be called to order in New York City,

That this instruction be written and signed by the officers of the Lodge and handed to the Chairman of delegates of the New York Lodge, to be in turn handed by the Chairman, before the said convention is to be called to order, to Dr. Weller Van Hook, the General Secretary of the American Section,

That the invitation, made in the form of a motion, on the floor, be extended to the General Secretary of the American Section, Dr. Weller Van Hook, to pay a visit to the lodges in the east, during the coming winter."

It was moved and seconded and carried that the above instructions be recorded in

the report of the Convention's Proceedings.

The Committee on Propaganda then reported, as follows:

"While your Committee realizes that the question of Propaganda is one of exceeding importance at this time, and that it is a question that every member of the Theosophical Society should feel a deep responsibility for, yet, inasmuch as no recommendations were made to your committee, and as the question is one of such great importance, and such magnitude, your committee feels that it cannot in the brief time allowed it, formulate any definite plans. We merely suggest the importance of this matter, as food for thought, pending the discussion of the subject at tomorrow's meeting; we commend most heartily the efforts of the General Secretary in establishing the Rajput Press, whereby printed matter for the preliminary steps in propaganda may be had at low cost. We furthermore commend the general plan of propaganda by lodges in the towns tributary, as outlined by Mr. Elliot Holbrook, and published in a recent issue of the *Messenger*, and which plan has proven effective in San Francisco and Kansas City.

We suggest that the time has come when each Lodge should have an active propaganda committee that will co-operate with the General Secretary."

It was moved, seconded and carried that the report be adopted, and be published in the Convention Proceedings.

The Committee on Nominations then reported:

For General Secretary and Treasurer: Dr. Weller Van Hook.

For Members of the Executive Committee: Mr. A. P. Warrington (Norfolk, Va.); Mr. F. J. Kunz (Freeport, Ill.); Mr. Thomas H. Talbot (Oakland, Cal.); and Mr. Elliot Holbrook (Kansas City, Mo.)

Moved and seconded that the Committee's report be adopted. There were no other nominations. The report was adopted. The last item of business on the program was the consideration of the Constitution.

The preamble was first taken up, and emendations were offered. Tedious discus-

sion ensuing as to details, Mr. J. A. Coombs (Saginaw) moved,

"That the Convention do now adjourn."

Dr. George F. James offered a substitute motion,

"That we do now receive from the floor at the option of the different delegates, suggestions in regard to one modification after another of the constitution; and without discussion on any proposed amendment, carry the same home to our branches for discussion there."

Motion was seconded. Several members offered suggestions as to omissions, additions, and alterations, which, however, pursuant to the motion of Dr. James, were not acted upon by Convention, being only recorded by the chairman of the Revision Committee for consideration.

Dr. James then moved,

"That this order of business be closed, with the suggestion that the General Secretary be asked to give a certain amount of space, in the issues of the *Messenger*, for the next three issues, to the suggestions that have been given."

Motion carried.

Dr. Van Hook requested that the suggestions be sent to Mr. Carnes, that Mr. Carnes arrange them, and publish them, *verbatim et litteratim*. With the consent of Convention, Dr. James's motion was ordered modified as suggested by Dr. Van Hook.

All the business having been transacted, it was moved and seconded that the Convention adjourn *sine die*. Motion carried, and Convention adjourned at 5:45 p. m.

The following telegram was received too late to be read during the session of Convention. It was read to the members at the Post Convention. "The San Francisco Lodge sends warmest greetings to our brethren in Convention, as well as to our beloved general secretary, Dr. Van Hook. May Masters' blessings be upon your deliberations; our members hope that San Francisco may be honored with Convention in nineteen fifteen during Panama Pacific Exposition. Fraternally, W. T. Walters, President."

Colonel Olcott's Address to the American Section in 1896.

