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## THE PASTOR

*Each is the shepherd of a flock,  
Each has his care.  
Each must find pasturage for sheep  
'Neath the clear mountain sky  
Trudges the shepherd leading his flock,  
Hard hooflets a-rattling!  
Up the mountain side struggling!  
With thin air battling!*

*We'll know the sheep his vibrant voice,  
Answer his call!  
"Come sheep! Come!" he cries. Laggards are running,  
One impulse for all!  
Far up the table-land, rich grass is there!  
Calls the stone shelter!  
Up they struggle, side are rubbing, fleeces scrubbing  
'Gainst rocky walls.*

*Let each so lead his flock  
None shall be lost,  
Each lamb new-born carried awhile—  
Ne'er count the cost!  
Each of Christ's servants shepherds a flock,  
Cares for their weal!  
All of God's children feel watchful care  
Of its sweet origin scarcely aware!*

*Join we the shepherd band, finding our flocks,  
Weak sheep everywhere!  
Pasture them carefully, leading up there  
To that far mountain-top!*

W. V-H.



*WHOSOEVER SHALL LOSE HIS LIFE  
FOR MY SAKE SHALL FIND IT*

The last sounds of the evening curfew had faded far into the distance and joined the soft tints of color that changed into the darkness of the night.

Aloha the young shepherd felt a few drops of rain upon his bare head, and thinking that a storm might be coming drew his herds under the shelter of the hill where a spreading tree held out its branches thick with flowers. He then turned to seek shelter for himself, into a ledge of rock that led along a cliff. He was just preparing to spread his blanket for the night, when to his left he saw an opening—a sort of cave. He could not believe his eyes for he knew every inch of this place even from his boyhood up. After the first momentary surprise was over, he ventured nearer and passed into the opening.

He had not proceeded any great distance into the cave, when he saw that it was full of brilliant light and with Beings clothed in white. The splendor of the scene blinded him, and the air seemed vibrant with wondrous music. Something urged him onwards and presently he saw in the centre of the cave a sort of throne with several steps leading upwards to where there was seated a radiant figure.

When Aloha beheld the face of the Great One seated there all fear vanished, and it seemed to him as though the wondrous Being descended and opening his arms folded him to His breast. Then he heard the words: "Thou hast been so long, my son; but I have waited for thee patiently."

Aloha answered: "Why callest me thy son? I love thee, yet I know thee not as father."

The Holy One answered: "Thou wert long ago my son, but thou remember'st it not."

Then Aloha questioned: "Why then am I a shepherd here in these hills, dwelling alone with my widowed mother?"

The Great One answered: "To learn the

lesson of humility, as it was for pride's sake that so long ago thou wast separated from me."

Aloha felt all his love and reverence pass from him into the Great One who held him so close and the bliss was almost too great to bear.

The Great One said: "Dwell with me now, my son, in Paradise. Thou hast learned thy lesson well, and well deserv'st all the bliss that henceforth shall be thine."

Aloha raised his head and looked around him. He could hardly bear the thought that he would now be permitted to dwell in all this bliss and beauty. As his eyes glanced around the cave, he noticed the opening of it and far in the distance, through that opening, twinkled the light of the village; one of those stars he knew well—that in the window of his mother's cottage. That beacon was always there whether Aloha went home or slept in the hills with his herds.

"Do they know that Thou art here? Does my mother know?" questioned Aloha, pointing to the village.

The Great One answered: "They realize not their Lord is near; thou thyself didst not know until to-night, though I have been waiting long at hand."

Aloha gave one long tender look into the blessed face, and with a great yearning, lingering glance on all the blissful scene around him, tore himself away from the loving arms that held him, and with the words: "I shall tell them that thou art here," fled through the opening of the cave out into the night and down into the village.

His wonderful story was told to many in the village. On, on he fled past the village, to the farms beyond, on to the neighboring villages and so on to the larger villages. He felt he could not stop; he must go on, he must tell all the world, for all needed to know that a Great One was so near.

He never tired as on and on he journeyed, farther and farther out into the world of which he knew but little. It might have been for days, weeks, months it mattered not, still he continued to tell the story—the story of where the Blessed One dwelt, urging all to seek him, and hoping that all might share in the glory that he had seen there.

Suddenly he saw before him a great sheet of water, clear still and deep. "This must be the end of the world" he thought, and stooping down to quench his thirst he started back in astonishment as he beheld his image reflected in the water; he had become an aged man with white hair and wrinkled face.

"I am old" he exclaimed, "an old man; I must turn back and find the Great One or I shall lose my way."

He turned to retrace his steps, but on looking round him he said, "Indeed I have lost the way, I know it not." A great wave of sadness spread itself over him and he sank down upon his knees in despair. Presently he thought, "I cannot find my way

for myself but they will find it—all those to whom I have told the story let theirs be the joy that I have lost; what matter if one lose the way when so many shall find it," and a deep peace and joy spread through his being.

Stooping once more to the water to drink, his weakness of body overcame him, and he fell forward into the deep water. . . .

Again the light was fading from the mountain and the hills behind the cave; there was seen approaching it a multitude, and glad cries of joy came from many who at last had found the cave, to which the wonderful story of Aloha had led them. That stream of humanity extended far into the distance and steadily approached the place.

Unable any longer to restrain their wonder and impatience they began to enter the cave. Great was their joy at what they saw. This joy faded into awe, as, falling upon their knees in front of the throne, they saw the Great One and the Great One was—Aloha.

*M. B. Russak.*

#### A THEOSOPHIST'S DAILY PRAYER

On every hand may be seen the beginning of a great work; it is the preparation for the coming of the Lord Maitreya.

The world does not know this, the priests and teachers of many faiths do not know this, though they vaguely feel the change, the parting of new ideas from old, the necessity for the triumph of truth over ignorance.

There are, however, a few people scattered over the world who know of the Blessed Lord's return. We Theosophists have been told and believe that Christ shall be upon earth again soon.

It is of the utmost importance that we should think much upon this divine incident so soon to be realized.

In India men have prayed daily for centuries past, that they might be on earth when He comes. If the Theosophical society is the "John the Baptist" of the coming life of Christ on earth, it behooves each

member to ask himself most solemnly what his part in the work may be.

We can conceive of no greater work, no more magnificent achievement, than the preparation of the world-mind to receive Him when He comes. If we of the Society could by our mental attitude and constant work, help the world to know the laws of reincarnation and karma, the way would soon be ready for the Master's feet.

To this end it is suggested that every Theosophist repeat each morning the following prayer, and if possible say it at noon and also at night.

#### PRAYER

May all men come to know the laws of reincarnation and karma. May the way the Lord Maitreya shall tread be quickly made ready. Come soon, Oh Lord Christ, that Thy Light may shine among men, that all the earth may be blessed because of Thy Presence!

*D. S. M. Unger.*



## LOGOS—MONAD—EGO—PERSON

The repeated step-down from one to the other in the above is a troublesome thing to clearly visualize, and of course, quite incomprehensible to us. Yet the questions, "Why does the Logos only take a fragment of himself to make his universe;" "Why does an Ego put down a ray;" "Is it a part of the causal body that reincarnates;" "What is the reincarnating Ego;" "What is the difference between the individual and the person;" can be answered by our teachings in a way to give some degree of satisfaction through application of the law of correspondences and simile. One of the difficulties perhaps in getting a consistent thought-image of these relations is due to the fact that we usually view it either entirely from one side or the other; either from the side of life or the side of form. It will be helpful, perhaps, to think of a something extending on both sides of a neutral point polarized in opposite ways on each side yet always balanced and answering one side to the other whether the stimulus comes from one of the poles or through the neutral center.

If we look at the field comprising what we usually call the planes of nature, as they appear when the first great outpouring of the Logos has passed through them, we see, at the top, spirit with just the finest film of matter, "spirit-matter" that is almost all spirit. As we descend, the pole of matter grows till at the bottom we have spirit-matter that is all but all matter. The chief characteristic of the self at the top—being; the chief characteristic of matter at the bottom—inertia. How this differentiation starts, how unity begins to take on duality we may not know till we can travel back in consciousness into the Unmanifest where the universe is yet unborn. But duality once established, we can to a degree comprehend relative duality extending even to apparent opposition.

With the second outpouring there comes down from above the universe perhaps, these seeds of the Logos who are born on the Anupadaka plane as infant sons of his, which we call Monads. How their life differentiates from his; how they became

seeds; how they are born infant sons with his powers all but latent within them, we may not know till the day of our at-onement, but we can think of them born on a plane homogeneous with their infantile nature, a plane of their rate of vibration, of their specific gravity so to say. Clearly they must come down to be born; otherwise they would still be the Logos, not his sons. We can imagine how the great flood of atmic essence of the second outpouring sweeps on down to do work for the Monads, but their natural consciousness remains on the Anupadaka plane for aeons, even though they may enter endless forms. We must remember that the Monad proposes, according to the will of the father in his forth-going, to give expression to the aspects of will, wisdom and activity as the Father Logos has done before him. To that end it would seem that either the Logos or more likely the great Cosmic Logoi, arranged so that will could best be expressed on the atmic plane, wisdom on the buddhic, and activity on the mental. Thus by effort and the help of the first and second outpourings and the creative hierarchies brought down with them the Monad is able by the use of an atom of each plane as a point of contact or an accompaniment, to stretch his range of vibration sufficiently to come into contact with and build a conscious image of himself on these three planes, the spiritual man, the familiar Atma-Buddhi-Manas. Further it would seem, he cannot go in this manner without help of a different nature. In the meantime the second outpouring has swept down to the very bottom of the physical plane, then turning and ascending has commenced building forms through which can be expressed on the three lower planes reflections of the aspects expressed on the higher. That is, the reflection of will is expressed on the physical plane, wisdom as desire on the astral, and activity on the lower mental. This arrangement is represented graphically by two triangles, the corners of the one above those of the other; one triangle in the three planes above the line dividing

the higher from the lower mental plane and the other below that line.

As the one life of the Logos flows through the second outpouring, building more and more highly evolved forms, with wider and wider ranges of consciousness, the same life of the Logos flows down through the Monads and the two triangles above mentioned may be said to approach each other by attraction till the resistance of the intervening space is overcome and the life leaps across, and the lower is caught up by the higher, the causal body formed, the human stage reached, the immortal Ego established, and thereafter the forms are appendages to him and he draws into him the harvest stored in their permanent atoms as the forms disintegrate after each incarnation.

Let us take a case of physical plane phenomena that may help in the further consideration of the descent. If we place a vessel filled with water over the fire and immerse a thermometer in it we note that the temperature rises rapidly till the water begins to boil but after that it remains unchanged during the entire time till the water has slowly boiled away. It is quite apparent that all the time the fire has gone on steadily heating the water, yet it is no hotter. All the extra heat has been used to break through a sub-sub-plane, to awaken and put into action, in the atoms that were content to lie closely side by side, the will to fly off just as far from each other as possible. Let us take the illustration further. Take the case of a steam engine. To run the machinery of a factory the coal used in the boiler has a certain amount of energy derived from the sun and earth that has been stored for ages but which is liberated by combustion; and part of this energy, say 25 per cent, escapes up the stack as hot gas, and part goes to heat the water to boiling, but the greater part goes to convert the water into steam and give it the expansive power which alone can be used to drive the machinery. This is utilized in the engine and so finally five to twelve per cent of the energy stored in the coal is used to drive

the machinery. Without question, the whole intention of putting coal into the furnace was to drive the wheels. Similarly if it were the intention of the Monad, and consequently the Ego, to put himself fully down, which, however, is probably not the case, he would consume some of his energy at every level by holding open the way of descent and it would ray out into the various planes, while passing the horizon line between the upper and the lower worlds may be likened to the change from water to steam. Standing at the turn in the path one can look back on the out-going path and ahead to the path of return and see how reversed all things are. One can see that to come down from the higher worlds and work with that force in the lower, the forces of the lower world must first be repolarized. Otherwise the result will be only to stimulate the second outpouring. So little of the higher will then appear in the lower, at least in the earlier stages, that we may well say that but little of the higher is put down into incarnation. Furthermore it would seem that this must be so lest it either, by stimulating the lower, get away from the control of the Ego or shatter the form. Looked at in one way it seems like turning a stream of infinity into the finite but in so seeing it we have lost sight of the same stream of infinity flowing out of the finite. If you think of the finite as immersed in the infinite on all sides and pervaded by it, this trouble disappears. We can prove in another way that only a part can come down. If we assume that an Ego can put all of himself into the person then likewise the Monad may put all of himself into the Ego, and the Logos into the Monad and so on *ad infinitum* till we have the finite containing the infinite which is absurd. On the side of consciousness the very beginning of manifestation must mean a lessening further repeated with each descent from plane to plane and from sub-plane to sub-plane.

If we consider what we usually speak of as the dimensions of space and the corresponding normal conditions of conscious-



ness, we see that the higher always include the lower, but at every drop there is a motion factor or something that fails to descend; compared with the whole, only a ray is put down.

*The Voice of the Silence* says: "Father-Mother spins a web whose upper end is fastened to spirit, the light of the one darkness, and the lower one to its shadow in matter, and this web is the universe spun out of two substances made in one which is Svabhavat." At every branching and at every anastomosis, some of the life remains behind, diverges or is changed in nature till at the bottom it has all but disappeared. The above quotation from the *Voice of the Silence* is only a more general statement of which our case is a particular one.

There is no putting down any part of the causal body nor anything else in the material sense. When the indwelling Self, relieved of the weights of the lower bodies, has arisen in consciousness and consumed the momentum of its up-going, desire for further manifestation turns the life currents out, vivifying, unfolding, magnetizing and distending the web of life and causing its meshes to be filled with material of the respective planes thus giving a new field

for picking up vibrations from without in the lower planes, as well as forms to convey outgoing energy. On the side of consciousness comes a broader range of answers to the vibrations from without, and clearer recognition as to whether they are ingoing or out-going, thus giving rise to new distinctions of Self and Not-Self, greater power to hold a body still against the impacts from without and greater initiative of action from within.

It must be remembered that our diagrams represent the planes of nature and the three outpourings as they appear at a certain stage and all subject to the mighty sweep of Cosmic life. We would naturally infer that with each chain the second outpouring would mount higher and the Monad would raise his habitat also, while the third outpouring would be slowly withdrawn, after the mid cycle, from the bottom upwards, the matter fading away into the Cosmic matter of perhaps a higher sub-plane.

"The unreal hath no being; the real never ceases to be." "Know That to be indestructible by whom all this is pervaded, nor can any work the destruction of the imperishable One."

E. Holbrook.

## PRAYER

### I

*Boyhood's dreams are over,  
Heaven's light flies;  
Though manhood brings power,  
Innocence dies.*

### II

*The world's lovely glamour  
Denies the Way,  
The heart's very clamour  
Leads me astray.*

### III

*Once more to Thee I turn,  
Father and Friend,  
Who knowest how I yearn  
My life to mend.*

### IV

*While lasts the long journey  
To reach the Light,  
Teach me some day to be  
Thy perfect knight.*

C. J.



## SACRIFICE

There are some aspects of the Law of Sacrifice that are so profound in their nature, and so sacred in their workings on the higher planes, that the subject should be approached with reverence even when being studied on the plane on which we are now functioning. The roots of the Law of Sacrifice lie deep within That, from which all, even the Logos, comes forth.

It has some profound and mystic aspects, on which it will be impossible for us to touch. Its deeper truths can be heard only in the quietness, only in the stillness in which may speak *The Voice of the Silence*. To the loving and the patient heart, whose life is one long sacrifice will these aspects be revealed. To such a heart only, are given the deeper truths rooted in the Law of Sacrifice. Laying aside then for the present, the deepest occult significance of sacrifice, we still find that much may be known in regard to it, what it means in our evolution, and the laws which govern its growth.

For grow it does as our evolution progresses, and the Law of Sacrifice for the primitive soul, and the Law of Sacrifice for the advanced soul, are very different in their demands. The essential idea of sacrifice is the pouring out of life for the benefit of others; and this is the law by which life evolves. It is imposed on the lower creation by continual strife and combat, and its voluntary acceptance by self-sacrifice is the crowning glory of man. Therefore all man's higher evolution is marked out by self-sacrifice, and by sacrificing himself and all his actions to the Supreme, man obtains liberation.

Creation began with sacrifice. By an act of Self-Sacrifice the Logos became manifest for the emanation of the universe, by sacrifice the universe is maintained, and by sacrifice man reaches perfection. The Law of Sacrifice underlies our system and all systems, and on it all universes are builded.

It lies at the root of evolution, and alone makes it intelligible. So every religion that springs from the Ancient Wisdom has sacri-

fice as a central teaching, and some of the profoundest truths of occultism are rooted in the Law of Sacrifice.

At this stage of evolution we usually associate the idea of sacrifice with pain and suffering. However, an attempt to understand the nature of the sacrifice of the Logos, may prevent us from falling into the very general mistake that sacrifice is essentially a painful thing, whereas on the contrary, the very essence of sacrifice is a voluntary and glad pouring forth of life that others may share it. Pain only arises when there is discord in the nature of the sacrificer, between the higher whose joy is in giving, and the lower whose satisfaction lies in holding.

It is this discord alone that introduces the element of pain. When an entity is perfectly harmonized, there can be no pain, for then the form is the perfect vehicle of the life, which receives or gives with equal joy.

But most of us at the present time are not perfectly harmonized, and it is easy to see why so many people associate the idea of sacrifice, with suffering. The essential activity of matter lies in receiving. It is organized into forms by receiving life impulses, and these forms are maintained by receiving more life impulses. If these life impulses are withdrawn, the form will fall to pieces. Thus all its activity is of this nature of receiving, and only by receiving can it endure as a form.

So it is always grasping and seeking to hold for its own, as its life depends on its ability to grasp and retain, therefore it seeks to draw into itself all it possibly can, and will avoid parting with even the smallest portion of what it has. The life or persistence of form is in taking, for as the form is exercised, it is wasted, it is diminished as it is exerted. If the form is to continue, it must draw fresh material from outside itself in order to repair its losses, else it will waste and vanish away.

The form must grasp, keep, build into itself what it has grasped, else it cannot persist; and the law of growth for the

form is to take and assimilate that which the wider universe supplies. As the consciousness identifies itself with the form, regarding the form as itself, sacrifice takes on a painful aspect; to give, to surrender, to loose what has been acquired, is felt to undermine the persistence of the form, and thus the Law of Sacrifice becomes a law of pain, instead of a law of joy.

Man has to learn by the constant breaking up of forms, and the pain involved in the breaking, that he must not identify himself with the wasting and changing forms, but with the growing persistent life, and he was taught his lesson not only by external nature, but by the deliberate lessons of the Teachers who gave him his religions. The Law of Sacrifice is the Law of Life for all Jivas. In the earlier stages of growth they are forcibly sacrificed, and so progress involuntarily without their own consent or even knowledge, their forms being violently wrenched away from them, and they propelled into new ones, a little more developed. Thus the Jivas of the mineral kingdom are prepared to pass on into the vegetable by the breaking up of their mineral bodies for the support of plants.

The Jivas of the vegetable kingdom are prepared to pass on into the animal, by the breaking up of their vegetable bodies for the support of animal life. The Jivas of the animal kingdom are prepared to pass on into the human, by the breaking up of their bodies for the support of other animals, savages, and of certain types of men. And even the Jivas of the human kingdom are prepared to rise into higher races by the breaking up of their human bodies for the support of other human lives in cannibalism, war, etc.

In all these cases the bodies are sacrificed for the benefit of others, without the assent of the embodied consciousness. Only after untold ages does the Jiva recognize, in the body, the universality of the law, and begin to sacrifice his own bodies deliberately for the good of those around him.

This is called self-sacrifice and is the showing forth of the divinity of the Jiva.

The Jiva is led up to this point by the teaching of the Wise Ones, who bid him make sacrifices of his possessions for a good that he does not receive immediately. They show him that when a man sacrifices to others, his gifts return to him increased in the future. A man is to sacrifice some of his goods, which may be looked on as outlying pieces of himself, and he is promised that this act of self-denial shall bring him increased possessions.

Next he was taught to make similar sacrifices and to deny himself present enjoyments, in order that he might lay up increased happiness for himself on the other side of death, in Heaven. Thus the practice of sacrificing was made habitual, and the man by sacrificing his possessions in the hope of reward, prepared to learn that it was his duty to sacrifice himself in the service of others, and to find in the joy of that service his only reward.

Another lesson taught in these sacrifices was the relation man bears to all the beings around him; that he is not an isolated solitary life, but that all lives are interdependent, and can only prosper permanently as they recognize this inter-dependence. The Wise Ones taught him to sacrifice daily to the Angels, to Teachers, to men, to animals, and showed him that as all these made sacrifices to enrich his life, he had incurred to them a debt, a duty, which he must pay by sacrifice. As he lives on others, he must in common honesty, live for others. Sacrifice is right, a thing that ought to be done, that is owed. Finally, after long ages and many lives spent in learning the lesson, the Jiva recognizes his identity in nature with the Logos, and sacrifice becomes a happiness, a delight, and the pouring out of life for others is felt as a joyous exercise of innate divine powers.

Instead of seeing how much he can take and how little he can give, he tries to see how little he can take and how much he can give. He begins to look very carefully into what he takes for the support of his own bodies, and seeks to reduce to the lowest point the suffering inflicted by the breaking up of lower forms for his support. He



abandons the foods and the amusements which inflict pain on sentient beings, and tries to become "the friend of all creatures." He realizes that while the preying of animals on animals, of men on men, and the slaughter of animals by men for food or sport, are necessary at certain stages of evolution for the development of needed faculties and powers, men should gradually evolve from these and cultivate the faculties of gentleness, sympathy and tenderness, regarding the weaker as younger Selves to be helped, instead of victims to be immolated. As a man lives in such thoughts of his non-separateness from younger Selves, he begins to feel more really his non-separateness from older Selves, and from the Universal Parent, the Logos.

Slowly he realizes that his true function is to live for others, as the Logos lives for all, and that his true happiness lies in becoming a channel in which the life of the Logos is flowing, a willing instrument to do the will of the Logos. Then every action becomes a sacrifice to the Logos and actions no longer bind him. Thenceforth the whole life is a sacrifice and the man lives only to do the Divine Will. Hence he abandons all separate laws, as laws, as having over him no binding force. He has but the one law, of carrying out the Divine Will, and if he fulfils all family and other relationships more perfectly than he ever did before, it is not that they in themselves bind him, but because the Logos having placed him amid these surroundings as part of Himself, as His representative, he must fully meet all the necessities of the case in this representative character. During this long training, men were gradually led to see that outer sacrifices of wealth were less valuable than inner sacrifices of virtue, and that the purification of the heart and mind were of more real importance than the external purifications.

