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TO THE LORD MAITREYA

*The mighty deeps are calling Thee
Oh Holy One,
The calm majestic tide
The flowing stream
The azure pool!
Come soon, oh Lord of Love.*

*The snow white peaks are calling Thee,
Oh Holy One.
The mighty range
The sloping hill
The rolling field!
Come soon, oh Lord of Light.*

*The trees and flowers are calling Thee,
O Holy One,
The lordly pine, the giant oak,
The blushing rose, the virgin lily,
The sacred Lotus!
Come soon, oh Breath Divine.*

*The flying things are calling Thee,
Oh Holy One.
The eagle king
And birds of song
Of white and golden down!
Come soon, oh Gentle One.*

*The beasts of earth are calling Thee,
Oh Holy One,
The lion and his mate
The faithful burden bearers,
The gentle fawn and creeping things!
Come soon, oh Mighty One.*

*The Deva Lords are calling Thee,
Oh Holy One.
The Doers of the Will of God
The messengers of man's destiny
And lesser spirits of the earth!
Come soon, Great Lord of All.*

*All men are calling Thee,
Oh Holy One.
The venerable sage, the holy priest
The student of world's mysteries
The tiller of the fields!
Come soon, oh Bodhisattva.*

*We wait for Thee, we wait Thy coming,
Oh Holy One.
Come soon to all mankind,
And lift us up on high
By Thy sweet Presence, and Thy Smile!
Come soon, Lord Maitreya.*

D. S. M. Unger.

[As you read this poem think of an imaum intoning it in some great sacred mosque, the crowds below listening and sending back toward him a vast thought-form of worship and longing which rises and, taking the shape of a springing minaret, stands at first trembling, then firm and steady for a while till at last, melting in the fires of higher planes, it rushes up to Him and to God.—ED.]

*THE BEGINNINGS OF THE FIFTH
ROOT RACE.*

(The now defunct London Lodge, of which Mr. A. P. Sinnett was President so long, till its withdrawal from the Theosophical Society in 1908 to become The Eleusinian Society, has played a remarkable part in the history of Theosophy. It was the nucleus round which grew for many years the organization in England, and its Transactions were a part of our early Theosophical literature. One very important period of its activities was from the year 1890 to 1895. During this time there existed in the Lodge an inner group of students, prominent among whom was Mr. C. W. Leadbeater, then the secretary of the Lodge. It was customary for this group to meet regularly once a week, and informally discuss important and recondite theosophical topics. Among its studies was the question of Root Races and sub-races, about which there was nothing more than some general ideas told us in the theosophical teachings then available. In order to make the whole subject more comprehensible and to bring it into line with such facts of Ethnology as the scientific world had discovered, one of the members of the group was commissioned to go into the whole subject and then to report to the group.

This task fell to the lot of Mr. John Varley, and for three months he read works on Ethnology, trying to harmonize them with the statements in *The Secret Doctrine*. He reported that there were many gaps in the theosophical teaching and that little could be done in the study of Ethnology from the occult standpoint unless we had information on certain points. After much discussion these points were formulated in the form of seven questions to be propounded to the Adept Teachers. During the extra-corporeal activities at night of the members, Mr. Leadbeater propounded the questions to one of the Masters. On his return to the body the replies, so far as he could recollect them, were written down by him. The first draft of the an-

swers made by him was copied by the present writer. The answers were then submitted for corroboration to one other member who had been present when they were answered and was able to bring back the recollection of them. The paper was then read to the inner group, and later on the matter therein was embodied in one of the Transactions of the Lodge.

This paper was the first coherent statement of the founding of a root race that appeared in Theosophical literature. The original questions that were asked of the Adept Teacher, and the replies as recorded by Mr. Leadbeater are published below, and students will find much interest in the story of the beginnings of the Fifth Root Race, now that information has been given as to the beginnings of the Sixth Root Race.

C. J.

Q. What really takes place at the commencement of a root-race?

A. The commencement of a root-race involves something more than the mere physical change, though as it is with the latter that we are chiefly concerned just now, it would be well to consider it first. When the time comes for the formation of the nucleus of the new race, which usually happens soon after the middle of the period of the previous race, the Root Manu who has charge of this important business first selects his material from the best developed sub-race then existing on earth. From the very flower of this sub-race, he chooses a comparatively small number—it may be only a few families—whom he considers most suitable for his purpose; then, by some means or other, he contrives to segregate these from the rest of their countrymen, and establish them in some remote country where they may be undisturbed for generations. This might obviously be done in various ways; sometimes a great prophet might arise, whom a few

of the noblest spirits of the time would follow into the desert; religious or political persecutions might compel the chosen few to seek a foreign asylum; revolution or conquest might drive them from their ancestral home. This new colony he watches with jealous care, guarding it from possible admixture with lower races, and surrounding it with such conditions as he considers best suited to develop the qualities required. Then, after some generations of this isolation, if the experiment proves satisfactory, the Manu himself incarnates as the Founder of the new root-race. The image or model of this race is already before him, having been conceived from the beginning in the mind of the Demiurgos; and the Manu, of course, having no evil Karma behind him to compel the interference of the Lipikas, is able to build for himself a practically perfect *linga sharira*, exactly in accordance with this pattern. Thus he is born, and probably arranges to become Chief or High Priest of the tribe, over which he still exercises the same watchful care. All his descendants will then belong to the new race, and though they can hardly be as physically perfect as their progenitor, yet by judicious selection in the course of several generations, the type of this new race is clearly established. As the centuries pass, the tribe grows into a mighty nation, which eventually spreads out in all directions, absorbing or driving before it the effete races in its path. In connection with such expansions or migrations, it must be remembered that all lineal descendants of the new race count as members of that race for the purpose of the reincarnating ego, and when once the new strain is thoroughly differentiated, no admixture with lower races can entirely blot out its special characteristics.

But all this care is expended upon the physical development of the new race, only in order to provide fitting vehicles for those individualities which have already so far advanced as to be incapable of finding suitable expression in the lower race; and since the new race usually commences when

the previous race has but half run its course, it is obvious that the small number of egos who have then exhausted its capabilities must be far in advance of the main body; and though this is a subject on which no detailed information has been given, it is stated that the egos which first incarnate as direct descendants of the Manu require and receive special treatment from the very highest authorities, the Head of the Hierarchy Himself, or His representative, quickening into activity that latent capacity in them, the development of which is the special business of the new race. When the new race gets into full swing, when the currents directing it are fairly set in motion, this special interposition seems no longer to be necessary, though the Manu still watches over and guides the development of the race.

Q. Is the type of each on the higher plane the chhayya thrown off by the Lunar Pitris?

A. The chhayyas thrown off by the Lunar Pitris are rather the types of the Seven Great Rays and the seven sub-divisions of each which run through all the races and sub-races alike. Great caution is required in the interpretation of some of the symbolic expressions which it was necessary to use in regard to this very occult subject.

Q. May a fifth-race man take birth among fourth-race people, and so make himself a fresh centre of fifth-race development?

A. Broadly speaking, he cannot; but within the special group of families segregated by the Manu, such a reincarnation may take place in a body not lineally descended from him, though even then it is done only by his aid, and would require especially close and long supervision from him.

Q. In case of a transfer of a man from the last incarnation in the *fourth* race to the first incarnation in the *fifth*, is unusual assistance necessary in growing third and

fourth principles?

A. As above stated, at the foundation of the race and for generations after it, every step requires constant watching and occasional assistance; but after the currents are fully in motion, this is no longer necessary in any but exceptional cases.

Q. Can we be told of any definite characteristics by which we may distinguish the root-races?

A. The broad physical characteristics of the three main types are quite distinct, as scientific writers recognize, and can generally be traced through two or three intermixtures; but it would not be safe to depend solely on any physical characteristic when dealing with the extremely mixed fragments of most of the earlier races, though an Adept could at once classify them by an examination of the aura surrounding them.

Q. Is the Dravidian fifth race or fourth?

A. The majority of the Dravidian race contains, as a matter of fact, more of third-race blood than of either fourth or fifth. Originally representing the highest of the Lemurian sub-races, it was deeply tinged with the fourth-race element by intermixture with an early Atlantean sub-race, while at the present time, its higher castes belong chiefly to the fifth-race, by virtue of an infusion of the blood of the first Aryan sub-race. We have here, therefore, a very fair example of the extreme difficulty of deciding any question of race upon merely physical evidence; for here, within the limits of what science considers one race, it would be quite possible to have fifth-race egos incarnate among the Brahmans, fourth-race egos among the lower castes, and some lingering third-race among the hill tribes.

Q. May we have a list of the sub-races of the fourth and fifth races?

Fourth Root-Race

1. Rmoahal
2. Tlavatli
3. Toltec (Maya, Quichuas)
4. First Turanian (Old Chinese)
5. Original Semite (Kabye)
6. Akkadian

7. Mongolian (with Japanese and Malays as later offshoots)

Fifth Root-Race

1. Hindu
2. Aryan Semite
3. Iranian
4. Celtic
5. Teutonic

Some explanation is necessary as to the principle on which these names are given. Wherever modern ethnologists have discovered traces of one of these sub-races, or even identified a small part of one, the name they have given to it is used for the sake of simplicity; but in the case of the first two sub-races of the fourth root-race, there are hardly any traces left for science to seize upon, so the names by which they called themselves are given. The Furfooz man may be taken as a fair specimen of the first, and the Cro-magnon man of the second, the lake-dwellers being an earlier and less pure branch of the latter. Remnants of some of their branches still exist in various parts of the world, but must not be taken as representatives of the races at their best. The third sub-race was a magnificent development, and ruled for thousands of years in great material power and glory, both in Atlantis and South America. To it belong the earliest of the highly civilized empires of Mexico and Peru, which existed for long ages before their degenerate descendants were conquered by the fiercer Aztec tribes from the North. These three sub-races are often spoken of as the red races, while the four following, though they differed considerably, may be called yellow.

As regards the fifth sub-race—the original Semite—ethnologists have been somewhat confused—as indeed it is extremely natural that they should be, considering the very insufficient data to go upon. This sub-race, then, had its origin in that Northern and more mountainous part of the great Atlantean continent which, in those early days, was considered its least desirable portion. There it grew and flourished for centuries, successfully maintaining its inde-

pendence against aggressive Southern kings, till the time came for it, in turn, to spread abroad and colonize. A very fair representative of it, at this period, as far as physical appearance goes, still survives in the lighter-colored Kabyles of the Algerian mountains, though its civilization was of course far more advanced. From it, in due time, was chosen what was intended to be the nucleus of the fifth root-race, and the spot selected for the necessary preparation explained in a previous question, was an oasis in the Arabian desert.

After some generations had elapsed, however, the Manu in charge was not perfectly satisfied with the result of the experiment, so before taking the crucial step of entering into incarnation, he effected a further segregation, choosing from among the descendants of those originally selected a few of the most suitable, and causing them to migrate to the Central Asian Sea. This time all went well, and in due course the Manu incarnated, and the seed of the great Aryan race was sown. After its first sub-race was well established, though before its great expansion, a handful of its members were sent back to Arabia to Aryanize the descendants of the original segregation, who, by this time, had grown into a collection of tribes large and powerful. By slow degrees the new blood permeated the nomad clans, and thus it comes that the later Semites, though retaining much of their old physical type, are truly Aryan, and in fact formed the second Aryan sub-race.

A curiously perverted recollection of the fact that they had once been a chosen race led one small branchlet of the originally segregated Semites to decline altogether the admixture of the newer and nobler blood, and to this day the Hebrew race retains many Atlantean characteristics to show its pure fourth-race descent.

It should be noted that the seventh or

Mongolian sub-race did not come from Atlantis proper at all, but was developed on the plains of Tartary from descendants of the fourth or Turanian sub-race, which it gradually supplanted over the greater part of Asia. This sub-race multiplied exceedingly, and even at this moment, a majority of the earth's inhabitants technically belong to it, though many of its divisions are so deeply colored with the blood of the earlier races as to be scarcely distinguishable from them. More than once, tribes of Mongolian descent have overflowed from Northern Asia into America across Behring's Straits, and the last of such migrations, that of the Khitans some 1300 years ago, has left traces which some western savants have been able to follow.

C. J.

The presence of Mongolian blood in some tribes of North American Indians has been recognized by various writers on ethnology.

When studying this question of races, it must not be supposed that a new root-race or sub-race invariably swooped down upon its predecessors, as the Goths and Vandals did upon Rome, or migrates in a body as the Helvetii tried to do. Quite often, it spreads slowly by emigration and colonization, as the Anglo-Saxon race is spreading now; so that the transition of any particular nation from one race or sub-race to another is often a very gradual process, extending over many generations, during which it would be practically impossible to decide from mere physical characteristics under which head it should be classed. It may in fact be taken for granted that exactitude in regard to details in this study is only attainable by the use of psychic power in examining the auric surroundings of each nation or tribe—almost of each individual.

—C. W. Leadbeater.



A THEOSOPHIST'S RELATION TO HIMSELF AND OTHERS

A Theosophist has no personal ends to serve, no particular and cherished hobby to ride, no special doctrine or belief, which he wishes to force upon others, or which he feels called upon to defend. He realizes that the beliefs of others, whatever they may be, are as essential to them as are his own to himself, and therefore, in common justice and charity, he seeks not to rob them, who are satisfied with their possessions, simply to experiment with and test his own ideas upon them. In fact, to the true Theosophist, the position and condition of all others, whether near and dear to him or unknown and distant, it is a matter which gives him no worry or anxiety, no joy or sorrow, and scarcely any concern. He goes about his daily duties with an apparent indifference and carelessness which, to the superficial observer of persons and events is, to say the least, confusing if not harassing. He will occasionally be heard to say, "What is, is best," yet he is observed to be an industrious worker among all classes of men and mankind with a definite purpose to effect changes and transformations. He will tell upon almost all lines of action which sway you that: "Each one has to bear his own burdens," and the next moment he may be observed in an effort to assist someone who has fallen under a heavy load, helping him to rise and journey on; or, you yourself may be one to appeal to him for assistance to unravel some tangle which involves your happiness, and you are grateful when you thus appeal that he cheerfully and willingly aids to the extent of his power. You may, from your own experience and observation, learn that he has refused to do this or that which, according to your own accepted standards, he should do, and you may condemn as freely in one case as you give praise in another.

The theosophist though apparently indifferent and careless of himself and others is, on the contrary, constantly on the alert to see and to act. His action may exercise upon a different plane than the ordinary

one; yet it is none the less action, intense and ceaseless. He has duties which appeal to him with all the force and power of an intensified will to realize the higher aspirations of his own soul for the one purpose of becoming best fitted to swell by his individual efforts that on-rolling and wide-sweeping wave of evolution whose bourne is the Infinite. He realizes himself—his Higher Self—as one with all this flooding tide. He knows of a verity of the being and operation of that One Law which is the fiat of the Absolute, and which holds all things in its embrace. He feels it swell and surge in his own being, bearing him onward. He sees its all-including arm encompass his own little world and the numberless universes. As he himself lives, he knows that all else lives its own life and that all are one in intent and purpose to attain infinite perfection. He knows that the One Law is all-powerful, inexorable, all wise and kind; though often appearing cruel, it is never really so, but works and tends to development.

In the light of the above, the question may arise in the minds of some that, if this Law, omniscient as it is, works an ultimate perfection why need anyone, least of all a theosophist who claims knowledge of it, seek to aid or assist it? would not such a course savor of presumption and be of itself only another expression of that egotism which would lead him even to advise with the gods?

At first glance it might appear so, but let us examine the matter. Suppose instead of viewing such action in the light of assistance to the law we recognize ourselves as one of the working factors of the law as being one with the Law, and not separate and apart from it. We are then not only a Law unto ourselves, but unto all others and all else and, having thus consciously attained to this state, I am not I, any longer, but have become one with all others.

Now, all efforts of man, which tend to

assist his fellows to perceive this principle, the being which underlies all external manifestation, is but the operation of the One Law, revealing Itself through Itself; in other words, the man having become the Law is, of necessity, the Law of all others and of all else, for, there is but one Law and It is absolutely Itself at all times and under all circumstances.

To the one who thus perceives the Law acting upon its own plane absolute justice in all conditions will be seen to prevail, and it will appear to him quite impossible for any other state of affairs to be. Applying this to man, he who perceives the true action of Law will not be either overjoyed at any seeming great good or dismayed at any apparent dire evil, which may visit his fellows, for he realizes that all works toward a common goal, which is a common good. The extreme suffering and distress, which befall mankind, is but one phase of the same kind, just and inexorable Law which, in another phase yields great joy and pleasure, and both are blessings, which inevitably tend to evolve higher states.

Practically applying this principle in the ordinary affairs of life wherein man's relations to his fellows is of daily and hourly occurrence, it may assume somewhat this aspect as influencing his action: We should sympathize with those who suffer and assist them to the full extent of our power, endeavouring to show them themselves that in themselves—their Higher Selves—deliverance lies. That as they now suffer poignant grief, so must they themselves overcome by self-exertion and mastery; that attempt to escape, to avoid, to compromise, is but to deceive themselves and only lengthens and intensifies their present pain and does not free them from it; their first duty is to call upon and exercise that self-control which is evidence of true strength and which they possess if they but will it; that this very trial and suffering is for the express purpose of evolving their real being which they, as yet, scarcely know of, and that as they *now* act, so will their future be, for thus is our destiny vested in ourselves.

Theosophy holds that only that can possibly come to man, of whatever nature, which is his own by virtue of his past experiences, his present condition and his future needs and possibilities. The Law, which is the executor of all superhuman intelligence, acting entirely for man's greatest good, causes him to proceed apparently of his own volition on a certain line along which lie the supplies of his unfolding nature. Every one alike proceeds in this wise. Not only does that which belongs to a man inevitably come to him, but it can *only* come at the right time and remain with him for only the necessary length of time, and his own condition and needs determine its coming and going.

Now, at this point another phase of the question may arise; in the light of the above, if all things are well as they should be, why is any effort of any kind made by Theosophists in the way of publishing books, issuing magazines, holding meetings, and other works of propaganda undertaken collectively and individually?

The Theosophist answers that, while he has neither time nor disposition to argue in an attempt to make converts his own doctrines, that there are a great and growing number in all creeds who, like himself perhaps, have exhausted the resources of the old interpretations of Truth, and are now searching for clearer and more comprehensive conceptions of the same Truth; that a great number are floating restlessly about in a sea of doubt and uncertainty, anxiously looking for more light upon the problems of life, urged incessantly on by impulse of their own evolving being, knowing no rest, no refuge. The Theosophist would assist all these as he expects and receives help from those still further on the way; and he also knows that as he endeavours to elevate and assist all who appeal to him, does his own progress take place; and all efforts are made with a view of helping others help themselves.

A number who have come into more or less Theosophic knowledge instead of using it to help someone else and by that means progressing themselves, are still looking to

and depending upon others and thereby retarding their own growth. It is only by self-exertion, study, self-analysis, by weeding out the baser part, actuated by a motive to expend the life in untiring efforts to assist and elevate all men, that individual illumination comes, nor is it attainable by other means.

Another question may very naturally arise: Does not one have to believe and accept Re-Incarnation and Karma, Kamaloca, Devachan, Mahatmas and Magic to be a Theosophist and eligible to membership in the society? The answer is: "No, it is not necessary for one to accept any or all of these." To many, these Truths are innovations, new and startling, and quite impossible to be comprehended at once. To others, these truths are as cooling draughts to parched and swollen lips, and afford a rational solution to many otherwise unsolvable problems of life.

The one essential qualification necessary to be possessed by one who would be a Theosophist, is that he accept and work for the principle of Universal Brotherhood which, in its practical operation, looks to the greatest good of Humanity without distinction of race, creed, sex, caste or color. A mere belief in this principle is not enough; one must work conscientiously and untiringly for its realization. When one's life is ordered on these lines, true growth and progress in all that concerns his higher nature is assured, for, considering the rights of all others as equal to his own and assisting them to the extent of his power, conduces to the state of altruism which is death to the groveling propensities of his own lower nature. The earnest and striving one thus attains to a degree of insight and knowledge of the verities of life not otherwise attainable.

William M. Thompson.

LIMITATIONS

Limitations are but barriers to be transcended.

Think not to elude your limitations by closing your eyes to them; look them squarely in the face, with a look that proclaims yourself the master of the situation.

It is not the open gate and the easy path that puts fiber in the morals, courage in the heart and puts the stamp of sympathy on the character—it is rather pushing open the closed gate and climbing the up-hill path that leads to the castle of the "Worth Whiles."

Do limited means hinder? Put brain and muscle to the task, and achieve cour-

age, foresight and perseverance. If you are a judge of values, the money results will seem but a "by product" compared to the permanent wealth gained in character.

Do you dream that if your knowledge were less limited you would place your service at the feet of humanity? First be sure that you share the knowledge which you have with family and friends. That was not an idle promise made to those who were "faithful in little."

Last of all, our greatest triumph is our willingness to submit to limitations at the behest of duty.

Sarah K. Lang.



*THE ESSENTIAL SACREDNESS OF
ALL LIFE*

That the title of our discussion conveys the affirmation of a great truth must be evident to all theosophists at a glance. There is, in brief statement, no life on any plane that is not part of the life of the Logos Himself, and as the Logoic life is admittedly divine, and hence sacred, all life must therefore be essentially sacred, by the same token. Wherever life exists in manifested form, there the wondrous energy of the universal Logos is in evidence, and there sacredness attaches, as a necessary attribute. And, this much being assumed as granted, it needs no extended argument to demonstrate the inviolability of the great prerogative which all creatures hold in the enjoyment of whatever abundance or meagerness of life is given them. No creature ought to have its span of existence abbreviated by any overt act on the part of an intelligent being. It is one of the most astounding facts in human history that at any time there should be need for logical reasoning to convince the great majority of earth's people that God made His creatures to be let live, and not to be slain. I have heard persons assert, with the most outraged horror at the mere suspicion that there could possibly be a mistake in their conception of the matter, that animals were meant only to be butchered. That life was given to be lived, and not to be destroyed, seemed to be an idea which their rational minds could not admit. So far has the instinct of commercialism and the remnant of animalism outweighed, as yet, the diviner instinct of reason and love!