You must try to realize that the spiritual revival embodied in the Theosophical Society implies infinitely more than the mere growth and spread of the Society itself. We have no exclusive patent for doing this work, being but one out of many agencies necessary for its accomplishment. The work of our Teachers for the race is, and has ever been, effected through many agents and agencies. Among those of the present epoch are a variety of societies, clubs, associations, and private experimentalists, savants, and writers, of whom some neither know of us nor sympathize with us. Inasmuch as we labor not for glory but for the good of mankind, we should not feel jealous of what our co-laborers accomplish, nor hurt because of their contempt for us. It is quite enough for us that we can know that we are doing some good, and, in the degree of our results, are winning the approval of our Teachers, those perfect Embodiments of Wisdom and Love.

—H. S. Olcott.





The Executive Committee desires to originate a new sectional activity. This is to prepare stereopticon slides into lecture sets, and send them to lodges, accompanied by a lecture prepared for the purpose, which any member can read aloud to audience to illustrate the slides. The Section possesses already many slides, used with much success by Mr. Jinarajadasa. These can be duplicated without great expense.

Members are urged to send contributions to a special fund called the Stereopticon Fund in order to enable this work to be done.

A stereopticon for use on the Pacific coast has already been promised by a generous member.

Since the close of the Convention, Mr. Jinarajadasa has been busy in Chicago with lecture work, work for the Section at large. For six consecutive Sunday afternoons in October and November he has delivered in Chicago the following course of public lectures: "Theosophy Applied, 1. *In the Home*; 2. *In the School and the College*; 3. *In Business*; 4. *In the State*; 5. *In Science and Art*; 6. *In the Churches*." On Saturday afternoons he has given readings from the following works of Wagner, pointing out their psychological interest to the theosophist, *The Rhinegold*, *The Valkyrie*, *Siegfried*, *The Dusk of the Gods*, and *Parsifal*.

Mr. Jinarajadasa makes a visit to St. Louis, and returns again to Chicago before starting out on his winter tour, which, subject to change, will be through Crookston, Minn., into Canada, lecturing at Winnipeg, Regina, and other towns; then westward to Vancouver and Seattle, and eastward through Portland, Spokane, Montana, Denver, and lodges in Nebraska.

PRESIDENTS OF LODGES AND MEMBERS-AT-LARGE.

Some time ago a letter was sent to lodge secretaries asking them to send me a list of the libraries which had been supplied by them or their lodge members, with copies of the *Primer* and asking for the assistance of branch members in sending to every library in the United States, whenever acceptable, a copy of the book. Many lodge secretaries failed to answer this letter. Will they not please do so now and thus save the unnecessary writing and postage entailed in sending a second letter? If the lodge is not in a position to give assistance, please so state. If *Primers* have been placed in libraries in your state, please give me the names and addresses of the libraries so that the money collected for the *Primer Fund* need not be wasted in postage offering *Primers* to libraries already supplied. Presidents of lodges are urged to take up this matter with lodge secretaries, as we desire to report the work finished before the end of 1910.

Members-at-large who have not been notified of the work being done and who may wish to assist may do so by sending donations to me. *Remember that fifteen cents will place a PRIMER in a public library where thousands will see it and Theosophy thus brought to cities where the word Theosophy is almost unknown.*

I desire to express my hearty thanks to these lodges and members who have so generously contributed and as soon as may be will send report of work done.

Fraternally yours,

Alma Kunz,

42 West St., Freeport, Ill.

The following new lodges have been established: Harmony Lodge, Toledo, Ohio, through the efforts of Mrs. Anna Pennock Bird. The charter members are: Frank D. Ferman, Mrs. Adelia Beatrice Smith, Mrs. Pauline Steinem, Mrs. Anna Pennock Birk, Mr. Chas. L. Bird, Noble G. Ferrell, Mrs. Lulu N. Jones, Mrs. Clara Norris Rakestraw, Norris W. Rakestraw, Mrs. Cordelia C. Dawley, Thomas H. Maguire, Hartley W. Porter, Mrs. Maude Burdge Porter, Mrs. Editha Ferrell.

Through the efforts of Miss Gertrude Reading, Hart, Mich., a lodge was established with the following charter members: Gertrude Reading, Etta A. Smith, Bessie F. Smith, Archie C. Smith, Leone Smith, S. G. Nott, C. W. Slayton.