Thus the Law of Sacrifice becomes the Law of Liberation. But even after liberation is reached, the Law of Sacrifice still holds, and we may study if we will in the lives of those we know as the Masters, a

sacrifice that covers what is to us an immense period of time. We are told that at the end of a very long period of striving and endeavor, which we in our ignorance cannot appreciate or understand, the Masters can if they will to do so, take an initiation that will hold for them unspeakable bliss and peace for thousands of years. On the other hand they may if they choose, give up this period of bliss, and elect to remain with the less evolved of humanity, as their teachers and guardians, until at least a large part of humanity has evolved to the point where it can pass on with them. This act is in itself a sacrifice so great, that any possible conception we may have of it, will fall far short of the reality. Think for a moment what this must mean. On the one hand unspeakable bliss and glory for untold ages, bliss earned by hard and long continued labor, and carrying with its acceptance, not even the slightest reflection against the one who so chooses. Then consider the voluntary giving up of all this, and in its place electing to tread a path much lower, a path so much below the one that was earned and cast aside, that it is called the "Path of Woe." And for what reason is this lower path chosen? Not for anything that may be gained for themselves. Not for anything that may come to them in the future in the way of power or glory. Simply that through their divine compassion they elect to remain in touch with humanity to help and guide it as far as possible, until in that far distant time, their brothers may pass on with them. Such a choice is indeed a sacrifice and well have they been called "Buddhas of Compassion." There is another and a further sacrifice that is made by some among the Buddhas of Compassion, that adds to the Path of Woe still greater trials. Mrs. Besant tells us something of it in her London Lectures of 1907. (Pages 34-35-36.)

"Those who founded a religion were bound to remain wearing the body of man, fixed to earth, bound to the outward semblance of humanity, so long as the religion lived upon earth which They had given to it. That was the rule: no liberation for the man who founded a religion until all who

belonged to that religion had themselves passed out of it, into liberation, or into another faith, and the religion was dead. The death of a religion is the liberation from all bondage of the Master who gave it to the world. He in a very real sense is incarnate in the religion that he bestows. While that religion lives and teaches, while men still find in it the expression of their thought, so long that divine Man must remain, and guide and help and protect the religion which he gave to earth. Such is the law.

No Master may leave our humanity while that which He started as a human school is still existing upon earth. Some have passed away, and would no longer be spoken of as Masters—the name given to them in the occult world is different—but those who have passed away have passed away because their religions are dead: the Masters of ancient Egypt, of ancient Chaldea, have gone from this earth into the mighty company of Those who no longer bear the burden of the flesh. But the Masters of every living religion live on earth, and are the links, for the people of that religion, between God and man; the Master is the divine Man, one with his brothers, who look to him for help, one with the God around and above, and through Him the spiritual life is ever flowing. The word “mediator,” applied in the Christian scriptures to the Christ, signifies a real and living relation.

There are such mediators between God and man, and they are all God-men, true Christs. Such links between the God without and the God within us are necessary for the helping by the one, and for the manifestation of the other. The God within us, unfolding his powers, answers to the God without us, and the link is the God-man who shares the manifested nature of divinity, and yet remains one with His brethren in the flesh. A bondage, yes. But a voluntary bondage—a bondage assumed on the day in which the Messenger came forth from the great White Lodge to bring a new revelation, to found a new divine kingdom upon earth. Heavy the responsibility of a divine Man who takes upon Himself the tremendous burden of speaking out to the world

a new Word in the divine revelation. All that grows out of it makes the heavy burden of his destiny. Everything which happens within that communion of which He is the center must react upon Him, and He is ultimately responsible; and as that divine Word is always spoken in a community of men and women imperfect, sinning, ignorant, that Word is bound to be distorted and twisted, because of the medium in which it works. That is why every such Teacher is called a “sacrifice”—Himself at once the sacrificer and the sacrifice, the greatest sacrifice that man may make to man, a sacrifice so mighty that none in whom Deity is not unfolded to the greatest height compatible with human limitation is strong enough to make it, is strong enough to endure it. That is the true sacrifice of the Christ; not a few hours agony in dying, but century after century of crucifixion on the cross of matter, until salvation has been won for the people who bear His name, or until they have passed under some other Lord. Hence is that road always called “the Way of the Cross.” Long before Christianity came to birth, the “Way of the Cross” was known to every Initiate, and those were said to tread it who volunteered for the mighty service of proclaiming the old message again in the ears of the world of the time. A sacrifice, for none may tell, who volunteers for the service, what lies before the religion that He founds, what shall be the deeds of the community that He begins on earth. And every sin and crime of that religion, or that Church, falls into the scales of Karma stamped with the name of the Founder.

He is responsible for it, and bearing that responsibility is the mighty sacrifice He makes; and the result is inevitable; for in a world imperfect, no perfection can be perfectly mirrored. As the sun-ray falling upon water is twisted and distorted, so it is with the rays of a perfect truth falling in amongst a community of imperfect men; and no action down here can be a perfect action, for “action,” it is written in an ancient book, “is surrounded with evil as a fire is surrounded with smoke.” The im-



perfection of the medium makes the smoke round every Word of Fire, every Word of Truth. And the Founder must endure the pungency of the smoke, if He would speak the Word of Fire.

The realization of that, however dimly, however imperfectly, makes the passion of gratitude in the human heart to those Men who bear their infirmities and open up the way to God, for man."

In another book, *The Pedigree of Man*, Mrs. Besant speaks of another great sacrifice; one of which we can know but little, yet which fills a great place in hastening the evolution of the human race. She tells us of the Lords of Venus who came to this globe for the helping of man, and says of them: "They are the highest grade of the Hierarchy of Sages, who train great Teachers for men, and from among whom in the rarest cases, One appears among men.

We read of Them as settling at Shamballah, that mystic Holy City in the Central Gobi desert. They come down there from the far North, where Their earlier home had been, from the Land of the Gods, and They build Shamballah and settle therein, where ever since They dwell unchanged. It is said that Shamballah is over the heart of the Earth, a mystic phrase, meaning that within it dwell they who are the Heart of humanity's life, for from Them and back to Them flow all the streams of spiritual life. As from the heart in man the life-blood goes forth to nourish every part of the body, and returns thither charged with impurities, to be cleansed and again sent forth, so from this

Spiritual Heart go forth the currents of spiritual life; to that Heart the currents return loaded with impurity, when they have become polluted by their contact with the lower world; there they are repurified, and hence are again sent out. Thus is carried on the perpetual Sacrifice by which human evolution is sustained and quickened."

We have then this considerable knowledge of the Law of Sacrifice. We know that it originates at the highest point that the mind can imagine as existing. So high a point is this indeed, that while we say It exists, we can say nothing as to the conditions of this existence or any condition governing it, in or out of time or space. We know then that sacrifice has its root as far as we are concerned, at this the highest point. We see it working through the Logos and on all planes below Him. We may see and study also its beginnings for each Jiva, and how as the Jiva progresses, the Law of Sacrifice also progresses for him. As the final end of sacrifice for the Jiva, we see that he must become as is the Logos, his Father, one whole and complete sacrifice. This then being the end of evolution, we know that we must practice self-sacrifice if we wish to hasten evolution in our own case. With this appreciation then of the Law of Sacrifice, with the example ever before us of the Masters, and of some others who have perhaps not yet reached that level, but whom we dearly love; should we not try to pass along to those who stand just below us in knowledge, all we possibly can of this Ancient Light now called Theosophy.

*Wm. Brinsmaid.*





*KARMA IN THE HEAVEN-LIFE.*

In the earlier days of our study of Theosophy we were led to look upon all other worlds but the physical as almost exclusively the theatre of results and not of causes. It was supposed that man spent his physical life to a large extent in generating karma, and his existence on the astral and mental planes in working it out, and the suggestion that a man could by any means make any more karma, even on the astral plane, was regarded as almost heretical.

As years rolled on and some of us became able to study astral conditions at first-hand, it became obvious that this idea had been an error, since it was manifestly possible for us in working on that plane to perform actions of various sorts which produced far-reaching results. We soon saw also that not only the man still attached to a physical body could produce these results, but that they were equally within the power of one who had cast off that vehicle. We found that any developed man is in every way quite as active during his astral life after physical death as during his physical life before it; that he can unquestionably help or hinder not only his own progress but that of others quite as much after death as before, and consequently that he is all the time generating karma of the greatest importance.

This modified view of after-death conditions gradually found its way into our literature, and may be considered now as universally accepted by all Theosophists. But for many years after we had corrected our misconceptions upon this important point we still held to the idea that in the heaven-world at least man could do practically nothing but enjoy the conditions which he had made for himself during the previous stages of his existence. Broadly speaking this is true for the ordinary man, though we do not always realise that even in the course of that enjoyment the inhabitant of the heaven-world is affecting others and therefore producing results.

One who has succeeded in raising his consciousness to the level of the causal body has already unified the higher and lower selves (to use the older terminology), and to him the statements made as to average humanity naturally do not apply. Such an one has the consciousness of the ego at his disposal during the whole of his physical life, and that is not at all affected by the death of the physical, nor even by the second and third deaths in which he leaves behind him the astral and the mental body respectively. For him the whole of that series of incarnations is only one long life, and what we call an incarnation is to him a day in that life. All through his human evolution his consciousness is fully active, and it naturally follows that he is making karma just as much at one period of it as at another; and while his condition at any one moment is the result of the causes which he has set in motion in the past, there is no instant at which he is not modifying his conditions by the exercise of thought and will.

Men who have reached that level are at present rare; but there are others who possess a similar power in a minor degree. Every human being after he has passed through his life on the astral and lower mental planes, has a momentary flash of the consciousness of the ego, in which he sees his last life as a whole and gathers from it the impression of success or failure in the work which it was meant to do; and along with this he has also a forecast of the life before him, with the knowledge of the general lesson which that is to teach, or the specific progress which he is intended to make in it. Only very slowly does the ego awaken to the value of these glimpses, but when he comes to understand them he naturally begins to make use of them.

Thus by imperceptible degrees he arrives at a stage in his evolution when this glimpse is no longer momentary—when he is able to consider the question much more fully,

and to devote some time to his plans for the life which lies before him. His consciousness gradually increases and he comes to have an appreciable life on the higher levels of the mental plane each time that he touches them. When he arrives at this stage he soon finds that he is one among a vast number of other egos, and that he can do something else with his life among them besides making plans for his own future. He may and does live a conscious life among his peers, in the course of which he influences them in many ways, and is himself influenced in turn. Here therefore is a possibility of making karma, and of making it on a scale which is entirely out of his reach on these lower planes, for every thought on those higher mental levels has a force quite out of proportion to that of our limited thought during physical life.

This of which I am speaking is quite distinct from the consciousness which comes with the unifying of the higher and lower selves. When that feat has been performed the man's consciousness resides in the ego all the time, and from that ego it plays through whatever vehicle he may happen to be using. But in the case of a man who has not yet achieved that union the consciousness of the ego on his own plane comes into activity only when he is no longer hampered by any lower vehicles, and exists only until he puts himself down again into incarnation; for as soon as he takes up a lower body his consciousness can manifest for the time only through that body.

Short of that perfect consciousness of the ego there are stages of development which it is necessary to note. The ordinary 'man in the street' has usually no definite and reliable consciousness outside of the physical plane. His astral body, if he belonged to the first order of the moon-men, is fully developed and quite capable of being used as a vehicle in any and every way; yet he is probably not in the habit of so using it, and therefore his experiences of the astral plane are of a vague and uncertain character. He may sometimes remember one of them vividly, but on the whole the time of the sleep of the physical body

is for him a blank. The next stage beyond this is that of the gradual development of the habit of using the astral body, accompanied as time goes on by some recollection of what is done in it. The end of this is the opening of the astral consciousness, though usually that comes only as the result of definite efforts along the line of meditation. When this opening is attained the man's consciousness is continuous through night and day, and up to the end of the astral life, so that he avoids the usual temporary suspension of consciousness at the death of the physical body.

The next stage beyond this—a long stage usually—is the development of the consciousness of the mental body, and when that is achieved, each personality remains conscious from physical birth until the end of its life in the heaven-world. But even then it is only the consciousness of the personality, and not yet of the ego, and still another step must be taken before complete unification is attained.

It is clear that men who have reached any of these stages are making karma as far as their consciousness reaches; but what as to the ordinary man, who has not yet quite succeeded in linking even the astral consciousness to the physical? In so far as he has any activities on the astral plane during sleep he must be producing results. If he feels, even blindly, love and affection towards certain persons, and goes out towards them during sleep with vague thoughts of good-will, he must inevitably affect them to a certain extent, and the effect must be a good one. Therefore there is no possibility of avoiding a reaction upon himself which will also be for good. The same is true if the feeling unfortunately be one of dislike or of active hatred, and the result for him in that case cannot but be painful.

When, after death, he lives entirely upon the astral plane, his consciousness is usually much more definite than it has been during the sleep of his physical body, and he is correspondingly better able to think and act with determination in regard to



other men, and so his opportunities of making good or bad karma are the greater. But when such a man ends his astral life and passes into the heaven-world he reaches a condition where activities are no longer possible for him. He has encouraged activities in his mental body, during life, in certain directions only, and now that he comes to live entirely in that mental body he finds himself enclosed within it as in a tower, shut off from the world around him and able to look out upon it only through the windows in it which he has opened by means of those activities.

Through those windows the mighty forces of the plane play upon him; he responds to them and leads a life of vivid joy—which is, however, confined to those particular lines. But though he is thus shut away from the full enjoyment of the possibilities of the mental plane it must not be supposed that he is in the slightest degree conscious of any curtailment of his activities or his feelings. He is, on the contrary, filled with bliss to the very utmost of which he is capable, and it is to him incredible that there can be any greater joy than that which he is himself experiencing. True, he had shut himself in within certain limits; but he is quite unconscious of those limits, and he has all that he can possibly desire or think of within them. He has surrounded himself with images of his friends, so that through these images he is actually in closer connection with them than he has ever been on any other plane.

Let us see then what are his possibilities for making karma in this curiously limited life—limited, we must remember, from the point of view of the mental plane only, for along the lines of its special directions its possibilities are far greater than those of physical life. A man under such conditions cannot originate a fresh line of affection or devotion, but his affection and devotion along the lines which he has already decided will be distinctly much more powerful than they ever have been while he was laboring under the heavy limitations of the physical body.

An ordinary man such as we have described is, quite unintentionally and unconsciously to himself, producing three separate results, during the whole of his heaven-life. Let us take as an example the emotion of affection. He feels this strongly for certain friends, and it is probable that even after his death those friends still think of him with kindly remembrance, and thus his memory is not without its effect even upon their personalities. But entirely apart from this is the effect to which I have above referred—that he makes an image of each friend and, in doing so, draws forth a strong response from the ego of that friend. The affection which he pours upon that ego (manifesting through the thought-forms which he has made for it) is a mighty power for good, which bears no inconsiderable part in the evolution of that ego. It evokes from him an amount of affection which would not otherwise be stirred up in him; and steady intensification of that most admirable quality throughout the centuries of the heaven-life raises the friend considerably in the scale of evolution. To do this for another ego is unquestionably an act which generates karma, even though the man who has set all this machinery in motion has done so uncomprehendingly.

Occasionally the action of such a force upon the ego of a surviving friend may manifest itself even in the personality of that friend upon the physical plane. The action is upon the ego through the special thought-forms; but the personality of the surviving friend in this world is a manifestation of that same ego, and if the ego be considerably modified it is at least possible that that modification may show itself in the physical manifestation on this lower plane. It may be asked why the thought of the man in the heaven-world should not act upon his friend precisely as does the thought of a living man—why the vibrations sent forth from his mental body can not strike directly upon the mental body of his friend, and why it should not generate a thought-form which would travel through space and attach itself to his friend in the ordinary way. If he were moving

freely and consciously about the mental plane that is precisely what would happen, but the reason that it does not, lies in the peculiar condition of the man in the heaven-world. The man in the heaven-life has shut himself off absolutely from the rest of the world—from the mental plane as much as from lower levels, and he is living inside the shell of his own thoughts. If his thoughts could reach us in the ordinary way, ours could reach him in precisely the same way, but we know that that is not so. The thought-form which he makes of his friend is within his own shell, and therefore he can act upon it; and, since the ego of the friend has poured himself down into that thought-form, the force reaches the ego of the friend in that, and from that ego it may, as we have said, to some extent manifest itself even in the personality of the friend down here. The shell is as regards the mental plane precisely like the shell of an egg on the physical plane. The only way to get anything into the shell of an egg, without breaking it, would be to pour it in from the fourth dimension, or to find a force whose vibrations are sufficiently fine to penetrate between the particles of the shell without disturbing them. This is true also of this mental shell; it cannot be penetrated by any vibrations of matter of its own level, but the finer vibrations which belong to the ego can pass through it without disturbing it in the least; so that it can be acted upon freely from above, but not from below.

The thought-form made by the dead man may be considered as a kind of additional artificial mental body, made for and presented to the friend upon whom the love is being poured forth. The personality down here knows nothing of this, but the ego is fully conscious of it and plunges down into it with delight and avidity, realising incidentally that this affords him an additional opportunity of manifestation, and therefore of evolution. From this it follows that the man who has made himself generally beloved—the man who has many real friends—will evolve with far greater

rapidity than a more ordinary man; and this again is obviously the karma of his development within himself of the qualities which make him so lovable.

So much for the direct result of his action upon individuals; but there are also two aspects of its general action which must not be ignored. A man who thus pours out a great flood of affection, and evokes in response other floods from his friends, is distinctly improving the mental atmosphere in his neighborhood. It is good for the world and for the humanity evolving in it that its mental atmosphere should thus be charged with such feelings, for they play upon all its inhabitants—devas, men, animals, plants—and on every one of these widely different forms of life they have their influence, and always an influence for good.

The second and more important of the results produced for the world at large will be readily comprehensible to those who have studied the book on *Thought-Forms*. An attempt is there made to indicate the outpouring which flows down from the Logos in response to a thought of unselfish devotion, and it has often been explained that such response comes not only to the individual who originated the thought, but that it also helps to fill the reservoir of spiritual force, which is held by the Nirmanakaya at the disposal of the Masters of Wisdom and Their pupils, to be used for the helping of mankind. What is true of devotion is true also of unselfish affection, and if every outrush of such affection or devotion during the comparatively limited physical life produces so magnificent a result, it is easy to see that a far stronger outrush, sustained through a period of perhaps a thousand years, will make to that reservoir a really considerable contribution, and this will bring to the world a benefit which is not calculable in any terms that we can use upon the physical plane.

So it is clear that while a man's power for good augments as his consciousness on these higher planes increases, even the quite ordinary man, who has as yet no development of consciousness, is never the-

less capable of doing an enormous amount of good during his sojourn upon the higher planes. During his long stay in the heaven-world he may benefit his fellow-men, and so make a large amount of good karma for himself; but, in order to do that, he must be a man of unselfish love or unselfish devotion. It is this quality of unselfishness, of self-forgetfulness, which puts

the power into his hand; and that, therefore, is the virtue which every man must cultivate now in full consciousness, in order that after death he may use to the best advantage those far longer periods whose conditions it is now impossible for him to realise.

Adyar Bulletin.

#### WHAT FOUR MEN SAID.

They sat and they talked where the cross-roads meet,  
 Four men from the four winds come;  
 And they talked of the horse, for they loved the theme,  
 And never a man was dumb.  
 The man from the North loved the strength of the horse,  
 The man from the East his pace,  
 The man from the South loved the speed of the horse,  
 And the man from the West his grace.

So these four men from the four winds come,  
 Each paused a while in his course,  
 And smiled in the face of his fellow-man,  
 And lovingly talked of the horse.  
 Then these men parted and went their ways,  
 As their different courses ran;  
 And each man journeyed with peace in his heart  
 And loving his fellow-man.

They met next year where the cross-roads meet,  
 Four men from the four winds come;  
 And it chanced, as they met, that they talked of God,  
 And never a man was dumb.  
 One imaged God in the shape of man;  
 A spirit one did insist;  
 One said that Nature herself was God;  
 One said that He didn't exist.

But they lashed each other with tongues that stung,  
 That smote as with a rod;  
 Each glared in the face of his fellow-man,  
 And wrathfully talked of God.  
 And then they parted and went their ways,  
 As their different courses ran;  
 And each man journeyed with war in his heart  
 And hating his fellow-man.

—S. W. Foss (*Reprinted.*)



### THE FUNDAMENTAL EDUCATION OF CHILDREN

It is obvious to those who consider the matter seriously, that to shape the disposition of a child along the lines of unselfishness and self-control, and to cultivate in him the faculty of acquiring knowledge accurately, are far more important than merely filling his mind with scraps of learning and leaving his character-development to the haphazard training of his parents, ignorant themselves, so often, of the true lines of development.

The true education lies in developing the natural faculties of children and in spiritualizing their hearts, bearing in mind that the inner meaning of "spiritualizing" is "the inculcation of the belief in the oneness of things, the unity of the life that animates all, and of the sublime ethics that flows naturally from this belief."

There are several ways of thus educating our little ones. The following are suggested, as being always available wherever we happen to be with children:

Train them in repeating in their own words what has been read to them, and also in repeating the words of the reader. That is, cultivate the ear-memory.

Have them describe scenes they have been among or events they have witnessed, even arranging for them artificial "events" and having them describe these, the idea being to get accurate descriptions.

Have them look at a picture, turn the eyes away, visualize it and tell what they have gathered from it.

Have them look carefully at a number of articles on a table, turn away and tell what they have seen.

Have them look at some simple object such as a plain scroll, then turn away and attempt to draw it on paper.

That is, cultivate in these ways the eye-memory.

Have them read some slightly abstract

ideas, then give the gist of the matter in their own words.

Train them to withdraw into their minds, through mental arithmetic, when they are capable of doing this.

Have them try to keep all thoughts out of their minds for as long a time as possible. This to be done without straining their brains.

Take pains to teach them the names of things. This should be done very carefully and conscientiously from the very first.

These practices, simple and capable of being made of great interest to children, develop self-control, memory, discrimination, alertness, concentration and finally tend to convince them that *they* who control the mind in this way are *superior to the mind* and must look upon it as an instrument which must be improved to the utmost.