We theosophists know the loss entailed upon the evolutionary scheme by the ruthless taking of animal life; for both the destroyer and his victim are retarded in their upward progress—the first by the necessity of having to repay the injury inflicted, the other by mere loss of time, if nothing more. This phase of the subject is one with which it is taken for granted that all Theosophists are quite familiar, and one on which there

is little likely to be any disagreement. It is almost a theosophic axiom; and, as there are a few other aspects of the topic which are likely to be of a fresher and more novel interest, we shall pass it by without further comment.

It might be noted in passing, however, how utterly the Christian faith, as claiming to be the basic and motive element of modern "civilization," has failed to push the realization of the sacredness of life any further down than the human level. As if, forsooth, man's life came from God, and other animal life from some less revered source! Here, as elsewhere, the universality and completeness of the theosophic conception is seen to admirable advantage.

Foremost among the questions that would naturally suggest themselves to one considering this subject of the sacredness of life, is the question as to whether or not all life is equally sacred. The exoteric mind would inevitably leap to the conclusion that the lower animal and vegetable forms are less sacred than man, the "King of Creation." And if any other answer is made to the question, its demonstration and proof, even its comprehensibility, must rest upon a knowledge of the theosophic facts that bear upon the matter. In other terms, it is hard to see how anyone not favored with a grasp of at least the main cosmic and evolutionary facts which Theosophy has adduced for the benefit of the race, can appreciate the sacredness of the lower orders of manifested life. For it requires the perspective which the theosophic student gains, and which the uninformed person lacks, to enable one to see wherein the feeble manifestation of life seen in the lowest orders of creation has a sacredness equal to that of the full-statured man. If the theosophist were limited in his knowledge to what could be gained only from surface indications and surface facts in any case, he too would fail to apprehend the sanctity that attaches to life in the

kingdoms far below us. It is his knowledge of the future, of the great evolutionary plan, in the unfoldment of which the spark of cosmic energy, the monad, now "cribbed, cabined and confined" in dense unresponsive deadening matter of the lower planes, will be made to blaze forth with the glory of divinity, it is his knowledge of this future splendor that enables him to revere the feebleness of the first stirrings of insensate force.

However repulsive, however unlovely, the form in which the divine ray is pent up, the occultist is able to imbue his conception of it with some reflection of the future glory and beauty. Hence something of the reverence which his heart naturally sends up to the Christs is likewise made to diffuse itself broadly out over the whole realm of inferior creation. He looks at a polyp, at an insect, at any of the unicellular organisms, or at an atom itself, and sees a Christ in embryo. "In the first cell of living matter," says Mr. Jinarajadasa, "in some incomprehensible fashion, are Shakespeare and Beethoven. The Logos gave to the first speck of life all that He is. As in one invisible point may be converged all the rays from the glorious panorama of a mountain range, so each germ of life is as a focal point of that illimitable Existence. Within each cell He resides in His fulness; under His guidance, at the proper time, Shakespeare and Beethoven step forth, and we call it Evolution." And whilst it would assuredly not involve as serious a derangement of the cosmic process to blot out the life of a jelly-fish as to strike down Shakespeare and Beethoven in their prime, it must be remembered that time, in the mind of the Logos, is practically non-existent, and that therefore all His life is at all times and in all forms essentially and equally sacred.

The theosophist, too, is sensible of the great fact of the fundamental unity of all life. He sees but the one great wave of cosmic energy ensouling all separated and diverse forms, and knows that what is characteristic of it in one body is equally characteristic of it in every other. Differ-

ence is nothing but the modification of its manifestation, designed to meet varying conditions. Hence he readily recognizes that the sacredness attributed to the highest and most God-like being is likewise attributable to the most rudimentary. It is not the vehicle he reveres—though even that is in a sense sacred, as being the amber in which the divine energy is contained—but always, everywhere, in whatever garb, it is the life he sees and holds inviolate.

If all life is so sacred, even in its feeblest expression, why, then, it may be objected, does the Logos Himself permit the vast internecine warfare, the ruthless, merciless slaughter, the rapacious preying of one species a little stronger upon another species a little weaker? Why is nature thus at strife with herself, "red in tooth and claw with ravin," as Tennyson puts it? Unless fortified with the esoteric knowledge of the Divine Wisdom, both the vegetarian and the humanitarian must admit themselves to be confronted with a baffling problem. Why should man regard life as inviolate, if nature herself is so prodigally, so enormously wasteful of it? The answer, of course, is to be found in the very fact that nature is, after all, so regardful of life—so incessant in her efforts to advance its unfoldment, that the form, its mere encasement, is of little account in her estimation. She knows that the life in any body is imperishable; but that its greatest calamity is to be enshrouded, blunted, dimmed by its enveloping atomic matter. Hence, in her ceaseless struggle to provide ever more suitable, more highly responsive vehicles, for the ensouling life, she holds it of little moment to sacrifice untold multitudes of forms. She slaughters right and left; with an amazing, though only seeming, ruthlessness she permits the weak and feeble and puny of any species to be driven to the wall. The weak perish and the fittest survive. But is the survival of the fittest to be reprobated as a cruel and savage law of nature? Is her tragic competition to be held as savoring of no beneficence whatever? No; for the survival of the fittest is simply her method of preparing for the ad-

vancing tide of life an improved instrument, a more delicate organism, for its fuller and more joyous expression. What are a few forms, a few bodies, compared with a freer swing of life's atomic pendulum, its wider range of sensibility, its richer grander harmony? She is prodigal of forms because so provident of life. She does not permit herself to make the blunder of losing a fortune by niggard husbandry of husks and old bottles. She knows what is worthless and what has value beyond price. And she chooses accordingly.

One other question might yet be answered to satisfy the mind of the most persistently doubtful. If nature finds it good to destroy countless forms of animal life, why may not man legitimately have part in the good work of slaughter, especially since his own higher good is advanced by his having the carcasses for food? The question implies that man can do what nature does as well as she can do it herself, and that he has a right to do what he sees her do. But the implication, it will readily be seen, is false. Except where the spirit of high love and helpfulness has dominated him, as in his care of flowers, gardens, pets, etc., man has invariably defiled, perverted, spoiled nature wherever he has meddled with her working. Man is a bungler. Perhaps when we have attained to the heights of Adeptship it may be permitted us to have some little regulation of parts of the process of natural selection, where special good can be advanced, but as ordinary mortals, we have no privilege to interfere with a system which nature has reserved for her own exploitation. Nor will we want to have such privilege, if our own evolution in sympathy and love for all creatures receives the attention it ought to have from us.

We turn now to what might be called the personal side of this topic of life's sacredness. For there is a side to the subject which concerns us as individuals probably more closely than we are commonly aware. Our own life—is not it, too, sacred? Here, however, we find that a viewpoint different

from that from which we regard other life as holy, is set for us. Different reasons, different motives will now prompt our reverence. Love, helpfulness, joy-sharing and self-sacrifice are the causative factors in our adoration of the life that pulses through other forms, other beings, both higher and lower. Obviously other considerations must prompt our veneration of life when it is our own. True, at a certain rather low stage, self-love must be a dominant chord in the personality. But that stage is now past for us. For what reason, then, in an age of altruism and self-surrender, should our own life be held sacred? Firstly and simply, because it is a part of the universal cosmic consciousness and hence is no less sacred than any other part. Secondly, because it is a priceless, a glorious thing, put into our own hands for use, for perfection; and its possession—our stewardship over it—can hardly fail to inspire us with feelings of reverence and even awe as we contemplate it. Are we not a fragment of the divine life itself, and is there not enough in the thought of a fact so wondrous to fill us with ecstatic and blissful adoration? So much must be admitted. Chiefly useful to us will be the considerations that spring from the fact in regard to our duty, or dharma.

It will be found, I think, that probably in the capacity of a motive force the contemplation of the holiness of life is capable of being most forcibly operative for our upliftment. Sacredness inspires reverence, which proceeds to the sacred object; and reverence engenders right action toward the thing revered. So that, by direct effect, the attitude we take toward our daily life—with its multifarious duties—will be largely the resultant of our conception and realization of the divinity of our essential nature. Our lives have proceeded from the Logos and are the results of a vast output or expenditure of divine force. Any recognition of this fact on our part that is at all adequate ought to impress us most forcibly with the sense of our obligation to make the best of our time. Incarnation after incarnation we are sent down into this physical realm to learn the lessons that the

limitations of its matter have for us. The divine consciousness in us is struggling with its encasing barriers for the freedom of fuller expression; and at all times the sacredness of the trust committed to our charge ought to stimulate us to whatever highest efforts we are capable of putting forth to forward our evolution. The glorious prospect of the road ahead ought to fill us with a sober and steady enthusiasm for advancement. Any time lost or misused, which tends to throw us out of the main current of the upward stream into its eddies and counter-currents, ought to be regarded with feelings little short of dismay. Unlike Cassius, who refused "to stand in awe of such a thing as he himself," we ought to live in perpetual reverence of this sacred gift of life which is ours. Alike the sanctity of its origin and nature, and the momentousness of its issues, ought to sober us and keep us ever vigilant to put to right use the fleeting moments of the fleeting years into which our incarnations are cast. Hence our reflection upon the sacred-

ness of life can hardly fail to enhance our conception of our present duty in the world of men, and energize our prosecution of the work that is ours to perform. The topic is in this sense a battle-call, an appeal to our vigor and our manhood, an incentive to be up and about our proper business. The present-day world is sadly in need of a deepened realization of the meaning of earthly life, a fact which is all too readily apparent when we take note of the levity, the frivolity that characterize the mass of our people, and the still more shameful perversion and desecration of the vital powers resident in human nature. The poise and equanimity cultivated by the theosophic doctrines of re-incarnation and karma, as they are diffused more widely throughout the collective consciousness of our nation, will be a powerful factor tending to bring all people to their sober senses and to cause them to look upon these school-day lives on earth as precious trusts, by no means to be defiled or frittered away.

A. B. Kuhn.

Not the truth which is at the disposal of every man, but the honest pains he has taken to come behind the truth make the worth of a man. For not through the possession, but through the pursuit of truth, do his powers increase, and in this alone consists his ever increasing perfection. Possession makes us quiet, indolent, proud.

If God, with all truth in His right hand, and in His left the single, unceasing, striving after truth, even though coupled with the condition that I should ever and always err, came to me and said, "Choose!" I would in all humility clasp His left hand, and say, "Father, give me this! is not pure truth for Thee alone?"

—Lessing.

TRUE HUMILITY

The highest excellence is like that of water. The excellence of water appears in benefiting all things, and in its occupying, without striving to the contrary, the low ground which all men dislike. Hence its way is near to that of the Tao!

There is nothing in the world more soft and weak than water, yet for attacking things that are firm and strong there is nothing that can take precedence of it. Everyone in the world knows that the soft overcomes the hard, and the weak the strong; but no one is able to carry it out in practice.

—Lao Tse of China.

FATE AND THE GODS IN THE
ODYSSEY

The spiritual life of the Greeks of the earlier periods was a life modified by a sacrificial religion of a rather primitive order. They were concerned largely with the invocation of the devas of the rupa levels, and frequently were content to offer sacrifices of a propitiatory or forfending nature.

We print below an extract from the *Odyssey* in the remarkable translation of Butcher and Lang. The extract involves that part of the story in which occurs the visit of Odysseus to the "lower regions." By this theosophists would understand his coming into contact on the Astral Plane with those who had recently departed from ordinary life.

The method by which the dead were called and their answer obtained is most interesting. Evidently it was thought that the blood of the sacrificial animals would be attractive through its emanations to these entities. Odysseus would not permit the dead to approach the blood and gain strength from it until they had given him the information which he required. His chief purpose was to obtain exact information from Teiresias in regard to the method by which he should reach his home and avoid the difficulties of the way.

The reader will quickly fall into the mood of the poet who so evidently rejoices in the activities of nature and recognizes their relationship to the appropriate presiding entities.

Odysseus, his descent into hell, and discourses with the ghosts of the deceased heroes.

Now when we had gone down to the ship and to the sea, first of all we drew the ship unto the fair salt water, and placed the mast and sails in the black ship, and took those sheep and put them therein, and ourselves too climbed on board, sorrowing, and shedding big tears. And in the wake of our dark-prowed ship she sent a favour-

ing wind that filled the sails, a kindly escort,—even Circe of the braided tresses, a dread goddess of human speech. And we set in order all the gear throughout the ship and sat us down; and the wind and the helmsman guided our barque. And all day long her sails were stretched in her seafaring; and the sun sank and all the ways were darkened.

She came to the limits of the world, to that deep-flowing Oceanus. There is the land and the city of the Cimmerians, shrouded in mist and cloud, and never does the shining sun look down on them with his rays, neither when he climbs up the starry heavens, nor when again he turns earthward from the firmament, but deadly night is outspread over miserable mortals. Thither we came and ran the ship ashore and took out the sheep; but for our part we held on our way along the stream of Oceanus, till we came to the place which Circe had declared to us.

There Perimedes and Eurylochus held the victims, but I drew my sharp sword from my thigh, and dug a pit, as it were a cubit in length and breadth, and about it poured a drink-offering to all the dead, first with mead and thereafter with sweet wine, and for the third time with water. And I sprinkled white meal thereon, and entreated with many prayers the strengthless heads of the dead, and promised that on my return to Ithaca I would offer in my halls a barren heifer, the best I had, and fill the pyre with treasure, and apart unto Teiresias alone sacrifice a black ram without spot, the fairest of my flock. But when I had besought the tribes of the dead with vows and prayers, I took the sheep and cut their throats over the trench, and the dark blood flowed forth, and lo, the spirits of the dead that be departed gathered them from out of Erebus. Brides and youths unwed, and old men of many and evil days, and tender maidens with grief yet fresh at heart; and many there were, wounded with bronze-shod spears, men slain in

fight with their bloody mail about them. And these many ghosts flocked together from every side about the trench with a wondrous cry, and pale fear gat hold on me. Then did I speak to my company and command them to flay the sheep that lay slain by the pitiless sword, and to consume them with fire, and to make prayer to the gods, to mighty Hades and to dread Persephone, and myself I drew the sharp sword from my thigh and sat there, suffering not the strengthless heads of the dead to draw nigh to the blood, ere I had word of Teiresias.

And first came the soul of Elpenor, my companion, that had not yet been buried beneath the wide-wayed earth; for we left the corpse behind us in the hall of Circe, unwept and unburied, seeing that another task was instant on us. At the sight of him I wept and had compassion on him, and uttering my voice spake to him winged words: "Elpenor, how hast thou come beneath the darkness and the shadow? Thou hast come fleetly on foot than I in my black ship."

So spake I, and with a moan he answered me, saying: "Son of Laertes, of the seed of Zeus, Odysseus of many devices, an evil doom of some god was my bane and wine out of measure. When I laid me down on the house-top of Circe I minded me not to descend again by the way of the tall ladder, but fell right down from the roof, and my neck was broken off from the bones of the spine, and my spirit went down to the house of Hades. And now I pray thee in the name of those whom we left, who are no more with us, thy wife, and thy sire who cherished thee when as yet thou wert a little one, and Telemachus, whom thou didst leave in thy halls alone; forasmuch as I know that on thy way hence from out the dwelling of Hades, thou wilt stay thy well-wrought ship at the isle Aeaeon, even then, my lord, I charge thee to think on me. Leave me not unwept and unburied as thou goest hence, nor turn thy back upon me, lest haply I bring on thee the anger of the gods. Nay, burn me there with mine armour, all that is mine, and pile me a barrow on the

shore of the grey sea, the grave of a luckless man, that even men unborn may hear my story. Fulfil me this and plant upon the barrow mine oar, wherewith I rowed in the days of my life, while yet I was among my fellows."

Even so he spake, and I answered him saying: "All this, luckless man, will I perform for thee and do."

Even so we twain were sitting holding sad discourse, I on the one side, stretching forth my sword over the blood, while on the other side the ghost of my friend told all his tale.

Anon came up the soul of my mother dead, Anticleia, the daughter of Autolycus the great-hearted, whom I left alive when I departed for sacred Ilios. At the sight of her I wept, and was moved with compassion, yet even so, for all my sore grief, I suffered her not to draw nigh to the blood, ere I had word of Teiresias.

Anon came the soul of Theban Teiresias, with a golden scepter in his hand, and he knew me and spake unto me: "Son of Laertes, of the seed of Zeus, Odysseus of many devices, what seekest thou now, wretched man, wherefore has thou left the sunlight and come hither to behold the dead and a land desolate of joy? Nay, hold off from the ditch and draw back thy sharp sword, that I may drink of the blood and tell thee sooth."

So spake he and I put up my silver-studded sword into the sheath, and when he had drunk the dark blood, even then did the noble seer speak unto me, saying: "Thou art asking of thy sweet returning, great Odysseus, but that will the god make hard for thee; for methinks thou shalt not pass unheeded by the Shaker of the Earth, who hath laid up wrath in his heart against thee, for rage at the blinding of his dear son. Yet even so, through many troubles ye may come home, if thou wilt restrain thy spirit and the spirit of thy men so soon as thou shalt bring thy well-wrought ship nigh to the isle Thrinacia, fleeing the sea of violet blue, when ye find the herds of Helios grazing and his brave flocks, of Helios who overseeth all and overheareth

all things. If thou doest these no hurt, being heedful of thy return, so may ye yet reach Ithaca, albeit in evil case. But if thou hurtest them, I foreshow ruin for thy ship and for thy men, and even though thou shalt thyself escape, late shalt thou return in evil plight, with the loss of all thy company, on board the ship of strangers, and thou shalt find sorrows in thy house, even proud men that devour thy living, while they woo thy godlike wife and offer the gifts of wooing. Yet I tell thee, on thy coming thou shalt avenge their violence. But when thou hast slain the wooers in thy halls, whether by guile, or openly with the edge of the sword, thereafter go thy way, taking with thee a shapen oar, till thou shalt come to such men as know not the sea, neither eat meat savoured with salt; yea, nor have they knowledge of ships of purple cheek, nor shapen oars which serve for wings to ships. And I will give thee a most manifest token, which cannot escape thee. In the day when another wayfarer shall meet thee and say that thou hast a winnowing fan on thy stout shoulder, even then make fast thy shapen oar in the earth and do goodly sacrifice to the lord Poseidon, even with a ram and a bull and a boar, the mate of swine, and depart for home and offer holy hecatombs to the deathless gods that keep the wide heaven, to each in order due. And from the sea shall thine own death come, the gentlest death that may be, which shall end thee foredone with smooth old age, and the folk shall dwell happily around thee. This that I say is sooth."

So spake he, and I answered him, saying: "Teiresias, all these threads, methinks, the gods themselves have spun. But come, declare me this and plainly tell me all. I see here the spirit of my mother dead; lo, she sits in silence near the blood, nor deigns to look her son in the face nor speak to him! Tell me, prince, how may she know me again that I am he?"

So spake I, and anon he answered me, and said: "I will tell thee an easy saying, and will put it in thy heart. Whomsoever of the dead that be departed thou shalt suffer to draw nigh to the blood, he shall tell thee

sooth; but if thou shalt grudge any, that one shall go to his own place again." Therewith the spirit of the prince Teiresias went back within the house of Hades, when he had told all his oracles. But I abode there steadfastly, till my mother drew nigh and drank the dark blood; and at once she knew me, and bewailing herself spake to me winged words:

"Dear child, how didst thou come beneath the darkness and the shadow, thou that art a living man? Grievous is the sight of these things to the living, for between us and you are great rivers and dreadful streams; first, Oceanus, which can no wise be crossed on foot, but only if one have a well-wrought ship. Art thou but now come hither with thy ship and thy company in thy long wanderings from Troy? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?"

Even so she spake, and I answered her, and said: "O my mother, necessity was on me to come down to the house of Hades to seek to the spirit of Theban Teiresias. For not yet have I drawn near to the Achæan shore, nor yet have I set foot on mine own country, but have been wandering evermore in affliction, from the day that first I went with goodly Agamemnon to Ilios of the fair steeds, to do battle with the Trojans. But come, declare me this and plainly tell it all. What doom overcame thee of death that lays men at their length? Was it a slow disease, or did Artemis the archer slay thee with the visitation of her gentle shafts? And tell me of my father and my son, that I left behind me; doth my honour yet abide with them, or hath another already taken it, while they say that I shall come home no more? And tell me of my wedded wife, of her counsel and her purpose, doth she abide with her son and keep all secure, or hath she already wedded the best of the Achæans?"

Even so I spake, and anon my lady mother answered me: "Yea verily, she abideth with steadfast spirit in thy halls; and wearily for her the nights wane always and the days in shedding of tears. But the fair honour that is thine no man hath yet taken;

but Telemachus sits at peace on his demesne, and feasts at equal banquets, whereof it is meet that a judge partake, for all men bid him to their house. And thy father abides there in the field, and goes not down to the town, nor lies he on bedding or rugs or shining blankets, but all the winter he sleeps, where sleep the thralls in the house, in the ashes by the fire, and is clad in sorry raiment. But when the summer comes and the rich harvest-tide, his beds of fallen leaves are strewn lowly all about the knoll of his vineyard plot. There he lies sorrowing and nurses his mighty grief, for long desire of thy return, and old age withal comes heavy upon him. Yea and even so did I too perish and meet my doom. It was not the archer goddess of the keen sight, who slew me in my halls with the visitation of her gentle shafts, nor did any sickness come upon me, such as chiefly with a sad wasting draws the spirit from the limbs; nay, it was my sore longing for thee, and for thy counsels, great Odysseus, and for thy loving-kindness, that reft me of sweet life."

So spake she, and I mused in my heart and would fain have embraced the spirit of my mother dead. Thrice I sprang towards her, and was minded to embrace her; thrice she flitted from my hands as a shadow or even as a dream, and grief waxed ever the sharper at my heart. And uttering my voice I spake to her winged words:

"Mother mine, wherefore dost thou not abide me who am eager to clasp thee, that even in Hades we twain may cast our arms each about the other, and have our fill of chill lament? Is this but a phantom that the high goddess Persephone hath sent me, to the end that I may groan for more exceeding sorrow?"