Through the efforts of Mr. J. Forsell, a lodge was established at Chicago, known as the Sampo Lodge. The charter members are: Oscar Eskonen, Mrs. Ida Eskonen, John Forsell, Gust Jacobson, Henry Oya, Mrs. Hanna Oya, Miss H. Solderman.

Through the efforts of Mr. F. E. King, a lodge was established at Milwaukee, to be known as the Lakewood Lodge. The charter members are: Frank E. King, Dr. Otto F. E. Hoya, M. Evangeline Pozenty, Arthur Harcourt Mountain, Edith Webster, Henry M. Stillman, Wm. Goodman, Dr. Carrie S. Beaver, M. Emma Hughes, Feliz Biber and Kathryn King.

Since we now have one hundred and fourteen lodges, the number is greater than we have ever had before.

The publication in *Messenger* of "Rents in the Veil of Time" will be discontinued with the installment included in the present issue, upon the request of the Editor of *Theosophist*. Members are referred to *Theosophist* for a continuance of these most interesting stories.

RE-INCARNATION AND KARMA LEAGUE.

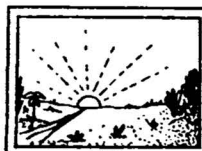
A League for the spreading of the two great Theosophic doctrines, Re-incarnation and Karma has been formed, with sixty-four persons as charter members. The definite aim of the League is to bring a knowledge of both doctrines to all cities, towns and persons. Members of the Society and others are invited to join the League by sending their names and addresses to Miss Alma Kunz, 42 West Street, Freeport, Ills., and they will presently receive the first circular letter sent out by the president of the League.

THE CEYLON SCHOOLS

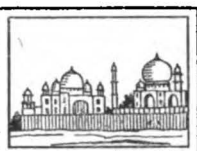
We have all read Mrs. Besant's letter in the August *Messenger* in which she asks for assistance in the lifting of the debt resting on the Ceylon schools. I am sure that every member who read the letter felt a strong desire to help, but was probably deterred by the thought that the sum he had to give was too small to send. In order that no good impulse shall be lost and that each and every member may take part in the great work, I have offered to collect these small sums and to send them in a lump sum to our President. What a glorious thing it would be if each member of the American Section could give one dollar. We should then be in a position to hand over almost one-fourth of the entire amount of the debt. As one of the largest Sections we should respond heartily to this appeal. The President of the Freeport Lodge, Mr. Wilcoxon has very generously begun the subscription by handing us ten dollars. May each one of you feel moved to give his share and so gladden the heart of our own Colonel Olcott, who, we may be sure, has never for an instant lost interest in his beloved village schools.

—Alma Kunz.

42 West Street, Freeport, Ills.



Benares Letter



By a fortunate turn of the karmic wheel fifteen of us connected with the *Central Hindu College* and *Hindu Girls' School* found ourselves at Adyar to spend our hot weather vacation. Adyar is not exactly a "summer resort" but the fresh sea breezes were a welcome change from the heat of interior plains. We returned to our work more than a month ago with the pleasantest memories of our summer outing, and a high appreciation of the value of the opportunity given us. Although so much has been written about Adyar the best can never be told. It is the "feel" of the place and the inspiration it gives that differentiates it from other good places. It is a good karma which allows one for even a brief interval to live surrounded by the helpful influences of the Society Headquarters.

It seems to me that one finds more variety in the individualities of members of the T. S. than in other organizations. Can this be due to the fact that most theosophists have stepped out of the beaten track and have parted company with religions and social traditions and prejudices of family or class? Having become his own path finder he conforms less and less to the common type. If this is true elsewhere it is doubly true at Adyar where people are gathered from the four corners of the earth. They possessed strength and courage enough to make great sacrifices in order to learn from those best qualified to teach. All whom you meet have their own plans for helping mapped out; the field is chosen, oftenest work in their own country. In anticipation of such activity many of the residents supply distant centres with notes taken at meetings. To avoid errors these busy scribes meet and compare their notes and doubtless benefit greatly through the inevitable discussions which arise. In case of disagreement Mrs. Besant and Mr. Lead-

beater are near at hand and the question can be referred to them. It is good to find so many people differing in race, nationality, temperament and personal idiosyncrasies living together so harmoniously, each ready to render to the others any act of service however troublesome it may be.