Concurrently we should, of course, take pains to inculcate in children the feeling of protection over animals, love for their fellows, helpfulness in small things as well as in large, obedience to their parents and superiors, and reverence for the Father of All. In short, we should elicit their Rational Will, inspire their Obedience and awaken their Reverence.

This is all a gracious work, and will frequently meet with warm welcome on the part of parents and others in charge of children. It nicely supplements their school-work and might be introduced among groups of children gathered together for that purpose. Their friendly emulation may be so stirred that they will voluntarily practice in order to do better at each succeeding meeting.

The children of today, we should remember, are to be the men and women, the students, disciples and teachers, and the doers of the world's work of the future.

*F. Milton Willis.*

## THE IMITATION OF CHRIST.

The view which the theosophist takes of the Christ is a surprise to those who are beginning the study of the Divine Wisdom. In the first place, we do not hold that there is a single Christ but that there are many Christs. We call them Masters because they are great teachers and men of authority and wisdom. Their place in evolution is so inconceivably lofty that their characters are quite beyond our comprehension. But their characters are the result of the development of those higher qualities which were to be observed in their early make-up, when they were ordinary men. Two things have combined to make them great. Of noble natures in the beginning of Their training They were selected by Their Masters to become the servants of men. Their whole lives and all Their thoughts are given to the service of men for God. They have been taught the ways of God in dealing with men and have been shown the goals which men must seek in order to regain that union with Him in consciousness which they have lost. So perfect is Their sacrifice of the self that Their sacrifice is no longer painful; it is joy and their lives are full of quiet peace which is Their just due because they continually send forth thoughts of peace which can only proceed with propriety from the seats of peace.

They are, however, men of affairs; They have in charge the business of the Logos, the training of souls. Their plans comprise the whole of the period which we call a manvantara, which embraces an entire evolutionary epoch. They have for their functions the adjustment of those phases of evolution which are alternative in character in such a way that the maximum of promptitude in reaching results will be attained and that the least suffering on the part of Humanity may have to be borne. These results are attained by Their intimate and far-reaching knowledge of practical occultism.

Occultism begins with the knowledge of

man and continues forever with this knowledge after gaining the knowledge of God. This practical knowledge makes it possible for Them to act upon men individually. But, except in those cases where men are initiated by Them to follow in Their footsteps, They, for the most part, deal with men collectively.

Theosophists, therefore, are to be congratulated in that they are being especially pushed in their evolution in order that they may take part in the great work of aiding men. The darkest period of our evolution is past and we are now to look forward to the easier part of the manvantara, in which, on account of the upward tendency of the arc, all the major forces of Nature may be utilized and the great humanitarian purposes of the Christs be brought to a successful issue. Then will come the ages of silver, of gold, and of diamond, ages in which great numbers of men, living simultaneously under conditions of peace will have easy and quietly graded lives of action, of study and contemplation without the great disturbances to their evolution which we now know. Men will then be led in their daily lives by the Divine Teachers as they were in the childhood of the race. But in the glorious future men will be more highly evolved in mind and soul. The ideals of the universal brotherhood will be more and more nearly realized and the Path which is now so very rugged will be made smoother and easier for the treading of those we love. For true theosophists love their fellow men. They pity their suffering, they rejoice in their happiness.

To aid consciously in the plans of the Masters is to take a small part in Their mighty plans which will be greater and greater as time passes and incarnations multiply. Hence for us the imitation of Christ is the pursuit of the ideals of sacrifice and service, which soon become the ideals of unmingled altruism.

W. V-H.



## HEARKEN YE!

## A Parable

A Theosophical lodge room, comfortable with mission furnishings, velvet rugs and walls glorified by portraits of H. P. B., Mrs. Besant and Mr. Leadbeater.

The Secretary is fumbling in a table drawer; several ladies, prominent members of the Branch, enter, laughing and joking good-naturedly together. Others, of their kind, swell the number. They are made welcome. Finally the group moves forward to shake hands with the Secretary—still fumbling at the table instead of being ready to greet and shake hands with them.

The ladies are gathered for a social cup of tea, but before seating themselves, a Brother enters. A Brother, uncouth of appearance and humbly born, and one not able to meet his modest Branch dues.

Some of those present stare at him, some nod to him, some shake hands with him, but none make him *One with them and of them*.

They sit down around the urn; all save the Brother, who, not caring to intrude, sits a little apart. He sees the differentiation; but being velvet-souled only feels sorry to thrust his shabbiness on so bright a scene. Nevertheless, he is hungry—and feels that if he can sit for a little in this Sacred Place it will be Food and Solace and Joy! And so feeling, he smiles sunnily, the while watching the ladies sipping their tea, and rejoicing at his Privilege!

Then one sister remarked:

"I do wish I could help those Smythes—they're so poor! Why, do you know the old mother actually does all the housework—her daughter is a helpless invalid—while the son, who is quite young and I imagine not very capable, struggles to support the family. But I declare, I never can help anybody, for I never have any money!"

And the Brother murmured mentally:

"Sister, O Sister, it does not take money to serve!"

Shortly, another, leaning over her cup ventured:

"Whom do you consider the greater soul, Mr. Leadbeater or Mrs. Besant?"

"I think," volunteered one, "Mr. Leadbeater, for just think of the occult information he is able to give the world!"

"No," interposed a third, "Mrs. Besant is the greater, for is she not the President of the Theosophical Society?"

And the Brother, listening, yearned: "Why, O why, thus speculate concerning two great 'Fellow Initiates!'"

Still again:

"Well I wish someone would tell me who this Mrs. James is that recently joined our Branch. She's attracting lots of attention because she is such an indefatigable worker and willing to do most anything."

"Why, don't you know who she is?" answered one. "She's the woman whom the papers dubbed 'Nick' in that much-talked-about James divorce suit; awfully sensational! Why—'twas only two months ago—don't you remember?"

"Well," said the Secretary, "if that's the case I think it her duty to stay away from the Society; it's had enough notoriety."

"But," objected the first sister, "she's a good member, and a conscientious worker, and a splendid woman."

"That may be. I make no objection there," continued the Secretary—not liking her judgment questioned. "But for the good of the Society, as a whole, I deem it best that Mrs. James suspends her activities."

And the shabby Brother, with throbbing heart, repeated inwardly:

"Before the voice can speak in the presence of the Masters it must have lost the power to wound."

And so golden was the gentle tenderness of this Brother's heart, so divinely loving was he toward all beings, so truly did he suffer with all who suffered and rejoice

with all who rejoiced, that the Ray therefrom illumined space—e'en to the Master's feet. Thus the Master lent ear and followed the Ray and entered the Sanctuary. —And lo! the ragged Brother—sitting alone—was His Best Beloved!—And seeing all, and understanding all—the Master led His Disciple away.

And after the Brother had departed, one sister said:

"I wish I had spoken to that man."

And another:

"I do too. I shook hands with him, but—"

And yet another:

"I wish I had talked with him and invited him to sit beside me."

And still another:

"Come to think it over none of us really talked with him, that is to learn *what he had to say*."

Then a silence fell.

But from this mellowed stillness, a Voiceless Voice whispered:

"Do it next time—*do it next time!*"

Whereupon the Master smiled.

Agnes Boss Thomas.



#### A CASE OF RE-INCARNATION.

In a certain war a man was killed and went up to Ki-waa;\* and by and by a woman of his clan gave birth to a child. One time, when some one was talking about that war, the child cried persistently and they said to it: "Keep quiet. What are you crying about? Why are you crying so much?" Then the infant spoke out saying: "If you had done what I told you and let the tide go out first, we could have destroyed all those people." The child was the same man who had been killed. From him people knew that there was such a place and that people who died by violence went there.....If a person with a cut or scar on his body died and was reborn, the same mark could be seen on the infant.

From *Social Conditions, Beliefs and Linguistic Relationships of the Tlingit Indians*, by John R. Swanton.

\*[Ki-waa—"way up"—the place where people go who die by violence. Sometimes called ta hit—"Sleep house"].

For if these two things be supposed, that a man set before him honest and good ends, and again that his mind be resolute and constant in the pursuit to obtain them; it will follow that his mind shall address and mould itself to all virtues at once. And this indeed is like the work of Nature; whereas the other courses I have mentioned are like the work of the hand. For as when a carver makes an image, he shapes only that part whereon he works.....; but contrarywise when Nature makes a flower or a living creature, She forms and produces rudiments of all the parts at one time; so in obtaining virtue by habit, while we practise temperance we do not advance much in fortitude, nor the like; but when we dedicate and apply ourselves constantly to good and honest ends, what virtue soever the pursuit and passage towards those ends suggests and enjoins, we shall find ourselves invested with a precedent disposition and propensity to conform thereto.

—Bacon. *De Augmentis*, B. VII, iii.

*SACRIFICE IN SERVICE.*

In all the walks of life the service which must be rendered others in our ingenious and complicated society, in order that the worker may obtain the medium of exchange, may be rendered in a spirit as variable as there are personalities. Think of all the servitors, all the shop-keepers, all the professional people you know and you will, of course, agree.

One of the gracious teachings of Theosophy is that all service may be rendered as unto God. Every act for others may be rendered in this spirit, even if it is necessary that money be paid for the service.

One often thinks that if we as Theosophists could recognize this fact in practice we would find life easier. Dreams of great opportunities for service in the future take the place of the performance of small present duties in that spirit which would make them sacrificial in character. We of America whose mothers taught us at their knee the story of Abraham and Isaac cannot escape the feeling that sacrifice means death, the shedding of blood and supreme suffering. But this is not always true! The offering of service in the sacrificial spirit is merely its rendering in the consciousness of its donation to God.

If we can really feel that this is true much of our karmic difficulty will disappear, because we will realize that we are serving the Master, Who represents God for us, quite as much when we are at our homeliest tasks as when we are engaged in our most solemn worship.

To be sure rendering of service in this spirit demands, especially at first, a constant careful supervision of our work; the need and the desire of our business patron is to be studied and the occasion met. Even when our occupations do not directly minister to the lower desires of our patrons we find them choosing unworthily, as it seems to us. It may be our privilege and opportunity to suggest a better mode of meeting the requirements of the moment. But it is usually best not to press unduly

our own opinion but to serve our patron in the way in which he would be served, always provided we can conscientiously perform the service in the way he would choose.

But the essence of sacrifice in service is the giving of ourselves cheerfully as unto God. We know that even to-day the greatest merchants have recognized that business success demands that the customer be pleased and permanently satisfied with the courteous but not servile deportment of the salesman and the quality of the article purchased. May it not be that the public of a new sub-race will demand that commercial acts upon the side of both purchaser and vendor shall be conducted in a more perfect spirit of ideal altruism, each party to the transaction being animated by the spirit, not of rapacity but of true equity and of universal confraternity?

Theosophists should of course be able now to reach the consolation which will come to those who patiently work under these conditions and it is a joy to see in our great group of scattered members so many who understand this great law of sacrifice in service and find something of grace in its practice.

It is especially useful that we practice this virtue if we are to take part in the great work of the future. If we can get into this phase of the spirit of the work we shall then find we can enter all activities in that selfless way without any effort as it will be a part of our natures to do so.

To-day theosophists are sometimes grieved when work, so called opportunities for service are given to others or when their neighbors apparently covetous wish to take away their work. This need not grieve them because there are almost infinite opportunities for theosophic work and we may be sure that whatever our daily duties may be they can be performed in such a spirit as will render the service acceptable to those above.

W. V.-H.



## A THEOSOPHIC SCHOOL

One of the efforts of the Theosophic movement is to reach the intellect of the community. So far as possible theosophic teachings should permeate the educational institutions. While we may hope that those teachings may influence all the usual means of education, should there not be a special effort made to found a distinctly Theosophic educational center? Would it not be possible to found a school in which the usual subjects should be taught, and, in addition, there might be available to the students optional courses covering phases of subjects allied to the distinctively theosophic explanations of the universe, as well as, possibly, an opportunity to take a course of lectures on purely theosophic teachings?

Starting necessarily upon an humble basis, such a school should aim at the ultimate inclusion of a full university course of the highest standing.

Would not such a center of learning give a coherence and a stability to the intellectual phase of theosophic propaganda which could not otherwise be obtained? If into the methods of its teaching staff there could be imported a thoroughness of instruction in the subjects taught in other schools of a like grade which would enable its graduates to hold their own with the students of those other schools upon those subjects common to both, the respect of the intellectual would be gained and students attracted from the outer world.

The proposed school should ally itself with the school-life of the whole country. Its curriculum should cover the same subjects. It should endeavor to be interested in all the worthy things in which other schools are interested. It should mingle freely and fully with the stream of scholas-

tic life, and make itself but one center in the national body of learning.

Nor should any effort be made to confine such a school to those who are interested in theosophic teachings. It should be free (though not financially so) to all without distinction of creed. There should be neither obligation nor suggestion that students would be expected to profess adherence to theosophic teachings or subscribe to theosophic ideas.

The financial difficulty is apparent, but if the purpose be a good one and strongly resolved upon, the problem of means will probably be solved in some way. If it ever should be found desirable to establish a colony of those who adhere to theosophic teachings, such a school as has been outlined might well be the center around which its activities should gather. In fact could anything be suggested which would give a more cogent reason for the existence of such a colony than the formation, building up, maintenance and expansion of such a school. May it not be possible that in the years to come, out of the ranks of the theosophic workers in America there could be gathered together a band of self-sacrificing, enthusiastic members who would rejoice in the opportunity of life-devotion to such a cause. If a favorable location could be combined with fertility of soil, convenience and facilities for manufacturing industries and desirable surroundings for school life; and if, after providing for the support of the members of the community, of the school, it would not be long before the means thus provided would be sufficient to maintain a healthy growth in the activities of the school.

*F. E. Titus*

## THE INNER ROUND.

The plan of the Creator of our system involved the discharge of the Monadic sparks into manifestation, their development into a quasi-independence and a return in evolved consciousness to union of

consciousness with Him. Time as measured by the happenings in the wide Heavens of Brahma was most generously allotted for the outpourings, the developing and the returning of spirit. Man, in con-

templating time and this evolution is appalled. The awe of God's magnitude is nowhere felt more than in pondering upon the desert, the mountains and the vast waste places of His time. Here and there are oases in the past. Now we are living in a green and well-watered one. In the far future other deserts may be seen.

Had it not been for the coming to our planet of the Sons of Mind, products of a wonderful evolution far more advanced than ours upon the planet Venus, it would have been impossible for our evolution to have proceeded as rapidly as it has done. They brought with Them the Divine Wisdom which they taught to men after They had quickened our evolution wonderfully by developing our mental bodies. They gave government and laws, learning, rational acquaintance with Nature. Even with this assistance it is estimated that but three-fifths of our humanity will pass the critical period of our evolution successfully. The remainder of the vast number of human souls will not be sufficiently evolved to meet the requirements of the Logos and will be provided for by some special plan while those who have succeeded will go on with the work upon the several planets.

Now the Sons of Mind brought occultism, which is of the essence of the Divine Wisdom and taught it to men. They established the Great White Lodge, which is the school of the adepts and left its members, who are still connected with the occult hierarchy and always will be, in possession of the knowledge and powers of occultism as they are to be applied to human affairs.

By occultism we understand the science or that body of knowledge which, hidden from ordinary mankind, is at the basis of creation and manifestation. Its foundations are dual; on the one hand it rests upon the essential unity of human souls and on the other hand upon the development of the human will with a knowledge of the hidden realms of God's being. And its functions are control of the hidden forces of Nature by which it is possible for the adepts to hasten evolution to a wonderful degree.

A distinctive feature of the Theosophical

Society lies in the fact that it is in direct touch with the Great White Lodge. Its leaders are, some of them, in contact with the Adepts and are in the main, guided and directed by Them, and some of them have occult powers which they use under Their direction.

Now an Adept is One Who has completed the part of His evolution which is equivalent to that which will be reached by the average men who succeed in reaching the goal in this manvantara. It is possible for men to reach this stage of evolution by entering upon the Path of Holiness and working with entire abandonment of personal desires for many centuries. But this possibility is placed before them in consideration of the fact that They will then devote Themselves to the assistance of the Brothers in furthering the great plans of evolution.

The distinctive esoteric feature of the Theosophical Society lies in the fact that the Adepts are at its head and that They are bringing to perfection of development in it thousands of souls who shall take a foremost part in the work of the Logos.

There is then, a major arc of evolution through which most souls shall pass and a smaller curve, an inner round, through which some men may move. Our lesser curve is for the pioneers, it is for those who, undertaking seriously the work of aiding others, seek the most effective way known to man for doing that work. They give themselves wholly to it and are placed in service according to their capabilities or qualities by their Masters.

Those who seriously take up the work of the Theosophical Society with interest, enthusiasm and unselfishness will eventually find themselves successfully doing the Masters' work in the way of their dreams. For even though they leave the work of occultism in this generation They will be drawn into its swiftly moving inner round in future lives where They will find Those who love them both above and below them. There they will find their true home and the true joys of union. And their service shall be at once the service of Man and of God.

W. V-H.



## MODES OF INDIVIDUALISATION.

Those who have been following the discoveries and investigations of the last few months will remember that in a recent article I mentioned the existence, within one of the great classes of monads, of two types which, though equal to one another in development, differ greatly in their intervals between lives, one of them habitually taking nearly double the length of heaven-life which is customary with the other. As the amount of spiritual force generated is equal in the two cases, it follows that one type of man must exhaust that force more speedily than the other. Into the same portion of time, as we measure it, he compresses a double amount of bliss; he works as it were at higher pressure and therefore concentrates his experience and gets through nearly twice the amount in any given period, so that his seven hundred years is fully equivalent to the twelve hundred of a man of the other type.

The fundamental difference between these two varieties results from the way in which, in each case, individualisation was attained. We know that the monad manifests itself upon the nirvanic plane as the triple spirit, and that when an ego is called into existence as an expression of this triple spirit its manifestation is arranged in a certain well-recognised form which has frequently been explained in our literature. Of the three aspects one, the spirit itself, remains upon its own plane; the second, the intuition, puts itself down one stage and expresses itself through the matter of the buddhic plane; the third, intelligence, puts itself down two planes, and expresses itself through matter of the upper part of the mental plane.

The personality is also triple in its manifestation, and is an accurate reflexion of the arrangement of the ego; but, like all other reflections, it reverses itself. The intelligence reflects itself in the lower mind on the lower part of the same mental plane;

the intuition mirrors itself in the astral body, and, in some way much more difficult to comprehend, the spirit in turn reflects itself upon the physical plane.

It is obvious that, when an ego is formed, all three of these manifestations of the spirit must be called forth, but the first connexion may be made through any one of the three. It has previously been explained that individualisation from the animal kingdom usually takes place through association with the humanity of the period. Such examples of it as we occasionally see taking place round us at the present time will serve as instances for us. Some particular domestic animal, well treated by its human friends, is stimulated by its constant contact with them up to the point where it breaks away from the group-soul to which it has previously belonged. The process has been fully described in *Man Visible and Invisible* and *The Christian Creed*, and I need not repeat that description here. But a point which is not mentioned in those earlier works is the possibility that the first connexion may be made in various ways—between the lower mind and the higher; between the astral body and the intuition; or between the physical body and the spirit itself.

A domestic animal (when well treated) usually develops intense affection for its master, and a very strong desire to understand him, to please him, and to anticipate what he is going to do. Sometimes, for a few minutes, the master turns affectionate thought upon the animal, or makes a distinct effort to teach him something; and in these cases there is a direct and intentional action passing from the mental or astral body of the master to the corresponding vehicle of the animal. But this is comparatively rare, and the great majority of the work is done without any direct volition on either side, simply by the incessant and inevitable action due to the proximity of the two entities concerned.

The astral and mental vibrations of the man are far stronger and more complex than those of the animal, and they are consequently exercising a never-ceasing pressure upon the latter.

We can see therefore that the character and type of the master will have a great influence on the destiny of the animal. If the master be an emotional man, full of strong affections, the probability is that the development of any domestic animal of his will be chiefly through its astral body, and that the final breaking of the link with the group-soul will be due to some sudden outrush of intense affection, which will reach the buddhic aspect of the floating monad belonging to it, and will thus cause the formation of an ego. If, on the other hand, the master be unemotional and if the chief activities in his nature are of the intellectual type, it is the nascent mental body of the animal which will be stimulated, and the probabilities are that individualisation will be reached because that mental development rises to a level too great to permit any longer of enfoldment within the group-soul. In yet another case, if the master be a man of great spirituality or of intensely strong will, while the animal will develop great affection and admiration for him, it will yet be the *will* within the animal which is principally stimulated. This will show itself in the physical body by intense activity, and indomitable resolution to achieve whatever the creature may attempt, especially in the way of service to his master.

It is difficult to rid oneself of the idea that the distance between the spirit and the physical body must be far greater than that between the lower mind and the intelligence, or between the astral and buddhic bodies. But this is not really so, for it is not a question of distance in space at all, but of the conveying of a sympathetic vibration from the reflexion to the original. When we think of it in this way, it is obvious that each reflexion must be in direct connexion with its original, whatever the distance between them may be—in closer connexion than it is with any

object which is out of the direct line, no matter how much nearer in space the latter object may be.

The desire of the animal to rise constitutes a steady upward pressure along all lines, and the point at which that pressure finally breaks through the restrictions, and forms the required link between the monad and its personality, determines certain characteristics of the new ego which thus comes into existence. The actual formation of the link is usually instantaneous if the first connexion is made through affection or will, but it is much more gradual when it is a case of mental development; and this also makes a considerable difference in the current of the future evolution of the entity.

In the course of the recent investigations we discovered that, out of a great mass of people who were individualised practically simultaneously at a certain point in the moon-chain, those who had attained individualisation gradually by intellectual development came into incarnation upon earth roughly about one million years ago, and have since taken between any two lives an average interval of about twelve hundred years; whereas those who had attained individualisation through an instantaneous uprush of affection or will did not come into terrestrial incarnation until about four hundred thousand years later, though as they have since taken an average interval between lives of about seven hundred years their condition at the present time is practically the same. I can not emphasise too strongly that this difference of interval must not in the least be supposed to indicate that those who came in later generated less of spiritual force during their earth-lives. It means merely that they take their bliss in a much more concentrated form, and therefore work out the result of an equal expenditure of force in much less time. Indeed it appears very much as though the period of their respective entries upon terrestrial life had been arranged especially in order that, after running through about the same number of incarnations, they might arrive at the same point, and be able to work together.