So spake I, and my lady mother answered me anon: "Ah me, my child, of all men

most ill-fated, Persephone, the daughter of Zeus, doth in no wise deceive thee, but even on this wise it is with mortals when they die. For the sinews no more bind together the flesh and the bones, but the great force of burning fire abolishes these, so soon as the life hath left the white bones, and the spirit like a dream flies forth and hovers near. But haste with all thine heart toward the sunlight, and mark all this, that even hereafter thou mayest tell it to thy wife."

Thus we twain held discourse together; and lo, the women came up, for the high goddess Persephone sent them forth, all they that had been the wives and daughters of mighty men. And they gathered and flocked about the black blood, and I took counsel how I might question them each one. And this was the counsel that showed best in my sight. I drew my long hanger from my stalwart thigh, and suffered them not all at one time to drink of the dark blood. So they drew nigh one by one, and each declared her lineage, and I made question of all.

Therewith he departed again into the house of Hades, but I abode there still, if perchance some one of the hero folk besides might come, who died in old time. Yea and I should have seen the men of old, whom I was fain to look on, Theseus and Peirithous, renowned children of the gods. But ere that might be the myriad tribes of the dead thronged up together with wondrous clamour; and pale fear gat hold of me, lest the high goddess Persephone should send me the head of the Gorgon, that dread monster, from out of Hades.

Straightway then I went to the ship, and bade my men mount the vessel, and loose the hawsers. So speedily they went on board, and sat upon the benches. And the wave of the flood bore the barque down the stream of Oceanus, we rowing first, and afterwards the fair wind was our convoy.



WHAT CONSTITUTES A THEOSOPHICAL WORKER

In as broad a field as is Theosophy, there is of course plenty of room for workers of various kinds and of different degrees of devotion. And we have among us, workers of nearly every type who have the quality of devotion in very varying degrees. This is of course but natural for the workers in the Theosophical Society are of all social grades and of all ages, and while to some the work may be old, to others the work is new. All workers are welcome, for we sadly lack those who are competent and can also give all their time. Those of us that have a little time must try to make up, as far as possible, for the lack of those who have more time, and perhaps by force of numbers we may be able to cover a part of the ground. Yet we are sadly in need of more people who can devote their whole time to the work of spreading Theosophy. To return to the subject of what constitutes a Theosophical worker, the ideal theosophical worker would be a person who had the time, education, and independence necessary, combined with deep devotion to the cause, and the willingness to do any work, no matter how tedious and uninteresting it might be, which was necessary to be done. The attendance of meetings, the study of books, the giving of sums of money, admirable and necessary as these are, do not make of a person a Theosophical worker. The worker does these things it is true, but also he does more. He does what is harder, what is more difficult, he gives his own personal work and effort to further the cause, at a sometimes considerable sacrifice of comfort and convenience. This is of course as it should be, for in working for the good of humanity, the work should claim from all, more than

a few scraps of time for which the person has no use, more than a few pennies for which he has no immediate need. He who gives but these, gives little. But when you have found one among the workers who has but little money, but gives what he can; who has but little time belonging to himself, but gives that little; who does not hesitate over what the work is, but does it; who shows the quality of devotion in a high degree, untinted by any personal prejudice he may have; when you have found such an one, you have found a theosophical worker. The amount of money given may be small, the amount of education and training brought to bear on the work done may be small, but still the devotion is large and by this shall he be judged. And it may be said of such an one as was said of the widow who gave but one small mite which was all she had, and more than which can be said of no man, "He hath done what he could."

So I think we may say that what constitutes a Theosophical worker, is an intense devotion to the work. A devotion to duty as he sees it. For many among our workers have duties outside of any Theosophical work, and these duties and obligations to family and friends must be discharged, and it may perhaps not be until another life that a full opportunity may be offered to devote oneself wholly and unreservedly to the work. And in connection with these other obligations it may be well to remember what was said by a Master, "None may come to us over a path of neglected duties."

Wm. Brinsmaid.



CAN ONLY THE HERMIT ATTAIN?

The end and aim of true Yoga, the attainment of Samadhi, could hardly be achieved in the midst of the jarring vibrations of the life of the world, but the Yogic life, the life of preparation, can and perhaps should be lived under adverse and trying and therefore strengthening conditions.

The visible, evident, demonstrable advance in the direction of achievement may possibly be small in proportion as the difficulties are great, yet the real benefit of the training, provided the attempt made be earnest and sincere, will be the greater the more trying are the difficulties that have to be surmounted; the value of the life lies in the training it affords, more than in the actual victories gained. It is effort and aspiration that count and we cannot judge of nor need we give thought to the amount of progress we make.

Devotion is the keynote to the whole symphony of right living. We receive the most explicit and direct instructions, the Laws of the Higher Life are given in the published theosophical literature, and if we do not live the life of Raja-Yoga, it is not so much the circumstances that are at fault, as that our interest is too fitful, and our insight all too hazy.

In the *Bhagavad Gita* we have the great Scripture of Yoga; the Kingly Science, the Kingly Secret, expounded in marvelous detail for the use of disciples.

In the *Laws of the Higher Life*, *The Law of Sacrifice*, in *The Ancient Wisdom*, in *The Outer Court*, in *The Path of Discipleship*, in every one of Mrs. Besant's books, nay in every Scripture founded on the Teachings of the Masters of Wisdom, we find the Life to be lived, expounded for those that have ears to hear and eyes to see.

In all these teachings the fundamental principle is the same.

The "six qualifications" found in *The Path of Discipleship*, form perhaps the most condensed statement of the work we have to do in the world; the means to achieve this task most thoroughly and with the least loss of time, are everywhere said

to be "meditation and indifference;" though the expressions used may vary according to the one that speaks and those that are spoken to. The words may differ, but the underlying idea will always be the same: renunciation, utter forgetfulness of self and a constant memory of God. The one is a necessary consequence of the other, each is caused by the other, and it is hard to tell which term we ought to place first. Our daily life in the crowded world affords us the greatest inducement to try and transcend the lower personality, that fictitious yet indomitable "I." The very struggle of it opens up and widens out our horizon and helps us to see things in their true light.

To make this realization a living power in our life is not the "constant memory of the Divine" the best means to attain and at the same time the most natural and the most blessed consequence of the effort? This constant memory should and will lift us up out of the misty care-clouds of selfishness, into the living Light of Unity, Harmony and Love Eternal. Any glimpse of the Real, however dim and fleeting, takes us one step further on the road to Peace, and steels us for the struggle against our lower nature. Every struggle honestly braved, fits us a little better for service; every service, rendered for the sake of service to the Holy Masters, will bring larger opportunities for helping and selfless work.

Circumstances by their very untowardness may assist us wonderfully in our struggle for the mastery of the Spirit, yet we are not dependent on them, for it is our attitude towards them that is the proof and test.

"The outside is not a matter of any great consequence to the Aspirant for Divine knowledge and peace. He is not a creature of surroundings, but rides superior to these: thus alone can we grow in true inner power and attain equilibrium." Thus we read in the valuable book *On the Threshold* and this repeated again and again in different forms and ways as, "Remember that those who have the guidance of your life, know better than you do what you actually need. Therefore wish only for Harmony with

Those Mighty Beings, who out of the boundless mercy of Their Souls, ever look after the good of man."

Let then conditions be what they may, to live the life of Raja-Yoga in the world, we have to try for the punctilious performance of duty according to our light and our possibilities.

Our light should be represented by the voice of our conscience and our intuition since no man can judge for us and the Masters enjoin us to judge by that light.

Our possibilities of body, of mind, of circumstances and environment we shall try to use to the best advantage and remember that we are told in the Bhagavad Gita, "Better one's own dharma, though destitute of merit, than the dharma of another, well discharged."

The instructions given us we shall study and think over, till we weave them into the fabric of our existence and cannot help putting them into practice every moment of our lives. This will be a task not easily or rapidly accomplished, for we may read and think we know, but when the moment comes, that tests our true knowledge, we fall short and do not live up to the oft repeated injunctions. Verily the patience of the Masters of Compassion must be unending.

The motive in all we do and think shall be the desire, the aspiration to serve, to give ourselves wholly, in order that we may merge our will in that of the Divine. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto ME." So what may have begun as an unconscious impulse, will become a conscious striving after reunion with our Source.

We shall constantly examine our motives

and keep watch over our thoughts, knowing their supreme importance. We shall control our actions and guard our lips, lest we cause our brother to stumble and make ourselves unworthy of the name of Theosophist, which we so gladly strive to deserve, and we shall devote ourselves heart and soul to whatever work the Masters may entrust to us.

One warning given us may well sound strange in the ears of those who are fired by enthusiasm. We are told that moderation should be the watchword in everything we undertake. (BH. G. vi. 16). We are to guard against the too much or the too little in every respect.

And we ask: Moderation also in Devotion? And I take it that the answer will be both yes and no. No as to the inner Devotion, the consciousness side, yes as to its outward emotional form. For those in the world, the emotional side of devotion may be a subtle temptation. Real Devotion, beyond the life of sensation and emotion, must be passionless, calm, serene, and where our emotions and passions are so far from being transcended or even subdued, careful control is necessary, lest devotional emotionalism run into self-indulgence, instead of our devotion being truly the outcome of "indifference" and self-forgetting love. The greater the love we feel, the more will the imperfectly subdued lower nature wish to share in its joys and crave for strong sensations. The truer our great devotion is, the more will it show itself as serenity, selflessness, dedication to the Master's work. The life lived thus amid the strenuous discipline of the world will prepare us for the time when our purity and devotion will enable us to work on Higher Planes, and when the life in the world, no longer needed by the soul, will be taken up or abandoned as the Divine Will directs.

Alida E. de Leeuw.



"MAGIC IN OLD ATLANTIS"

The last White Emperor was ruling, at the time of the story, in the old, old Capital City of the Golden Gate in Poseidonis; but some of the outlying nations were gradually banding themselves together under the mighty chieftain Oduarpa, to overthrow the White Emperor and the traditional worship of the Sun. These kingdoms had become corrupt, wicked and selfish, and their priests served the Dark Gods of the Nether World. To bring about the downfall of the central empire and its ruler, Oduarpa saw that he must bring to his aid the forbidden powers of the darker magic, and to enlist in his rebellion the denizens of the "Kingdom of Pan."

Mazpa was the son of a powerful family of this "Priesthood of the Midnight Sun;" and his father, an intimate friend of Oduarpa, was trying to win his wavering son over on the side of the rebellion. The youth was indifferent to the dark worship, but strongly tempted by the charms of a maiden named Cyndaka, dark and beautiful as the midnight sky, so his father and Oduarpa drew her into their plot. During the day Cyndaka would try to fan into flame the inconstant passion in the heart of her beloved, while in the visions of the night Mazpa had seen 'the stately figure of a captain of the White Emperor, had gazed into his deep compelling eyes, had heard, as from afar, his words, 'Mazpa, thou art mine, of my people, and surely thou shalt come to me, and know thyself as mine. Pledge not thyself to mine enemies, thou who are mine.' And he had vowed himself as vassal to his lord."

But one day Cyndaka had won from him the promise that he would accompany her that night into the caverns where the dark mysteries were performed. When he reached the spot he found a large company, all of whom were bent on enslaving his will to the Dark Powers, and the schemes of Oduarpa. Soon he was drawn into the exciting dances through the outer cavern-halls, and on further where there was a large hall, blazing with crimson light. Here stood a throne under a huge red canopy, with a

yawning gulf before it, out of which lurid flames roared up; clouds of intoxicating incense filled the air. The company wildly called out for Oduarpa, dancing around the throne.

"A low roll of thunder crept muttering round the cavern, growing louder and louder, and ending in a tremendous clap just over head; the flames leapt up, and amid them rose the mighty form of Oduarpa, steel-gray in his magic sheathing, stern, majestic, with his face grave, even sad as that of a fallen Archangel, but strong with unbending pride and iron resolution. He took his seat on the throne, where he sat throughout all that followed silent and sombre, taking no part in the riot; he waved his hand, and the mad orgy recommenced."

When the wild revels were at their height and the participants had become madly intoxicated with strong drink; a wild procession of strange hairy bipeds came out from an underground passage, distributing phials and boxes among those most mad with drink. These smeared the ointment of the boxes over their bodies, drank the contents of the phials, and sank to the ground. But out of each huddled mass sprang forth a ravenous animal form, which ranged over the country, killing belated wayfarers, and returning before dawn, sank back into its human source.

Such was the nature of the orgies and dark rites established by the priesthood of Oduarpa to gain power over the people, and terrify those who would not join the rebellion. Finally a very large army was gathered together, and the march against the imperial forces begun. "Thus he fought his way onwards, until he came near the City of the Golden Gate, where the last army of the White Emperor lay embattled. Mazpa had fought as a soldier in the army, partly under a spell, and yet awake enough to be sick at heart at his surroundings. . . . The day of the decisive battle dawned: the imperial army was led by the White Emperor himself, and the right wing of the army was under the command of his most trusted captain, Yoapa. During the pre-

ceding night, Mazpa had been visited once more by his early vision, and had heard the well-loved voice: 'Mazpa, thou art fighting against thy true lord, and tomorrow wilt thou meet me, face to face. Break thou thy rebel sword and yield thee to me; thou shalt die by my side, and it shall be well!'

And on the morrow, when the imperial

troops were giving way, and the Emperor slain, the vision was realized in all its details; while at night Oduarpa, enthroned on a pile of corpses, was crowned Emperor of the City of the Golden Gate.

—Annie Besant, *Theosophist*, January, 1911.

Abstract by C. L. D.

OCCULTISM AND PRAYER

The Deity, for the occultist, is represented by the Great Law and by the Master Who, for the pupil, is its Administrator. The Master is aided by His myriad servants many of whom are devas who carry out His designs.

Now the appeal of the occultist would manifestly be for the happiness of man and for his rapid evolution with the minimum of suffering. To accomplish this he would wish to devote himself as actively as possible to all his duties and though his heart would be set upon the things of the higher life he would be attentive to all duties and endeavour to discharge all his obligations attentively.

He would offer himself as a willing servant in the Master's cause as far as his service would be regarded as acceptable and timely. He is told to desire possessions and power but the possessions are those of united pure souls which he aspires to join and the power is that of self-control.

The occultist's appeal is a constant prayer in attitude, action, thought and especially in aspiration toward union with the Master.

But it is not to be supposed that the occultist, at the beginning, is able to regulate his activity on all the planes or that he will even be steadfast in his resolution to seek the impersonal, higher view-point. On the contrary his efforts, even his aspirations, are feeble, since his bodies, as well as his every ego, are weak, so that his resolution, at one time fixed, is at a later

time weakened and unstable. His conception, knowledge and vision of the goal are obscured, while he still looks back, sometimes with regret, to the known life which he is rapidly leaving.

We must, then, insist that the true occultist's whole life is a life of prayer. His aspirations are quickened—they are the most powerful of appeals to the Great Devas for the hastening of his debt—paying by the presentation of opportunities for doing so, to the Masters for the chance to serve.

But we may be sure that the articulate cry of the heart in the agony of crucifixion is heard by the Master, Who adjusts all things so that the burden may be borne with His aid. In truth the part of the plan of God which provides that humanity must almost save itself from ignorance through its Saviours, the Christs, the Masters, is almost beyond belief. That it should be possible for some few to find the way millions of years before the end, that these should attain almost to godhead and then, with nearly divine power, turn back to lift up the others is most poetical yet most real. How could They be deaf to any man's appeal? How could They, His Messengers, refuse at least to listen even to the most childish plea, to sustain in hours of weakness as well as to direct and control in times of strength and enthusiasm of spirit!

W. V-H.

"TALISMANS"

The mediæval belief in the power of talismans was not a mere superstition, as is commonly thought, for precious stones may carry much occult power for a long time, and other objects may also be prepared for similar purposes by one who knows. A talisman is usually charged with vibratory power in a certain definite key and is then useful to counteract a particular trouble or to facilitate the practice of a certain virtue.

Suppose a neophyte in the study of the higher life is much harassed by impure thought-forms: he will struggle against them, but they will creep into his mind when he is somewhat negative, and cause him much trouble in throwing them out. Now these impure suggestions consist of a definite set of vibrations in the coarsest matter of the astral and lower mental bodies, and can gain in strength only when these bodies are in a passive state or pulsating feebly, if we assume that the man himself does not desire to strengthen them. But the talisman magnetised for this trouble sends out a constant stream of radiant energy with vibrations exactly contrary to those of impurity, and the usual result is that the impure thought-forms can not even get a foot-hold in the subtler bodies of the man with the talisman. Even if the impure suggestion were quite strong, and of the very nature to enter deeply into the mind and astral body of the unaided man, it would not be able to do so without meeting the determined opposition of the talisman's vibrations, and the wearer would at once be made aware of the conflict, and aroused to throw his will against the intruder. It might indeed be possible for a man actually to desire to harbor an impure thought, and he could do so in spite of the talisman, but he would have to experience great discomfort all the while.

Another fairly common trouble is a feeling of apparently causeless fear. This may be due to various influences, particularly to hostile astral entities, either human or elemental, who may desire to obsess or tor-

ment their victim. In this case the talisman against impurity would not help, because an entirely different set of vibrations is needed. "Courage expresses itself in the mental and astral bodies by the strength and steadiness of their striations, and by the calm steadfast shining of the colors indicating the various higher qualities. When fear overpowers a person all these colors are dimmed and overwhelmed by a livid grey mist, and the striations are lost in a quivering mass of palpitating jelly; the man has, for the time, quite lost the power of guiding and controlling his vehicles. The pulsations of strength and courage steadily radiating from the talisman are quite unaffected by the feelings of the wearer; so that the first tremblings of fear find a distinct difficulty in their way, when they begin to manifest themselves." The direct work of the talisman is to exert a strong persistent opposition to any vibrations contrary to its own key. It may, however, indirectly accomplish great results in that it may inspire the mind of its wearer with a strong faith in its efficacy, which will prevent him from yielding to fear, and thus give him time to call forth the reserve force of his own will, and assert himself as the master of his vehicles.

Sometimes there is a third influence connected with the talisman. When strongly charged or magnetised by some occultist of power and development it remains a link with its creator, and in a very desperate case of trouble, his attention might be attracted, either consciously or unconsciously, to the wearer. He or his Ego would then respond by re-inforcing the vibrations of the talisman.

Various articles are by nature talismans, as for instance all precious stones each of which has a distinct influence, and which attracts to it a certain kind of elemental essence, and all such thoughts and desires which naturally express themselves through that essence. These natural qualities make gems proper carriers of such additional magnetism as may be created in them to

work along the lines peculiar to the precious stones.

The undulations given out by the stone are vibrations in the etheric physical matter, while emotions express themselves in forms of astral matter and vibrate several octaves higher up. But by virtue of its overtones the physical vibrations influence the astral ones naturally, and in addition the stone may be easily charged (by an occultist) at the corresponding astral and mental levels.

Necklaces made of the Rudraksha berry, especially when small, give out vibrations which are very favorable for magnetisation when sustained holy thought or meditation is required, and where all disturbing influences are to be kept away. Beads made from the Tulsi plant have a somewhat different character.

Strong-scented objects are natural talismans. Incense is composed of gums which are specially chosen to favor spiritual and devotional thoughts, and to drive away inharmonious ones. Coarse and heavy scents, as musk and sachet-powder, should be avoided, as many of them harmonise with various sensual feelings.

Sometimes a present or letter from some loved one may have the force of a talisman, because its presence will remind the man of the dear one, and this thought will start up vibrations of love, purity, and harmony, thus overcoming any evil vibrations which may have been gathering strength. Objects which we constantly carry about us,

as watches and bunches of keys, become strongly charged with our own vibrations, and if given to a friend, he will be constantly reminded of us, and feel often as if we were present.

Money which has been in circulation for some time naturally becomes charged with a whole complex of various kinds of magnetism, the undesirable kinds largely preponderating. Thus coins carried about with us act on our higher vehicles as a constant source of infection and inharmony, much like a small particle of radium, if carried about by a scientist, will by its constant shooting forth of its emanations and corpuscles produce very dangerous sores on the skin near it. Copper and bronze coins are the worst carriers of bad magnetism, unless it be old dirty banknotes. Thus it is well not to carry about on one's person any more "change" than is necessary.

It may be objected "that all these influences are external and unimportant, and that it is ridiculous to take trouble over matters so insignificant." I fully admit that the interior considerations of thought and feeling are of greater weight; yet I would point out, first, that these despised external conditions often greatly modify the internal, and, secondly, that most of us are not yet so far along the Path, nor do we find the treading of it so easy, that we can afford to neglect the study of even the smaller helps and hindrances."

—C. W. Leadbeater, *Theosophist*, December,



THE UNIVERSAL BROTHERHOOD OF HUMANITY

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race and sex, caste or color.

This is the first of the three objects of the T. S. It is also the only condition imposed on the candidate for admission; but the very fact of its breadth and latitude is the frequent cause of its misconception as an ideal and as an aim.

That human beings should strive after and recognize the fraternal tie between them, is for any thinking person a necessary condition in all states of society; in theory it is not only universally admitted, but has ever been universally laid down by all religions, philosophies, legislations and ethics. In practice, however, the application of the principle has failed as a whole, as a simple manifestation.

While the ideal is implanted in every man's heart, the manifestation of this ideal is seen to take place only in a partial and separative manner. And the extent to which the ideal manifests as a reality in practice, is commensurate with the evolution of the individual, the family, the tribe, the nation concerned.

It is this difference between the ideal conception and its manifestation in the world that most of the misconceptions and failures in realization depend.

That Universal Brotherhood is a concept ideally accepted and naturally implanted in every man's heart will readily be granted; it can be demonstrated by the fact that under certain conditions of common stress or danger, all barriers between man and man are broken down, all artificial differences are lost sight of.

Yet under normal conditions the separative boundaries reappear and brotherhood ceases to be universal and becomes partial.

The cause of this may be summed up in a general principle namely:

"Truth is manifested by subdivision" and following on this another principle at once

asserts itself, namely: "And through subdivision Truth is unified and realised."

In other words, an ideal which is universally true in fact can only be realised as such by a process of analysis and synthesis.