A little class in astrology was started by Mr. Leo, and during his absence the study is continued. Visitors are welcomed and have all of the privileges of the "charter members." The absence of exclusiveness is one of the very pleasant features of Adyar. None is left out in the cold.

The new-comer will be surprised at the President's extraordinary strength and endurance. Many like to accompany her on her daily round of inspection, for many improvements are under way in various parts of the extensive grounds. To keep up with Mrs. Besant one must be a good walker. Off we go at a brisk pace often rushing across lots over bricks and scattered timbers through brambles and deep sand. It requires a fortnight or more to get up muscle and vital energy enough to take this walk without feeling completely exhausted.

It may be interesting to the readers of "*Rents in the Veil of Time*" to know that on the way between Benares and Adyar one passes through a station where pilgrims leave for Puri, the town where once stood the temple of black magic described in the July *Theosophist*. There now stands upon the site a temple built in the 12th century A. D. dedicated to Jagannath, the "Lord of the World." This temple, it is said, differs from all others in India in one respect. Elsewhere Shudras may not enter the temples of the twice-born castes. In Puri all castes engage in common worship. Food which ordinarily cannot be touched by those of higher caste is

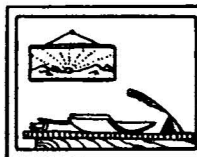
here freely offered and accepted. A Shudra may offer food to a Brahmin and the latter is under obligation to take it. On his return home he may perform purificatory ceremonies if he likes, but while here caste distinctions are not to be observed. It is said that some who have visited the temple, although ignorant of past events, have had a feeling that there was something uncanny about the place. Fair and open as it now is this seems strange. Perhaps the aura of the spot where this horrible tragedy occurred still holds an impress which gives to visitors more sensitive than the crowd a feeling that something is wrong.

At this temple of Puri is kept the famous "car of Juggernaut" which is annually dragged through the town by long ropes in the hands of hundreds of people, while thousands crowd the streets. Hindus protest against the unjust reports of this ceremony given by missionaries. They say it is true that through accident or fanaticism lives have been lost, but it was always regretted by the people. They generously gave Svarga to the victim as a

recompense, but for themselves they deemed the occurrence an evil omen. When the car moved without interruption or obstruction the coming year would be prosperous. At our Chicago Exposition several were crushed yet world fairs are still held. There are plenty of fanatics in India but there is nevertheless a very creditable proportion of the population who respect life as few Western people do. The "car of Juggernaut" adds to the shuddering interest of our Sunday school books and is useful in simile and metaphor. It can hardly be spared from our literature whatever the facts may be.

In Benares there are no important events to chronicle. The younger members of our C. H. C. lodge are showing increased interest in the higher teachings of Theosophy. Many are trying to live up to the ideals given in the "Path of Discipleship." The utmost harmony prevails within our borders. We are looking forward to Mrs. Besant's coming on Sept. 30th. Preparations are being made to fittingly celebrate her birthday on Oct. 1st.

—S. E. Palmer.



Correspondence



Dear Friend:

I am sorry we had so short a time for our talk the other night, for I consider the subject a very important one. I trust we may soon have an opportunity to continue it.

I fancy that one of the greatest needs of our members is to get a constantly increasing conception of the magnitude and importance of our movement.

Do we sufficiently realize that the Society is in reality a John the Baptist whose mission is to prepare the way for the coming of our Lord and to make His paths straight? We know that the constant presentation of the theories of reincarnation

and karma is one of our most important duties.

The hope held out to us for the betterment of the conditions of the poor and degraded in those wonderful papers in "*The Theosophist*" by our beloved Mr. Leadbeater, on the Sixth Root Race, is well worth telling to those who sadly need some such hope.