Later investigations have convinced us that there is far greater flexibility with regard to these intervals between lives than we at first supposed. It is quite true that the amount of force which a man has to work out, first in the astral plane and then in the heaven world, is precisely what he has developed during his earthly life—*plus* of course such further force of the same kind as he may generate during the astral or heaven-lives respectively. But it is evident that the rate at which this amount of force exhausts itself is by no means always the same. The necessity of bringing groups of people into incarnation together, in order not only that they may work out mutual karmic inter-relations, but also that they may all learn to labor together towards one great end, is evidently a dominant factor in regulating the rate of the expenditure of force.

A study of the lives of Alcyone will show that this must be so, since it is unquestionable that a number of people, living each his or her own life, must inevitably generate widely-varying amounts of spiritual force; yet in life after life of that entrancing story it is contrived that these people shall come back together, in order that they may pass through similar preparatory experiences, and that the bonds of affection between them may be knit so strongly that they will be incapable of misunderstanding or mistrusting one another, when the strain of the real work comes upon them in the future.

Besides the differences in the mode of individualisation which I have just mentioned, there are also differences in the *degree* of individualisation, which corresponds to the stage of development at which it takes place. It has been explained in Theosophical literature that as an animal group-soul gradually evolves within its own kingdom it breaks up into smaller and smaller sub-divisions. Quadrillions of flies or mosquitoes are attached to one group-soul, millions of rats or mice, hundreds of thousands of rabbits or sparrows. But when we come to such animals as the lion, the tiger, the leopard, the deer, the wolf

or the wild boar, only a few thousand will be found to belong to one soul, while among domesticated animals such as sheep and oxen the number is smaller still.

Individualisation is possible only from seven kinds of animals—one for each of the seven great lines or types. Of these we already know certainly the elephant, the monkey, the dog and the cat; and the horse is possibly a fifth. Up to each of these heads of types leads a long line of wild animals, which have not yet been fully investigated; but we know that wolves, foxes, jackals and all such creatures culminate in the dog, and lions, tigers, leopards, jaguars and ocelots in the domestic cat. When we reach these seven individualisable animals we find usually only a few hundred attached to each group-soul, and as their development continues the souls break up rapidly. The pariah dog of India or Constantinople is nothing but a half-tamed wolf, and a thousand of such creatures may well represent only one soul; but in the case of the really intelligent pet dog or cat one soul hovers over not more than ten or a dozen bodies.

Now it makes much difference at what stage of this higher animal life individualisation takes place, and this is dependent largely upon the opportunities which offer themselves. Even a pariah dog is presumably capable of individualisation, but it could be only a very low type of individualisation. The animals of the moon-chain were not the same as those of to-day, and so we cannot draw exact parallels; but assuredly the pariah dog could at most individualise into nothing more than a separated fragment of the group-soul with a monad hovering over it, connected perhaps by a line or two of atomic matter—corresponding therefore to the animal-men from the moon, who led the way in filling the forms in the first round. On the other hand the really intelligent and affectionate pet dog or cat, whose owner looks after him properly and makes a friend of him, would certainly, when he individualised, obtain a causal body at least equivalent to that of the first order of moon-men, while

various intermediate types of domestic animals would produce the basket-work causal body, such that that obtained by the second order of the moon-men.

It will be seen therefore that the amount of real work done in the attainment of any given level is practically always the same, though in some cases more of it is done in one kingdom and less in another. It has already been made abundantly clear, in the course of our investigations, that entities attaining to the culminating point in one kingdom do not enter the lower levels of the next higher kingdom. The life which ensouls an oak-tree, a banyan, or a rose-bush will pass directly into the mammalian order when it enters the animal kingdom; whereas the life which leaves the vegetable kingdom at a much lower level may pass into the stage of insects and reptiles. In just the same way, a being who reaches the summit of intelligence and affection possible in the animal kingdom will pass over the absolutely primitive conditions of humanity, and will show himself as a first-class individuality from the beginning of his human career; whereas one who leaves the animal kingdom at a lower level will quite naturally have to begin correspondingly lower down in the scale of humanity. This is the explanation of a remark once made by one of our Masters, when referring to the cruelty and superstition shown by the great mass of humanity: "They have individualised too soon; they are not yet worthy of the human form."

The three methods of individualisation which I have already mentioned, through the development of affection, intellect, and will, are the normal lines which we may suppose to have been intended in the scheme of things. Individuality is, however, occasionally attained in certain other ways which we may perhaps define as irregular methods, since it would seem that they can scarcely have been part of the original plan. For example, at the beginning of the seventh round of the moon-chain, a certain group of beings were at the point of individualisation, and were drawn towards it by their association with some of the

perfected inhabitants whom we call the Lords of the Moon. An unfortunate twist, however, entered into their development, and they began to take so great a pride in their intellectual advance, that that became the prominent feature in their character, so that they were working, not to gain the approval or affection of their masters but, to show their advantage over their fellow-animals, and to excite their envy. It was this latter motive which pushed them on to make the efforts which resulted in individualisation, and so the causal bodies which were formed showed almost no color but orange. The authorities in charge at that stage of evolution nevertheless allowed them to individualise, apparently because if they had been permitted to continue their evolution in the animal kingdom any further, they would have become worse instead of better. We have therefore the extraordinary spectacle of a detachment of egos (what we have lately been calling a ship-load), numbering about two millions, who had individualised themselves entirely by pride, and who, though clever enough in their way, possessed but little of any other quality.

The fruitage of the first, second and third globes of the seventh round of the lunar chain was intended to play a certain part in the development of humanity on the earth. At a certain stage in the development of that planet we know that seven of the Lords of the Moon—one belonging to each great type—descended to the earth and began to cast off etheric bodies for the shaping of the new race. The entities who occupied these vehicles intermarried, and when their descendants became numerous these three ship-loads of egos were called upon to occupy these vehicles and thus establish the type of the humanity that was to come. "One-third refuses; two-thirds obey." It was the members of this orange-colored ship-load from planet A of the lunar chain who declined those lowly vehicles, while the golden-colored egos from globe B and the rose-colored group from globe C accepted the conditions, entered into the vehicles, and fulfilled their destiny.



The future career of these orange-colored egos showed clearly enough the undesirability of the line along which they had come, for not only did they refuse to take the primitive bodies which were assigned to them (thus leaving them to be occupied by very much lower animal types, and so leading to the sin of the mindless), but all through their history their arrogance and unruliness caused constant trouble to themselves and to others who were infected by their foolishness. Eventually the law of evolution forced them to occupy bodies in many respects considerably worse than those which had at first been offered to them; and though that lesson taught them something, and they seem to have recognised that a mistake had been made, even when they mingled with ordinary humanity we find them perpetually making trouble by standing upon their own dignity at inopportune moments. By constant collision with natural laws the great majority of them have by degrees been driven more or less into line with the rest of humanity; but even now we may distinguish some of them by the occasional recrudescence of their old objectionable characteristics; they are still "turbulent and aggressive, independent and separative, prone to discontent and eager for change," as our President has described them.

Some few of the cleverest of them have made no inconsiderable mark upon human history, for they developed into the celebrated 'Lords of the Dark Face' of Atlantis, of whom we read so much in *The Secret Doctrine*, and later such special distortions became world-devastating conquerors, caring nothing for the thousands who were slain or starved in the course of the gratification of their mad ambition, or (later still) equally unscrupulous American millionaires, well called by their parasites 'Napoleons of finance.'

Another abnormal method in which individuality has been gained is through fear. In the case of animals who have been cruelly treated by man, there have been cases in which the cunning developed by strenuous efforts to understand and

avoid the cruelty has caused the breaking away from the group-soul, and produced an ego possessing only a very low type of intellectuality—an ego who, when he puts himself down into the lower planes, must inevitably, because of the nature of his permanent atoms, draw round him mental and astral vehicles capable only of expressing the less desirable passions.

A variant of this case is the type of ego in which the attitude caused by the cruelty has been rather that of intense hatred than of fear. That force also is strong enough to develop such intelligence as may be necessary to injure the oppressor, and in that way also individuality has been secured. It is not difficult to imagine the kind of human being that would be produced along such lines as these, and this is the explanation of the existence of the fiendishly cruel and blood-thirsty savages of whom we sometimes hear, of the inquisitors of the Middle Ages, and of those who torture children in the present day. Of them it is distinctly true that they have come into humanity far too soon, and are displaying under its guise an exaggerated form of some of the very worst characteristics of the most unpleasant types of animals.

Yet another variant is the entity who is individualised by an intense desire for power over others, such as is sometimes shown by the chief bull of a herd. An ego developed in such a way often manifests great cruelty, and appears to take pleasure in it, probably because to torture others is a manifestation of his power over them.

On the other hand those who have been individualised at a comparatively low level along one of the regular lines—as by affection—provide us with a type of equally primitive but joyous and good-natured savages—savages in fact who are not savage but kindly, as are many of the tribes to be found in some of the islands of the Southern Seas.

As we look at these early stages of our development upon the Moon-chain, it often seems as though the mode of individuali-

sation of an ego depended upon mere chance—upon 'the accident of environment.' Yet I do not believe that this is so; even for animals the environment is *not* accidental, and there is no room for chance in a perfectly-ordered universe. I should not be surprised if further investigation should reveal to us that the very mode of the individualisation was somehow pre-determined either for or by the monad himself, with a view to preparation for whatever portion of the great work he is to undertake in the future. There will come a time when we shall all be part of the great Heavenly Man—not in the least as a myth or a poetic symbol, but as a vivid and actual *fact*, which we ourselves have seen.

That celestial body has many members; each of these members has its own function to fulfil, and the living cells which are to form part of them need widely-different experiences to prepare them. It may well be that from the dawn of evolution the parts have been chosen—that each monad has his destined line of evolution, and that his freedom of action is concerned chiefly with the rate at which he will move along that line. In any case our duty is clear—to push ahead as rapidly as we can, watching ever to discern the divine purpose, living only to fulfil it, striving always to help onwards the great scheme of the Logos by helping our fellow-man.

C. W. Leadbeater.

#### TO A NEW BORN CHILD

*Oh, tiny being, so ignorant of where thou  
art,  
I call thee o'er and o'er—thou dost not hear  
—a part  
So small I play to thee, yet thy life hangs  
on mine;  
Thou see'st not, or to my smile thou wouldst  
give me thine!  
Thou twist'st thy little face as though the  
agony  
Of tragic, unseen lives had followed thee  
And Fate remorseless in its irony  
Had cast thee down—albeit that thou camest  
to me.  
Had I the power, I needs must hesitate  
To bring thee forth, to strife and grief, but  
Fate  
Remote, unpitying, turned confident  
For once; and so with tender breath and  
heart-strings broad  
I am for thee a willing implement—  
And welcome thee, thou fragile, precious bit  
of God!*

Harriet Tooker Felix.



## VAMPIRISM

Gentlemen,—In reply to your twelfth query relating to Vampires, I will, with your permission, give two or three short communications, on the subject, extracted from the work of the Rev. Aug. Calmet, entitled, "Dissertations sur les apparitions des anges, des Demons et des Esprits, et sur les Revenans et Vampires, de Hongrie, de Boheme, de Moravie et de Silesie." To those who know that gentleman as author of the celebrated Dictionary of the Bible, the relation he gives will be confided in, as in no way exaggerated beyond the actual statements he received.

Speaking of the apparitions or ghosts which were so common, formerly, in Moravia, he says, "I was told by the late M. de Vassimont, Counsellor, etc., that having been sent into Moravia by his late royal highness, Leopold I., Duke of Lorraine, on business of his brother, Prince Charles, Bishop of Olmutz, and Osnabruch, he was informed by public report, that it was common in that country to see men some time deceased, appear in company and sit down at table with persons of their acquaintance, without speaking, but nodding to some one, who infallibly died within a few days. The fact was confirmed to him by many, and by an old curate, among others, who said he had witnessed it more than once.

The bishops and priests of the country consulted Rome respecting this extraordinary fact, but no answer was returned,

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\*These articles to which we have given the general title *Vampirism*, are extracted from an old book called *The Aesculapian Register*, published as a monthly medical journal in Philadelphia during the latter half of the year 1824. As can be seen the original articles from which the editor of the *Register* obtained his material belonged to a very much earlier period.

The articles are reprinted here in order to suggest to modern readers something of the superstitious attitude of even scientifically inclined writers of earlier days when discussing subjects more or less dealing with the occult.

because it was apparently considered as the mere result of popular imagination. They afterwards concluded to dis-inter those who thus returned, and burn, or otherwise destroy their bodies. After which, said the good priest, they were delivered from the importunity of these spectres, which are now much less frequent than formerly."

"These apparitions gave rise to a little treatise, entitled, *Magia posthuma*, by Charles Ferdinand de Schertz. The author relates, that in a certain village, a woman dying, was buried as usual, with all the necessary rites. Four days after her death, the inhabitants heard a great noise and tumult, and saw a spectre, that appeared sometimes as a dog, sometimes as a man, not to one person, but to many, and giving them severe pain, squeezing their throats, and pressing on their stomachs, nearly to suffocation. It bruised almost every part of them, and reduced them to such a state of debility, that they became pale and emaciated. It even attacked animals, the cows being found thrown down and half dead, sometimes it tied them together by their tails. They expressed the pain they felt by their bellowing. Horses were seen overpowered with fatigue, in profuse sweats, heated, out of breath, and foaming, as after a long and painful race. These disasters continued several months.

The author mentioned, examined the affairs as a lawyer, and reasons much respecting it, and asks, supposing these vexations and misfortunes arise from the person suspected, whether we can burn her, as is done to the bodies of other apparitions, who injure the living. He relates several similar instances, and the evils ensuing. A shepherd of the village of Blow, appeared for some time, and called certain persons, who died within eight days. The peasants dug up the body of the shepherd, and fastened it to the ground by driving a stake through it. In this situation the man laughed at them, and told them they were very good to give him a club to keep off the dogs. The same night he arose and

frightened numbers by his appearance, strangling more than he had before done. They then delivered him over to the executioner, who placed him on a cart to carry him out of the village and burn him. The corpse screamed most furiously, shook his feet and hands as if alive, and when they thrust stakes again through him, he roared loudly, and discharged large quantities of florid blood. At length they burned him, and an end was put to his appearance and his manifestations.

Similar measures were pursued in other places where these spectres appeared,—when taken up, they look florid, their limbs were supple and uncorrupted, yet smelling very offensively. The author quotes different writers, who attest to what he says of these spectres, which still appear, he tells us, frequently in the mountains of Silesia and Moravia. They are seen by day and night, and things that belonged to them are perceived to move and change place, without being visibly touched. The only remedy is to cut off the head, and burn the body of those thus returning."

"In proceeding against the bodies of Vampyres, all the forms of Justice are maintained, witnesses are cited and heard; opinions are weighed, and the dis-interred bodies are examined, to see if the ordinary marks of Vampirism are present, to enable a judgment to be made, if they are those that molest the living. These marks are mobility, and suppleness of the limbs, fluidity of the blood, and incorruption of the flesh. If such are discovered, the bodies are delivered to the executioner to be burned. It sometimes happens that the spectres still appear for three or four days after the execution. Sometimes the burial of the body is delayed for six or seven weeks, when suspected. If they do not putrify, and their limbs continue supple and movable as when alive, they are then burned. We are assured as a fact that the clothes of these persons move, without any one touching them; and not long since, at Olmutz, continues the same author, was seen a spectre, who threw stones, and gave much trouble to inhabitants."

We come now to some details of the Hun-

garian Vampyres, who sucked the blood of the living—as detailed by Calmet.

"It is now about fifteen years, that a soldier being billeted with a peasant on the frontiers of Hungary, whilst sitting at table with his host, saw an unknown person enter, who took a seat beside them. The master of the house was much frightened, as well as the rest of the company. The soldier could comprehend nothing of the matter; but the master of the house, dying the next day, he made himself acquainted with it. He was told that it was the father of his host, who had been dead and buried more than ten years, who had thus seated himself beside him, and had announced and caused his death.

The soldier immediately informed the regiment, who mentioned it to the officers. These gave commission to the Count de Cabreres, Captain of an infantry corps, to inquire into the affair. Having, with other officers, visited the place, accompanied by a surgeon and an auditor, they took the depositions of all belonging to the house, who attested uniformly, that the spectre was the father to the master of the house, and that all the soldier had related was strictly true. The same was affirmed by all the inhabitants of the village.

In consequence of this, they dug up the body, and found it like that of a man just dead, and his blood like that of a living person. The Count ordered his head to be cut off, and he was then buried again. He also received information of other apparitions, one of which was that of a man more than thirty years deceased, who had thrice returned to his house at meal time, had sucked the blood, the first time from the neck of his brother, the second time from one of his sons, and the third time from one of the servants, who all died immediately.

On this deposition, the commissary had the man taken up and finding him like the former, with fluid blood, as in a living person, he ordered a large spike to be driven into his temple, and then to be buried. He burned a third, who had been buried more than sixteen years, and had sucked the blood, and caused the death of two of his



sons. The commissary having made his report to the general officers, they despatched him to the emperor's court, who ordered some officers of war, of justice, physicians, surgeons, and several savants, to go and examine into the causes of events so remarkable. The person who informed us of these particulars had them from the Count de Cabrerres, at Frilbourg, in Brisgau, in 1730."

From the *Mercure Galant*, of 1693-4.

The public memories of 1693-4 speak of the Upiers, or vampyres, or apparitions, which are seen in Poland, and particularly in Russia. They appear from mid-day to midnight, and suck the blood of living men or animals so greedily, that it sometimes runs out of their mouths, nose and ears, and the corpse sometimes floats in the blood around him. It is said that a species of hunger compels him to devour the linen about him. The vampyre, or a demon in his shape, goes by night to embrace and squeeze violently his relations and friends, and suck their blood, until he debilitates and emaciates them, and at length causes their death. This persecution does not stop with one person, but is extended to the last individual of the family, unless interrupted by cutting off the head, or opening the heart of the vampyre, whose body is found in his shroud, soft, flexible, swelled and red, although dead for a long time. There flows from them a large quantity of blood, which some, mix with flour to make bread; which eaten as usual, prevents the return of the spirit.

A letter on the subject of apparitions.

In order, says Calmet, to omit nothing, that can elucidate this subject, I will here give a letter from a very honest man, and well informed as to what regards apparitions.

"You wish my dear cousin, to be rightly informed of what passes in Hungary respecting certain apparitions who kill many in that country. I can speak particularly on the subject, for I have been quartered there for several years, and am naturally inquisitive.

I have heard in my life time a number of histories or pretended ones of spirits and

sorcery, but I scarcely credit one in a thousand. We cannot be too circumspect in this respect, without risking being deceived. Yet there are facts so well avowed that we cannot avoid believing them. As to the apparitions of Hungary, the following is the state of the case. A person finds himself attacked with debility, loses his appetite, visibly emaciates, and in about 8 or 10 days, sometimes 15, dies without any fever or other symptoms than the above.

They say here, that it is an apparition which effects this, and sucks his blood. The greater part of those thus attacked, believe they see a white spectre, which follows them everywhere like a shadow.

Whilst we were quartered among the Valsques, in the Banat of Temesvar, two horsemen in the company of which I was cornet, died of this disease; and several others who were also attacked, would also have died, had not a corporal of the company dissipated the disease by means of the remedy employed by the people of the country. It consists of several particulars, and although infallible, I have never seen it in print; it is as follows:

A young boy is selected, who is presumed from his age, to be a virgin. They make him mount bare-backed, on a stallion, yet chaste, and perfectly black; and cause him to walk through the grave-yard over all the graves; those which the animal refuses to pass, in spite of whipping, are reputed to contain a vampyre; the grave is opened, and the body is found as fat and fine, as if of a man in tranquil sleep. They cut his throat with a hatchet, from which flows blood of the most beautiful vermilion hue, and in large amount. You would swear that it was the throat of the most healthy and living man that was cut; this done, they fill up the grave, and you may reckon on the disease ceasing; and that all who were attacked will slowly recover, like persons from a long complaint. Such was the case with our soldiers. I was then commander of the company, the captain and lieutenant being absent. I was much displeased that the corporal performed his experiment without me and with difficulty refrained from regaling him with a good

beating, a very common occurrence among the troops of the emperor, as I would not have missed it on any account.

Account of a Vampyre, from the Jewish Letters—Letter 137.

We have had in these parts of Hungary, a scene of Vampirism which is duly attested by two officers of the tribunal of Belgrade, who came hither, and by an officer of the emperor's troops at Gradisch, who was an eye witness of the proceedings.

About the beginning of September, in the village of Kisilova, three leagues from Gradisch, died an old man of 62 years, etc. Three days after his burial, he appeared at night to his son, and having asked for something to eat, it was given him; he ate it and disappeared. On the morning, the son related what had happened to the neighbors. This night the father did not come; but on the succeeding one he showed himself, and asked for some food; it is not known whether or no he received anything, but the son was found dead in his bed in the morning; the same day five or six persons suddenly sickened in the village, and died successively in a few days. The bailiff of the place informed of what had taken place, sent a statement of it to the tribunal of Belgrade, who dispatched to the village two of its officers, with an executioner, to examine into the affair. The imperial officer, from whom this relation comes, also went to Gradisch, in order to witness a fact of which he had so often heard. They opened all the graves of those who had died within six weeks; on coming to that of the old man, they found him with his eyes open, of a rosy colour, with natural respiration, although motionless and dead. Hence it was concluded that he was a notable Vampyre. The executioner drove a stake through his heart. A pile was erected, and the corpse was burned to ashes. No mark of Vampirism was discovered in the body of the son, nor of the others.

Thank God, we are anything but credulous. We confess that all the lights which natural philosophy can throw on this fact, afford no insight into its causes. We can not, however, refuse assent to a fact at-

tested juridically, and by persons of probability, etc.

#### *Other Examples.*

"In a canton of Hungary called, in Latin, Oppida Heidonum, the people (called Heidukes) believe that certain dead persons, whom they denominate Vampyres, suck all the blood of the living, so that these visibly become emaciated, whilst the corpses, like leeches, are gorged so abundantly with blood, that it flows out by the various passages, and even by the pores. This opinion is supported by several facts, which can scarcely be doubted, when we consider the rank of the witnesses testifying to them. A few of the most remarkable are here reported.