It is after all but the same metaphysical conception of the imitation of the One in the many in manifestation and the realisation of the One by and through the many in evolution. Now when as the first object of the Society, an acceptance of the ideal of Universal Brotherhood, is laid down as a condition of membership, no difficulties are raised as a rule by the intending candidate—the ideal is innate in him. At most, to such as are conscientious, the practical objections are got over by some such mental reservation as "as far as is possible in the present state of the world"—and conscientiously in future he will try not to allow differences of race, creed, sex, caste, or color to come between him and his fellow creature, or he will smother those differences in that same "universal niceness" mentioned sometime back by a writer on Brotherhood in the *Theosophical Review*.

Laudable as the endeavor is, it undoubtedly is apt to lead to the danger of insincerity or hypocrisy complained of by that writer. Now any superficial acceptance of the first object of our Society cannot but one day or other reveal its insufficiency to the member who earnestly endeavors to be brotherly but does not realise the full extent of the wording, or value the full import of the condition he has subscribed to. Nor can this realization be expected at once.

It is only in the course of the study of Theosophy that the origin of man, his constitution, his place and his work in the scheme of things is little by little appreciated—the complexity of his constitution, his multiple pedigree and genealogy, his relation to things in this world and in other worlds, the laws which form his Being and his Evolution, the doctrines of Karma and Reincarnation, all these most complex ques-

tions only come up for thought as the member progresses in Theosophical study. Bearing, however, as they directly do, on the relation of man to man, they most vitally affect and proportionately expand the first object of the Society in his mind and the spirit and meaning in which it was first accepted on entering the Society.

Thus it is that such outcry as is sometimes raised by members that while brotherhood is preached, brotherhood is not practiced, is usually found to originate among those who ask for brotherhood's benefits, rather than those who are ready to assume brotherhood's burdens and sacrifices and who have as yet only grasped the shallower and more obvious signification of the term. One might almost say the most obvious and also the most restricted interpretation is on a par with that of the shallowest socialists who understand in that term a common division of material goods, for some of them even have not realised that none could reasonably be expected to accept brotherhood in their sense. For were it so, the extreme could be pushed and the Patagonian or Laplander might with impunity introduce his disagreeable habits into the house of the refined gentleman. None expects such antitheses judged from the outside to feel brotherly. But indeed the idea of younger and elder brothers is soon and speedily realised, as men are understood to be egos treading the continuous path of evolution and slowly climbing its spiral staircase. It is also soon realized that what is dark at one step is light at another, that what is the horizon limit on our circle is greatly extended on the next and so forth.

As the realisation of what we are, whence from and whither we are tending, evolves in us, so *pari passu*, must our acceptance of the obligation of brotherhood be of greater weight and grow to an even greater significance and wide extent.

Indeed what else could it do but this, for

brotherhood postulates a common father, a common origin, and this implies but one family. True brotherhood cannot but be universal and true brotherly love cannot but embrace all—can any one of us then return from our long journey to The Father and leave any others behind. It is on this principle that those great men we hear of who renounce certain other glorious cycles, remain behind to add to the general fund of experience and force by which the laggards may more rapidly accomplish the task which has to be fulfilled ere the actual scheme may be said to have been accomplished.

There is one more point on which it seems not out of place to lay stress and that is the words "to form a nucleus (of Universal Brotherhood".) In these words would seem to be more strictly and precisely the deeper scope of the Theosophical Society as such Universal Brotherhood is the goal, the aim, the ultimate scope for man, for, when Brotherliness is really practiced universally, love and all other virtues will have chased their opposites from the present scheme and multiplicity will have come back to unity and realized itself. Unreality of the ideal will have been established but the nucleus for the eventual consummation of this state of things must be provided. And the scope of the society then is to form a nucleus, in other words to provide the vehicle, to furnish the conditions, to yield here and there a ripe fruit, a suitable being that the forces that make for brotherhood and the virtues that are therein implied, may find a channel ready cut through which the stream of love may flow and the life giving energies of the Father be distributed so that all brothers may by degrees grow into His consciousness and into His life and thus really become one. This is the deeper meaning of the first object of our society, hence no greater pledge could be taken.

W. H. Kirby.



*THE MAGIC OF THE CHRISTIAN
CHURCH*

The possibility of what we should now call the Theosophical interpretation of Christianity was by no means unknown within the early Church, although it has been entirely forgotten in these later centuries. Origen, for example, the most brilliant and learned of all the ecclesiastical Fathers, speaks very plainly with regard to the difference between the ignorant faith of the undeveloped multitude and the higher and reasonable faith which is founded upon definite knowledge. He draws a distinction between the popular irrational faith which leads to what he calls "somatic Christianity" (that is to say, the merely physical form of the religion) and the spiritual Christianity offered by the Gnosis or Wisdom. He makes it perfectly clear that by somatic Christianity he means that faith which is based on the gospel history. Of a teaching founded upon this historical narrative he says: "What better method could be devised to assist the masses?"

In these days the Church considers it her highest glory that she has produced the saint, and she points to the roll of her saints as a proof of the truth and the result of her teaching. But in those earlier times this, which now seems the final goal of her effort, was only an introduction to it. Then she had three great orders or degrees, through which her children had to pass, and these were called respectively purification, illumination and perfection. Now she devotes herself solely to producing good men, and she points to the saint as her crowning glory and achievement; but in those days when she had made a man a saint her work with him was only just beginning, for then only was he fitted for the training and the teaching which she could give him then, but cannot now, because she has forgotten her ancient knowledge. Her purification led the man to saintship; her illumination then gave him the knowledge which was taught in the Mysteries, and this led him up towards the condition of

perfection and of unity with the Divine. Now she contents herself with the preliminary purification, and has no illumination to give.

Nevertheless, and in spite of all this, the old Magic which was instituted by her founder is still working and effective, and even in these days of her decadence she is still definitely under guidance and control. There is still a real and a vital power in the sacraments when truly performed—the power of the Logos Himself—and it comes through Him whom we call the Master Jesus, because this is His special department.

It was not He, but the Christ—the Lord Maitreya—who founded the religion, but nevertheless the special charge of Christianity has been given into the hands of Him who yielded His body for the work of the Founder. Belief in His personal interest in the Christian Church has almost died out in many branches of it; the members think of Him as a teacher who lived two thousand years ago rather than as an active power in the Church to-day. They have forgotten that He is still a living force, a real presence—truly with us always, even to the end of the world, as He has said. Not God in the idolatrous sense, yet the channel through which the Divine power has reached many millions—the official in charge of the devotional department of the work of the Christ.

The Church has turned aside widely from the course originally marked out for it. It was meant to meet all types; now it meets only one, and that very imperfectly. The reconstruction of the links must come, and as intellectual activity is the sign of our time and of the latest sub-race, the intellectual revival which shows itself in the higher criticism has for its very purpose that of enabling religion to meet another type of mind. If only the priests and the teachers had the advantage of direct knowledge, they would be able to deal with

and to help their people in this crisis—to guide their intellectual activity by means of their own knowledge of the truth, and to keep alive in the hearts of their flock the spirituality without which the intellectual effort can be but barren.

Not only has the Church almost entirely forgotten the original doctrine taught by her Founder, but most of her priests have now little conception of the real meaning and power of the ceremonies which they have to perform. It is probable that the Christ foresaw that this would happen, for He has carefully arranged that the ceremonies should work even though neither celebrants nor people have any intelligent comprehension of their methods or their results. It would probably be very difficult to explain the outline of His plan to the average Christian; to the Theosophist it ought to be more readily comprehensible, because he is already familiar with some of the general ideas involved in it.

We who are students have often heard of the great reservoir of force which is constantly being filled by the Nirmanakayas in order that its contents may be utilised by the Adept Hierarchy and Their pupils for the helping of the evolution of mankind. The arrangement made by the Christ with regard to His religion was that what we may call a special compartment of that reservoir should be reserved for its use, and that a certain set of officials should be empowered by the use of certain special ceremonies, certain words and signs of power, to draw upon it for the spiritual benefit of their people. The scheme adopted for passing on the power is what is called ordination, and thus we see at once the real meaning of the doctrine of the apostolic succession, about which there has been so much of argument. I myself held strongly to that doctrine while officiating as a priest of the Church; but when through the study of Theosophy I came to understand religion better and to take a far wider view of life, I began to doubt whether in reality the succession meant so much as we of the ritualistic party had supposed. With still further study, however, I was rejoiced to find

that there was a real foundation for the doctrine, and that it meant even more than much our highest schools had ever taught.

My attention was first called to this by watching the effect produced by the celebration of the Mass in a Roman Catholic Church in a little village in Sicily. Those who know that most beautiful of islands will understand that one does not meet with the Roman Catholic Church there in its most intellectual form, and neither the priest nor the people could be described as especially highly developed; yet the quite ordinary celebration of the Mass was a magnificent display of the application of occult force. At the moment of consecration the Host glowed with the most dazzling brightness; it became in fact a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual force poured forth from it, which might perhaps be taken as roughly corresponding to the light of the sun and the streamers of his corona. The first rayed out impartially in all directions upon all the people in the church; indeed it penetrated the walls of the church as though they were not there, and influenced a considerable section of the surrounding country.

This force was of the nature of a strong stimulus, and its action was strongest of all upon the buddhic plane, though it was also exceedingly powerful upon the three higher sub-planes of the mental. Its activity was marked upon the first, second and third sub-planes of the astral also, but this was a reflexion of the mental, or perhaps an effect produced by sympathetic vibration. Its effect upon the people who came within the range of its influence was proportionate to their development. In a very few cases (where there was some slight buddhic development) it acted as a powerful stimulant, doubling or trebling for a time the amount of activity in those buddhic bodies and the radiance which they were capable of emitting. But forasmuch as in most people the buddhic matter was as yet almost entirely dormant, its chief effect was produced upon the causal bodies of the inhabitants. Most of them, again, were

awake and even partially responsive only as far as the matter of the third sub-plane was concerned, and therefore they missed much of the advantage that they might have gained if the higher parts of their causal bodies had been in full activity. But at any rate every ego within reach, without exception, received a distinct impetus and a distinct benefit from that act of consecration, little though they knew or recked of what was being done. The astral vibrations also, though much fainter, produced a far-reaching effect, for at least the astral bodies of the Sicilians are thoroughly well-developed, so that it is not difficult to stir their emotions. Many people far away from the church, walking along the village street or pursuing their various avocations upon the lonely hillsides, felt for a moment a thrill of affection or devotion, which assuredly they never dreamt of connecting with the mass which was being celebrated in their little cathedral.

It at once becomes evident that we are here in the presence of a grand and far-reaching scheme. Clearly one of the great objects, perhaps the principal object, of the daily celebration of the Mass is that everyone within reach of it shall receive at least once each day one of these electric shocks which are so well calculated to promote any growth of which he is capable. Such an outpouring of force brings to each person whatever he has made himself capable of receiving; but at least even the quite undeveloped and ignorant cannot but be somewhat the better for the passing touch of a noble emotion, while for the few more advanced it means a spiritual uplifting the value of which it would be difficult to exaggerate.

But I said that there was a second effect, which I compared to the streamers of the sun's corona. The light which I have just described poured forth impartially upon all, the just and the unjust, the believers and the scoffers. But this second force was called into activity only in response to a strong feeling of devotion on the part of an individual. At the elevation of the Host

all members of the congregation duly prostrated themselves—some apparently as a mere matter of habit, but some also with a strong upwelling of deep devotional feeling. The effect as seen by clairvoyant sight was most striking and profoundly impressive, for to each of these latter there darted from the uplifted Host a ray of fire, which set the higher part of the astral body of the recipient glowing with the most intense ecstasy. Through the astral body, by reason of its close relation with it, the buddhic vehicle was also strongly affected; and although in none of these peasants could it be said to be in any way awakened, its growth within its shell was unquestionably distinctly stimulated, and its capability of instinctively influencing the astral was enhanced. For we must not forget that while the awakened buddhi can consciously mould and direct the astral, there is a great storehouse of force in even the most undeveloped buddhic vehicle, and this shines out upon and through the astral body, even though it be unconsciously and as it were automatically.

I was of course intensely interested in this phenomenon, and I made a point of attending various functions at different churches in order to learn whether what I had seen on this occasion was invariable, or, if it varied, when and under what conditions. I found that at every celebration the same results were produced, and the two forces which I have tried to describe were always in evidence—the first apparently without any appreciable variation, but the display of the second depending upon the number of really devotional people who formed part of the congregation.

The elevation of the Host immediately after its consecration was not the only occasion upon which this display of force took place. When the benediction was given with the Blessed Sacrament exactly the same thing happened. On several occasions I followed the procession of the Host through the streets, and every time that a halt was made at some half-ruined church and the benediction was given from its steps, precisely the same double phenomenon was pro-

duced. I observed that the reserved Host upon the altar of the church was all day long steadily pouring forth the former of the two influences, though not so strongly as at the moment of elevation or benediction. One might say that the light glowed upon altar without ceasing, but shone forth as a sun at those moments of special effort. The action of the second force, the second ray of light, could also be evoked from the reserved Sacrament upon the altar, apparently at any time, though even that seemed to me less vivid than the outpouring immediately after the consecration.

A third effect is that which is produced upon the communicant. He who receives into his body a part of that dazzling centre from which flow the light and the fire, becomes himself for the time a similar centre and radiates power in his turn. The tremendous vibrations which he has thus drawn into the closest possible association with himself cannot but very seriously influence his own. For the time they probably raise his vibrations into harmony with themselves, thus producing a feeling of intense exaltation. This however is a considerable strain upon his various vehicles, and they naturally tend gradually to fall back again to their normal rates. For a long time the indescribably vivid higher influence struggles against this tendency to slow down, but the dead weight of the comparatively enormous mass of the man's own ordinary vibrations acts as a drag upon even its tremendous energy, and gradually brings it and themselves down to the common level. But undoubtedly every such experience draws the man just an infinitesimal fraction higher than he was before. He has been for a few moments or even for a few hours in direct contact with the forces of a plane far higher than any that he himself can touch.

Naturally I then proceeded to make further investigations as to how far this outflowing of force was affected by the character, the knowledge or the intention of the priest. I may sum up briefly the results of the examination of a large number of cases in the form of a series of axioms, some of

which will no doubt seem surprising to many.

First, only those priests who have been lawfully ordained, and have the apostolic succession, can produce this effect at all. Other men, not being part of this definite organisation, cannot perform this feat, no matter how devoted or good or saintly they may be. Secondly, neither the character of the priest, nor his knowledge nor ignorance as to what he is really doing, affects the result in any way whatever.

If one thinks of it, neither of these statements ought to seem to us in any way astonishing, since it is obviously a question of being able to perform a certain action, and only those who have passed through a certain ceremony have received the gift of the ability to perform it. Just in the same way, in order to be able to speak to a certain set of people one must know their language, and a man who does not know that language cannot communicate with them, no matter how good and earnest and devoted he may be. Also his power to communicate with them is not affected by his private character, but only by the one fact that he has, or has not, the power to speak to them which is conferred by a knowledge of their language. I do not for a moment say that these other considerations are without their due effect; I shall speak of that later, but what I do say is that no one can draw upon this particular reservoir unless he has received the power to do so which comes from a due appointment given according to the direction left by the Christ.

I think that we can see a very good reason why precisely this arrangement has been made. Some plan was needed which should put a splendid outpouring of force within the reach of everyone simultaneously in thousands of churches all over the world. I do not say that it might not be possible for a man of very exceptional power and holiness to call down through the strength of his devotion an amount of higher force commensurate with that obtained through the rites which I have described. But men of such exceptional power are always exces-

sively rare, and it could never at any time of the world's history have been possible to find enough of them simultaneously to fill even 1-1,000 part of the places where they are needed. But here is a plan whose arrangement is to a certain extent mechanical; it is ordained that a certain act when duly performed shall be the recognized method of bringing down the force; and this can be done with comparatively little training by any one upon whom the power is conferred. A strong man is needed to pump up water, but any child can turn on a tap. It needs a strong man to make a door and to hang it in its place, but when it is once on its hinges any child can open it.

Having myself been a priest of the Church of England, and knowing how keen are the disputes as to whether that Church really has the apostolic succession or not, I was naturally interested in discovering whether its priests possessed this power. I was much pleased to find that they did, and I suppose we may take that as definitely settling the much disputed Parker question, and with it the whole controversy as to the authenticity of the Orders of the Church of England. I soon found by examination that ministers of what are commonly called dissenting sects did not possess this power, no matter how good and earnest they might be. Their goodness and earnestness produced plenty of other effects which I shall presently describe, but their efforts did not draw upon the particular reservoir to which I have referred.

I was especially interested in the case of one such minister whom I knew personally to be a good and devout man, and also a well-read Theosophist. Here was a man who knew very much more about the real meaning of the act of consecration than nine hundred and ninety-nine out of a thousand of the priests who constantly perform it; and yet I am bound to admit that his best effort did not produce this particular effect, while the others as unquestionably did. Once more, of course he produced other things which they did not—of which I was surprised anon. That at first somewhat surprised me, but I soon saw that it could not have been otherwise. Suppose, for example,

that a certain sum of money is left by a rich Free-mason for distribution among his poorer brethren, the law would never sanction the division of that money among any others than the Free-masons for whom it was intended, and the fact that other poor people outside the Masonic body might be more devout or more deserving would not weigh with it in the slightest degree.

Another point which interested me greatly was the endeavor to discover to what extent, if at all, the intention of the priest affected the result produced. In the Roman through the ceremony somewhat mechanically, and as a matter of daily duty, without any decided thought on the subject; but whether from ingrained reverence or from long habit they always seemed to recover themselves just before the moment of consecration and to perform that act with a definite intention.

I turned then to what is called the Low Church division of the Anglican community to see what would happen with them, because I know that many of them would reject altogether the name of priest, and though they might follow the rubric in performing the act of consecration their intention in doing it would be exactly the same as that of ministers of various denominations outside the Church. Yet I found that the Low Churchman could and did produce the effect, and that the others outside did not. Hence I infer that the "intention" which is always said to be required must be no more than the intention to do whatever the Church means, without reference to the private opinion of the particular priest as to what that meaning is. I have no doubt that many people will think that all this ought to be quite differently arranged, but I can only report faithfully what my investigations have shown me to be the fact.

I must not for a moment be understood as saying that the devotion and earnestness, the knowledge and the good character of the officiant make no difference. They make a very great difference; but they do not affect the power to draw from that particular reservoir. When the priest is earnest and devoted, his whole feeling radiates out upon his people and calls forth similar feel-

ings in such of them as are capable of expressing them. Also his devotion calls down its inevitable response, as shown in the illustration in *Thought-Forms*, and the downpouring of good influence thus evoked unquestionably benefits his congregation as well as himself; so that a priest who throws his heart and soul into the work which he does may be said to bring down a double blessing upon his people, though the second class of influence can scarcely be considered as being of the same order of magnitude as the first. This second influence which is drawn down by devotion itself is of course to be found just as often outside the Church as within it.

Another factor to be taken into account is the feeling of the congregation. If their feeling is devout and reverent it is of immense help to their teacher, and it enormously increases the amount of influence poured down as a response to devotion. The average intellectual level of the congregation is also a matter to be considered, for a man who is intelligent as well as devotional has within him a devotion of a higher order than his more ignorant brother, and is therefore able to evoke a fuller response. On the other hand in many places of worship where much is made of the exercise of the intellectual faculties—where for example the sermon and not the service is thought of as the principal feature—there is scarcely any real devotion, but instead of it a horrible spirit of criticism and of spiritual pride which effectually prevents the unfortunate audience from obtaining any good results at all from what they regard as their spiritual exercises. Devotional feeling or carelessness, belief or scepticism on their part makes no difference whatever to the downflow from on high when there is a priest in charge who has the requisite qualifications to draw from the appointed reservoir. But of course these factors make a difference as to the number of rays sent out from the consecrated Host, and so to the general atmosphere of the Church.

The power of the ordained priest is a reality in other ceremonies than the celebration of the eucharist. The consecration of the water in the rite of baptism, or of the

holy water which is to be distributed to the faithful or kept at the entrance of the church, pours into it a strong influence, which enables it in each case to perform the part assigned to it. The same is true of other consecrations and benedictions which come in the course of the regular work of the priest, though in many of these it seems that a somewhat larger proportion of the effect is produced by the direct magnetism of the priest himself, and the amount of that of course depends upon the energy and earnestness with which he performs his part of the ceremony.

Perhaps I ought to explain, for the benefit of our Indian readers, that there are three orders among the Christian clergy—bishops, priests, and deacons. When a man is first ordained he is admitted as a deacon, which means, practically, a kind of apprentice or assistant priest. He has not yet the power to consecrate the sacrament, to bless the people or to forgive their sins; he can however baptize children, but even a layman is permitted to do that in case of emergency. After a year in the diaconate he is eligible for ordination as a priest, and it is this second ordination which confers upon him the power to draw forth the force from the reservoir of which I have spoken. To him is then given the power to consecrate the Host, and also various other objects, to bless the people in the name of the Christ, and to pronounce the forgiveness of their sins. In addition to all these powers, the bishop has that of ordaining other priests, and so carrying on the apostolic succession. He alone has the right to administer the rite of confirmation, and to consecrate a church, that is to say, to set it apart for the service of God. These three are the only orders which mean definite grades, separated from one another by ordinations which confer different powers. You may hear many titles applied to the Christian clergy, such as those of archbishop, archdeacon, dean or canon, but these are only the titles of offices, and involve differences of duty but not of grade in the sense of spiritual power.

C. W. Leadbeater.

From *The Theosophist*.



Members should be making preparations, wherever it is possible, to come to Chicago during the period of the Summer School activities, which will probably begin about August fifteenth and continue until convention time. Information may be obtained from Mrs. C. J. Kochersperger, 5223 Madison Ave.

All members of the Society, especially leaders of classes, ought to realize that the use of books for study in general written by well-known leaders of the Society is far more beneficial in every way than the use of books that are not prepared by these people. Hence the use of unauthorized books is likely to lead to erroneous impressions being obtained and disseminated. Try as far as possible to use the books of Mrs. Besant, Mr. Leadbeater, H. P. B., and other leaders.