The question was asked me a few days ago why it was that so many who would gladly study and fit themselves to teach and help others but that all their time is occupied earning their bread and butter.

"Karma," the usual answer, did not in

the least satisfy her, but when I read that beautiful story of how our slums are to be torn down and in their place beautiful parks and playgrounds are to be made and maintained, she was relieved and satisfied.

She forthwith asked, "Where can I subscribe for the *Theosophist*?" Here was the hope needed by this dear soul over whom the sorrows of others had cast their shadow.

In "*Rents in the Veil of Time*" we are given a splendid object lesson of absorbing interest on the method of the working out of karma. It seems to me, dear friend, that the earnest consideration of these great truths and the best methods for us as individuals to present them to others may well so fully occupy our time that we shall have not one moment for distressing ourselves because somebody made a mistake, and that some detail of our work will prove a failure. Well, suppose it does fail. What

then? The great plan of the Blessed Ones will still go forward, will it not?

Mrs. Besant, our Gracious Lady, made some very definite statements last year, giving us grave warning as to the danger of gossip. You say you must listen if one talks to you. But must you? Must I? The politest member among us said, "Don't think about it. Don't talk about it." His ears are consecrated to the Master's service. "Let us cultivate the bignesses of life and not the littlenesses," then shall the good work go on rapidly, and perchance we may hasten by one little hour the coming of the Messengers who are to make it possible for the Supreme Teacher to come to those whose hearts are yearning for Him. "The Joy of the Lord is your strength," and we most certainly have abundant cause for joy, have we not?

...—Julia M. Hyde.

THEOSOPHY AND ESPERANTO

One of the features of the International Esperanto Congress which convened recently in Washington—for the first time in America—was the Theosophical Department. Noticeable, too, were the number of Theosophists present from all parts of the world. Some of these were not able to speak English, nor were many of the English speaking Theosophists able to speak the native tongues of the foreign Theosophists, hence Esperanto, the medium of communication used, proved itself to be of practical efficiency in the interchange of Theosophical ideas, experiences and points of view, as well as in connection with other themes of international interest.

The interest of the Theosophists who attended the Esperanto Congress was perhaps not so much in the language itself, as in the inner significance of the Esperanto movement—a movement towards the breaking down of international barriers, showing

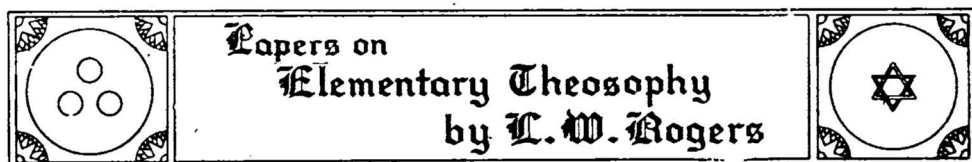
that in this transitional era the Esperanto movement is being used as an instrument for the more practical realization of Human Brotherhood, irrespective of race, color, creed or national prejudice—one of the channels through which what has been called the New World-Consciousness is manifesting itself.

The program of the Theosophical Department—which met on Friday, August, 19th—was as follows:

Opening remarks by chairman, Mr. A. P. Warrington; Theosophy and Esperanto, Mrs. Janet B. McGovern; Theosophical Esperanto Order of Service League, Mr. John M. Clifford, Jr.; Sanscrit and Esperanto, Dr. Ivy Kellerman-Reed; Reincarnation, Miss Annie C. McQueen; Theosophy, Mr. Adolf Mayer; Theosophy and Esperanto in France, Mme. Truard (Paris); Points of Similarity between Theosophy and Esperanto, Mr. William Mann (Editor "*British Esperantist*," London, England).

—Janet B. McGovern.





IS THEOSOPHY PRACTICAL?