It is about five years since a Heiduke, an inhabitant of Medreiga, named Arnold Paul, was crushed by the fall of a load of hay. Thirty days after his death, four persons died suddenly, and in the manner of those, according to the tradition of the country who are molested by Vampyres. It was then recollected that this Arnold Paul had often related that in the environs of Cassova, and on the frontiers of Turkish Servia, he had been tormented by a Turkish Vampyre; for he believed, also, that such as were passive Vampyres during life, became active ones after death; that is, those who have been sucked, suck likewise in their turn; but he had found means to cure himself by eating some of the earth of the Vampyres grave, and sprinkling himself with his blood, a precaution which, however, did not prevent his becoming one after death, since being disinterred, forty days after being buried, all the marks of an arch Vampyre were found on the corpse. The body was red, his hair, his nails, and beard were grown; and his veins filled with fluid blood, and flowing from every part of his shroud. The bailiff of the place, in whose presence he was taken up, and very expert in Vampirism, according to custom, had a very sharp stake driven through the heart of the deceased, passing through his body, which made him cry out horribly, as if alive. This done, they cut off his head, and burned the whole. The same was done to four other persons who



had died from Vampirism, lest they might in turn kill others. All this could not, however, prevent (that towards the end of the last year, that is after five years) the renewal of these prodigies, and the unhappy death of several inhabitants. In the space of three months, seventeen persons of different ages and sex died of Vampirism; some without any indisposition, and others after languishing two or three days. It is stated, that among them, one Stanoska, daughter of the Heiduke Jotuitzo, who had gone to bed perfectly well, awoke in the middle of the night, trembling and crying frightfully, saying that the son of the Heiduke Millo, who had been dead nine weeks, had nearly strangled her in her sleep. From that time she lingered, and died in three days; what she stated, made it known that Millo's son was a Vampire, and on taking him up it was found to be the case. The principal people of the place, the physicians and surgeons, examined how the Vampirism could have been renewed, after the precautions taken some years preceding.

At length it was discovered after much research that the deceased Arnold Paul, had killed not only the four persons spoken of, but also several animals, of which the new Vampyres had eaten, and the son of Millo amongst the rest. On these indications, they resolved to disinter all who had died within a given period; and of forty, they found seventeen with the most evident signs of Vampirism; they therefore thrust them through the heart, cut off their heads, then burned them, and threw their ashes into the river.

All the above information, etc., was taken juridically, in proper form, and attested by several officers in garrison there, by the surgeons-major of the regiments, and by the chief inhabitants. "The process-verbal was sent, about the end of January last, to the imperial council of war at Vienna, who ordered a military commission to examine into the truth of all the facts.

"Those who testified to it, were the Hadnagy Barriarar, and the elderly Heidukes; and it was signed by Bartner, first lieutenant of the regiment of Alexander Wirtemberg; Clickstenger, surgeon major of the

regiment of Frustembruch; three other surgeons of the company; Guoichitz, captain at Stallath.

According to Calmet, vestiges of Vampirism are to be traced to the remotest antiquity. Isaiah 84 v. 14, describing the state to which Babylon would be reduced, says it should become the resort of Satyrs, Lamiae, Hobgoblins (in Hebrew Lilith). This last signified in Hebrew, what the Greeks and Romans express by Strix and Lamia, or sorcerer and witch, who endeavor to destroy newborn children. Hence the Jews, in order to drive them away, were accustomed to write on the four extremities of a woman just delivered, Adam, Eve, begone Lilith.

The ancient Grecians knew them under the name of Lamiae, and believed they devoured children, or sucked their blood until they died. Horace says, "*neu pransae Lamiae vivum puerum extrahas alvo,*" and Ovid speaking of the Striges, describes them as dangerous birds, which fly by night seeking for infants, to devour them and suck their blood.

"*Carpere dicuntur lactentia viscera rostris  
Et plenum poto sanguine guttur habent  
Est illis Strigibus nomen.*"

These prejudices were so profoundly rooted in the minds of uncivilized nations, that they put to death all who were suspected of being Striges, or sorcerers, and of devouring living persons. Charlemagne, in the statutes he composed, for his new Saxon subjects, condemned to death those who should believe that a man or woman were (Striges) sorcerers, and eat living persons; or who should on this pretence cause them to be burned, or give their flesh to be eaten, or should eat it themselves. From this we may observe, that it was believed that there were persons who did eat living people; that they were killed and burned; and that sometimes their flesh was eaten, as we have before noticed that in Russia, bread was eaten that was made up with the blood of Vampyres; that at other times their corpses were exposed to carnivorous animals, as is still the case in places where these apparitions are found, after impaling them, or cutting off their head. The

laws of Lombardy equally prohibit killing the servant or another, as a witch, Striga, or Masca. This last word Masca, from whence comes mask, has the same meaning with the Latin Larva, a spirit, phantom, or spectre.

Many more examples are given by Calmet of the same character with those we have brought forward. They all serve to show the imbecility of man; and how readily he advances in the career of credulity and superstition. Nor is the belief of witches, etc., limited to the dark ages of the world; most of the instances enumerated, are scarcely more remote than a century and a half from our own times; and now there are hundreds who implicitly accredit those of the nursery, even in the most enlightened nations of the world. The blue laws of New England, it is believed, are yet many of them in existence, and the history of witchcraft in Connecticut, etc., by Hutchinson, evinces that it is not among the illiterate only, that credulity abounds.

Whoever would wish to read further on the subject of Vampyres, may consult a paper in the 3d vol. Manchester Memoirs, p. 86, or the 2d vol. p. 19, London Athenaeum. They are substantially similar to those of Calmet, and are probably derived either from him, or from the same authorities with his own. See also some passing remarks in Haller's Pathological observations; also in Spengel's *Histoire de la Médecine*, vol. 6, and in Germann's work entitled, *de Miraculis Mortuorum*, printed in 1670, which Sprengel tells us was, in a measure, the Codex of all the absurdities arising from a belief in demoniacal diseases and miraculous cures.

### ANIMAL MAGNETISM.

The faculty of medicine thought themselves degraded by his publication, and resolved that he should forfeit for a whole year his vote in the assembly, and that if at the end of this time he did not repent, he should be erased from the list of members; this however, had no effect on him. They both continued their exertions, and Mesmer who appeared to be about leaving

France was advised by the queen to remain. At length, d'Eslon separated from his master, thinking himself able to continue alone the magnetic cures. This caused the greatest enmity between them, and Mesmer disgusted went to Spain. He soon, however, returned and established a magnetic school of forty persons (four physicians) who each paid one hundred louis to learn the art, and promised to observe a religious silence. These were soon followed by fifty-five others on the same conditions; the society took the name of *Ordre de l'Harmonie*, and were constituted after the rites of the Freemasons.

Mesmer now established a magnetic trough, half filled with sulphurous water, adorned with a lid, and traversed by bent blades of iron, which served as conductors of the animal magnetism. To each of these blades of iron was attached a hoop, which the patients placed on some part of their body; they all sat in a circle around the trough, and put their feet on a cushion of straw; they also often formed a chain by holding mutually by the thumb and forefinger. In the hall was a piano which was occasionally played. His and d'Eslon's troughs were much frequented, and it is said Mesmer gained in a short time 400,000 francs.

Count de Gebelin, censor royal and perpetual president of the Museum of Paris, apparently cured by Mesmer, extolled him highly and said he could work miracles. He happened it is true to die while under treatment, but this was explained so satisfactorily, that it did him no injury.

Several committees were appointed in 1784 by order of the king to examine more particularly into the subject. Franklin was one of those on the part of the academy of sciences, but being valetudinary, attended very little to it. They were often magnetized, but asserted they never felt the slightest sensations; children too felt nothing, and they thence concluded that it was all an effect of the imagination. As d'Eslon pretended that magnetized trees act upon patients in the same way as the trough, they conducted a young man, with his eyes bound, to a tree not magnetized, but which



he thought was so, and he really fell into magnetic crises. They conclude by saying, that animal magnetism is a chimera, and that the cures are always suspicious, and sometimes even dangerous.

Jussieu, one of the committee from the Royal Society of medicine, and whom the magnetizers state to have been the most patient and careful observer, was rather favourable to the doctrine. Among others, he says, a blind woman who was seated at the end of the trough, approached with the region of the stomach, a blade of iron, and was seized with a well pronounced agitation, which ceased as soon as she removed, and re-appeared when she again approached. He finally concludes, that effectively, a fluid does escape from the body, which acts, upon others, and which persons whose nerves are delicate feel in preference to all others.

#### ON THE DANGER OF EARLY BURIALS

Le Clerc, in his History of Medicine, and also other able physicians, affirm, that in Hysteria, a woman can live thirty days without respiration. I know, says Calvert, that a very honest woman continued thirty-six hours without any sign of life. Every one thought her dead, and her funeral was prepared; her husband, steadily opposed it. At the expiration of thirty-six hours she recovered, and lived a long time afterwards. She related, that she had heard perfectly all that was said of her, and knew that they wished to bury her, but such was her torpor, that she could not overcome it, and would have suffered all without resistance; which accords with what St. Augustin says of a priest, who, during a syncope, heard what was said, as if at a distance, and yet allowed his flesh to be burned and cut without opposition or sensation.

Le Bruyn, in his travels, states that he saw at Damietta, in Egypt, a Turk, who

was called the dead child (*l'enfant mort*) because his mother being pregnant with him, fell sick, and being thought dead, she was speedily buried, after the custom of the country; where little time intervenes between death and interment, especially during the plague. She was put into a vault, which the Turk had for the burial place of his family.

In the evening some hours after her interment, her husband imagined that the child she bore, might still be living; he therefore caused the vault to be opened, and found his wife delivered; the child being alive, but the mother was dead. Some asserted that the child was heard to cry, and that it was this information which led the father to open the vault.

This surnamed the dead child, was alive in 1677.

Many other instances might be adduced of persons buried alive, and of others recovering as they were carried to the grave, or who have been taken from their graves fortuitously. The work of Winslow, already cited, and other writers, may be consulted in proof. A wise and judicious deduction is drawn by the writers from these facts, viz.: that we ought not to bury people until well assured of their death, especially during the plague, and in certain diseases, which induce a sudden cessation of motion and feeling.

It is only so lately as 1803, that the following advertisement appeared in a London newspaper: "A fine white child's Caul to be sold. It is more likely to be lucky, as it is the third child of a third child." The Caul, (alias the membranes, in child-birth, happily in part remaining adherent to the head of the child) has long been highly esteemed. Sailors consider those exempt from drowning, who had one of them in their pocket, and frequently purchased them at a very extravagant price.



## LONDON LETTER.

With the New Year we have initiated what should prove a very important activity, a special propaganda department with its own secretary, its own office. We have secured on advantageous terms an office in the business quarter of London and Dr. Haden Guest, the Hon. Secretary, who has had considerable experience from his librarian work, in organisation is full of energy and plans. He has drawn up quite a formidable list of lecturers and lectures with which he proposes to circularise societies likely to be interested, proffering also to them the loan of literature. Some criticism has lately been made by visiting foreign members who often see a weak spot—as to a lack of method in our propaganda work and want of system, defects we hope this new department will remove.

Many propaganda literature tours are also now being planned by our energetic Northern Federation officials and in and near London. Various courses are projected, so we hope to prepare the way for the President's coming and working which the joyous advent of 1911 is bringing daily nearer to us.

The coming of Christmas (the majestic time of rebirth for those few elect who have welcome as little children) was celebrated in the London Headquarters by the performance of the well known mystery play of "*Eager Heart*" to two large and interested audiences. Children belonging to the Order of the Round Table coached by elder actor members of the Society took all the parts and did their work admirably, their efforts being aided by a choir again as last year. A member collected money for and organised a treat to poor children whose dreary lives in London slums we all compassionate and are glad to help, both for their own sakes and in the way of the many saviours born at Christmas time.

Lodge officials have been hard at work drawing up new syllabuses and we are again teaching and talking on many subjects. The Blavatsky and H. P. B. lodges, London, as brother and daughter lodges should, are again writing their work and

holding joint meetings. This session the H. P. B. lodge provides lectures on "*Four Great Religions*" and Blavatsky lodge holds discussions on the lectures, it being customary to secure two speakers to start each discussion. Some western members greatly daring, are going to lecture on such gigantic subjects as "*Hindu Scriptures*," "*Vedas*," "*Puranas*," "*Upanishads*" and "*The Esoteric Form of Buddhism*," while others undertake to discuss the "*Laws of Manu*," "*Caste System*," etc.

The Central London Lodge Social Service is sure of a crowded audience to hear the Rev. B. T. Campbell, N. A., on "*Liberal Christianity Social Service*" at Essex Hall on January 31st. Its other lecturers are also experts on different themes such as Dr. John Russell, N. A., Headmaster of the King Alfred School, lecturing on Co-Education, which here is still a novelty and an astonishing innovation and M. Cecil Chapman, one of our well known London magistrates, a man of broad sociological views, is to speak on "*Penal-Reform*."

Some interesting books outside the works of professed Theosophical writers, have been published lately, which familiarize the public mind largely through the medium of fiction, with many of our fundamental theosophical ideas. In "*The Other Side*," by Grace Vachell, our after death teaching is vividly portrayed, as when one of two killed in a motor accident surmises the loss of his body, finds himself conscious, self-conscious possessed of strange new powers, reaping what he has sown. In Divedeta's "*The Master As I Saw Him*," Hindu life, philosophy and religion are portrayed with a vividness of style and sympathy of comprehension with Hindu ideals that make the book pulse with throbs of love and life. In Walter Benson's "*None Other Gods*" we see how the soul still treads the path of devotion, the way of the cross being as ever set with thorns. The different pages on the spiritual life, of purification, illumination and union are described with wonderful insight and sympathy in their various stages, the hero's life, a character whom



the many must fail to understand but in whom the few will recognize a secret inspiration and revere his self-sacrifice.

From the English, Scotch and Irish Lodges we hear alike the same story, that they are working hard at Theosophical propaganda, and with very satisfactory results. From October to April is as a matter of fact—except when the President is with us—our busiest time, our time, par excellence, for sowing our Theosophical seed; and it is a matter of congratulation that every year we are busier and busier.

London reports that, as usual, the Sunday evening lectures are the best attended; in four different quarters of London courses of lectures have been or are being held with very good attendances. The famous Blavatsky Lodge of London, and her daughter Lodge H. P. B. are holding joint meetings—a class for members only on Wednesdays, to study the Stanzas of Dzyan, well known members taking the particular subjects the Stanzas deal with, interpreting them to the best of their ability, and then inviting the audience to join in a general discussion; the class being followed up on Thursdays by lectures bearing on the subjects of the study meetings. So it is hoped to encourage the newer members to tackle that rather alarming and very abstruse work—H. P. B.'s "Secret Doctrine,"—and to utilize the existing knowledge of the older members amongst us. Mr. Herbert Whyte, at the West London Lodge, is also giving a very interesting series of four Lectures on "The Story of Human Life," and covering a good deal of our Theosophical ground (illustrated by diagrams). In the newest London Lodge—"The Central London Lodge for Social Service,"—offshoot of the H. P. B. Lodge, which is to specialize on sociological problems in the light of Theosophy, and which will endeavor to get into touch with other Societies of similar aims, a splendid start was made in a lecture given by Mrs. Despard, one of the best known women in London, an old member of the T. S., a woman celebrated alike for her eloquence,

her intense earnestness, and her self-sacrifice and devotion to the poor and suffering. Other well known workers in the sociological field are to address the Lodge, for example, Mr. A. J. Penty on "The Restoration of the Guild System," the Hon. Lily Montagu on "The Possibilities of Judaism to-day," and Dr. L. Haden, the Lodge's President, member of the Fabrian Society Executive Committee, will speak, "Theosophy and Social Reconstruction." Under his fostering care and that of Lady Emily Lutyens, Hon. Sec. of the Lodge, a descendant of Lord Lytton of vril fame—the Lytton family are all deeply interested in and work hard for social reform—this Lodge should become a power in the land, and do good work in directing on practical lines the brotherhood to which we are pledged.

The Brighton Lodge,—which is also happy in its President, Mme. Delaire, a well known contributor to various magazines on philosophical and metaphysical subjects, a woman of energy, charm and ability—has lately taken a great step forward by moving into its own rooms; a step in advance made possible, I should note, by Mme. Delaire's liberality. The occasion was also utilized by the formal inauguration of a Co-Masonic Lodge; and many members journeyed to Brighton to celebrate both events, Mrs. Sharpe, our energetic General Secretary, being of course present and making, as we know she will on these occasions, an appropriate and excellent speech.

An activity, in which our President, Mrs. Besant, is greatly interested is "The Hostel for Indian Students," at 39 Fellows Road, Hampstead, which is now opened for the reception of our Hindu friends. Situated in the healthiest suburb of London, in a pleasant and quiet road, the Hostel should prove a veritable boon to the many Hindu youths who come to study or work in this great town. For there they will be sure of a warm welcome, a sympathetic understanding, and last, though not by any means the most unimportant, their creature comforts will have skilled attention bestowed on them.

At the moment of writing, Mrs. Russak is working with us, on her way from India to you. The English Section has extended a warm welcome to one of whom we know our President thinks highly, and who now by her own merits has won her place in our esteem. Mrs. Russak has already delivered a lecture to the Blavatsky Lodge, on "The Hierarchies," which made an excellent impression. She is going to fulfil several similar engagements, has been present at the meeting of the Northern Federation and has also promised to be present at the meeting of the Southern Federation, which is to be held at Southampton, on November 12th and 13th. As our Theosophical propagandists come and go between the Sections on this world-wide work, so are knit and renewed those ties between past and present and future incarnations whose presence, persistence, and deep significance Alcyone's many lives so graphically depict for us.

I hear that the Theosophical Publishing Society, 161 New Bond Street, London, W. is also busy. It reports a great demand for Mr. Leadbeater's "The Inner Life," and a significant general activity in their book-selling department. The new edition of "Isis Unveiled," and Mr. Powis Houlst's "A Dictionary of Theosophical Terms," two of its latest issues, are filling a generally expressed demand.

Our affiliated activities, "The Co-Masonic Movement," the effort of the "Order of Service," and the more specialised studies of E. S. groups, are all being vigorously prosecuted. All over our Sections are glowing the sparks which it is our business to fan into flame. May the Divine fire spread until its light fully illuminates our sphere!

Our president's great powers of expression are recognized in an article on "*Women and Oratory*" in T. P.'s Weekly (a well-known paper dealing with literary subjects) of December 16th. Mr. McGowan

writes "perhaps the greatest woman orator of the present day is Mrs. Besant, lecturer of the Theosophical movement. I have had considerable practice in public speaking myself and have heard over and over again the greatest orators, men and women, in Europe and America, but I have never been so moved as when listening to Mrs. Besant. Mrs. Besant is not by any means a rhetorician of the old school. Her appeal is to the intellect rather than to the emotions. In a lecture of over an hour's duration she will stand motionless as a statue. Her utterance is true and measured; towards the end a shaft of light, seeming to emanate from the soul's radiance, illumines all she had previously said and fills the hearts of her listeners with its own warmth."

The same article also warmly praises Mrs. Despard's oratory, another of our members, one of the best known and most popular women in London, who is identified in the public eye with the militant woman's franchise movement being president of the Women's League of Freedom.

On Jan. 5th a large and interested audience was temporarily transplanted into an Eastern atmosphere as all viewed beautiful slides of India and Adyar and listened to Mr. W. Wedgwood's vivid descriptions, of the power and the nature of the work the inhabitants of the estate are privileged to take part in and we were reminded that we also had our privileges and responsibilities in this work; the duty of making ourselves and our Sectional headquarters a channel and a focus of spiritual life and power and at the beginning of a new era which finds us in England confronted with political and social problems of peculiar difficulty, which theosophical knowledge should help us to endure and perchance help to solve. The reminder was timely and useful.

From the theosophical standpoint, 1911 opens well with us.



Enthusiasm flourishes amongst us, workers are coming forward eager to work, and money for our preparation fund steadily comes in while every day brings closer to us the reappearance in our midst of that great worker for our Masters, our President. She brings to us that sense of unusual strength and knowledge, of wisdom, power and love in which difficulties melt

away.

Perhaps it may interest some masonic brothers to know that the Mark Degree is now being worked in London. This is the first mark lodge in England in connection with Co-Masonry, but Edinburgh led the way in establishing the Mark Degree in our Order.

*Elizabeth Servers.*



*Mr. Hansen*

**PROGRAMME OF THE THIRTY-FIFTH  
ANNIVERSARY OF THE THEOSOPH-  
ICAL SOCIETY AND OF THE THE  
TWENTIETH INDIAN SECTION CON-  
VENTION.**

Monday, 26th December, 1910.

- 4:30 P. M.—Public Lecture by the President.  
"The Opening of the New Cycle."  
(Open to public by ticket only.)  
General Council.
- 7:00 P. M.—Rising Sun of India Lodge.  
Working in 1°.
- Address by the R. W. M. on "The Purpose of Masonry."

Tuesday, 27th.

- 8:00 A. M.—T. S. Convention Meeting.  
(For Members only.)
- (a) Annual Address by the President.  
(b) Reading of Reports from Sections.  
(c) Reading of Reports from subsidiary movements.
- 2:00 P. M.—Question Meeting with Mr. C. W. Leadbeater.
- 4:30 P. M.—Lecture by Mr. G. S. Arundale, M. A., LL. B., Principal of the Central Hindu College, Benares.  
"The Growth of National Consciousness in the Light of Theosophy." I.  
(Open to public by ticket only.)
- 7:00 P. M.—E. S. Meeting—General.

Wednesday, 28th.

- 8:00 A. M.—Convention of Indian Section.  
(For Members only.)
- 2:00 P. M.—Question Meeting with the President.
- 4:30 P. M.—Lecture by Mr. G. S. Arundale, M. A., LL. B.  
"The Growth of National Consciousness in the Light of Theosophy." II.  
(Open to public by ticket only.)
- 7:00 P. M.—E. S. Meeting—Degrees.

Thursday, 29th.

- 8:00 A. M.—Convention of the Indian Section. (For Members only.)
- 2:00 P. M.—Sons of India Meeting.
- 4:30 P. M.—Lecture by Mr. G. S. Arundale, M. A., LL. B.  
"The Growth of National Consciousness in the Light of Theosophy." III.  
(Open to public by ticket only.)
- 7:00 P. M.—Chapter at the Rising Sun of India Lodge.

Friday, 30th.

- 7:30 A. M.—Photograph.
- 8:00 A. M.—Any remaining Business of the Indian Section.
- 2:00 P. M.—T. S. Order of Service Meeting.
1. Child Marriage.
  2. The Depressed Classes.
  3. Foreign Travel.
  4. Religious and Moral Education.
- 4:30 P. M.—Lecture by Mr. G. S. Arundale, M. A., LL. B.  
"The Growth of National Consciousness in the Light of Theosophy." IV.  
(Open to public by ticket only.)
- 7:00 P. M.—E. S. Meeting—Higher Degrees.