In her lectures Mrs. Russak has made some very significant remarks about the occult value to each member of the possession of Theosophist; we are sure that lodges will be glad to have the suggestion.

Most of the articles given out by the President and Mr. Leadbeater she says are inspired directly by the Masters and each person, by dwelling upon the instructions given and studying them places himself occultly in connection with the great forces that are being poured out upon the society at present through its leaders. He also connects himself mentally directly with the forces pouring from Adyar, the source of the magazine.

T. H. T.

There have been so many inquiries for the splendid photograph of our revered President—the one which has been shown in Mrs. Russak's lecture with stereopticon illustrations of "Life at Adyar"—that she requests me to say that the photograph may

now be obtained from the Oakland Theosophical Book Concern, 3733 Woodland Avenue, Oakland, California. Price, fifty cents each.

T. H. T.

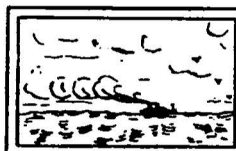
Wanted—Copy of *Messenger* for January 1904.

WANTED—The following numbers of the "Theosophist" to complete files: September, December, 1908; March, April, May, 1909; May, August, October, 1910. Address: T. C., 950 Boston Court, Pasadena, Cal.

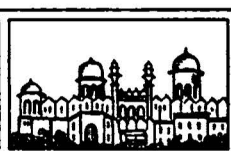
ESOTERIC CHRISTIANITY (Pages 164 to 175 inclusive)

QUESTIONS

1. When do we celebrate the death of Christ and why at that time? Do other religions have a celebration of similar character at the same time?
2. Why has the body of a man been placed on the cross, and has the crucifix been used continuously since the time of Christ?
3. Is the modern Lent a Christian custom exclusively?
4. When does Easter come and why is it a season of rejoicing?
5. If the Mythic Christ refers to the Solar Hero, why is He confused with the life of Jesus?
6. Why is an Initiate said to be a Christ?
7. Is it possible for any human being to become an Initiate?
8. What is required of a man ere he is found worthy to be an Initiate?
9. What is meant by Discrimination?
10. Why should one prior to becoming an Initiate feel Disgust with the world and its pleasures?
11. Name other virtues to be acquired ere one is ready for Initiation?



Adyar Letter



THE XXXVTH ANNIVERSARY CONVENTION OF THE THEOSOPHICAL SOCIETY HELD IN ADYAR, DECEMBER 26TH, 1910—JANUARY 1ST, 1911.

No worthier crown could have been bestowed on the outgoing year 1910—so auspicious in the history of the Theosophical Society—no augury for the incoming 1911 be more full of promise, than the wonderful week of spiritual labour which bridged the one year into the other, which afforded the splendid modulations from past chords into new harmonies.

Never before in the history of the Society has any similar gathering been so numerous, so successful, or so rich in promise and possibility. Notwithstanding the great numbers of visitors and the very large audiences; notwithstanding the many material problems to be dealt with by a few over-worked yet ever-willing officials, notwithstanding the great pressure and nerve strain involved on all from the President downwards by the conditions material and spiritual which obtain on these occasions, when many hundreds of people from all parts foregather for a week of crowded and intense mental and spiritual exercise, all went smoothly, all was carried out in due order without a hitch; and a true spirit of friendliness, self-sacrifice, and brotherly union seemed to pervade all, individually and collectively, throughout the place.

It will not be necessary here to go into particulars or figures as all these will be forthcoming in the usual Anniversary Supplement to the "Theosophist," together with the detailed reports of the main Sections and Departments of the Theosophical Society's Activities. But a rapid and general survey of the memorable week which has

just terminated may be found acceptable both to those who had the good fortune to be present as to those who, though far in body, were with us in thought and sympathy.

During the week that preceded Convention, the usual quiet restfulness of Our Headquarters began to be noticeably changing, and one began to realise that novelties were appearing all over the place. Also one noticed an undue quantity of Coolie men and women moving about with bamboos and palm leaves, cleverly plaited, and soon one observed, now here now there, springing up large and spacious huts, made most ingeniously with these same bamboos and palm leaves, and completed with square windows and oblong doors of the same material. Near headquarters there are large spaces of ground where brick floors have been made, slightly raised above the level of the ground, and it is round these that the huts are constructed. Several of these huts, some large, some small, one or two very large indeed, grew in a few days to completion, and were destined to house delegates and members of Indian lodges. In fact, as all intending visitors had to previously announce their coming, the accommodation was all carefully labelled and ticketed the day before arrival, and so each party was drafted off without confusion on arrival to the particular habitation he and his friends were to occupy during the week.

Western readers should recollect that the simplicity of life in this country and the warm climate permit of the suppression of many of those accessories which appear so indispensable in a more complicated existence. Thus there are tanks, the river, and the sea for bathing and washing. The Sun for drying and warming. Wells for drinking water—and the luxury of hot water (if desired) can easily be obtained

by three bricks, an old kerosene tin, one match, and the wood and fibre that is found under any tree. So that on the whole it is not half such a "picnic" as some would suppose. The essentials are there—the non-essentials don't matter; and between self-help and the helping of others all goes very easily and smoothly.

The food problem is more serious and requires forethought and organization, when large numbers have to be dealt with. The new Bhojanashala or central Hindu Kitchen, which has only just been erected by our well-known fellow-worker Mr. Ranga Reddy, has been taxed to the full—for, roughly, some 1,500 Indian visitors had to be provided for, for each day's meals, during a week at least; while the other kitchen had to provide the European visitors of Headquarters, Blavatsky, Damodar, and Besant Gardens with their meals. But all was, on the whole, excellently prepared for and carried out; and while this is bound to improve as time and experience show, it must surely be admitted that "every brother had his due."

The recent additions in land and buildings to the Society's property has of course rendered the accommodation of so huge a number of visitors to Convention more possible than heretofore. But all energies were taxed to the utmost to get some of the buildings and their furniture ready by the arrival of their intended occupants, and if visitors realised the prodigies of willing labour and self-sacrifice that the staff, one and all, first and foremost among whom the President herself, underwent that the best might be done for all in so brief a time for preparation, no other feeling is possible than one of sincere gratitude that so much was done, under the circumstances, to make everyone as fully comfortable as was reasonably possible.

On the 24th, 25th, and even 26th December morning the quiet gardens and paths and cocanut groves of Adyar assumed new features of animation as bullock waggons and pony-carts discharged passengers and their belongings at or near Headquarters, whence the admirable representatives of the Central Hindu College—of whom more

anon—conducted them to their respective quarters. In those three days Headquarters became the scene of a swarming much as when bees are assembling round their queen in the hive. Yet everything was orderly and the growth that had taken place so rapidly was scarcely realised until the first big public lecture by the President on Monday afternoon, 26 December, at 4:30 p. m.

The already large numbers of Residents and Visitors were swelled by great quantities of Non-members and general public so that not only was the great Central Hall filled in every square foot of sitting or standing room, but the huge audience overflowed into the adjacent passages, doorways, staircases, and into the little library at the end; and even then many hundreds were turned away and unable to find any place whatever some twenty minutes before the lecture began. It is calculated that some 2,300 or 2,400 people were present at the opening lecture and that nearly 3,000 had tried to get in.

The Great Hall is familiar to all who have seen its photographs, and on these occasions the aspect is indeed striking and stirring. On the raised platform of the alcove, in which are placed the Statues of our Founders, Madame Blavatsky and Colonel H. S. Olcott, the well-known figure of our President, Mrs. Besant, stands in her robe of white. Over her head the audience sees in relief on the wall the badge of our Society, and opposite her on the other wall, stands out in bold letters the motto of the Society. To right, to left, as far as the hall extends, all down the front opposite, everywhere, is a sea of eager upturned interesting faces of Indians and non-Indians seated as close as possible to each other in packed serried ranks, on the carpets spread about the floor.

Over there to the left, many rows of benches for those whose race or age prefers this mode of sitting. Nearer in to left and right, armchairs and sofas for ladies and visitors. Quite close to the platform, on the right, some armchairs for Mr. Leadbeater, for Alcyone, his brother, and some other senior members, while many of their friends

and followers cluster round as best they can. A great silence falls on all and Mrs. Besant begins her lecture "The Opening of the New Cycle," and grips the heart of each as she tells of our duties and our privileges in the Theosophical Society and of the future that is opening before us. The "tonality" of the whole Convention is given in this opening lecture. The "feel" of what is around us and before us is communicated—the note is struck and the impression it leaves is one of exultant hope and confidence not only that all is well, but that the opportunities of Service and conscious co-operation in a Great Work for the raising of Humanity lies before each one if he will devote himself thereto heart and soul. More than ever, more even than last year, did one feel that with the end of 1909 a definite period of the Theosophical Society's history was closed, a definite cycle accomplished; and that with 1910, as our President had prophetically announced two years ago, a new and splendid cycle of further development and progress had definitely begun. This beginning, so rich at the opening of 1910 and so continually maintained during the year, was now, at this convention fully confirmed and rendered evident, not only by the importance and size of the convention itself, but by the quite unprecedented growth and expansion, as set forth in the various reports, of every branch and department of the Society's activities.

Everywhere, in practically all countries, in virtually all branches of the Society's many inner and outer activities, progress in work, and growth in numbers and enterprise, were reported by the several delegates who on the morning of the 27th occupied the attention of the meeting. The Annual Address of the President traced this growth and summarized the many signs of new vigour and stronger life that has recently been showing itself in every direction throughout the Society. The reports on the subsidiary movements connected with the library, the schools, and the order of service were eminently satisfactory and showed only how much further these several useful and beneficent institutions might be extended if adequately and regu-

larly supported by donations and contributions. Herein lie also opportunities of doing good by proxy—which too has its merits—for those who are too occupied in their affairs to be able to start schemes of their own, but who are anxious and ready to help.

The convention lecturer this year was Mr. G. S. Arundale, M. A., LL.B., Principal of the Central Hindu College of Benares. The subject taken for the four lectures on the four successive afternoons of the 27th, 28th, 29th and 30th December, delivered by him in the Big Lecture Hall, was "*The Growth of National Consciousness in the Light of Theosophy.*" These lectures admirably arranged and worked out, and eloquently delivered, were in every way in accord with the whole trend of theosophical thought and teaching at the present moment, and indeed of the last year or so. In other words, the whole Society has, since the publication of Mrs. Besant's and Mr. Leadbeater's investigations into the past and future, had its attention and its intuitional faculties turned to the question *whence and whither*; (the previous period having been perhaps devoted rather to the question of *why and how*); listening to teachings regarding the races we came from and those we are to become. It has been gradually learning how individuals and societies are not sporadic elements jotted aimlessly here and there over the ages; but that the whole Universe is the plan of the Creator, and that in its minutest detail every thread in the fabric, every pattern in the scheme, is correlated and has its definite place and purpose from beginning to end. "The Beginnings of the Sixth Root Race" and "The Lives of Alcyone," which have occupied for some time past the pages of the "Theosophist," contain in their description many lessons, many principles regarding reincarnation, Karma, and the scheme of evolution generally; and Mr. Arundale's lectures tended to trace for us the growth of Consciousness from its first beginnings, through its processes of individualisation, to its ultimate self-comprehension or realisation in the Brotherhood

of All. Each lecture in turn had its peculiar interest as, stage by stage, the downward and then the upward cycle of the unfolding of consciousness was traced; but perhaps the most interesting for the general public will have been that wherein the vicissitudes of the history of nations were correlated with and rendered intelligible in the definite plan underlying the rise and fall of civilisations and world-empires. Fortunate indeed is the Central Hindu College in having so able, so genial and so true a theosophist as their Principal. All day long one of the most constant features of Convention, for not only six but nine or ten days consecutively, was the crowd in and about the *Theosophist* Office. Situated as it is on the right of the Vasantapuram arch and therefore near at hand for all who come or go to Headquarters buildings, it became quickly the improvised reading-room, club, postoffice, letter-writing and letter-distributing centre for all the hundreds passing that way or anxious to while away an hour or so between lectures and meetings. Probably this was good for business in the book-selling department, but it must have been a great strain on the ever-obliging and most competent honorary manager Mr. B. P. Wadia and his willing staff of assistants. The whole book-publishing, book-selling, and printing departments have completely beaten all records, and many long and sleepless hours must also have been passed by Mr. Sitarama Shastri, that the Vasanta Press, which now is too small and has too few machines for the work it has to cope with, might produce in time for Convention the requisite copies of the huge double New Year number of the *Theosophist* which consists of some 250 pages, 3 coloured plates, and some 35 photo-gravures. A wonderful production when it is realized that the machine is at present hand-driven and that the compositor-boys for the most part don't know the words or the language they are putting up in type. Yet the magazine is well-printed and well got up and full of life and interest for every reasonably intelligent man be he theosophist or not. Nor was this all that

the Press had to print and the *Theosophist* office to distribute at Convention time. Two of the most important books, from different standpoints, recently issued, were also got ready and put on sale. The one, yet another precious book on the development of those qualifications which lead the pupil to his Master: Alcyone's "first gift to the world" as Mrs. Besant has called it in her preface to "At the Feet of the Master." This little book, which contains a portrait of the author, will bring him closer to all members in the Society, for soon all Sections will be issuing translations; and much spiritual guidance and help should be afforded by it to all earnest wayfarers on the path. The other book is the first part of "The Universal Text Book of Religions and Morals," compiled by Mrs. Besant with quotations from the main scriptures and intended to show the underlying Unity of the basic Teachings of all the many religions which have been given to men at different times by different Teachers for their help and enlightenment. Anyone can easily realize how great was the pressure and strain on all concerned with the printing and the publication and distribution of these important and much sought after works. That all this trying and strenuous work was accomplished in perfect order and good-tempered harmony testifies fully to the diligence and efficiency of all concerned.

The mornings of the 28th, 29th and 30th were principally taken up with the reports and business of the Annual Convention of the Indian Section T. S. But there were also in between some interesting question meetings held by Mrs. Besant and Mr. Leadbeater.

The evenings of each day were as a rule devoted to either E. S. or Masonic meetings. Thus on the 26th and 31st there were ordinary meetings of the "Rising Sun of India Lodge" working in first degree which were attended by a very large number of members and visitors from all parts of the world, while on the 29th was the meeting of the Chapter, also fully attended by those entitled to be present. On the other hand the E. S. meetings were held

on the evenings of the 27th (General), 28th (Degrees) and 30th (Higher Degrees) as also, as usual, on the Sunday Morning, 1st January, 1911, at 8 p. m.—a very good way of beginning the New Year.

No one who was present will be likely to forget the evening meeting of the 27th December. The beauty and power of Teaching then poured forth must have strengthened and purified the hearts of all those who are in earnest.

The inevitable photograph opened the proceedings of the 30th December and perhaps illustrates as clearly as anything can the four-dimensional properties of this Convention. Formerly the forms and features of a convention gathering could quite adequately—(or inadequately)—be expressed on one piece of cardboard. This time it will take four pieces at least. In other words the photographer, though he retreated to an incredibly long way off, had to take four perfectly distinct groups or relays of people, since only one-fourth of those present were more than sufficient to fill his normal panoramic horizon!

Reference must be made to a delightful little ceremony of initiation to the "Sons of India" whereat Mrs. Besant, received from many who jointed, the pledge of the Order, whereby each binds himself to treat as Brothers, Indians of every religion and province; to make Service the dominant ideal of his life; to seek the public good before personal advantage; to protect the helpless, defend the oppressed, teach the ignorant, raise the down-trodden; to choose some definite line of public usefulness, and to labour thereon; to perform every day at least one act of service; to pursue the ideals of the Order by law-abiding methods only; to be a good citizen in the municipality, district, province, Motherland and Empire to which each belongs; and to be a true Son of India.

In this connection mention must be made of the Central Hindu College, whose existence is due to Mrs. Besant's labours, whose administration is watched over by her, whose principal is G. S. Arundale and whose scholars are such a credit to their teachers, their college and their country.

One of the many pleasant features of this Convention to record was the admirable example and help afforded by a certain number of members, both graduates and in statu pupillari, who of their own accord and at their own expense came all the way from Benares to Adyar, (a three days and three nights journey by rail) in order to put their united services at the disposal of those gathered for Convention.

It was they who in the preceding days before Convention went all over the mile-wide property of Headquarters acquainting themselves with all things and getting to know the position of the various huts, buildings, kitchens, etc. It was they who labelled and docketed and arranged for the orderly drafting off of contingents as they arrived—many got up while it was still night to go *somehow* the long distance into Madras to meet incoming trains in the early morning. The whole time, during lectures, in between, in the hours of meals or of rest, some or other of them were on duty, helping, guiding, directing, performing services, ever courteous, and ever kindly and bright and sweet-tempered—the essence of what is expected from gentlemen—the finest proof positive of what the Central Hindu College is turning out and is doing for young India. Indeed may such examples bear fruit a hundred and a thousand fold; and from all that was said on every side and the appreciation and pride that was generally shown it should, if the matter is rightly understood in all its bearings, lead to strenuous endeavors being made that the Central Hindu College which is independent of all Government grants, should be relieved of all financial anxieties and should be not only assured in its position, but able later on to be the mother of many similar institutions, throughout the country, for the helping and the regeneration of India and the Indians.

The T. S. Order of Service Meeting on the afternoon of the 30th December dealt with (1) the much deplored question of child marriage in India. (2) The treatment, education and general amelioration of the Pariah, Panchama, or Depressed

classes. (3) The reasons for and against European travel and education for Indians, particularly also how the caste question is affected, and (4) the various plans and systems of Religious and Moral Education.

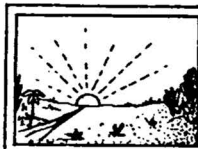
On all these questions a number of Indians and non-Indians spoke, as did also Mrs. Besant, most interestingly.

On the morning of the 31st December there was also an "Educational Conference" which continued and amplified the discussion of the previous day, and brought into light many of the problems which in India, as elsewhere, face those whose duties lie particularly in departments of teaching and education. After the E. S. meeting on Sunday morning a brief initiation meeting into the T. S. was held by Mrs. Besant, and its more elaborate form, as used by her in this country, commended itself to many of the foreign representatives gathered here from Europe and America, in that it marks more definitely and renders more solemn and impressive, the very serious step which anyone takes when he enters the Society and accepts "Brotherhood" as his definite ideal and aim. It might be well if some such little earnest ceremony were to be instituted also in the countries of the West.

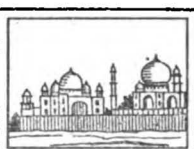
The closing lecture, "The White Lodge and Its Messengers," delivered on the Sunday afternoon of the 1st of January, 1911, to a huge audience grouped and clustered under the overspreading and famous old Banyan tree of Blavatsky Gardens, amid its pillared branches, will remain in the mind of the writer, as probably of all those privileged to be present on that occasion, as an ineffable and undying memory of great and wondrous power and beauty.

No more fitting conclusion, no more harmonious termination, to the Convention, to all that had been said and taught during that strenuous week, nay to all our recent thoughts and teachings for the last year past, could possibly have been devised both as a summary, and as a message. Side by side with the address of the evening of the 27th December, this magnificent and beautiful oration stood out with peculiar and definite characteristics of pre-eminence. Not only was the form perfect, the subject

matter colossal, and the treatment masterly; but there was that behind it which, to all that feel these things, must have caused it to be impressed on their minds and hearts with the fire of that imprint which is forever unmistakable, and which as much if not more than on Tuesday evening burnt its way into the soul and marrow of one's being and uplifted the whole nature into the region "where it would be"—forever, if only it could. From the Darkness of Ages, Down the Ladder of Time, Along Aeons of Evolution, tracing the History of Cycles, relating the Rise and Fall of Civilisations and Continents, shaping the Course of Nations, and comparing the forces and influences at work throughout the whole Plan, our great President and Teacher logically led up to and came to speak of the "White Lodge and its Messengers," and the parts *They* have ever played in the great Drama, and continue to play in the Working out of the Scheme of the Logos for this Humanity. Beautiful beyond words was the conception and description of this vast orderly plan, but soul-inspiring and uplifting were the words of hope that individually and collectively the Theosophical Society might perchance prove worthy of the great mission it was created to fulfil, and might now and in the future afford the means whereby it might provide the channel for that Spiritual outpouring that must accompany the work in the World of those who would make straight the paths and prepare the ways of the Lord who is to come. As the beams of the setting sun painted colours of gold and red and yellow and purple on the down hanging stems and branches which like our Society in all directions have taken root and extended round the parents stem; as the hush of sunset came over the meeting, almost as if Nature herself had stooped for a moment to lend ear to those grand and musical sentences, all must have felt the exaltation and inspiration of that moment, and that the Breath of the Lord had descended in loving benediction on the gathering of peoples from all countries that they might arise and go forth from thence, determining mightily to do His Will for the fulfilment of His purposes and for the Service of all His Creatures. *Wm. H. Kirby.*



Benares Letter



Benares is nearly deserted by our people. It is roughly estimated that between forty and fifty theosophists and sympathisers went to the Adyar Convention from this place. The sympathisers consist of Central Hindu College students who are taking a lively interest in Society matters and are eager to express their sympathy in service. They form a devoted band under the leadership of Mr. Arundale, the college principal. Although active propaganda among the college students is not thought advisable, increasing numbers come of their own accord and ask for admission into the society's ranks. May it not be a sign of the times that so much youthful zeal and enthusiasm is flowing into the current of this movement?

A strong centre has been formed here in the city and neighboring towns and villages through the agency of capable lecturers on the staff of the Central Hindu College. A more united earnest group of T. S. workers it would be hard to find.

An unusual opportunity for theosophic propaganda is now offered by the great concourse of people from all parts of India at Allahabad, a large and important city. The National Congress has been in session in that place, an event which always attracts the brightest, most progressive of Indian men of education and culture.

A great Industrial Exposition of the United Provinces is also being held, the visitors numbering forty-five thousand daily according to official reports. Benares has sent her share of lecturers to assist the local branch and will take a still more active part when the "All India Religious Conference" meets a week hence in connection with the exposition.