There is a common misconception of theosophy that regards it as a dreamy, speculative philosophy not wholly free from superstition. We often hear it said by those who know of theosophy but do not know it that it is impracticable and without utility in man's affairs. If the statement were true it would be a crushing indictment and we could expect little consideration from thinking people; for in this day of the useful and the practical it is only by its utility that any philosophy can command attention and compel respect. Utility is the touchstone by which things should be tried and values be determined. But he should not fall into the error of thinking that only material things can be of practical service. Whatever can extend the field of human knowledge is of practical value although it may have nothing to do with material wealth. The science of astronomy, for example, does not add anything to the material prosperity of the people. To know the distance between the planets, to comprehend the relationship of suns and worlds does not increase the crops nor help commercial affairs. And that is the true mission of science—to extend the horizon of human knowledge. In exact proportion that we comprehend our environment, that we become familiar with the relationship between it and ourselves, our power over it increases and life becomes the better worth living.

And just here it may be worth while to give a little thought to the comparative importance of material wealth and mental and moral possessions. We are so used to exaggerating the importance of material things and to becoming so completely absorbed in their accumulation that we are likely to overlook the fact that they are

but a small part of real life. The material side of existence can be practically summed up in three words—food, shelter and clothing. With these securely provided there are none of us but would turn attention almost exclusively in other directions—to what we regard as more important than the mere accumulation and possession of *things*. This shows that our true life is not in the realm of the material; that material wealth is of value only because it can in some way serve that life—can contribute to its security, its comfort, its harmonious adjustment to its environment. And with food, shelter and clothing provided, a surplus of material wealth is desirable only because it provides the leisure that enables us to enjoy the life that is not material: for it is in the realm of the immaterial that we truly live. When we read, when we go to the play or to the lecture, we are living in the mental world. Why do we enjoy conversations? Because it means, or should mean, the exchange of ideas, and therefore mental and moral growth. By talking, by reading, by listening, by seeing, by thinking, by getting new ideas in any way, we acquire knowledge and grow intellectually; we correct our errors, we broaden our mental grasp and the whole process carries us a step further in that evolution which is the law of our unfolding life. And this is why we desire to know, why we so keenly enjoy these various processes of mental and moral growth—because it is in harmony with evolution, the law of life.

When we move away from the life of the conscience and the intellect and descend to the material existence, life loses its charm and its value. Macaulay said there is no slavery but ignorance, and he was right. Ignorance is one of Death's dungeons in which the soul is a fettered slave. Wisdom and compassion are the wings upon which

it can rise to freedom. The sum total of difference between the ox that has abundant food and shelter and the man who has the same lies in the man's knowledge of his environment and himself and the use he has made, and is making, of that knowledge. And so material wealth is of infinitely less consequence than mental and moral wealth. Material wealth is merely an incident of life—a means towards an end and nothing more. If this be true then anything that can increase that mental and moral wealth is of paramount importance; and in this fact lies the great value of theosophy and its usefulness to the human race.

The study of theosophy is a scientific search for happiness; a definite method by which it may be found, and happiness is the most practical thing in all the world. Nobody will object to that view since all

the business affairs of the "practical people" are but contrivances to secure it. Happiness is the object of all human effort. The mother educating and training her child, the financier pursuing his various schemes, the boy selecting his playmates and his games, the scientist searching for nature's secrets, the rowdy seeking his boon companions, the philosopher solving the problems of life, the miner exploring the wilderness in the quest for gold, the politician struggling for office, the statesman seeking to serve, the soldier leading his troops on the battlefield, the lover choosing a bride and dreaming of a home that shall be an earthly paradise—in short, all the multitudinous activities of life are but the ceaseless quest for happiness, the effort in which every human being expects to transmute energy into joy.

CORRESPONDENCE SCHOOL

QUESTIONS ON "MAN AND HIS BODIES." Pages 80-89.

1. How is it that that which we call evil is turned to good uses? 2. What are the other bodies of Man higher than the causal body? 3. What are temporary bodies and how are they used? 4. Describe the length of the human aura.

In answering questions, correspondents are requested to answer as fully as possible, in order that the maximum benefit of the work may be obtained for all students.

Bible story of the Christ historical or mythological? How did the apostles view the Christ, as a teacher only? Would the Christian religion suffer greatly were the Christ proclaimed otherwise than historical? How may we separate the historical, mythological and mystical conception of the Christ life? Do you think the Christ problem ever existed prior to His coming 2000 years ago?