Saturday, 31st.

- 8:00 A. M.—Educational Conference.
- 4:30 P. M.—Anniversary Meeting. (Public.)  
(Held in the grounds of Blavatsky Gardens.)
- 7:00 P. M.—Rising Sun of India Lodge.  
Working in 1°.
- Sunday, 1st January, 1911.
- 8:00 A. M.—E. S. Meeting—Degrees.
- 9:30 A. M.—Initiation of Members into T. S.
- 4:30 P. M.—Lecture by the President.  
"The White Lodge and its Messengers."  
(Open to public by ticket only.)

ANNIE BESANT, P. T. S.







M. Jinarajadasa's work in Canada is mapped out as follows:

Winnipeg, January 20; Brandon, January 30; Regina, February 3; Moose Jaw, February 10; Calgary, February 13; Edmonton, February 21; Vancouver and Victoria B. C. March 1; Seattle, April 3.

Mrs. Alida de Leeuw has organized a class in Chicago for the study of Theosophy in the French language. Its preliminary meeting was gracefully announced in the following:

COURS GRATUIT DE PHILOSOPHIE CONTEMPORAINE, DU POINT DE VUE THÉOSOPHIQUE. RÉUNIONS LE JEUDI DEUX HEURES ET DEMIE À TROIS HEURES ET DEMIE, 827 FINE ARTS BUILDING, MICHIGAN AVENUE.

CONFÉRENCE PRELIMINAIRE: JEUDI LE 12 JANVIER 1911.

CE COURS EST ARRANGÉ SOIT POUR CEUX QUI S'INTÉRESSENT PLUS OU MOINS À LA THÉOSOPHIE, SOIT POUR CEUX QUI DESIRENT SE PERFECTIONNER DANS LA LANGUE FRANÇAISE PAR LA CONVERSATION.

Mrs. de Leeuw is a charming teacher of French, speaking the language exquisitely and it is needless to say thoroughly familiar with Theosophical teachings, so her class is a charming delightful affair, indeed.

The Theosophical School (Science, Religion and Art League), 415 W. 115th St., New York City, will be glad of the co-operation of a self-supporting teacher of mathematics and sciences. Address Miss Annie C. McQueen.

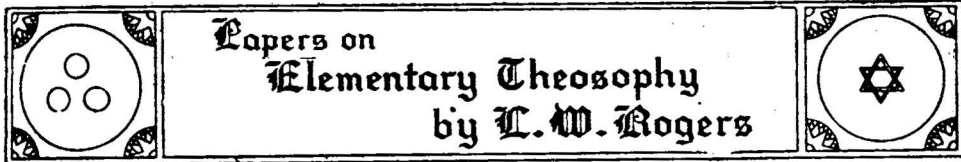
Through the efforts of Emil Kaarna a

new lodge was established at Cleveland, Ohio, to be known as Kipina Lodge. The charter members are Theophilus Niemi, Emil Kaarna, Oscar Smith, Ida Sandstrom, Hilda Kaarna, John Vainio, Erikki Lippala, W. M. Swan, Lempi Niemi, Nicholas Johnson and Bertha Westman.

Mr. and Mrs. Wm. J. Walters of San Francisco, Calif., have been instrumental established at San José, California, to be known as *San José Lodge*. The charter members are Ollie I. Davis, Bertha Bohn Dugdale, Ella M. Platt, G. J. Reed, Will F. Davis, Rose L. Alexander, B. B. Alexander, Robert McCourt, J. L. Lawson, Dilea Ophel Gilger, Rena S. Kleinhans, Harold M. Kleinhans and Minerva J. Poplin.

Members of the Section will be interested to know that one of our Chicago members is making an effort to supply material which can be used by the "moving picture" people in such a way that the public will be pleased with the dramatic features of the scenes presented to them by the machine and at the same time the doctrine of Rama and incarnation taught. Other members throughout the country may very well take up this idea and work upon it.

Some inquiries have been received in regard to methods to be pursued in conducting different kinds of meetings. Will those interested, who have had experience, not kindly send us typewritten accounts of their own methods of conducting: 1. Lodge Meetings; 2. Funeral Services; 3. Study Classes; 4. Children's Meetings. In sending, please remember that the material will be used only in cases where it seems to be adapted to the needs of a considerable number of persons.



## A SCIENTIFIC RELIGION

(Continued from page 241)

The evidence to support this assertion that the human consciousness is something more than we know it for in this physical life is both abundant and convincing.

The average person, whether he believes that death means annihilation or believes that he will exist in some fashion after losing the physical body, regards a man as being pretty much what he appears to the physical senses to be. To him either death ends all or he continues to exist in a heaven in which he uses the same senses in about the same way and for the same purposes as in physical life. That he will enjoy a wider consciousness and live a life as different from the physical as an animal's life is different from the human, does not enter into his thought; and the assertion that he now has that greater consciousness but does not, and ordinarily cannot, know it in his waking physical life because of the limitations of physical matter, would appear to him to be the merest nonsense. And yet that the physical man with his physical senses is not the real man is a fact that psychological research is making clearer every day. There is no longer any escape from the insistent truth that the waking consciousness is but a part of our consciousness and that the physical life is a fragment of our whole life.

The evidence that this is so comes along so many lines of manifestation that some of its phases of expression are likely to be familiar to all readers. One of these is clairvoyance, and here the evidence is of a most practical sort. For example, a peasant boy in Norway acquires world-wide fame by finding dead bodies of people who had mysteriously disappeared and by assisting the police to solve the problem of a puzzling robbery by naming as the thief one who was not even suspected but who, suddenly con-

fronted by the boy's accusation, confessed and restored the plunder. Another interesting case is that of a boy who mysteriously disappeared from Flint, Michigan, two years ago. It was at first thought that he had been drowned but after the river had been dragged for miles in a vain search for the body it was decided that the child had been kidnapped. A clairvoyant living at a distance wrote the father that the body of the boy was at the bottom of a small pond, which was accurately described. It was dragged without result and as more than a month had been spent in such fruitless efforts the search was abandoned and work was begun on the kidnapping theory. But the clairvoyant so persistently insisted that the child's body was at the bottom of the pond, with the feet entangled in the weeds, that finally the pond was drained with the result that the clairvoyant's declarations were fully verified.

Another case that attracted less attention but was given some space in the public prints was that of John Dodds, a wealthy citizen of Delhi, N. Y., who mysteriously disappeared three years ago. His family secured the services of clever detectives who traced him to Albany but there the trail ended and for weeks they worked fruitlessly for a clue. After carefully investigating the past life of the missing man they formed the theory that while his record, financial and otherwise, was free from fault, Mr. Dodds, for reasons of his own, desired to quietly leave the country and become as one dead to all who had known him. But they searched in vain for a clue to lead them beyond Albany. Now it happened that the chief detective was a man of wide information and knew something of occultism. He therefore decided in his perplexity to try clairvoyance. A man was sent to Buffalo to consult one of some reputation in such work. He returned and reported that the



body of Mr. Dodds was in the Hudson river at the foot of Division Street. But the chief detective scoffed at the idea and declared that what he wanted was a clue leading out of Albany; that Dodds was undoubtedly alive for they had conclusive reasons for believing that he had purposely disappeared. The theory that he was drowned was not in harmony with the facts they had discovered and was probably put forward as a guess by the clairvoyant who, in this particular case, had failed to get in touch with the facts and so offered the river guess because he had nothing else to offer. But the man who had consulted the clairvoyant reminded the chief that a certain street had been named and that it would require but little time for investigation. Being too good a detective to throw away any chance, however improbable, the chief set his assistants to work with grappling hooks at the point named and in a very short time the body of the missing man was found.

In premonitions we have phenomena of another kind but equally of the nature of hard-headed, practical evidence—the sort that appeals to the man who wants something that can be called proof. Here we have evidence of a presence of which we know nothing whatever in this life of the physical world and which we are utterly unable to explain unless the human being is very much more than he appears to be. In clairvoyance we have evidence of the existence of a faculty or power that can obtain ordinary information, like the location of a dead body far beneath the ice and water, in a way wholly impossible to any physical sense and absolutely mysterious if considered from the viewpoint of physical life; but in premonitions we have the exercise of what is apparently a still higher faculty; for it not only gives information about things which, as yet, *are not* so far as physical life is concerned, but which *are to be*. Thus a man foretells his own death or the death of another, or the burning of a house, or the sinking of a ship on the morrow, when the ship has not yet sailed. Such premonitions often come as dreams and upon awaking the dreamer feels as one who has had a momentary glimpse of the real life.

So vital is his impression that no physical world reasoning can shake him out of its utter certainty although it may be a gloomy tragedy in which he is to be the chief actor. An instance of this sort was the sudden death of a prominent San Franciscan a year or two ago. He was in excellent health and had just arranged to go on a pleasure trip of several hundred miles, when he had a premonition of his own death, speedily to occur. He spoke to his friends of the matter and they tried to laugh away the idea. But he insisted upon giving them instructions about the disposition of his affairs. Having crossed the bay he called on a friend while waiting for the train and, having lingered a little too long, found it necessary to walk very rapidly to the station. As he neared it he saw that only by running a short distance would he be able to arrive in time. But he fell dead before he had taken a dozen steps. It is sometimes argued, and quite reasonably, that a man's belief that he will die at a certain time, or even soon, may be an important factor in producing his death. But in the case mentioned there was no inkling of when or how death would come.

Another example is that of a locomotive engineer on the Denver and Rio Grande Railway who, a few years ago, dreamed repeatedly that his engine exploded and killed him. This "dream" recurred so often that he became extremely nervous and his family was much alarmed. However, some days passed without anything unusual occurring—without even a minor accident—when, one morning as the train stood on the siding at Florence the boiler did explode, instantly killing the engineer and two others. In this we have a case where the belief certainly did not produce the result. Naturally he would be more, not less cautious, than usual and whatever may have been the cause of the explosion it was undoubtedly beyond the control of the man who perceived, but could not escape, that fate.

Premonitions are not always related to important events in the life of those who have these glimpses of the future that is to be. Often they are concerned with trivial matters. One will have a premonition of meeting with an old friend from whom he

has been separated for years while another merely catches a glimpse of a landscape he has never before seen but which he soon encounters and readily recognizes. Even things of lesser importance may be the subject. And this is precisely what reason would lead us to expect if, as the theosophist asserts, the so-called "dream" is in truth but an incomplete recollection of a verity of the wider consciousness, brought with more or

less uncertainty into the physical consciousness. If that is so it would naturally depend less upon how important the fact was than upon the conditions essential to the transfer of memory from the wider to the narrower consciousness; and such necessary conditions would not exist only for important, and never for trivial events, but impartially for both.

(To be continued.)

## CORRESPONDENCE SCHOOL

### ESOTERIC CHRISTIANITY CLASS

*Esoteric Christianity by Annie Besant*

#### QUESTIONS

1. Did the early Christians understand the resemblances of their teaching to that of other religions?
2. What means did later Christians take to discredit the parallel symbology of the so-called pagan religions?
3. What is a Myth?
4. What is a Symbol?
5. Of Whom is the Sun a symbol, and Who may use this symbol?
6. Could our Christian Gospel story be told of another world Savior than the Christ?
7. Is there any relation between the Solar Myths and the Mysteries?
8. What are the facts in the story of the sun god as related to His birth?
9. Why do we celebrate the 25th of December as the birthday of Christ, and was it always the day set apart for this holy occasion?
10. Have any other religions a celebration similar to our Christmas festival?

Send answers to Mr. David S. M. Unger, 1926 Wabash Ave., Chicago, Ill.

### THOUGHT POWER

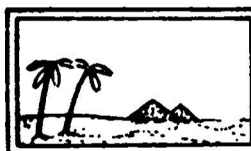
1. Explain the paragraph beginning "the mind on the side of life."
2. What is mind-stuff?
3. What are the two vehicles of the ego on the mental plane and why is one so summarily dealt with here?
4. When and by what means is the mental body built?
5. Explain the double action by which the body develops.
6. Explain how our past thinking affects our present power of thought.
7. How may the building of the mind be helped, directly or indirectly, from the outside?
8. Of what value is reading in mind training?
9. Describe the method of reading Mrs. Besant advises. *Anna M. de Leeuw*, 658 Jefferson Ave., Detroit, Mich.

### QUESTIONS ON MAN AND HIS BODIES

1. What are the centers through which the "serpent-fire" is made to pass by the will power of the initiate?
2. What is it to bridge the gulf between the consciousness of the physical plane and the consciousness of higher planes?
3. What is the purpose of awakening these centers of consciousness and of bridging the gulf mentioned?
4. What is necessary in order that memory may continue unbroken between day and night?
5. How does a man remember perfectly his past lives?

Answers to Mrs. Addie Tuttle, 2458 E. 72nd St.





## The Field



### PROPAGANDA—PRESS COMMITTEE.

The Press Committee wishes to thank the lodges of the American Section for their hearty co-operation and interest in the distribution of the propaganda literature.

The committee has received very satisfactory orders for literature and not only that but the orders have been accompanied in a majority of cases with words of blessing and prayers for the success of the work which the section is endeavoring to do. This must help in the success of the great work which lies before us, of spreading the truths to our brothers and also for the protection of those helpless ones who have not yet reached the human form.

The spreading of our literature at this time through the fields to be covered by our indefatigable worker, Mr. Jinarajadasa, will do very much to make his work easier and more successful. It will prepare the field for the sowing of the good seed to which he is giving his life. Any help that the lodges can give, him in preparing the way for his work will be a saving of his strength and at the same time make more successful his efforts to prepare the way of One greater Who is to follow soon, our great Teacher, the Christ. The time is so short and so much must be done that every effort of each member should be made to spread among his friends and those in his immediate vicinity the theosophic truths.

If each individual member would make his home the centre of his work—flood that field with literature, spreading especially the truths of reincarnation and karma—think what that would mean! At that rate it would not be long before the entire American field would be covered and most everyone would have at least heard that such a truth was believed. This would very materially shorten the time for the com-

ing of the Great Teacher. Not only that but think of the manner in which He would come—He would come to a field filled with love and welcome. Surely we who know of His coming should spare no trouble or work in preparing His path that His life spent with us may be made easier and His coming welcomed by a large number instead of only about 120 as occurred the last time.

So let each member consider his own locality his field in which he is to do his work. The field especially given to him to prepare—by right of his ties of the past and those of the present.

Mrs. M. V. Garnsey,  
La Grange, Ill.

### PROPAGANDA FOR CHRISTIAN MINISTERS.

A number of letters have been received from all parts of the country about the sending of "*Is Theosophy Anti-Christian?*" to ministers. The writers of the letters may be divided into four classes as follows:

1. Those who send a contribution to help defray expenses. We know these will be very glad indeed to learn that at this early writing a sufficient sum has already been received with which to begin the work. It seemed rather significant that among the first contributions was one from the extreme East and another from the extreme West of the United States. A post card acknowledgment will be made of all sums received of 25 cents or more.

2. Some of the writers of letters give us the names of ministers in their localities and ask us to mail the pamphlet to them, and to these we would like to say that we have adopted the plan of addressing ministers by denominations rather than by localities, and those will be sent the pamphlet first whose denominations as a whole are most liberal or who seem to be

more nearly ready to be interested in, or influenced by, theosophical teachings. In determining this point we shall be guided by the advice of our General Secretary.

3. Those who as individuals have offered to send the pamphlet to ministers in their locality.

4. Those who are members of the Karma and Reincarnation League and who have been assigned certain territory.

To those of the third and fourth classes we shall say that we shall mark the names of their localities off our mailing lists, since we know that they will be addressed by others.

It would be a real pleasure to reply to each letter personally, but it is already seen that this will be impossible, so it has seemed advisable to make this announcement at this time in order to avoid misunderstandings, and a general report will be made later.

*Mrs. Nellie H. Baldwin,  
6729 St. Lawrence Ave.,  
Chicago, Ill.*

—*Kansas City*

The writer had the pleasure last evening of speaking to a large and appreciative audience in the Studio Building Auditorium, in this city, where the local lodge, T. S., has its weekly public lectures.

It was a great pleasure to meet the members and to note the determination on their part to more than make up for the withdrawal of several of their workers to other fields, by greater effort on their part.

In addition to the Auditorium for public lectures, the lodge has a small adjoining room for class and business meetings, which contains the library. This room is open every afternoon, and is in use much of the time by those engaged in the Propaganda Work, having for its field not only Kansas City, but several nearby cities and large towns.

Public study classes are held Monday, Tuesday and Friday evenings, and at 2:30 P. M. on Tuesdays for those who find it inconvenient to be out at night. The members' training class meets on Wednesday evenings.

Just now the arrangements committee is preparing the programme for the activities of the second half of the year.

*E. Holbrook.*

—*Omaha.*

The writer has just had the pleasure of an hour with the Omaha Lodge, which holds its regular weekly meetings on Wednesdays in Mr. Quinby's office in the Boston Store Building.

After disposing of any business that may require attention, it is the custom to have a paper or talk, which has been prepared by some member who was previously assigned to do so. The time consumed in this, may usually still leave an opportunity for the chair to call on the others for remarks or questions, and an interesting discussion of the subject of the evening follows.

The lodge is in a healthy condition and their activities must result in a better understanding of the philosophy on the part of the members, and an ability to impart this knowledge to others.

*E. Holbrook.*

### PROPAGANDA AND THE THIRD OBJECT.

The subject of spreading Theosophy on the lines of the Third Object of our Society is of great importance to all our workers, and demands careful thought.

The main question at once arises: "Are the studies pursued under the Third Object a suitable and useful medium for propaganda?" Unhesitatingly the greater number of our lecturers will reply "Yes." Of the reasons for this answer none probably is more cogent than this one. Man is living in three worlds, his evolution is going forward on the mental, astral and physical planes. The man who ignores all but the physical is labouring under great disadvantages as regards both his philosophy of life and his canons of action. Human life from the ordinary standpoint is like a puzzle picture from which the most important pieces are missing, and the picture of life is only completed when occult knowledge is fitted in. The teachings about the powers latent in man, the finer forces



of nature, the superphysical worlds, and other Third Object matters, are invaluable to man, because they bear directly on his daily life. Religion tells him what to do; occultism tells him how to do it. The one is the complement of the other. In everything to do with the building of character, the conquest of the lower nature, the ordering of the daily life, occultism has its direct and practical message.

Another fact which makes our Third Object studies so vitally important to the outer world is that they open up a vista of a higher progress lying in front of man. When the West lost the idea of reincarnation, the existence of a path of higher development open to the individual also dropped out of knowledge. The ignominious collapse of the conventional heaven as the goal of human effort, and the lack of anything tangible and stimulating in the materialistic ideas which superseded it, weakened in modern times much of the incentive to noble living. Modern thought has reached a *cul de sac*. But the belief in reincarnation, the acknowledgment of a difference in development amongst human egos, the recognition of a path of superhuman evolution—all these restore to man a purpose or scheme in life, and kindle for him a beacon light towards which he may bend his energies. Life becomes more joyful and glorious, because intelligible; and many who are groping about in the darkness of ignorance and uncertainty may be won to strenuous effort by these truths of Theosophy.

There are surely two very excellent reasons in favour of Third Object propaganda. But the matter does not end with merely justifying this kind of work: we have to recognise a very serious duty which devolves on us. By our literature, by our Lodge and propaganda work, and, furthermore, by the thought-currents we have set up on the higher planes, the Theosophical Society stands as one of the pioneers karmically responsible for the interest in occult matters now being shown in the world. We share the karma of the results of this—good and bad alike. It is our duty and our responsibility to set, to the limit of

our ability, the standard of a lofty, withal common-sense, occultism; to oppose superstition and fortune-telling by spreading sound knowledge; and to combat the selfish use of occult powers, and even the deliberate practice of black magic, which are serious dangers at the present day. We do not discharge this duty by hiding our light under a bushel and timidly suppressing the serious study of our Third Object.

The second great question to be answered is: "What is the best method of carrying out this propaganda work?"

There is one outstanding feature which marks the attitude of the Society to the problems of psychism and magic. It is the great stress we lay on spiritual ideals, unselfishness, preliminary purification. There are societies who do more practical investigation work than—apart from our few leaders—we do, and some who even practise ceremonial magic without restrictions of mental, moral and physical (dietetic) purity. Our work may seem more barren of immediate results; but we are building a sure foundation, and much of the foundation work of a house lies out of sight.

It is well to carry this principle into our lectures on occult and psychic subjects, and, without suppressing knowledge, to make our treatment of the subjects subservient to spiritual ideals. In this way themes like the human aura, the life after death, psychic powers, the powers of the mind and will, can profitably be dealt with. The aura is a good subject, because many people see it now-a-days; it attracts much interest, and it can be made a splendid object lesson upon purity of mind and desire.

These psychic subjects attract large audiences—and not unnaturally, because the hidden side of life and the potentialities of man are matters of practical moment to all. It is always possible to introduce into a lecture something of the inspiration towards a nobler life that Theosophy brings, and when this is the aim of the lecturer it is no disadvantage that the audience is large! It may be argued that curiosity hunters are attracted. What then? They

take in as much as they can receive, and it is no crime to help even a curiosity monger!

Another useful line of work is to explain to members of religious bodies and Freemasons, the occultism underlying their ceremonial rites, and so to assist them to a better understanding of that which they practise.

In much the same way the phenomena of Spiritualism and Psychic Research can be explained and systematised by Theosophy. It is a matter of regret with some that few of our members take part in, or follow closely, the work of the Society for Psychical Research; but our work lies in another and perhaps more important sphere, and Psychical Researchers are slowly accepting theosophical ideas. To obtain "evidential" results, such as they seek, is a very difficult and unsatisfactory task, and the determined sceptic can, and assuredly will, continue to ignore them, even though in other spheres of life such evidence, as Mr. Stead has wittily remarked, would be more than enough to hang a man! The root of the matter strikes deeper even than "evidential" results. In the very nature of things, phenomenal proof is likely to be unsatisfactory, for true conviction does not spring from such outer observation. There have been those who have witnessed almost every variety of spiritualistic phenomenon, but who cannot feel any inner conviction as to that they seek to know. Such unshakeable certainty springs only from the spirit in man, and is to be gained alone by the process of spiritual unfoldment upon which we, in Theosophy, lay so much stress. (From *The Vahan*.)

—J. I. Wedgwood.

The New York lodges have united in an effort to benefit the cause in that great center and are issuing *The Monthly Letter*, which contains notes of their activities, etc. The activities of the New York lodges are numerous and apparently very effective. They recently issued a program of an entertainment as follows:

*Part I.*

"Inflammatu8"—Stabat Mater—Rossini—Mrs. Howard Moyer, Mrs. Genevieve Gabrielle-Nunn, Mr. Richard M. Dubbs and Mr. Arthur Measures.