This reminds one of a promising field for future activity. The large gatherings of pilgrims which take place at various sacred

centres throughout the year afford the opportunity. Although the majority of these pilgrims belong to the ignorant lower classes, yet there are doubtless many among them capable of appreciating the profound spiritual philosophy of their own sacred books as illuminated by theosophy. Those incapable of grasping the metaphysical subtleties so dear to their pandits may find in theosophy an added stimulus to religious life. One may at least be assured of a respectful hearing. It is to be hoped that in the future more may be done for the common people whose faith though narrow and feebly tinged with superstition is nevertheless sincere.

An Indian theosophist several years ago began such a work in the villages about Bombay. His plan was to go to some central place where there was room and spread a carpet. With his Bhagavad Gita before him he read the Sanskrit shlokas and expounded them in the light of theosophy. As he proceeded men gathered and seated themselves upon the carpet. No word was said about theosophy until interest was aroused in a few who came again and again showing appreciation of the high teachings. Then when they demanded more and asked the source of these illuminative ideas the existence of the society was divulged and friends to the movement were gained, whether they actually joined the society or not. This brother said that the whole proceeding was quite in accordance with ancient custom and thus opposition to a supposed new faith was avoided. What a field is ready for earnest workers, born into the language of the people and acquainted with all the prejudices of their hearers. When such work from the inside becomes general will not the whole of these three hundred millions of souls feel the influence?

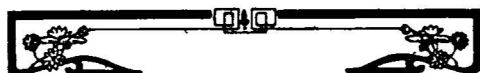
The Central Hindu College with its thousand students gathered from all parts of India may also in the future be a beacon light sending its rays into the remotest corners of the Motherland. The religious and moral training of these boys may well prepare them to receive the world teacher and become messengers of truth.

That this institution is already beginning to play an active part in the regeneration of India is a recognized fact. Wherever a C. H. C. student is found the theoso-

phic lecturer may depend upon his hearty co-operation and support. Mrs. Besant, the Society and the college are bound together in their affectionate regard. In promoting the ideals of the "Sons of India" they are becoming a power.

Delegates returning from Adyar are full of enthusiasm. The inspiration gained will doubtless make itself felt in increased activity and progress during the coming year.

S. E. Palmer.



KNOWLEDGE AND POWER

The difference between knowledge and conviction is fundamental. To know is to have at the command of memory and reason certain materials of facts and concepts. The method by which this material is obtained determines its value and the memory of the source of a piece of knowledge is as important as is the knowledge itself, for if the source is unreliable, or the thinker feels any doubt as to the validity, the knowledge cannot be utilized with the freedom and strength with which it could otherwise have been applied.

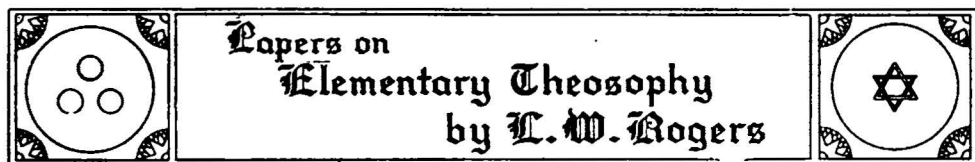
Conviction is reached when experience is added to the other sources of information, when the facts and concepts fit into the life of the individual perfectly. Conviction is felt when a man has the feeling that no further fact or concept is needed to be added to what he has acquired in order to make a thing true for him. Hence, those who have had thoroughly convincing experiences in their lives may easily grasp facts and feel them to be true in the next incarnation. But it does not follow from

this that the facts and concepts thus accepted are true for others. The thinker may, then, be wholly mistaken. It may be that what seems to be true for him does not correspond with the facts at all.

The discovery of truth, then, is not easy. Absolutely to test and have at command all the truths of the world is to be an *asekha* adept. Truth for us is a view of truth. Our knowledge is the body of those accepted facts which form our material for reasoning. It rests upon observation. Conviction is deep-seated confidence in the reliability or truth of a fact.

The lessons of life we learn in a variety of ways, but each class of facts must be learned by experience and become the subject of conviction. Yet even our convictions, apparent truths, may later be overthrown and new views of truth be substituted until at last the perfect truth, unclouded by the personality and its undeveloped aura, may be perceived and become a permanent part of ourselves.

W. V.-H.



A SCIENTIFIC RELIGION

(Continued from page 301)

In experimental hypnotism we have further evidence of the truth of the declaration that the human being is, in this physical life, manifesting but a fragment of his complete consciousness. A case in point is the experiment of throwing a person of very ordinary intelligence and no education into a hypnotic trance—in other words practically freeing him from the limitations of the physical brain and body. He then has the power of looking within his own body and not only accurately describing some obstruction the doctors are unable to reach but, although wholly ignorant of medical practice or surgical science, of actually describing in detail the future course of an incipient disease. Turning his attention in another direction he is able with equal facility to get information about what is occurring on the opposite side of the earth, the accuracy of his description being afterwards verified by the ordinary methods of obtaining such facts. In various other directions his achievements are equally astonishing and are absolutely without explanation if we regard the physical consciousness as the complete consciousness. But if we accept as a hypothesis for investigation, the theosophical explanation of such phenomena, then not only these remarkable superphysical faculties but also premonitions and all the puzzling problems presented by dreams, including the dream that accurately forecasts the future, become comprehensible; for it is then seen that the physical brain instead of being the producer of consciousness is in reality a limitation of consciousness, shutting out from ordinary physical life that portion of our whole life that is too etherial to fall ordinarily within the grasp of the sense

organs. This superphysical consciousness is unknown to the so-called waking consciousness just because it is superphysical; and only in rare moments of tranquility or when the inner conditions present precisely the right combination of harmonious relationships is it possible to bring even a fragment of that wider and mightier consciousness into the lesser.

A study of even a few of the innumerable cases presented in the phenomena of clairvoyance, dreams, premonitions, by hypnotic trance, etc., will give most practical evidence of the working of this consciousness which is unknown to the daily life of the physical world.

The second great truth put forward in this connection by this scientific religion, that would prove what it teaches, is that the human being survives bodily death and continues his existence, not in some remote heaven filled with winged angels or some hell of eternal horrors, but in what may rightly be called an intermediate earth-region consisting of matter so rare that it is unknown to any physical sense—so impalpable that although bodies in which the consciousness then functions are as certainly bodies with form as those composed of physical matter, they nevertheless freely pass through the so-called solid matter of the physical region somewhat as the mass of matter we call air fills a room or moves through every garment we wear without any one of our physical senses being aware of it. We can prove the presence of the unseen air by experiment and by the process of reasoning and in the same way the fact of superphysical existence can be established.

Of strictly scientific experiments to determine whether we survive bodily death

the most notable are those of Sir William Crookes and, having been published in detail in the *Journal of Science*, they are so well-known that only brief reference need be made to them here. (The little volume containing the magazine articles, with the original illustrations, can now be had in an American edition.) It is enough to say in passing that Crookes established beyond question several vital facts. First, that there is psychic force; second, that this force is directed by intelligence; third, that this intelligence is not that of living people; fourth, that this intelligence has the power to clothe itself in matter visible to the eye and sensible to the touch; fifth, that thus materialized, the so-called dead person may hold an ordinary conversation with those present and is, for the time being, once more an inhabitant of the physical region. This improvised physical body is not, of course, the kind of a body the deceased person possessed during physical life, but for a brief period it serves every practical purpose of the other and then the condensed etherial matter of which it is composed gradually resumes its normal condition and therefore fades from sight. All this, and much more, Crookes and his assistants established by experiments so thoroughly scientific in method and so conclusive in results that the later work by Italian scientists at the University of Turin, while interesting as having its corroborative value, is of comparatively little importance and cannot be said to have added anything new.

While the work of such scientists as those mentioned, in addition to whom we might name Zollner, Lodge, Richet, Barraduc, Lombroso, Flammarian and others of equal repute, furnishes the scientific basis for the belief that the human consciousness is in nowise dependent upon the physical body for existence there are also innumerable instances in which personal experience corroborates and confirms the facts given us by the scientific men. The literature of the subject is full of cases, attested by witnesses of unquestioned probity, that clearly indicate the truth of the theosophic teaching of the nearness of the so-called dead to the liv-

ing and of frequent interference in the affairs of the living. Many of these cases concern people so well-known and the facts are so well attested that they may be cited as furnishing evidence of more than ordinary interest. The central figure in one of these is no less a personage than Dantè. Some time after his death it was found that Canto XIII of *Paradiso* was missing and the most diligent search failed to bring the precious document to light. The baffled searchers were divided between the opinion that it had in some way been destroyed and that it had never been written, for no living person had even seen it. So the search was abandoned. Now, if the theosophical teaching that the departed exist in a state of wider consciousness that includes also the lesser (the physical) is true, then we should expect Dantè to have as keen an interest in the matter as any of the searchers; and if he alone had knowledge of the missing manuscript it would be only reasonable to presume that he would try to find a method of giving this information to them. What actually happened was this: his son dreamed that his father stood before him and said that if he would remove a certain panel in the room where the father had done his writing the missing paper would be found in the wall. This dream was related the following morning and caused some merriment, evidently being taken as the result of much thinking about the lost document. But as time passed the desire to recover the valuable paper grew with the mystery that surrounded it, and finally reached the point where a dream was thought to be worth investigating. So the particular panel mentioned was carefully removed and before the eyes of the astonished searchers lay the missing manuscript, covered with mildew but perfectly legible.

The life of the poet Collin, or more properly his death, furnishes another instance of the "dead" taking a practical and very human interest in the affairs of the living. When he passed away in Vienna he was indebted to his friend Hartmann for a loan of 120 florins. If, after passing from the physical body, he was still conscious of

physical affairs, he must have observed the distress of his friend who could ill afford to lose the money, for Hartmann was left almost penniless. Naturally enough the situation caused him much anxiety. The matter was continually in his mind and he dreamed of it. Finally Collin came into his dreams and when Hartmann awoke he clearly remembered that Collin had told him to go to the *loto* that day and place two florins on No. 11, being careful that the sum was neither more nor less. He followed instructions explicitly and we may easily imagine with what eagerness he awaited the result of the venture. He won 130 florins. This again is a very thoroughly human way of paying a debt! It would indicate that the poet had no more hesitation about playing a game of chance than when living in the physical body. But was there really any chance involved? The careful instructions to place only two florins also furnishes a point for thought.

A case that appears to be one of deliberate intervention to save life that would otherwise have been sacrificed through a blunder attracted some attention at the time in England, the central figure being Sir Evan Nepean, who at the time held an important government position. One night he found himself unaccountably wakeful and utterly unable to fall asleep. The feel-

ing of restlessness grew until, at 2 a. m., he felt so strong an impulse to arise that he dressed and went for a walk in the park hoping the sudden attack of insomnia might pass away with a little exercise and fresh air. He strolled about rather aimlessly for a few minutes and then went across to the government offices, letting himself in by his private entrance. Taking up a paper to while away the time he noticed a news item relating to his own department and stating that the death sentence of certain men awaiting execution on the morrow at a distant prison had been commuted and that the papers had been dispatched to the authorities there. For no reason that he could explain a question arose in his mind—a doubt whether the papers had really gone forward as ordered. This thought became so insistent that he felt compelled to question the work of his own office and at once proceeded to examine the record when, to his horror, he found that through some technical error the reprieves had *not* been sent. It was only by prompt and energetic action that the all but fatal error was set right in time. In this case we have some facts exceedingly difficult to explain with the hypothesis that we not only survive bodily death but that we also have a continuity of interest in human affairs as well as a continuity of consciousness.

(To be continued).

CORRESPONDENCE SCHOOL

THOUGHT POWER FOR MARCH

Page 33-40.

1. Elaborate the statement, "Before you can transfer a thought you must be able to think."
2. What is the essential difference between the physical and the psychic method of thought transference?
3. Describe what happens when the physical method is used.
4. On what does success depend?
5. Describe the psychic method.
6. Describe how public opinion is produced.
7. Why is it that the thoughts a man thinks are of so much importance to him and to others?

8. What practical lesson can we draw from a study of thought-transference?

Send replies to Miss Anna de Leeuw, 568 Jefferson Street, Detroit, Michigan.

QUESTIONS ON MAN AND HIS BODIES

1. What are the uses of the causal body?
2. How does one come into the use of it in full consciousness?
3. What happens during life on the arupa plane of consciousness after death?
4. How does one overcome the difficulties of time and space upon the different planes of consciousness?
5. What is the ultimate triumph of man?



The Field



MRS. RUSSAK'S TOUR

It was not without a sense of relief that the two travelers, Mrs. Russak and myself, found, on the evening of January 4th, a comfortable retreat from the raging arctic rigors of a fierce Chicago blizzard in the Rock Island train which we were to take for California. During the three days of our journey southwards it was interesting to note the gradual moderation of temperature. Even at Kansas City I was able to take a "constitutional" in the open air without hat or wrap and beneath a clear, blue sky. I was glad to find that a delay of some hours, caused by a hot box, enabled us to pass through a portion of the famous Staked Plains of Texas and New Mexico during waking hours, for my deep interest in the idea of colonial centers which I believe will be operative in our movement sooner or later, had led me to wish to get some impression of the magnetic and other conditions of that region. The most favorable conditions in this respect, however, were found in California from Beaumont westwards until we reached Los Angeles, which was to be our first stopping place. On arriving at our destination we were taken in hand by kind friends and placed in the gentle care of Mr. and Mrs. Scudder, whose loving and even paternal ministrations have endeared them to us certainly for the rest of this incarnation. The work in Los Angeles was begun with a stereopticon lecture by Mrs. Russak before the T. S. Lodge. The lecture was well attended, and after "the little elemental" who had gotten himself uncomfortably mixed up with the stereopticon arrangements had been duly disentangled, matters proceeded quite nicely and the lecture was happily received by the members. Since His Satanic Majesty, The

Devil, has been dethroned by the *Theosophist*, it is this same "little elemental" who now has to stand the burden of causing all the wrong in the world, and it is amazing the many funny little corners into which he can insinuate himself, and the funny things he can do—in the eye of the good Theosophist.

Two days after, we went over to beautiful Pasadena where Mrs. Russak gave an equally beautiful talk to the lodge. On the following day we were taken by friends on an automobile tour of five hours, during which time we became somewhat acquainted with the conditions of this lovely region. I believe it was our President who wrote soon after her late American tour, that the finest magnetic conditions in this country were found in Pasadena, and certainly we found everything there to justify this. If the American Section is to have soon a spiritual centre where the higher occultism is to be taught, and where the right environment exists for training the workers of the future, I know of no place more suitable. After Pasadena, a return to Los Angeles and then an E. S. meeting before the fine group there. The next day came a Co-Masonic meeting to which, after opening the lodge, and then putting away some of the working tools, both Theosophists and others believing in the reality of the occult were admitted to hear the address. The lodge is a very earnest little body, indeed, and I look for something substantial to grow out of so strong a nucleus. On the next evening Mrs. Russak appeared before the public with an address on "*A Theosophist's Ideal of Progress*," which was favorably reported in the press, and was duly illustrated with a photographic cut of the

lecturer. Intermixed with these activities were numerous interviews and talks, and on the whole there was much to do, especially since we decided to steal three of the days assigned to Los Angeles and give them to San Diego. There we found our little body of workers pressing steadily and earnestly forward under the guidance of President Murphy and Mrs. Clark, supported by many willing hands in the Lodge. At this place there was the stereopticon lecture, an E. S. Meeting and the usual interviews. This time our little stereopticon elemental seemed to lose some of his interest in disturbing the conditions, for which we were duly thankful. During our visit a few kindly friends gave us a very enjoyable automobile ride to Point Loma and Coronado Beach. The former we saw only from the public highway as we passed through, and the surroundings are surely very lovely to the eye that loves beauty of scene. After San Diego our next point was San Francisco where we are now in the midst of activities, and about these I shall write from a later point in the tour.

A. P. Warrington.

Brandon, Manitoba, Canada.

"From Greenland's icy mountains, to India's coral strand," the theosophical lecturer must now-a-days travel on "our Father's business." The winter's work this year gives me new experiences in these lands of snow and blizzards, and though it will never be my ambition in a future incarnation to be born in these regions, one cannot help grudgingly admitting that the experiences are valuable.

Leaving Chicago on January 8th, Crookston, Minn., was my first halt. Twenty-two below zero with plenty of wind brought one's consciousness very much down to earth, but the warmth of the Crookston theosophical family was delightful in contrast. During a stay of ten days there were six public lectures, four of which were illustrated by stereopticon; one afternoon talk at the residence of the President, Dr. W. C. Robertson, explained Reincarnation and Karma in their relation to the education of children. A question meeting at the end of the course of lectures enabled explanation on many

points, not otherwise dealt with in the public lectures. There were also two meetings for members. It is often delightful in one's travels to meet "old links" from past lives, and an analysis of my feelings warrant me in stating that several such exist in Crookston. On my departure Mr. Joseph Ball (into the pocket of whose coon coat my present little form could easily be put) presented me with a huge pair of mitts, coming up almost to my shoulders, to make me feel more kindly to Minnesota blizzards. With my hands now in thick gloves, and the mitts over them, I always send thought vibrations to him in zero weather.



Mr. C. Jinarajadasa

Mr. R. W. Ensor

Mr. W. H. Yarco

Over the border into Canada to Winnipeg the journey next led me. I suppose as a British subject one's bosom ought to glow to be under the Union Jack once more, but the enthusiasm is dampened by the red-tape that requires an East Indian before entering Canada to get permission from the Immigration authorities. However, the official at Ottawa kindly permitted me to enter for a month, later extended to ten weeks.

At Winnipeg Mr. W. H. Yarco, of Vancouver, met me and we joined hands for the work in Canada. My work now in various new towns in Canada is only possible be-

cause of Mr. Yarco's help. He comes paying all his expenses from the Pacific, because of his keen desire to see the work here grow; his work is as advance agent, to hire halls, print bills and have them distributed, interview newspapers, and do all the other routine work of a lecture tour. Mr. Yarco also gives information on books to inquirers, and here at Brandon, in addition to other work, operates the stereopticon.

Halls were engaged, notices distributed, and everything was in readiness on my arrival in Winnipeg. There were three members in the city, but so far they had not been encountered, and everything had to be done by Mr. Yarco single-handed. The work in Winnipeg was successful beyond our expectations; after five public meetings, a special meeting was called to see who cared to join a study class and who desired to become members of the Society. The meeting was adjourned till January 28th.

On the evening of the 28th we met in the Board of Control Room in the City Hall (kindly obtained for us by one who was later elected secretary) and the Winnipeg Branch was organized. Eighteen new members joined, and with the members-at-large in the city, twenty-one signed the charter. The various officers were then and there elected. Next afternoon the Lodge met in its first session as a study class, and the lecturer conducted it, giving the officers some general idea of what was to be done for such a class. Two more joined the Branch that afternoon.

Though several had read Theosophy a little, few had definitely studied it; our public lectures were the first in Winnipeg. The members themselves were surprised at the interest shown. We have done our best, and now it is the privilege of the members of the Lodge to see that a strong center exists in their city whither can come those seeking the Light.

Brandon, whence I write, is a city of fifteen thousand, and the interest shown is small. Our visit is only of three days, and audiences range from thirty to forty. We shall however leave books behind us, and the word Theosophy will be more familiar when the next lecturer comes here. We

move on next to Regina where two members of that city have done all the work of preparation.

After Regina, Moose Jaw will be visited for three days, and then Calgary and Edmonton for a week each. Then comes Vancouver and Victoria, B. C., arriving in Seattle alone in time for work on April 3rd.

In Canada there is much to note with reference to our work. The English and Scotch element predominate, and it is evident that methods of work and organization must be different.

I have not noted, even in Minnesota where it is cold, that the cold has such a strong psychological influence as in Canada. It is a part of the consciousness, and however all say they are used to it and do not mind it, one can note it does effect them in a subtle way. The intense nervous vitality of the States, and the qualities that are born of that, are here not so prominent; there is probably here less vacillation, but the general temperament is more subdued. However great Canada will some day be materially, it will probably be only in less cold regions that the delicate aesthetic manifestations of souls are possible. It is easy to understand why the new sixth root-race, with its artistic and buddhic temperament, will have its rise in California.

One experience I am grateful for, and that is to have freed myself from the influence of the "mortal mind" of Chicago, which considers that zero weather is cold. Twenty below zero to me now is not "cold"—it is after all a matter of relative values. I am, however, grateful to Chicago on the other hand; after familiarity with Chicago winds, even Canadian blizzards are nothing so very wonderful or fearful.

C. J.

Brooklyn.

Since opening for the new year of work in October, the Brooklyn Lodge has been busy along several special lines.

In November, Mr. L. W. Rogers began a series of Sunday evening lectures at No. 70 Hanson Place, which drew out large audiences. Added interest in the work was

created and our zeal renewed. In December, Mr. Milton Willis lectured before the lodge, much to the pleasure of the members.

Two classes, one in the study of *Ancient Wisdom*, the other in *Esoteric Christianity*, are being earnestly carried on with a good-sized enrollment.

Feeling that the brotherhood, the family feeling, should be incited to a greater extent, the social side of the Theosophic work has not been neglected, and the first social of the season was held on Monday evening, November 21st.

One of the important works of the lodge and one in which every member shows an interest is the *Lotus Group*, a non-sectarian Sunday school. During this year, "the buds" (as they are familiarly known among us) are making a study of the Christian Bible, getting their principles of theosophy from the biographical stories and sayings of the great Hebrew teachers.

On December 21st, this Lotus Group gave an entertainment based upon the Messiah, a great portion being read or chanted by the children or their teacher, while Miss King accompanied by Mrs. Stone, sang and played some of the beautiful solos. The symbolism and Theosophical interpretations were given before and between the parts.

Though so far the Lotus Group is small, yet the center is jealously maintained and one of the most joyful hours of lodge work is to be had during the Sunday afternoon lesson.

In January some of the members presented Maeterlinck's *Blue Bird*, with appropriate music in a lecture-recital. Indeed many opportunities are opening up before us, and truly their harvest is ready for every hand to set itself to reap.

May the Christ spirit blessing rest upon our Lodge.

Catherine Mann Payzant.

Omaha.