Send answers to D. S. M. Unger, 334 Dearborn Street, Chicago.

ESOTERIC CHRISTIANITY QUESTIONS FOR NOVEMBER.

Pages 116 to 125 inclusive.

What is the doctrine held by the Christian Platonists? What were the false Gnostics? What is the Kabbala? Tell something of Christian Rosenkreutz. Is it possible for the Church to proclaim the Mysteries in this the present age? Is the

QUESTIONS ON "THOUGHT POWER, ITS CONTROL AND CULTURE." (Pages 1-13).

The Path of Discipleship having been studied, the book *Thought Power* is taken as the next to be considered.

1. What is meant by "The Knower?" 2. Explain what is meant by saying that the self is one and yet three. 3. What are the three aspects of the self? 4. De-

fine (a) knowing, (b) willing, (c) acting. 5. Give concrete illustrations showing the relation between these three modes of consciousness. 6. How does the self become conscious of the not-self? 7. What is knowledge and what makes its existence possible? 8. From what two points of view may the nature of thought be studied? 9. Explain fully how action by these when held to the exclusion of the other leads to

error. 10. To what extent is the analogy drawn between the mind and a mirror appropriate, and in what respect is it misleading? 11. Can we say that in knowing an object the mind becomes that object? 12. "Shall we ever know the things in themselves?" Answers to be sent to Miss Anna de Leeuw, 658 Jefferson Ave., Detroit, Mich.



A set—consisting of two volumes—of "An Outline of Theosophy" in Braille, has been placed in the Blind Section of the California State Library. This set was obtained from the Theosophical Braille Council, Chelsea, Mass. The books were most cordially received by the State Librarian, whose acknowledgment, is in part:

"We will announce the receipt of the books in our next issue of *News Notes*, a little quarterly publication which goes to all our blind borrowers. In this way all of the blind will know that the book is in the library for their use."

The San Francisco Propaganda Committee have a unique way of disseminating literature. One of the members had several dozen tin holders made, which will hold three or four dozen leaflets, pamphlets, etc. The laconic notice "Take One" is pasted on the outside of the holders. These holders are placed in grocery stores and elsewhere as permission is obtained. Many of the T. S. members have taken a holder, and each is obligated to keep it replenished with literature. This notice may help other lodges in their Propaganda work.

—Sacramento.

As a new lodge Sacramento has been most fortunate. During the whole month of April we had with us Mr. Le Apsley who gave us four lectures and on Tuesday and Thursday evenings conducted study-classes

at the home of one of our members. His talks and lectures were most instructive and were highly appreciated. June 18th Mr. Jinarajadasa visited us giving three lectures, two to the public and one to members only. The public lectures were well attended and received favorable press mention. His lecture to the members was very uplifting and inspiring. It is to be regretted that his stay among us was so short. During the months of July and August we have discontinued our Sunday evening lectures. The Wednesday evening study-class meets as usual. It is fairly well attended for this time of the year. We have finished reading the Primer and will now take up *Elements of Theosophy*, by Lilian Edger.

—Mary A. Craig.

—St. Paul.

St. Paul Branch has lost five members, gained six members and now has thirty-seven.

Esoteric Christianity has been studied regularly except on the first Wednesday of each month when current topics relating to theosophical subjects have been discussed. A class for beginners was held on Sunday afternoons by the president.

Acting upon the advice of a visiting theosophist who travels a great deal, a rack was placed in the Union Depot which is kept filled with theosophical literature for the benefit of the traveling public. The

Messenger with the place of meeting of the St. Paul Lodge stamped upon it is on file in the Public Library, and people sometimes find their way to a meeting through that source.

The Branch has subscribed to *The Theosophist*, as have also several of the members. *The Perfect Way* and *The Changing World* have been presented to the library.

—Angie K. Hern.

GOLDEN CHAIN WORK.

—San Francisco.