Duet: In the Woods—Schumann—Mrs. Genevieve Gabrielle-Nunn and Miss Gertrude Slaughter.

Recitation: Mr. Albert L. Warren.

Duet: Herbstlied—Mendelssohn—Mrs. Flora Moyer and Mr. Richard M. Dubs.

Solo: Nevin—Mrs. Genevieve Gabrielle-Nunn.

Duet: Io Vivo, e T'Amo—Campana—Miss Gertrude Slaughter and Mr. Richard M. Dubs.

Miss Gertrude Slaughter and Mrs. F. Curnick at the piano.

*Part II—A morality play, The Awakening*, presented by the following: prologue by Mr. Richard M. Dubs. The play by Mrs. Daniell Lockwood, Mrs. Myrtle Willis, Mrs. Flora Howard Moyer, Mrs. Nunn, Mr. Dubs, and Mr. Measures.

The chants are adapted from the ancient Egyptian Ritual called, *The Book of the Dead*. Music arranged and conducted by Miss Gertrude Slaughter.

Since October 1909, the New York lodges have printed the monthly letter for distribution among members and friends, so as to keep them in touch with current activities.







## Current Literature



### UNIVERSAL PEACE BY ARBITRATION.

In "*Le Théosophe*" (a bi-weekly in newspaper form, devoted to the discussion of the questions of the day from the theosophical standpoint) we find an article under the above title. It gives an account of a book lately published in France, *A Short History of Permanent Arbitration*, by Gaston Moch, Member of the International Peace Bureau.

This work was first published in 1905 and has now reached a second edition which brings the history entirely up to date.

The first chapter, "Definition and Principles" establishes a complete theory of arbitration in all its forms.

The second, Forerunners (Ancient Greece, Rome, the Middle Ages) the third, Contemporary Epoch, and the fourth, Transition, give a historical summary of the question, especially interesting because it shows how the idea of peace by arbitration reaches far back into a distant past, and how many efforts have been needed to make possible its proclamation without exciting undue opposition, and to secure for it special organs, congresses and a special tribunal.

We read "that ancient Greece has practised occasional, and even permanent arbitration, restricted however to the Hellenic cities and not extending to foreign relations; and we are only half astonished to hear that the "Roman domination silenced the first whispers about international Right; on this point Rome never recognized any but the Right of the Strongest." And yet Rome is recognizedly the fatherland of the science of law to-day, and this shows clearly that the question of universal peace goes far beyond the cold conceptions of the intellect and calls for the coöperation of reason and the heart. Besides, to be

the efficient servants of a vast ambition, Rome disposed of excellent legions and under those circumstances it must have been rather hard not to make use of them. This same situation has since been known to exist and exists even to-day. And yet the sad fate of the Roman Emperors who had really made actual the peace of the nations by conquest ought to give food for thought to eventual imitators.

Thus, after having been excluded from the Roman Empire, which many are too prone to call the first civilization of the world, arbitration again comes to the fore in the Middle Ages, "when it often happened that rival ambitions decided to put their differences into the hands of arbitrators; these were, now the pope, the emperor or some other sovereign, now a city, a parliament or even simple citizens." For Italy only the French Pandects give some hundred cases of "occasional arbitration" in the course of the thirteenth century. That same epoch witnessed the temporary revival of projects of permanent arbitration. Perhaps after all the Middle Ages were not so "dark" as they are usually considered, since they allowed the idea of arbitration to be revived, which is the dawn of a superior civilization.

"With the Renaissance we enter upon the period of absolute and warring monarchies; until we are well on into the nineteenth century we hear but rarely of even occasional arbitration, and there is no question of permanent arbitration except in the writings of the philosophers and with those of course we cannot deal here."

From the year 1822, the beginning of the Contemporary Period, we see the arbitration plans revive, first coming up timidly but progressing until they ripen into the Permanent Court of Arbitration of the Hague. When this Court assumed its function, and when the signatures were put

to the French-English Arbitration Treaty, (Entente Cordiale) in 1903, we may be said to have entered on a new era, which the author calls the "actual" period, in which Mr. Moch concludes, "that arbitration by the Permanent Court has now become the normal mode of solution for all international difficulties."

The article then continues, "The principle of arbitration by the Court of the Hague is indeed admitted by all the nations, but how many would hesitate, should their interest point the least that way, to consider a warlike solution far more noble and more fruitful than a deadly-dull arbitration without any glory, and which only assigns to each contending party just what it deserves."

"If it be true that a strong current is now carrying the nations to peaceful solutions, there are still many who cannot conceive peace without standing armies, and who, when they have a good one, would think themselves very foolish not to use it. They even look upon war as a very necessary "bleeding," a counterirritant for internal troubles. What could the Court of the Hague do in such a case? There is no difference to settle, because such a war would simply be caused by the wish to have it, and all the arbitrations in the world would be powerless.

We are now at a most critical point in history—two powerful streams meet; the stream of the past—the right of the strongest—and that of the future—that of international justice, of peace.

The first seems to have attained its maximum of intensity, while the second, only just at the dawn of its history, is already so vigorous that it affirms itself as an immense power, so that henceforth it will no longer be possible truly to say: This situation has no issue but that the fate of war decide it!

If a nation allows itself to seek such a solution, its violence will have no excuse and a heavy responsibility will have been loaded on its shoulders."

Does it not seem as if, though to many this advent of peaceful settlement seems only a future event, devoutly to be hoped for, but not really expected, as if in all ways and in all directions the signs of the times were pointing steadfastly and unmistakably to the dawn of a new age, where Brotherhood will be a reality and an established fact, the foundation of the laws that govern human society? Are we not surrounded by the sure indications of the things which the new age has in store for us? Not only can we, illuminated by the light that theosophy throws upon contemporary history, easily discern the characteristics of the age that is closing, culminating in the "deadlocks" in all departments of life, but also have our eyes grown more discerning for the new "doors that are opening." See how the world, humanity, is advancing with steps ever more eager and with ever bigger and more rapid strides. Coöperative effort where individualism used to be, unselfish labour for the good of the whole; societies, clubs, unions, brotherhoods, all, however partial their union and their aim may sometimes be, all tending to the merging of the individual in a larger whole! With the current of human life thus starting from the heart side and setting for the goal of evolution, backed by the whole wonderful force of the Divine intent, how can it do otherwise than weep on its blessed way?

And see how the world is growing in tolerance and sympathetic consideration; not the tolerance that shrugs its shoulders and looks down on the opinion of others, but the tolerance that respects and is eager for the different views, and expectant that some phase of truth may be revealed which was not emphasized before. It shows itself everywhere, among scientists, among religionists, in the sects and the churches and perhaps more than in all else, in the coming together of science and religion. No longer are these two mighty factors in human evolution pointing in different directions, apparently unrelated in source and in aim. Many there are who now rec-



ognize, as of old, that true science and true religion are one, starting from the One as source, going to the One as goal; for though what we call dominant may still seem to be prevalent in many a mind, the very trend of materialistic science is leading its votaries into the "unknown" and it becomes difficult to draw the line where "observation" ends and intuitive speculation steps in with regard to the latest investigations.

Of course there are many dark places, and much remains to be done. But in the time of dawning, the white light on the horizon, herald of the Lord of day, throws the darkest places into full relief; but as the first gleam broadens into glorious day all darkness vanishes in the open spaces, even before the Lord Himself appears.

Are we not gradually having our heaven radiant with the Light of the Coming Day and ought not our darkness to vanish rapidly, suffused as we are with the Light sent through His messengers?

*Alida E. de Leeuw.*

### THE RELIGION OF MOHAMMED.

AS PRESENTED IN EXTRACTS SELECTED BY  
COUNT LEO N. TOLSTOY.

Abdullah Surawardi, a Hindu Moslem, has compiled a volume of Mohammed's sayings which are not contained in the Koran. This collection has been translated into German by Adolf Hess, and the Berlin *Deutsche Rundschau* of March, 1910, published some of these sayings selected and introduced by Count Leo N. Tolstoy, who finds in them truths common to all religions. After summing up briefly and in the simplest possible language the main facts of Mohammed's life and teachings, Count Tolstoy closes with the following comparison between Mohammedanism on the one hand and Christianity and Buddhism on the other: "The violent propaganda of Mohammed's teachings accounts also for the fierce opposition which it met from the gentle-spirited Buddhists and Christians. In spite of the austerity and pure morality of the Mohammedans which excited univer-

sal sympathy and respect, their religion did not spread so extensively as other faiths which preached gentleness and mercy and ascribed to God alone the power over life and death." Some of the most striking of these apocryphal dicta of the founder of Islam read as follows:

#### *Sayings of Mohammed.*

Mohammed lay asleep under a palm-tree, and when he awoke suddenly, he saw his enemy Diutur standing before him with his sword drawn. "Now, Mohammed, who will save thee from death?" cried Diutur. "God," answered Mohammed. Diutur let the sword sink. Mohammed tore it away from him and cried in his turn: "Now Diutur, who will save thee from death?" "No one," answered Diutur. "Let me show thee that the same God will save thee also!" cried Mohammed and gave him his sword back. Thenceforth Diutur became one of the most faithful adherents of the prophet.

God has said: "The man who does good, I will repay tenfold and more; he who does evil will find requital if I do not forgive him; and he who will come a span nearer to me, to him will I come an ell nearer; and he who will come an ell nearer to me, him will I come to meet twelve ells; he who comes to me walking, to him I will run; and he who comes before me full of sin, but believing, I will come before him ready to forgive him."

O Lord, keep me my life long in poverty, and let me die a beggar.

None has ever tasted better drink than he who in the name of God swallows down an angry word.

Angels said: "O God! Is there anything by thee created that is stronger than stone?" God said: "Yes; iron is stronger than stone, for it breaks it in pieces." The angels said: "O Lord, is there anything by thee created that is stronger than iron?" "Yes," said God, fire is stronger than iron, for it melts it." And the angels said: "O Lord! is there anything by thee created that is stronger than fire?" God said: "Yes, water is stronger than fire, for it checks and extinguishes it." Then

said the angels: "O Lord! Is anything by thee created stronger than water?" God said: "Yes, the wind is stronger than water; it stirs and drives it away." They said: "O Lord, is anything by thee created stronger than wind?" God said: "Yes; the children of Adam, who give alms; they conquer all, whose left hand knoweth not what the right hand doeth."

God said: "I was a treasure which no man knew. I wished to be known; so I made man."

Mohammed said one day to Wabischah: "Is it not true that thou wouldst know of me what is good and what is evil?" "Yes," he answered, "it is for that I am come." Then Mohammed dipped his finger in oil, and touching his breast, made a sign where the heart lies and said: "Ask thy heart." He did this three times and said then: "God is that which gives thy heart rest and security; evil is what casts thee into doubt, even if others justify thee."

Without modesty and chastity, no faith is possible.

Be stubborn in good works.

An hour of meditation is better than a year of devotion.

The reward is as great as the suffering; that is, the more unfortunate and miserable a man is, the greater and fuller is his reward. It is true that whom God loveth he chasteneth.

Know ye not what undermines our faith and makes it impossible? The errors of the expounders, the disputes of the hypocrites and the comments of the rulers which lead away from the true path.

The time is near when nothing more will remain of our faith but its name; and of the Koran nothing but the outward signs; when there will be no more teaching in the mosques and no service of God there; when the sages will be the worst of all, from whom quarreling and strife go out and to whom they return.

The striving after knowledge is God's will for every believer; but he who gives knowledge to the unworthy hangs pearls, precious stones and gold about the necks of swine.

There are three kinds of doctrine: that

whose truth is certain—follow it; that which leads astray from the true path—avoid it; and that which is not clear—seek light for it from God.

Hope in God, but fasten thy camel securely.

To keep silence as much as possible and to keep cheerful at the same time—can there be anything better?

Shall I tell you what is better than fasting, alms and prayer? A friend making peace with his friend. Enmity and hate rob man of every gift of God.

God himself is gentle and full of humility; he gives the meek what he withholds from the violent.

One day Mohammed fell asleep on a door mat and rose very dirty. One said to him: "O man of God, if thou wishest it, I will prepare thee a soft bed." Mohammed answered: "What have I to do with this world? I am here as a traveler who has stepped into the shadow of a tree and at once out of it again."

When thou seest one who is richer or more beautiful than thou, think of those who are less fortunate than thou art."

One came to Mohammed and said to him: "Truly, I love thee." Mohammed answered him: "Consider what thou sayest." The man said: "I swear to thee, I love thee," and repeated these words three times. Then said Mohammed to him: "If thou art honest, prepare for poverty; for to him who loves me poverty comes more surely than the stream to the sea."

God said: "For him whom I love I am the ears with which he hears, the eyes with which he sees, the hands with which he grasps, and the feet with which he walks."

As rubbing on the earth cleanses iron, so does rubbing on God cleanse the hearts of men.

Every good deed is a work of mercy; is it not a good deed to greet a brother in a friendly manner, and to pour from thy water-skin into his pitcher?

Mohammed asked: "Believe ye that a mother will throw her child into the fire?" The answer came, "No." Then said Mohammed: "But God is yet more merciful to his creatures than a mother to her



child."

Pay the workman his wage before his sweat dries.

He honors God most who forgives his enemy when he has him in his hands.

Hell is hidden behind pleasures, paradise behind work and privations.

God gives a great reward to him who suppresses his anger.

Deeds are judged according to their mo-

tives.

God loves the men who earn their bread by labor.

He only is a true laborer for truth, who bears up under misery and forgets offences.

True modesty is the source of all virtue.

The grave is the first step towards eternity.

—From "*The Open Court*."



#### "AT THE FEET OF THE MASTER."

It is with the greatest joy that we hear of the little book which has recently been written at our beloved Adyar. Coming as it does, a direct message from our Master K. H., written with loving care by His disciple, J. Krishnamurti, whose lives as "Alcyone" we have followed so eagerly, it can not fail to arouse our deepest gratitude and devotion. When we read the book, so simply written, so clear, so inspiring, we can well realize that, as Mr. Leadbeater says, it is the most valuable thing we have had since the "Voice of the Silence." What a happy duty, a privilege, to try with all our power, to make it reach as far as possible, knowing as we do, that wherever it goes, it carries a mightier blessing than we can understand. Soon it will come to us in America. Let it come to our hearts as well as to our hands. Let us wait for it eagerly, welcome it gladly, send it to every one we know, for that much at

least we can do in gratitude to the One who gave it, as well as to the one who wrote it.

*Marjorie Tuttle.*

"Your principles," said Toze Kung to Confucius, "are excellent, but they are unacceptable in the empire. Would it not be well therefore to abate them a little?"

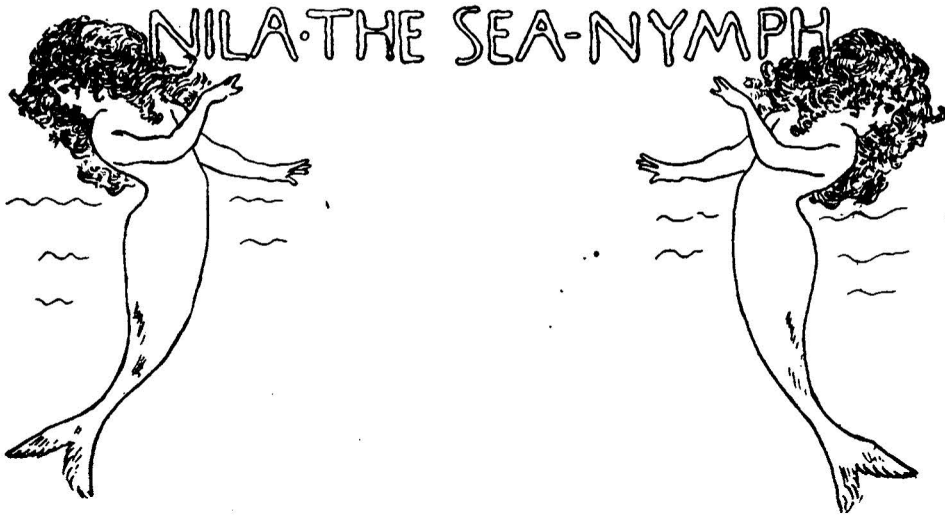
"A good husbandman," replied the sage, "can sow, but he cannot secure a harvest. An artisan may excel in handicraft, but he cannot provide a market for his goods. And in the same way, a superior man cultivate his principles, but he cannot make them acceptable."

\* \* \*

He who has in himself abundantly the attributes of the *Tao* is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him.

*Lao Tse.*





NILA, THE WATER NYMPH.

She swam about in the cool shimmering depths of the ocean, a careless, irresponsible creature, like her sister undines. Flitting in and out among the coral palaces built among the deep shadows near the bottom, they played hide and seek with the fishes. Or rising to where the sun-lit waters shone delicately pale and green, they would mount high on the waves and ride, laughing, on their snowy crests. They wound the long graceful sea-weeds in their streaming hair and draped the tender vines and mosses over their slender arms and slim bodies. Great was their glee when they could catch a mortal unawares and drag him down into the deep. They would clasp their new play-fellow close, hugely enjoying his desperate struggles to reach the surface. Nor could the nymphs remember from day to day that, having thus captured a mortal, he speedily became a very uninteresting playmate, for he soon lay white and still upon the ocean's bed.

One warm sunny day, Nila was floating near the surface when she was startled by the sudden splash which usually betokened the entrance of a mortal into the sea-maiden's domain. Hastily she plunged into deeper waters, only to emerge presently with the curiosity of a doe to ob-

serve more closely what had frightened her. It was a mortal, true enough, but one so beautiful, so gracefully and strongly built, Nila had never seen. And as he swam about, diving headforemost into the big waves, the sea-maiden's heart was filled with a great longing to have him for her own. When he plunged down into the deep water, she flung her arms about him and strove to drag him to the bottom, but the swimmer turned and rose easily to the surface, all unconscious of the clinging arms and the disappointment of the nymph. When he drew himself, sparkling with a million drops, upon a rock, Nila floated at its base, loath to leave him. Her gaze rested on his damp black curls, clustering about a broad white brow and upon his strong supple body. She could reach his feet, which he was dabbling about in the water and she embraced these with her long round arms. Only when he left the water and had passed out of sight over the top of the hill, did she sink beneath the waves and join her sisters in their gambols.

The following day and many thereafter, the lad came, always at sunset, and the water-sprite learned to watch for his coming. When he swam about she kept close beside him, sinking under the waves when



he dived and rising to the surface when he rose. Her longing to possess him, grew daily stronger and more absorbing, finally becoming the dominant idea of her narrow life. Urged by her will and helped by her desire, her sister undines tried again and again to force the boy beneath the waves to the ocean's bottom. One day, when their efforts had been particularly strong and as usual, unavailing, the lad, on reaching home, remarked to his mother that the under-tow had been rather strong.

Sometimes the boy would row in his gaily painted boat, singing lustily as his little craft breasted the waves. And Nila would skim along on the surface of the sea, clinging fast to the edge of the boat. Ofttimes she tried to throw herself into the bottom of it and the boy would laugh as the water rose over the side of the boat and wet his feet. It seemed to Nila he was very cold and very cruel, for he never paid the slightest attention to her, though she longed with all the intensity of her nature that he should let his glance rest upon her, if only once. There was a time when she thought she had succeeded, for he suddenly leaned forward and gazed intently into the sea, letting the oars drift loosely in the locks. Nila's desire seemed to be drawing him over the edge of the boat, when he drew back abruptly with a confused laugh. "I would swear I saw a girl's face, looking up from the water," he murmured to himself.

As day after day, the boy appeared, Nila began to regard him as her own particular property and in her little soul there began to burn a steady flame of devotion. So far now from wishing to drag him down to the bottom of the sea, she resented any such attempts on the part of the other undines, for love was beginning to make her wise and she felt that should any such misfortune befall him, he would be lost to her forever. His flashing black eyes would first grow dim and then the light would go out altogether as she had so often seen it occur in the case of other mortals and as even now, she frequently

saw it happen, for it caused her no remorse to drag other mortals, than this particular one, down to the coral palaces. Far rather than to have him lie inert and silent on the white shells that covered the bed of the ocean, she preferred to have him unresponsive and cold, but alive and active. So instead of impeding his swimming, she buoyed him up, assisting him as he plunged through the heavy seas, until it seemed to the lad, he never swam so well nor so easily as now! And his pleasure seemed to be reflected in Nila's little soul and she redoubled her childish efforts to please him.

Time passed, and the boy, now grown to young manhood, one day appeared on the edge of the sea, but not alone as had always been his custom. With him was a slight girlish figure, which he drew protectingly to his side as they walked into the surf. It had always been his habit to plunge boldly in from a huge rock, but how different was this slow careful advance. Nila, who had rushed to the water's edge when the youth had appeared, hovered anxiously about him. A new sensation was striving for expression in her heart. It was not the love and devotion for the youth that had always made her so happy, though it seemed to her she had never before loved him so deeply. Mingled with the love was a pain so great that she was wrung with anguish. One moment the familiar love possessed her and the next the new feeling surged within her. Torn thus between pain and pleasure, she plunged deep into the ocean and hid, trembling, behind a pink coral pillar, trying to shut out the sight that so grieved her.

And even when she found that, though the youth never came alone, but always brought the girl, Nila could not keep away. She floated beside her loved one distractedly, suffering only as an unreasoning creature can suffer. The sound of the girl's voice calling, "Paul, Paul," pierced through her heart like an arrow, though she felt that the sweet voice roused in the youth a joy unspeakable. Presently the pain and the

pleasure ceased to mingle and were no longer confused in Nila's mind and she knew that she could never again be happy while the stranger swam about. She longed with a fierceness born of her new knowledge, that she might destroy the light in the blue eyes, by holding her beneath the waves until her struggle should cease. But the youth was always near and before Nila could even draw the girl's head below the waves, his strong arms would lift her high above the water and together they would laugh and cling closer to one another.