In reporting the work of the Omaha Lodge during the past year of 1910 I feel

that the foundation for a substantial lodge has been laid, and that the future of the work here is assured. While we have lost some members whom we would rather have remain with us in the work, still we cannot but think that some of them will again become identified with Theosophical work before long. We are now receiving some new members and more have signified their intention to join.

The attendance has been good at nearly all of the meetings and great interest has been manifested. Visitors are always welcome and many are taking advantage of the invitations given. At each meeting the subject is presented by a different member and is then discussed by all present. I find this method very successful here as it creates an interest and gives each individual an opportunity of study which he would otherwise be likely to shirk, if one member did the work. In this way we are continually creating interest.

We are looking forward to the time when we can have permanent quarters with some member in charge of the reading room at all hours of the day. The Public Library now has some theosophical books, and we are endeavoring to have them secure more, which they have promised to do.

We hope to be able to send one or more of our members to the Convention in 1911, and regret that we were unable to attend the 1910 Convention.

Burd F. Miller.

Santa Cruz.

The membership of Santa Cruz Lodge was decreased during 1910 by two demits. Forty-six meetings were held in all, forty-nine visitors met with us during the year and twenty-eight books were loaned from the library.

The first of the year, Dr. Steiner's two books, *The Way of Initiation* and *Initiation and Its Results*, were studied, followed by the *Theosophic Primer*, *Man and His Bodies* and *Ancient Wisdom*. Of the last named,

four pages are taken each week and read and discussed with great interest. The Secretary prepares questions on the lessons for the members to look up and study during the week to be answered the next meeting, thus giving interest and zest to the lesson.

The past year has been helpful in many ways to the members and we trust an influence for good, for high ideals are felt by the community in which we live.

Fannie Harris.

Port Huron.

Port Huron Lodge has placed the Messenger for one year in the Public Library, County Jail and City Hospital; distributed 500 *Karma Cure for Trouble* pamphlets; also formed a circulating library from voluntary contributions at our regular meetings.

Our lodge though small, is composed of wide awake, active members, and we anticipate fine programs for the year 1911.

On January 10th, the following officers were elected for the ensuing year: President, Miss Vera Clark; First Vice-President, Mrs. Frank Wolcott; Second Vice-President, Mrs. G. Eichhorn; Secretary and Treasurer, Miss Pearl E. Spencer.

Pearl E. Spencer.

San Francisco.

The San Francisco Lodge, represented by its president and secretary, had the great pleasure of welcoming, on Monday, January 23rd, our visitor from the Adyar Headquarters, Mrs. M. B. Russak and her fellow-traveller and helper, Mr. A. P. Warrington of the the Norfolk Lodge. Although, during the nine days of their stay, it rained almost continuously, the ardor of the members, their friends and the members of our various classes was not dampened thereby and a favorable and enthusiastic audience attended each of Mrs. Russak's public appearances. At the stereopticon lecture, so beautifully describing and portraying Adyar and its vicinity, which was given to members and their friends, a good-sized

audience comfortably filled the hall in spite of the inclement weather. Members from Golden Gate Lodge of San Francisco, from Berkeley, Oakland and Santa Rosa Lodges were present besides numerous members-at-large. The lecture was greatly appreciated and enjoyed; perfect silence and sustained attention reigned throughout, although it was considerably longer than most of our theosophic talks. The lady had the audience with her from the start and the members are hers to a man. [She came, she saw and she conquered; perhaps if I said she came, we saw and she conquered it would be nearer the truth.]

A still larger, more interested and more enthusiastic audience greeted her at the public lecture given on Thursday, January 26th, though the rain was still pouring. The title—"The Theosophic Ideal of Progress"—does not convey to the public mind any adequate idea of the many beautiful and important points brought out by the lecturer, though that portion of the public which was present was certainly helped and edified.

The only regret we have is that her stay was so short but we hope that when she visits us again a larger portion of her time may be allotted to us. San Francisco is in need of good lecturers and has always welcomed them with open arms.

Besides the above activities the San Francisco Lodge No. 358 Co-Masonry has been favored with two visits from our illustrious sister, Marie B. Russak, 18th degree, who has helped us greatly in our work by her advice and suggestions. Brother Warrington was present on both occasions as were also officers and members of Unity Lodge No. 359 Orient of Oakland.

Numerous private interviews and a heavy correspondence filled in all the spare moments. There was a joint E. S. meeting held in the E. S. room and another for members of the higher degrees at the home of a member. The visit closed with a public lecture, given by Mr. Warrington, before the new lodge just instituted at San José, fifty miles from San Francisco, the baby lodge of the Section, I believe.

Both Mrs. Russak and Mr. Warrington

have expressed themselves as delighted with their stay amongst us and, I am sure, leave us with regret. Members, their friends and all sympathizers of the theosophic movement have been greatly helped by these two visitors and we look forward to their next visit with heartfelt pleasure.

Dora Rosner.

Seattle.

Seattle Lodge closed its yearly activities with the election of officers for 1911, as follows: President, R. M. Wardall; Vice-President, J. E. Clarke; Recording Secretary, Nettie S. Clarke; Corresponding Secretary, Blanche S. Sergeant; and the following Trustees: F. W. Wald, Thomas A. Barnes, J. Watson Webb, R. M. Wardall, and Nettie S. Clarke; Librarian, M. Walter Schuck.

The members of the lodge had the pleasure of listening to the reading of a lengthy and interesting report by our President, R. M. Wardall. In this Mr. Wardall very kindly attributed the progress and development of Seattle Lodge to the fidelity and competence of the officers of the lodge who with his help endeavored to bring to a successful close a year of labor in the cause we love.

The activities and functions of Seattle Lodge are divided as follows: Members study-class; inquirers and training class; public meetings; correspondence work; lending library; book sales and socials.

The inquirers and training class, Wednesday night, is in charge of Mr. T. Barnes and it has shown a steady and increasing interest and has an average of fifteen students.

The members study-class on Friday evening, though not always as well attended as we would like, has for the last few months gone through the *Study in Consciousness* with a rare assiduity under the guidance of Mrs. L. P. Bush and Mr. F. W. Wald. Our Sunday evening meetings are well attended, owing to our well informed membership and the willingness of our speakers and fellow students.

Five new members have been added to

our list quite recently and several others have expressed their intention of also joining the lodge.

Plans for renewed and more extensive activities in the line of propaganda are being put forward by the lodge.

A very earnest band of students is meeting regularly with the object of devotional study under the guidance of Mrs. E. M. Wardall.

The past year has been marked with many socials and out-of-door picnics; these have brought the members and their friends in close relation and unity of purpose. A few weeks ago a box social, attended by about sixty-five members and friends, was most congenial as well as fruitful and the sale of the boxes realized a nice sum for the book concern. Mrs. L. P. Bush is in charge of this important line of activity; Mr. P. Camans is helping her. The report of sales up to December 1st. amounts to \$42.67; the total literature purchased in the sum of \$80.81. This department has been established only a few months.

Our president, to whom we are all devoted, ended his report by saying that the harmony and good fellowship pervading during the past year has made his work pleasant and it is his sincere hope, that the coming year will show an increased interest, which can only be developed by the unselfish sincerity of our members.

Blanche Sergeant.

Washington

We now have thirty-six members; they are scattered, one living in Butte, Montana, one in Philadelphia, one in Westfield, Mass., and latest, Mr. A. J. Plard, has been transferred back to his home with improved prospects, in a financial sense, to San Juan, Porto Rico, and writes December 23rd, 1910: "Lodge formed; eleven members and prospects very good and future bright: from your daughter lodge," and this is the second daughter lodge to ours but a few years old, the other being the Baltimore, and we feel very happy over it but sorry to lose Mr. Plard.

We have increasingly good lectures and

good attendance, Dr. W. W. Baker or Mrs. Florence Duffie lecturing every Sunday at 11:00 a. m. Both discard notes and improve perceptibly all the time. One of our devoted workers, Mrs. Josephine Ketchem makes herself responsible for the music, and we have fine numbers all the time, while professional artists help us and add to the interest with the helpful, elevating and unifying thought which well chosen themes so beautifully supply. Master Austin Ketchem, 12 years of age, is perhaps the youngest member of the American Section.

We have a class weekly in Esperanto, taught by Mr. Adolph Mayer; meditation class, very large and much interest shown, led by Mrs. Duffie and the Friday night class led by Mr. W. W. Baker, our president, at which attendance is always large. Sunday, 8:00 p. m., training class; much interest shown and able speakers. They are now studying *Ancient Wisdom*.

Our library has 200 or more well used volumes. We have the *Theosophist* and *Messenger* well used also, and now the *Theosophic Notes* for free distribution. I can truly say the fraternal feeling of the lodge is an active and living force.

Mary E. MacAdam.

*T. S. Order of Service: Science, Religion
and Art League*

The above League has recently moved into pleasant rooms near Columbia College and is sending out a crystal ray into the old established educational district of "King's College," now "Columbia." It is offering the Theosophical thought through lecture-recitals and awaiting results which will give further impetus to action.

The lecture-recitals of *Peer Gynt* and

The Blue Bird, given by Mrs. M. Lambert-Taylor, were well received. A series of lectures on Hindoo Drama is now being advertised. The following card explains the purpose of the school:

The Theosophical School offers individual instruction for children in all elementary branches, Arithmetic, Grammar, etc. Also French, Esperanto, Music, Painting and allied subjects for children and adults.

We need funds and will appreciate financial aid. Is a Theosophical school to be sustained?

Annie C. McQueen.

Alpha Lodge, Boston, Mass., has elected for 1911 the following officers: President, Mr. James Middleton; Vice-President, Mrs. Bertha Sythes; Secretary-Treasurer, Miss Frances H. Phillips; Librarian, Mrs. Adelaide Hewitt.

Buffalo.

The annual election of officers for the Buffalo Lodge was held at the "Markeen" Sunday, February 5th. Dr. T. P. C. Barnard was re-elected President; Mrs. Mary Dunbar, Vice-President; Mr. A. Goodman, Treasurer; Mrs. Mary Stickney, Librarian; J. E. Taylor, Secretary. The outlook for the lodge is most encouraging as, since moving to our more commodious quarters, we have a distinct gain in the attendance at our regular Sunday lectures. The spirit manifested among the members in grasping the subject of the weekly lecture would indicate that the lodge is taking a new lease of life. A study class has been organized under the guidance of our respected president, the subject *Seven Principles of Man*.

J. E. Taylor.



Some Ways of Working

I have received so much help from the various letters from members that have been printed in the Messenger, that I would like if possible to return a few ideas which I have gladly carried out in my own locality.

Having hunted all my life for the people who believed as I did and having found them at last in the Theosophical Society, my first wish has been to try and put before the public the Theosophic truths in the hope that some others who may be hunting may find what they wish. I believe there are many who are not satisfied with just living and making no effort to help themselves, while others long to understand more of natural laws and truths. So many wish to know, but do not know where to get what they want. In the Theosophical Society I have had all questions which I have asked satisfactorily answered. All answers have been thoroughly practical and common sense. No wonder that one longs to help others when he has been so well satisfied.

My first effort was to write articles for the paper, although I had never attempted this before. I felt I must be working, and so week after week my articles were printed and when a week slipped by, because the editor had the space taken, I felt that this must in some way be changed. So I made a contract with the paper for one years space. Each article is headed with the emblem of the society. This makes the articles conspicuous and easily found. Now each week has an article, sometimes continued, sometimes in full. I now take my articles from matter written by older members. There are so many that are just right and some may need a few changes where they have been addressed to theosophists only.

On Saturday evenings of each week we give our home to those who are desirous of knowing about our work and studies.

I have placed with our local book dealer the *Messenger* and he makes 8 cents off each one that he sells. Those he has left over I take back and use for propaganda purposes.

I have also placed on consignment a great number of Theosophical books. I feel that he will do very well with these as the people are becoming very much interested in our books on account of the articles in the paper. Two books were sold in about five days and now that the new supply is ready a great many should be sold. However I make no plans for results. I only do what lies at my door and let the results lie in higher hands than mine. If my work shows no results that can be seen I know that I cannot see the seeds that may be sown for the future. I do my work and then look for more that must be done. I am only the channel through which I hope much may be done for the good of all.

Each month I have the *Theosophic Notes* distributed. Also, as I have an American Multigraph I print blotters and give them to the school children, giving some thoughts on Reincarnation or Karma, the use of sorrow, etc. These have been very greatly helpful and I find that the school children are reading our articles in the paper and are very much interested indeed. When we realise that these same school children will soon be our young men and women who will be giving to the world these ideas we will take more care to teach the young minds the real truths in life. We must see that they do not go through the world with their eyes closed if possible. We can make their lives so much brighter and more useful to humanity if we teach them. We must reach them through the papers and through stories.

Our family encloses postals and leaflets in almost all of their letters and no chance to spread the law is lost.

We are placing books in our La Grange library as rapidly as possible also. We have a fine library and much good can be done in this way I am sure.

Many ways present themselves for work that will be equally good but these I have found to be the best for this locality.

Mrs. M. V. Garnsey.

La Grange, Illinois.

Theosophy and Musical Reform

In the Museum at Olympia, Greece, is preserved the most precious of antique marble statues, the "Hermes of Praxiteles." It represents Hermes, the messenger of Zeus, engaged in the most human and gentle of his functions, caring for the infant Dionysos abandoned by his mother, Semele.

One of the rarest relics of Ancient Rome, the "Bronze Wolf of the Capitol" is to be seen in Rome in the Art Museum of the Capitol. It represents the She-wolf suckling the forsaken Romulus and Remus, the mythical founders of Rome.

On the wall of a subterranean sanctuary in the catacombs, one still may trace by the dim light of his flickering candle, the outlines of a crude work of early Christian Art, the Christ is portrayed as the "Divine Shepherd."

The masterpiece of the great Florentine sculptor Donatello is "Saint George" who rescued Innocence from the Dragon.

Botticelli's charming "Tobias" is guarded by the Archangels as, in his helpless father's interest, he cheerfully journeys to a strange country.

These instances, and many more, showing that the great masterpieces of ancient and modern Art have for their subject some phase of *protection*, together with the discovery that the ideals of a people are reflected in their art, deeply impress the thinking student. He realizes, perhaps for the first time, that to succor the distressed and afflicted, to guard the weak and helpless, must be an exalted service since the gods, men and future-men of mythology and history all engage in it, and all lines of art immortalize it. And thus awakened, he hastens to enroll his name in the list of helpers on some plane of action.

Protection on any plane of action is service, be it an unselfish thought or a strong arm about the weak in a crowded, busy street.

Literary clubs, social purity leagues, humane societies, anti-vivisection organizations, and many other co-operative efforts are producing splendid results in mental ex-

pansion, awakened sympathy and charity and purified ethics and contribute much towards hastening the reign of universal brotherhood. But one line of work (neglected because not recognized and not recognized because not understood) calls for pioneer work. This is the need to raise the standard of music.

One of the most powerful influences to promote or retard spiritual unfoldment is music. No people has ever come nearer than the Greeks to a correct estimate of the real nature of music. They believed that it formed the mind and temper of the citizen and therefore made it an important factor in the education of the youth, its moral character being regarded as of primary importance. Plato held that the introduction of new music imperils the whole state. Military courage was the virtue most prized by the Spartans, and their music was regulated by the State. An old Greek writer said: "Music and valor are allied."

We theosophists know that music has various ethical qualities and that states of emotion are produced by melody and rhythm. All intelligent citizens agree that the stability of a government depends upon the individual and any rational method proposed to aid in developing and strengthening a high standard of ethics appeals to all. When this subject is taken up with non-theosophists they at once point to the fact that music is everywhere present. Alas! it is too true; quantity we do have in distracting abundance.

A city like Los Angeles is practically a city of strangers, being the Mecca of thousands of Eastern tourists and an element of Bohemianism naturally enters into its daily life. Homelife is for the favored few and hotels, apartment houses, cafés and cafeterias vie with each other in offering some unique musical feature to attract the patronage of the homeless thousands. From skilled artists in the cafés chantants to phonographs and music-boxes in fruit vendors' stalls, there is music in maddening quantity and of a quality that makes one feel like demanding protection from the rag-time vibrations on the same ground

that the law suppresses the display of immoral pictures in public places.

We protect innocent children from mad dogs and automobile speed-fiends who rehearse their "Sunday school lessons," but unprotestingly expose them to these suggestive impacts from without which clamor fiercely for response from within.

Music is the language of tones, and therefore capable of expressing not only spiritual and ethical aspirations, but demoralizing emotions as well. And when we view the subject from this side, it at once becomes not only our pleasure but our duty to enter on a crusade to purify the moral atmosphere that popular rag-time vibrations create.

On the Pacific Coast, where the numerous theosophic activities make life so strenuous that the time given to eating and sleeping is reduced to the minimum consistent with proper care of the physical vehicle, a few earnest students have had courage to launch one more bark on the sea of action. The students who shared the foregoing thoughts and observations have organized a formal organization to study Wagnerian music.

We felt that, if we were to endeavor to elevate the standard of popular music, help to reveal the beauties which lie beyond the forest of misunderstanding and misinterpretation of the great art of the future, if we were to become torch-bearers to souls groping along the path of musical evolution, and assist in making universal the theme of brotherhood on the instrument of humanity, it must be by first taking up preparatory study.

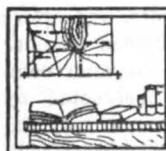
The psychological moment was May 22nd, the ninety-seventh anniversary of the birth of the great mystic poet-musician, Richard Wagner, when we met, discussed plans, organized and elected the following officers: president, Miss Helen Louise Earle; vice-president, Mrs. Laura A. Cornwell; secretary, Mrs. Mabel Caldwell; translator, Madame Van Vliet.

Time and space forbid a detailed account of our plans of operation. However, a few words on the personnel of the class may be interesting. All members are

either musicians or music-lovers, and active in lodge work. One accomplished member is the daughter of a noted German composer who was personally instructed by Mendelsohn, and this brings not only interesting reminiscences but a musical culture that is deeply inspiring. Another member is a skilled physician, consequently competent to give scientific information on the "outer senses," brain processes, etc. A third member possesses the rare faculty of the higher clairvoyance that has stood critical and severe tests; she makes reports on the thought-forms that we build up. A high-school professor and a kindergarten teacher contribute valuable observations made on the effect of rhythm upon pupils. Other members are students of legendary lore, comparative mythology and symbolism. It seems an ideal combination. Our first study is to be the beautiful opera of "Lohengrin," so rich and melodious in harmony and so deeply symbolical of a stage in the soul's evolution.

Wagner's music-dramas are surcharged with occult meaning, his poetry is deeply esoteric and his music has wonderful powers to open psychic perception. We believe that as theosophists, if we understand his poetry and music and can interpret his symbolism, we shall be better qualified to help others read his great message. Then when we thoroughly understand the import of his mission, we trust that the earnestness and unselfishness of our purpose joined to an unreserved consecration of our faculties in this inspiring work, will form one more channel for the downpouring of the great spiritual forces and our little group because a center from out which shall radiate the light of spiritual understanding into the great world of tone. And, too, the thought comes, that in the far-away future to which all theosophic interest now turns, it may be possible that this preparatory work just begun will enable us to respond more perfectly to the vibrations sounded out upon us by the music-devas as we gather for devotional service in the great Blue Temple.

Helen Louise Earle.



Current Literature



STATISTICS OF THE CHURCHES OF THE UNITED STATES, 1910

Twenty years has elapsed since the Census of 1890, which gave the first complete basis for comparison. In the first decade, ending in 1900, the net gains were 32,165 ministers, 25,514 churches and 6,765,497 communicants, indicating an annual average gain of 3,216 ministers, 2,551 churches and 676,549 communicants. In the second decade, ending in 1910, the net gains were 26,952 ministers, 27,336 churches and 7,948,972 communicants, an average annual gain of 2,695 ministers, 2,733 churches and 794,897 communicants. The absolute gain in ministers was considerably less in the second decade than in the first, with an obviously reduced percentage; but the absolute increase in communicants over the previous decade was large, reaching nearly 1,200,000, and there was also a somewhat higher figure for churches. The following is a summary exhibit:

THE TOTALS BY DECADES

	Ministers	Churches	Communicants
1890	111,036	165,297	20,618,307
1900	148,201	190,811	27,383,804
1910	170,153	218,147	35,332,776

THE GAINS BY DECADES

1900	32,165	25,514	6,765,497
1910	26,952	27,336	7,948,972

Total 59,117 52,850 14,714,469

This shows percentages of increase in the twenty years as follows: In ministers, 53; in churches, 32; in communicants, 71. The latter figure far outstrips the percentage of increase of the population of the country. The actual increase in population of Continental United States in the twenty years was 29,350,017, showing a percentage of less than 47, which is only about two-

thirds of the percentage of increase in communicants.

In 1890, 1 in every 3+ inhabitants, of all ages, was a member of some religious body; in 1900, the ratio was 1 in every 2.8; in 1910 it was 1 in every 2.6.

Moreover, the overwhelming body of communicants is Christian, and all except an insignificant percentage of the Christian element is what may be called Orthodox Christian, and the vast body of Orthodox Christian communicants are of what is called the Evangelical type.

There are some difficulties in making these classifications, and it is not claimed that the divisions are infallible.

As nearly as can be ascertained there are of non-Christians 151,715, including the Jews, 143,000, the Ethical Culturists, 2,450, the Theosophists (some of whom claim to be Christians) 3,100, and the Buddhists, 3,165.

Those of the Christian list which may be considered as not orthodox number 806,140. This class includes, of course, Christian Scientists, Spiritualists, Unitarians, Universalists, Latter-Day Saints, etc.

The Catholic bodies, Eastern and Western, which are, of course, considered as orthodox Christians, number 12,711,673.

Roughly tabulated the various elements would stand thus:

1. Non-Christian	151,715
2. Non-Orthodox Christian	806,140
3. Catholic	12,711,673
4. Evangelical	21,663,248

Total 35,332,776

ROMAN CATHOLIC STATISTICS

Attention is called to the figures representing Roman Catholic communicants.