The April number of the *Messenger* contains a report of Theosophical activities in San Francisco and vicinity. In this report there is the announcement of the endeavor to start a Golden Chain Circle in the thickly populated section of the city, known as the "Mission." The following is a report of the efforts for eight months in that locality. A Theosophical Free Reading Room and Library was open on February 22nd. The first three weeks were spent in making it known to the school children that they could borrow books at the "Out-Post" library and that there was a loaning library of books on Theosophy. The juvenile literature comprised about eight dozen books of moral stories, nature stories, tales of heroes, and unbound copies of several years of *The Lotus Journal*. When the poor children found that we had come in their midst as their friends, simply to serve them, many came regularly for books, and on March 19th, the Golden Chain Circle was started with eleven children and six adults present.

The record shows that for the first three months the attendance of the children on Saturday afternoon from 2:30 to 3:30 p. m. increased very encouragingly; until June 17th there were 24 children and eight adults present at the meeting. The names of thirty children were enrolled on the ledger, but the average attendance for the six months is eighteen children. Four young ladies were the teachers. The meeting was called to order with the roll-call and each child was asked by the principal teacher to tell of an act of kindness done during the week.

Then the teachers and the children marched with piano music while singing "The Golden Chain Song," when that was finished they formed in a circle and in concert recited the Lord's Prayer. Then a good poem was read alternately by the teachers and the children, and the latter were catechised as to what they had learned from the poem. The class was then separated into three circles, according to the ages of the children and each circle was conducted by a teacher. When their lessons were finished, the children again came together and sang some of the popular songs from the Golden Chain Manual. Then the leading teacher asked each child what he or she had learned in the separated class, so that all the children could have the benefit of the instruction given in each group. The concluding exercise was to form a circle and recite the Golden Chain Promise. A virtue, such as truth, love, kindness, and thankfulness, was given to the class with the repeated instruction to try and practise it in the daily life of the coming week. Simple refreshments were served, and a brief time spent in chatting with the children and loaning books to them, and the Golden Chain exercises were closed.

Each child that became a link in the Golden Chain received a pretty pin and a very artistic card containing the Golden Chain Promise, on which was written his or her name. The pins and cards were the gift of Mr. W. J. Walters, President of San Francisco Lodge, who has had much experience, in days gone by, with the Golden Chain work. The pin has the golden chain set in a deep enamel, encircling the interlaced triangles.

Of course many obstacles were encountered in the work in this section of the city, but the experience and the effort of service has been beneficial for every one who lent a helping hand. It is deemed advisable for several reasons to make a change from that neighborhood. It is hoped that that work will be continued in other quarters, and a report will no doubt in due time, be sent to the *Messenger*.

—A. H. T.

—Suterville, Pa.

As it is nearly one year since I began holding the secretaryship of a center, it is time to give a report. We have studied "*Man and His Bodies*" and "*The Ancient Wisdom*." We have distributed one hundred copies of the *Primer of Theosophy* and one hundred and fifty copies of *What Theosophy Is* and about one hundred copies of the *Messenger* during the spring months. As a circulating library for the public we have all the *Manuals*. We have had a steady reading class of about an average fifteen members and at times many more. We are sending in an application for a

lodge charter and, although the number is not large, it is a good number (10) and all of them enthusiastic and true to our principles. The reason for wanting a lodge at Suterville, a suburb of West Newton, is that the distance to Pittsburg is thirty miles and a visit to Pittsburg Lodge could not be made without stopping over at Pittsburg until the next day. We have had all our book orders placed through the Pittsburg Lodge. In all my work I have been ably assisted by Mr. Gerry. Mr. Gerry and I have regularly attended the Sunday Class at Pittsburg during the past year.

—P. N. Bioernsen.

THE SECOND COMING OF CHRIST.

"Weep not," he said, "for unto you is given
To watch for the coming of His feet
Who is the glory of our blessed heaven.
The work and watching will be very sweet,
Even in an earthly home,
And in such an hour as you think not,
He will come."

So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say,
"Surely it is the shining of His face,"
And look into the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come;
And the Angel answers sweetly,
In my home,
"Only a few more shadows,
And He will come."

(R. E. Speer, "*The Second Coming of Christ*.")