But by and by the girl began to come alone to the sea in the cool of the mornings or in the evening before the youth appeared and Nila would try by every little device in her power to entice her into deep waters. She would buoy up the floating body and the girl growing ever bolder would venture farther and farther into the surf. One ill-fated day, buoyed up as usual by the undine, whose hate made her cunning, she passed beyond her depth. It was the opportunity for which the sea-maiden had long waited and she promptly flung her sinuous body upon the swimmer and dragged her beneath the waves. At last she would put an end to the graceful movements that filled the eyes and absorbed the attention of her mortal. The girl, realizing her danger, tried desperately to reach shallower water. Thus reaching the surface in her efforts, she cried, "Paul!" but in a choking voice, for the water-sprite, fearing her victim was escaping redoubled her efforts and pulled her again under the surface. But something—something was born in the heart of the undine. The cry of the girl aroused in the soul of the water-maiden a pain so strange, so sad, that she was well-nigh overwhelmed by it. Into her mind there flashed the recollection of the many times the girl had called her mortal by that name and a keen pleasure it seemed to give him to be so called. If she held the girl much longer below the water, her voice would be stilled forever as she had so often stilled the voices of other mortals. And her mortal lad would grieve if this girl no longer played and swam with him. It was she, the nymph who would cause him such

pain! The thought caused her to rise suddenly to the surface, bearing the now limp body of the girl in her arms. For a moment the sea-maiden was perplexed, then filled with a nameless terror. Had she already killed the light in the blue eyes? The thought moved her to frantic efforts to reach the shore and with a sea creature's cunning and knowledge of the action of the waves, she contrived to float the inert body shoreward. With unnatural strength and with great pain, she finally succeeded in getting the unconscious form out of the reach of the drag of the waves. And then, when she felt that she had done all that she could do, she heard a frantic shout and her mortal came tearing down the hill toward the sea. He caught up the girl with a fear in his heart and a terror so great, that Nila, in whom it seemed to be reflected, twisted her slender fingers in her long hair and writhed about in the shallow water in a new and more terrible agony than she had yet borne. Then the color returned to the girl's cheeks and the light to her eyes and the youth's joy and rapture brought new life to the nymph, for with a joy in his joy that was also a pain unendurable, the undine's heart seemed to break. And then, strange new wonder, she suddenly felt herself burst the limitations of the sea-nymph's form and rise in the air into a new and fuller life.

\* \* \* \* \*

"Paul," said the young wife some years later, as she bent over the cradle of her first born, now a child of three, "did you ever notice how like the sea our baby's eyes seem to be? Like the sea when we love it best at sunset, sapphire blue? And how she loves the sea as no other young child loves it? Only yesterday, when she was paddling about on the beach she stood for a long time gazing out towards the ocean with a look so intent, so almost uncanny that it frightened me."

Her husband put his arm about her and held her close for a moment before he said, with a little laugh at his own whimsical thought, "Who knows, my darling, she may have been a water-nymph before she came to us!"

*Alma Kunz.*



## Children's Page

### THE MOON AND THE DREAM BOY

Once upon a time, when the moon shone at the full all the year around, she looked down upon the earth and saw a beautiful boy. His hair was like spun sunlight and his eyes like the deep forest pools that reflect the stars with a strange deep purple light. His heart was the heart of Spring and all who knew him, loved him. And the moon loved him, also, and night after night, she looked down upon him with her tender eyes and envied the mortal maidens who might speak with him and touch his lips with theirs. Her love for the Lad o' Dreams grew; strengthened as the months passed; at last she journeyed to a wise man in the mountain of clouds. He gave her a scarf fashioned of the smiles and the tears of little children and bade her hang it in the sky. And the scarf shone and shimmered in the blackness of the sky like a myriad of stars and the earth people called it the Path o' Dreams. Then for a time every month the moon came down from her palace of clouds and walked with the Dream Boy on the Path o' Dreams.

But the Storm King loved the Moon and hated the Boy o' Dreams because she loved him, so one night he sent his sister, Mirage, down to the path to entice him away. The Moon saw Mirage and feared her, but for a long time the boy saw nothing but his Moon Maiden. One night he caught sight of her and the dark draperies and wonderful eyes of the storm king's sister enchanted him and he left the moon and followed her. She led him along the path to a place where the Storm King had made a rent in the shimmering beauty of the road. The Moon called out in warning but he did not hear, for his eyes were fastened on Mirage who swayed and danced in the air but an arm's length from his finger tips. The Storm King's sister floated across the gap but the eyes of the Lad o' Dreams were misty with the wonder of her and he did not see it.

The Moon called upon the sea to give him back to her and she sent down ropes of moon beams to pull the water over the golden sands that she might find him. But the strands of moonbeams were not strong enough and the sorrowing moon went to the cloud mountains to nurse her sorrow. But every month she comes out from her cave and searches with her long strands of moonbeams for her lost love.

*Faith Crittenden.*

## THE SOUL OF THE VIOLETS

It was the season of flowers all over the world of the West. The Learner Child, sitting in the lesson hall, smelt a pleasant perfume and it was strangely near, wafting about her, passing her by, and fanning her cheek like a breath.

Often before, in the lesson room and in like manner, had she smelt this odor and looking about, had wondered which of her classmates carried a bunch of violets, but as none were visible, she concluded that some one wore a violet sachet, and thus she always dismissed the matter from her mind. But now she found it difficult to do this or to center her attention on the lesson of the hour. Sometimes, on other occasions, she had smelt sandal wood—as they say you will when an Angel is near—but this odor always merged itself, as it often does, into that of the violet, so one could hardly be told from the other, and she began to question why the violet was so intense, and why her classmates did not now and then use other perfumes—heliotrope, rose mignonette, orange blossom, the lily of the valley—all equally delightful. But still she was glad they had chosen as they did for in all the garden of flowers familiar to her young life, there was no bloom she loved so well as the modest, fragrant, spirituelle violet.

The Great Teacher was much interested in this student, and from his place on the platform, all summer long, had narrowly watched her. He knew by the light he saw in her eyes that her Soul was coming awake, and he was not surprised. Carefully he considered all her questions before answering, lest he make a mistake, and sometimes they were very deep, more so than one would expect, and taxed his broad knowledge. But she did not know this.

Today he saw that she was perplexed as she looked round the room, that there was an inward question and that her mind drifted from what he said, and the Great Teacher was glad, for he knew her better

than she knew herself. With refinement of tact and discretion, being careful not to arouse antagonism in her lower mind, often had he tested her to see if she would comprehend. He began to inject great truths, that really were beyond the lesson of the day, as her face was lifted to his, truths that to some in the class were new and surprising, but old and perfectly natural to her, as if she had heard or known them before, oh, ever so long ago, and they had fallen asleep or been forgotten, and had just newly awakened or come back into her memory. So he was never surprised at anything she said or did, or at any question she asked, for he expected great things of her in that time so near at hand when she would surely come into a fuller knowledge of the God within—her true, her divine Self.

All through the lesson hour today the odor persisted, and the violets spoke, when, in answer to a question from the great Teacher, she spoke. The violets sung with the class—when she sung. And when in devotion in the class, when she lifted her heart in praise, in aspiration, the Soul of the violets breathed forth till the air was rich with incense rising to heaven.

All this and much more impressed itself on her this afternoon and while she perceived, yet in the simpler, the lower regions of the mind, she was vaguely perplexed. She was very sweet and unassuming of heart, like one who was just learning the A. B. C. of some great law of Nature, and though intuitively, she knew much, yet she did not know all. She was not sure that she quite understood, and she needed some one to say a few words in explanation, some one to verify as true, certain things that she thought she knew without having been told—as we all do sometimes when the Soul-knowledge outruns the slow footsteps of the mortal mind. She needed someone to open the door and then she would accomplish the rest—she would step over the threshold into the Temple of Wisdom. And to do this for her was the good Karma of



the Great Teacher, and he was too eager to serve his Master, too wise, to miss this opportunity. And so, through the long and pleasant season of flowers in the sunny Western World, a link was forged in the chain of events between the Great Teacher and the Learner Child, a link that could never be broken, that would endure, growing brighter, stronger, through all Eternity.

At last the lesson for the early afternoon was over and the Great Teacher had retired for a little quietude and rest before taking up his other duties. The first session was ended and the students were waiting in the ante-room for the second to open. The golden sunbeams slanting through the windows, crowned their heads with glory. The Learner Child, sitting in the glorious glow so that the stray hairs falling over her brow looked like threads of transparent light, not yet quite sure, not yet illumined as to the mystery of the subtle perfume which at that moment seemed stronger than ever, turned suddenly upon her companion in that sunset blaze of the western sky and said:

"How delightful is the fragrance of the violets you carry with you today."

"But I have no perfume about me."

"What, no odor of violets on your clothing?"

"None whatever. I never use perfume."

The Learner Child looked at her friend in surprise and asked, "Do you not smell violets on the air?"

"No I do not."

"Why I do. I smell them now, unmistakable, strong and delightful, and they seem very near me—right here between us two. I often smell them in the class-room and their fragrance penetrates my soul."

Her companion gave a quick searching glance but said nothing, and the other without noticing, went on, "And often have I looked to see, who of our fellow-students wore the violets, but if the flowers were in the room they were not visible."

This friend, who in many things was wiser than her younger companion, now gazing long and wistfully into the face of the Learner Child, softly answered. "There

may be more in the experience than you realize. Perhaps it has a deep spiritual meaning which it would be well for you to understand. For you know we are taught that sometimes the Great Ones guiding a human life, lead us in the way of certain stirring events and surprises that we may gain wisdom. We are tested through our intuitions: we must perceive that we may know. Some of the loftiest lessons ever given to man, were given in that way."

The Learner Child did as she was advised, and not knowing who had asked the question, for it was picked up at random from an unsigned pile on his desk, the Great Teacher answered thus, and the class attentively listened:

"Yes, it has a spiritual meaning, an occult symbolism that pertains to the one who asks the question, a symbolism which in itself is very beautiful. The odor of all flowers, of all things, is in the human Aura, because man is essentially divine, an epitome of the universe. The odor of violets which this questioner perceives, unnoticed by others, and when there are no violets in the room, this odor is in her own Aura, in the refined ethers that surround and emanate from her person. And this is one possible result when high aspirations lift the common daily Thought Life of the individual to a superior plane of Consciousness."

"The Soul that cometh up as a flower, sometimes and perhaps unconsciously, thus opens itself to the highest influences, often sending into the surrounding atmosphere, colors and odors exquisite beyond description."

"This perfume is the breath of the Soul of the Violets, outflowing and emanating from the human body in which the Soul abides, penetrating the garments and the air about, so those who, for the moment, are on a corresponding plane of unfoldment, will perceive and recognize the fragrance, though they may not always understand its cause."

"The Soul, and by that often is meant, especially in the Christian World, the Greater, the Higher Self, the Higher Mind,

the Divinity in man, that which endures forever and cannot be destroyed—the Soul, often chooses for this discipline of its lower personality, the fragrance of that flower most beloved by its own present human expression.”

“I would like to ask,” continued the Great Teacher, taking a quick step forward, “if the student who wrote this question is not a lover of violets?”

This was so pointed and unexpected, for the Great Teacher always avoided and discouraged personalities, that the Learner Child, who thought herself modestly hidden among the group of disciples, was abashed and dropped her eyes, not daring to answer.

But he would not be evaded, and taking another resolute step towards her, fixed his gaze upon her face, as if he knew who had questioned him, and again asked, “Is not the one who wrote this question a lover of violets?”

There was a moment of silence in the room, curious, expectant, and the Learner Child, always very sensitive, softly and without raising her head answered “Yes.”

But now suddenly, as if filled with a new courage, a new power, she lifted her eyes to the Teacher’s face in a long, steady gaze. The students standing in a circle about the platform, turned quietly towards her, and the Great Teacher saw in her, something that filled him with reverence. There was an impressive silence, and the Great Teacher and the Learner Child looked questioningly into each other’s eyes, the blue into the brown and the brown into the blue, and in the hush of that moment two souls spoke one to the other, as never had they spoken before. In a flash, as it were, each knew that the other was a self-consecrated servant of the Holy Ones; that each, but in differing ways, was a Messenger of Light, destined in the present incarnation, silently but irresistibly to lead upward many who were in need.

In the hush of that beautiful and solemn moment the Learner Child alone was seated, while the other students silent and breathless stood around her, and the Great Teacher waited for her to speak on.

But she could only say in softly tremulous words, “Why do I perceive the odor of violets nowhere except in this class-room?”

The Great Teacher answered, “Because here you are in a place where the harmony is unbroken by the discords of the outer world, and the vibrations are in sympathy with the melodies of your own Soul. Though the lips may be silent, your Soul here finds free expression and you are at your highest, your holiest, your best. Through hallowed desires, purified by the experiences of many past lives, your own hand, the hand of your Soul is now lifting the Mystic Curtain and you have entered the sphere of wisdom. You have discovered your own inherent divinity and know yourself to be a child of God, an heir of the Absolute Principle of Deathless Life.”

“What you have discovered yourself to be, each member of this class now is, and has been through past eternities, and will be through eternities to come. And this identity with the Eternal Principle, recognized in the past and revitalized by you in the present incarnation, each one will re-discover for himself. Some make this discovery a little earlier than others. We can teach another what we have learned, but no one can make this discovery for him. Each one must do that for himself. Like the Christ Brother, each one must ascend his own Calvary on the way to victory; each one must realize that victory through the crucifixion, through the transmutation of his inferior desires and must stand self revealed, self consecrated before our Father-Mother, God.”

“He who does this has learned the secret of the Alchemists of old, has found the Philosopher’s Stone. He has partaken of the waters of life at the fountain of Perpetual Youth.”

A hush fell over the assembly, the Great Teacher raised his hands in benediction and the students, with the Learner Child in their midst, went silently out into the glimmering shadows of the twilight.

That night the Learner Child sitting alone in the silence of her room, pondered the answer of the Great Teacher and won-



dered how it was possible for him to make so much out of her simple question and experience. But she was blessed with a child-like and believing heart and she felt that what he said was true. She felt uplifted with a sense of added maturity, of new responsibility, as she began to realize that even so small a thing as the breath from the soul of a violet meant so much on earth and had its spiritual correspondence in the unseen realms.

She now turned to the Greater Teacher within. She had done this often of late and with much profit, and she said:

"O my Soul, I know now for a certainty, what before I only dreamed of. I know that you are holy and divine, a breath, a ray of the Eternal Principle of Love and Life and Light, and that I am your present earthly expression, your instrument of manifestation and service in this world."

"Were I unfaithful, O my Soul, you could do nothing. Were I unfaithful you would have to wait in the bondage of Time for another, a more worthy Learner Child, who would listen to you and who would do your bidding.

"I know now what the great Hebrew Law Giver meant by those words sublime, 'I am the Lord thy God, who brought thee out of the Land of Egypt and out of the house of bondage; thou shalt have no other Gods before Me.'"

"That is the God within. O Soul, between You and myself there is nothing but the Logos. You are His breath as I am Yours, and both are divine. Through all the vicissitudes of many past incarnations safely have you brought me to the present moment."

"O my Soul, we must make this beautiful story of the violets true in the daily life. We must merge the ideal into the real. We must keep watch and ward over the words that fall from our lips and over the meditations of the heart. You and I together, for You are me and I am You and We are One. I in my humanity, our Lower Mind, and You in our Divinity, our Higher Mind, the Mind Supreme, a unit divided for a purpose by time and space."

This and much more she said to her Soul, for now that there were no fellow-students looking at her in surprise, she was very bold and at her best, and the hours flew onward. But time did not count, and the stars in the sapphire deeps, journeying toward their Holy Place in the West, looked in through her window and smiled upon the sweet and simple-hearted Learner Child. And she thinking herself unobserved, added:

"But, Oh my Soul, though I am a little child in my need of wisdom and have yet much to learn of You, still I must now take You to task. Why before this did You not tell me these things You must know so well? Why, without asking the Great Teacher, did I not recognize the soul of the violets on the air? Why did I not know that the fragrance I smelled was your breath?"

"Ah, that is well my child," answered the Shining One whom she felt, but did not see, "Question Me always, Beloved, when you are in doubt, for between us there is a direct channel of communication and I am that Knowledge that outflows from the Indefinable, from the Source of Absolute Wisdom. Keep that channel always open, Child. Reason with Me in your heart and I will make plain to you things that are obscure. Thus will you enlarge your present wisdom and thus, Beloved One, together will we ascend the heights of Destiny."

"Now I will answer your question. It is in accord with the Good Law, that the expression in human form shall not be told all things. There is much that this personality must learn to grasp through its emotions and experiences without other help, else it would not grow to the fulfillment of the divine intention. If the seed in the earth did not burst its own shell, and reaching out, seize upon and combine the elements it needed for self-growth and expansion, it would never become a tree and bear fruit. The elements, generous and lavish as they are, could not produce the tree and its fruitage without the harmonious, energetic co-operation of the seed. In the same way, the Good Law of mutual dependency has its corresponding operation between Spirit abiding in the higher realms

of nature, and Spirit manifesting as man on the human plane of any planet. Neither shall the Spirit be forced against its diviner will to learn wisdom, but naturally and from within shall man by his own desires, turn and find this Fountain at the center of his own being. And that, my Beloved, you are learning to do."

"The human Soul cometh up as a flower, often exhaling matchless fragrance. The unfolding may be slow, but in this age of speed the evolving more often is rapid, and it may be unrecognized by man in his lower mind. The guardian angels attending each human expression in the denser planes, know in what direction it is safe to encourage the personality, but they are too wise to hurry the inexperienced."

"But when a certain point has been attained in the human career, the Greater Soul waits and listens for the earth-bound one to rend his chains, and rise to his own divinity. And this Higher Self, known to man by many names, is ever alert for the first throb of spiritual consciousness, the first breath of outgoing unselfish aspiration, on the part of its time-born and beloved child. And then there is rejoicing in the upper realms over one sinner who has repented, over one child who in his age-long gropings, has found and voluntarily set out on the Path that leads to ultimate divinity and Supreme Wisdom. He may make many mistakes, but never again will he take a backward step. There may be delays and set-backs, but life henceforth for him, will be one continuous progression from Genesis to the eternalities of Revelation."

"Beloved, you have come steadily on from the Genesis to this moment, and through your own later and human desires, you have aspired to the highest possible for you to conceive. And not one unselfish impulse, not one righteous thought, not one beneficent and holy aspiration, has ever been lost on the long journey, or missed its purpose. Every good thought of the personality rushing outward, has found its correspondence on the higher planes, there becoming an invincible spiritual power that will

go on and onward through the ages before us."

"The soul of man cometh up, it unfolds as a flower. So, in your child-like simplicity have you grown to the place where now you are. And thus it has become possible for you to perceive My breath in the fragrance of your own aura, as you did in the odor of the violets."

"All this, Beloved, is but an outer symbol, the inner meaning of which will deepen in your consciousness, as step by step you advance on the glorious way. And thus through your trusting heart, your willingness to believe that all Truth is good, you are coming into a knowledge of Me, who, below the Logos, is to you the All in All."

This and much more that we cannot record because it was too sacred to be publicly uttered passed between the Individual, the Self Incarnate, and the Personality. Long afterwards, in her years of active service for her fellow men, the Learner Child remembered the peace, the joy, the consecration of that starry night, when her Lower Mind was so definitely quickened through the clarifying of her Spiritual vision. She learned that the teaching as to the duality of man, was not merely a fanciful theory. She learned that it was a scientific fact that explained many of the tendencies, contradictions, and inconsistencies in human nature, that make human life so difficult. She learned that she must train and teach that Lower Mind, until gladly and intelligently it did her Soul's bidding. To learn this great lesson, to institute this discipline over herself, was one of the principal duties of her present incarnation. And she learned also, that through that splendid Lower Mind of hers, through that superb instrument of service, she had a work to do for her Divine Soul that was just as needful as the Soul's work for her on earth, and that neither could advance very far without the co-operation of the other.

At last she dropped asleep as these words of wondrous grace fell from the lips of the Shining One:

"Turn to me always, Beloved, when in



doubt and I will reveal to you the wisdom of the ages. For now this will suffice. You have learned a great lesson today, one which outweighs the gold of all the ages. Ponder the lesson well. Let it sink into your consciousness and then as chance offers in the world of men, pass onward to others the gladsome story. Thus will you make true today as a living fact, our aspirations of the many incarnations of the past."

"While your outer form is wrapped in the sleep of earth, you and I together will go far away to that High Place where I dwell and from whence I direct my thought and my energies to you on earth."

"And I will give you as in a dream, a glimpse of that state towards which your feet are bent and whose bliss is beyond human understanding.

"I will show you unveiled, the symbol of the divinest part of yourself, the type of what you shall become, of what We already are. For while you are active on the earth plane doing the best you know, I am about the Master's business there."

"And I will crown you, my Beloved, a Princess of the New Light, an Evangel of Eternal Hope unto men. I will lead you to the Courts of the King of Kings, to the presence of our Father-Mother, God."

And so the Learner Child thinking it all a vision, fell into a deep sleep, and the Starry Sentinels watched over her from the sapphire skies.

Looking across the threshold into her chamber, all that one could see was a maiden slumbering on her couch, her hair lying in dusky masses about her clear brow, and on her face a look of peace. This only was visible on the outer or material plane, but one who was inwardly illumined beheld a different sight. He perceived what was not visible to his brother of limited vision.

The illumined one saw the interplay of symbols and of dazzling colors, interwoven with light. And he saw the colors sur-

rounding the sleeping girl, glow into pure flame, white, golden yellow, transparent blue. He saw this aura grow, filling the room, and, rising like tongues of fire, pass through the walls till they were lost in the upper air. Unconscious of all this, and with that look of peace deepening on her brow, the maiden slept on. The illumined one could see forms walking in the midst of the flames, one, two, three, softly speaking one to the other, gazing benignly on the sleeping girl and gently whispering in her ear, words that she understood, for, as in a dream she smiled her glad response.

And the illumined one knew that these beautiful beings walking in the flames were the guardians who had charge of her earth life, giving perfect freedom of will to choose her own path, and by suggestion, by intuitive unrest, by magnetic power, approving, opposing, always warning and cheering, lest in her choosing she make a mistake. But this was not all. Among the saints and angels the illumined one saw a Fourth walking, as in the midst of the flame, another form beautiful, dazzling, His robes glistening in the whiteness of their own light. His face was as a star, and He was like unto the Son of God, the Symbol of the Christ, born in the maiden's human heart.

Dear Reader, the story of the Learner Child and the violets is also our story, yours and mine. Or it may be that you prefer the odor of the rose, the orange blossom, the lily, or some other sacred flower. Whatever the choice, the odor is now in your aura. Let us go often into the silence of the Holy Place that we may catch the fragrance of the Flower of the Soul. If you do not smell it now, still the perfume is there; it is yours and you will perceive it by and by, when, as with the Learner Child, the Holy One, the Christ Brother comes to birth in your consciousness.

*Mary Ellerton Baker.*