They do not stand for Catholic population, as many infer, but are based on population. According to a rule recognized by the hierarchy of the Church, adopted in the United States Census of 1890 and followed in the Census of 1906, fifteen per cent is deducted from the returns of population for children not yet admitted to their first communion. As to population it has usually been determined by estimates based on returns for births, baptisms and deaths; but it is claimed that the Census figures for 1906 (12,079,142) were largely the result of an actual count by priests in charge of congregations. The population that year was, therefore, 14,175,496. The population given for 1909 by the Catholic Directory was 14,347,027, showing an increase in three years of 171,531, indicating an average annual gain in population of 57,177. As the increase of the sixteen years from 1890 to 1906 in communicants was 5,837,434, or 93.5, it will be seen that the increase of the last three years is amazingly small. The editor of the Official Catholic Directory informs me that the returns received for 1910 up to the end of the year indicate an increase similar to that of last year. The estimate I have given is 110,000, which will probably be not far out of the way.

COMPARISON OF POPULATIONS

The question is frequently asked whether the Methodist population for all branches in the United States is not actually larger

than that of the Roman Catholic Church. If we accept as approximately correct the ratio of $2\frac{1}{2}$ adherents to each Methodist member, including probationers, we have for adherents $2\frac{1}{2}$ times 6,596,000, or 16,490,000, and the total of communicants and adherents would, therefore, be 23,086,000 Methodist population, or 8,738,973 in excess of the Roman Catholic population.

By the same rule the population of the Methodist Episcopal Church would be 11,154,000; and that of the Methodist Episcopal Church, South (which have together 5,018,808 communicants) 17,565,828, or three millions greater than that of the Roman Catholic Church.

GROWTH OF LUTHERANS

The Lutheran bodies rank third among Protestants in the United States, having overcome the lead of the Presbyterians in 1890 of 47,000, and secured an advance of some 322,000 communicants. The Swedish Evangelical bodies, the outcome of the Waldenstromian movement in Sweden, might properly be counted as Lutheran. If they were added the total Lutheran strength in this country would be 2,301,486. Lutherans have become the leading Protestant body in Minnesota, North Dakota, South Dakota and Wisconsin, and rank second in Iowa, Michigan, Nebraska and Pennsylvania.

ART

Genuine "Art" in all times is a higher synonym for God Almighty's Facts—which came to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect interpret them. That is the real function of our Aristos and of his divine gift. Let him think well of this! He will find that all real "Art" is definable as Fact, or say as the disimprisoned "Soul of Fact"; that any other kind of Art, Poetry or High Art is quite idle in comparison.

—Carlyle.

THE MEMORY OF PAST LIVES

Not seldom in our happy hours of ease,
When thought is still, the sight of some fair form,
Or mournful fall of music breathing low,
Will stir strange fancies, thrilling all the soul
With a mysterious sadness, and a sense
Of vague yet earnest longing. Can it be
That the dim memory of events long past,
Or friendships formed in other states of being,
Flits like a passing shadow o'er the spirit.

—Kalidasa of India.

SAVED BY A GHOST

Abstract

This long but wonderfully interesting story is written in the first person, as though told by Victor King-Norman, by request from a Theosophical leader. The events occurred a half-century ago in the frontier region of a South American country, not named, but presumably Brazil.

Victor's father was a well-known figure in London society at the time of King William IV. After his marriage he became greatly interested in the railways, then just heard of; and invested much of his fortune in them. When Victor was thirteen years old, and his brother Gerald seven, the family visited South America, where the father soon found it necessary to direct the construction of a new railway line from a seaport town through the forests of giant trees into the interior of the country.

The inhabitants of the country consisted of four principal races: the haughty descendants of the Spanish and Portuguese conquerors, who showed an unlimited contempt of the other races; the Red Indians, once lords of the soil, who cherished the traditional hatred of the white races, and more than reciprocated the contempt of the ruling race; the Negro race, fairly numerous, but chiefly in a state of slavery; and lastly, the half-breeds, who inherited the evil traits of their parent races, by all three of which they were despised, and which they in turn hated virulently. This feeling was so strong that none of the other races would serve in the same regiment with half-castes.

At the time of the story four regiments of half-breeds mutinied against the Government, and chose as their leader a man of atrociously bad reputation, named Martinez. He formed an alliance with the Indians, in which either party treacherously intended to massacre the other, after having first used them as allies in driving the white race into the sea. As this insur-

rection was going on some hundreds of miles to the south, the thought of danger did not occur to the people of the seaport town where the railway was being built; and when Mr. King-Norman on one occasion found it necessary to make a prolonged stay with the workmen at the end of the railway, he took with him his two sons. They would live in a hastily constructed log house until the work had advanced forward some distance, when a new one would be built. They had only one servant—Tito, a negro slave whom Mr. K-N had bought and liberated; and who was therefore utterly devoted to them in gratitude.

One day the workmen were taking their noon-day siesta, and the father with the two boys were alone in the log house, from which the camp of the workmen could not be seen. Suddenly the tropical stillness was broken by a volley of rifle-shots—a band of Indians had stolen upon the workmen, and was massacring them. One of the laborers ran towards the cabin, but was shot down, and a pack of Indians in full war-paint charged up the slope. Victor and his father quickly put the door in place, and barred it from the inside. They repulsed two charges of the Indians, killing many with their rifles, whose muzzles they could protrude through large cracks between the logs. Finally the Indians charged a third time, carrying a heavy log as a battering-ram against the door. But Mr. K-N saw their plan in time, and he and his son concentrated their fire on the men carrying the log, with the result that the foremost were shot down and the log was abandoned before it reached the door.

Nothing further occurred to break the intense nervous strain of watching of the three defenders until the darkness of the night came on. They were just about to abandon the log-house and flee into the dark woods, when they found that the roof, thatched only with palm leaves was burning, set on fire by flaming arrows from

the Indians. As the fiery fragments were falling down on them, blinding them with smoke, the Indians forced the door with another log and rushed in. Victor felt a heavy blow upon the head, and fell unconscious.

After a time he gradually became conscious of a vague pain and a persistent jolting motion. Finally he realized that he was tied to the back of a horse, one of a large drove, loaded with bales, and driven by the Indians, most of whom were on foot. It was night, and in the dense forest the darkness was intense. He called out "Father!" and was overjoyed to hear him answer; and later, while crossing an open space, he saw his young brother seated on the neck of a horse, and held by a mounted Indian.

Soon after daybreak the Indians and the prisoners reached a clearing in which stood a mass of tents, belonging in fact to the army of Martinez. He had outwitted the Government forces sent against him, reached this position by a series of forced marches, and was now giving his men a few days rest. His plan, as was learned later, was to swoop down on the sea-port town from the interior of the country, and capture it before the Government forces would know his whereabouts.

The Indians unloaded their horses and the prisoners, whose clothes had been stripped off, and whose wrists had been bound together behind their backs. Mr. K-N spoke in broken Spanish to the chief men among the Indians, upbraiding them for their disgraceful treatment. They pretended not to understand, yet they presently brought some *ponchos* and threw one over each of the prisoners. These *ponchos* were simply very dirty blankets, with a hole cut out in the middle, through which the wearer put his head. Finally they were brought before the insurgent chief, Martinez, who was a choleric-looking little man, and seemed to resent being roused from his sleep. He heard the indignant complaints and threats of vengeance of the Englishman with a wonderful patience, and

assured him with great courtesy that he deeply regretted the "accident" of the massacre and their capture, but that such things on the part of his allies, the Indians, were beyond his control. He had often heard of the prodigious valor of the English, and while he deplored the fact that the Indians had mistaken them for Spaniards, yet he felt that it was his good fortune which had brought their prisoners to him, as they might now assist him in his plans. He gravely proceeded to offer the Englishman the command of one of his four regiments, provided he and his sons would take the oath of allegiance to him. In return he promised that, when successful in obtaining the presidency of the military republic which he wanted to establish, Mr. K-N should receive a high state position. Victor's father naturally refused, saying he had nothing to do with the political disturbances of the country, and would not take part either on one side or on the other.

The commander was losing his patience and declared that he was not going to be balked after his secret marches, and that the three must either take the oath or die within the hour. Two soldiers brought out a little table, a large book, pen and ink, while his officer brought out a large carved wooden crucifix and threw it down on the ground before them. It was the custom of Martinez, knowing the tremendous power of the Catholic priests over their fold, to make every one of his soldiers, on taking the oath of allegiance to him, put his foot on this crucifix and swear that he would speak to no priest or enter any church until the insurrection was successful. He curtly ordered Mr. K-N to put his foot on the crucifix and take the prescribed oath.

What happened was so unexpected that it took every one by surprise. The Englishman stepped forward as if to comply, then suddenly disengaging his hands from the bonds, behind his back, as if by a miracle, he struck the commander a tremendous blow in the face which felled him to the ground, then jumped over his prostrate body, and disappeared in the dense forest close by.

When, after several minutes, Martinez came to his senses, choking with rage, he roared out curses upon his officers, and ordered his men to pursue the fugitive, which up to that time no one had thought of.

Then the commander turned furiously upon the young boys and demanded that they at least should take the oath. Victor refused and was turned over to the Indians to be tortured. When even little Gerald refused, saying, "I will not do it. You are a very wicked man," Martinez could control his rage no longer, but whirled his sword above his head and cut down the child. Then he seemed to be ashamed of his action, threw away his sword, and walked back hurriedly into his tent.

Victor had looked back and seen all this. When he saw his brother, whom he loved more than his own life, struck dead, he was mad with grief and rage, and vowed with all his burning hate that he would be revenged upon the murderer. The Indians, however, found two young and flexible trees near together, whose tops they bent down, tied their victims arms and feet to them, and let them spring back as far as they could. Then they pelted his naked body with broken glass, and tortured him in unnameable ways all throughout the weary day. As the boy showed no signs of yielding, they finally hung him to a branch of a tree by a rope tied under his shoulders, and built up a fire under his feet, which were soon most horribly burnt. Victor then fainted, and was taken down, since the Indians had been ordered not to kill him.

When he slowly and confusedly regained consciousness, he felt at first a terrible sense of pain which seemed to pervade the whole world. It was night. He was bound to a tree not far from the commander's tent, by a rope which passed many times around him and the tree, so that his body should not fall. His thoughts were of the saddest and gloomiest, and he prayed for death to come to him, saying that he could bear no more.

"But just at this moment of utter weakness and despondency, I saw something which for the moment actually made me forget even that excruciating pain; for there, just in front of me, stood my brother Gerald, whom I had seen only a few hours before cut down by the sword of Martinez! Indeed, the mark of that cruel blow still lay across his head—a great ghastly wound cleaving the skull asunder. And yet somehow even that did not look terrible at all, for the expression of the face was so sweet that it quite overpowered the impression given by the wound. He stood before me exactly as in life, the flickering light of distant camp-fires fully upon him, and yet his form seemed also to be surrounded by a faint light of its own.

But the wonderful thing was the expression of the face. It was the same child-face I knew so well, changed in no particular, and yet showing so much more than it had ever shown before. That he himself was happy—radiantly happy, and utterly at peace—no one could have doubted for a moment; and yet the eyes were filled with pity (but pity obviously for me only, and not at all for himself) and with the desire to encourage and strengthen me. I tried to speak, but could not; nor did he on his side say a word; but he took a step forward, his face broke out into a radiant smile of love, and he laid his hand caressingly upon my breast. And then, in a moment, he was gone, just before the sentinel, who had reached the end of his beat, turned his face in our direction once more.

I find it difficult to describe the effect which this beautiful little apparition had upon me. All my manifold pains were still as insistent as ever—my whole body was still nothing but one mass of agony; and yet my mental attitude had in that moment become just the reverse of what it had been before. Remember that I knew nothing then of the astral plane, nothing of the possibilities of life after death; so to me this was a special portent from Heaven, a special sign from God Himself, who had permitted my brother's spirit to return

from the unseen world in order to cheer and comfort me in my trouble."

Victor now felt that all would be well; in fact he expected that something would happen; either painless death, or a speedy deliverance. And finally he felt the touch of a hand from behind the tree, which supported him while the rope was unwrapped; then he was quickly drawn behind the tree. His rescuers were his father and the faithful negro servant Tito. The latter had followed the Indians all the night after the massacre, had seen Mr. K-N's escape, and the fate of Gerald, and had finally gone into the forest to search for his master, after the soldiers had become widely separated in their search, Mr. K-N had climbed a large tree and barely escaped the searching soldiers. Finally he saw a negro stealthily moving about, whom he soon recognized and called to him. And then they remained near the camp until night, before they could attempt to rescue Victor. Mr. K-N's getting his hands out of the thongs which bound his wrists behind his back, was really quite simple. The Indians had used a green raw-hide rope in tying him. All during the night he had stretched the rope by steady pressure, until he could pull his hands out; while in the morning he contrived, by straining slightly against the rope, to give the appearance of being tightly bound.

It would take too long to tell in detail the story of the flight of Mr. K-N and Tito with Victor, who had to be carried all the way. They made slow progress during the night, hid themselves in the hollow of a gigantic tree the next day, while the soldiers and Indians searched all around. Tito applied poultices, made by chewing the leaves of a certain plant, to the burnt feet of Victor, and brought him some water and wild fruit. The second night they ascended a mountain side, from which they could see the camp of the soldiers. Hearing the baying of bloodhounds, they waded up a stream until they could climb directly from the water up a large tree, and on to several others, as the immense branches interlocked closely. Thus they eluded the bloodhounds,

and also the soldiers whom they could hear talking under the trees. After this they travelled by day and rested at night, and after about eleven days they reached a *hacienda* where the owner and his wife took them in and nursed the tortured body of Victor.

Two young men were quickly dispatched with letters to the sea-port town, warning the military authorities of the plans of Martinez. It appeared later that after the murder of Gerald and the miraculous escape of the father and son, the insurgent commander had believed that luck would be against him if he persisted in attacking the town, as he had planned, so he moved with his army further into the interior of the country.

When the messengers returned after a week with ten soldiers to protect the *hacienda*, Mr. K-N decided to return at once to his wife. Victor was carried along by the two young men, alternating with three soldiers who were sent back to escort the party to town. They arrived safely. For three months nothing was heard of the movements of Martinez, when tidings came that he had attacked a small town far away in the interior, and fortified it, after killing all of the people who would not swear allegiance to him.

Thereupon all the available soldiers were gathered together, and as they were not sufficient, volunteers were called for, so that there might be a force large enough to crush Martinez. Mr. K-N offered himself as a volunteer, and was given command of a company of the volunteer regiment. When the forces marched away, Victor accompanied his father, always feeling in his heart a deep conviction that he was destined to kill Martinez, and thus revenge his murdered brother. With this feeling of hatred against Martinez, he rode beside his father day after day, hardly conscious of his surroundings, until the guides reported that they were nearing the town which Martinez had taken.

The insurgent commander evidently knew of the approach of the Government forces, for he had prepared an ambush, into which they promptly fell.

The regular troops, who were in front, were thrown back in confusion; but the volunteers, led by Mr. K-N, rushed forward into the forest and engaged in hand-to-hand conflict with the insurgents and Indians; and then the regulars also followed their example. The battle was stubborn, but the insurgents were pressed back from one glade to another. Victor's horse was shot down, and he mounted a big riderless horse, but was separated from his father. He rode about, firing on the enemy, until this horse also collapsed, injuring the rifle in its fall. Victor found an abandoned sword, which was too heavy for him, and continued on foot, looking everywhere for his enemy.

Finally he found him. Martinez was standing under a tree defending himself against two regular soldiers with his sword. Victor knew that Martinez was by reputation the best swordsman in the country. Even as he looked on, one of the regulars went down, and then quickly the other. And then Victor sprang forward and engaged in battle with Martinez, who recognized him at once, with a look of hate. Victor had learned some fencing at MESSENGER—March 4 Day

school, but he fought by instinct and not by knowledge. But his arm was tiring rapidly, and finally an ill-parried thrust of Martinez ran into his thigh. However, as the commander sprang back after his thrust, he caught his foot in a root of the tree, and fell over backwards. Immediately Victor leaped upon him and put the sword-point to his enemy's throat. Martinez cried out for mercy, but to no avail.

"I drew back my arm to make the final thrust, when suddenly that arm was stayed. Once more beside me stood my brother, looking up earnestly into my face, and hold-

ing back with his little hand the arm that would have avenged him. This time at least it was no hallucination, for Martinez saw it too. I saw the awful look of terror in his eyes; I saw the sweat of fear break out upon his face as he groaned in horror. But I looked into the eyes of the dead. My brother's hand was on my arm, and he was looking up gravely, earnestly, pleadingly, into my face. I could not kill his murderer now. As I threw down my sword and drew back with a strange emptiness in my heart, the most lovely and loving smile broke out over my brother's face, and then once more he was gone. As I turned away from the prostrate Martinez, he drew a knife out of the leg of his long leather boot, and stabbed at me even as I was retiring. I sprang aside instinctively, and before he could rise to his feet a little knot of the Government soldiers came racing up and sprang upon him, wrested his knife from him and made him their prisoner."

And a month later "I stood silently watching, amidst a mob howling out execrations, while Martinez was shot in the great square of the capital. The hatred had gone—gone utterly out of my life,, wiped out of it by the touch of the dead. No, not of the dead, but of the living, for I had looked into my brother's eyes, and I knew that he lived and loved me still. And so I was content, though then I knew nothing of the beautiful fate which would bring my brother back to life fifteen years later in a country far away, which would bring him in that new body into my life again, which would enable us both to recognize one another, and to realise that death can never part those souls that truly love."—(Abstracted by C. L. B. Shuddemagen from article by C. W. Leadbeater, *Theosophist*, January 1911).





Book Reviews



Christ and Buddha, by C. Jinarajadasa. Cloth 50 cents, leather 75 cents. Rajput Press, 103 State Street, Chicago.

The little sketches written by Mr. Jinarajadasa for the children's page of the "Theosophic Messenger" have given such exquisite pleasure and are so truly valuable that they have been collected and reprinted in a more handy form. The eight short stories are now beautifully bound in the soft green leather edition which is characteristic of all the Rajput Press booklets, and both from contents and binding, makes an admirable gift book.

The sketches themselves, intended above all for "Little Flower" to whom they are dedicated, are equally interesting to the "Little Flower" grown up. The child sees in them an enchanting series of living pictures of which the central figure is always that glorious Person whom "the angels love to follow and obey." To the older person, they are not only living pictures, but a vivid glimpse, startlingly real and full of meaning, into the life of the soul in the other lands. As we read, we can hardly help feeling ourselves with Chatta among the crowd which gathered around the wonderful Preacher. We feel the balmy air, see the slow moving people, are spell-bound by that glorious voice and share the reverence, devotion and love which even the faintest thought of Him never fails to evoke. Surely this is the clearest, most reverent description of the mystery of Buddha and Christ that we have yet had,—that mystery which must always remain a mystery to child and grown person alike. And the story is one of lasting value, for hundreds of years hence, we shall still be reading about that marvelous Indian life, and retelling the classic story of Chatta.

Yet another of the sketches is also destined to last far into the future and will then

be as much a classic of the past as is now the story of Chatta. In the time of the sixth root race we shall consider no education complete until the story of "My Cat" has been read! The story of that wonderful cat has been whispered in Theosophic circles for many years and the actual writing down of her history should be considered an important event. For in the story of Ji, as well as in all the others, there are deep hints to be gained of the inner working of things, practical illustrations of the workings of the laws of reincarnation and karma.

Especially is this little book useful in introducing the ideas of karma and reincarnation to children, and for this purpose it may well be used, even carefully studied in Lotus circles; and the mental pictures it presents are so powerful that even the tiniest child can not escape their influence.

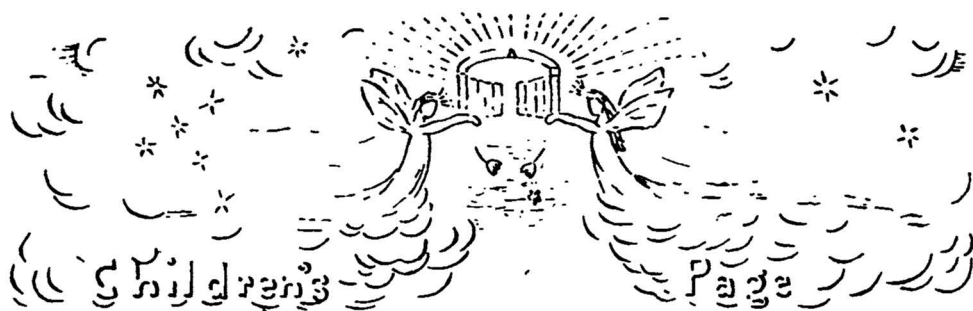
The little volume of "Christ and Buddha" is very welcome. Its exquisite literary style as well as its Theosophic value make us very proud to present it to our friends.

Majorie Tuttle.

Through Fields of Love. Mary Browerton de Witt.

As time goes on the thought which is "in the air" finds expression in literature, in the drama, and more and more direct becomes its utterance. In the three stories or sketches under the above title we have in the first one a very clearly outlined picture of after-death conditions which may affect the reader in a way helpful both to those still in the body and those on the other side of death. The second and third: "Life's Harmonies" and "Leaves of Friendship," present sweet discourse upon these topics, and by their aid we may lift ourselves into the higher realms of which our turbulent emotions are but the disturbed reflections.

A. E. de L.



WHAT THE FAIRIES SHOWED JACK.

Dedicated to Master Wallace Heckman Brockway.

Jack was a dear little fellow of seven years. His mother has been reading to him for the past hour about the Fairies, and how they love little children and long to help them. Also how the Fairies like to show the children pretty pictures by weaving them before their "mind's-eyes."

A sick neighbor had just sent hurriedly for Jack's mother, thus leaving him quite alone for over an hour. Jack continued to sit comfortably curled up in a big chair where his mother had left him, and gazed rather dreamily at one of the prism-shaped glass spangles which hung from the chandelier. The sun was shining brightly on this winter's afternoon, and sent his beaming rays in at the window, striking the spangle in such a manner as to refract them into the eyes of little Jack in the seven beautiful colors of the rainbow.

Jack felt queer and drowsy, when all of a sudden there began a wondrous transformation within the beautiful colors which sprang out of the spangle! Each ray of color changed itself into a most brilliant little Fairy! Seven of them! They came buzzing toward Jack one by one; first the Red one, then the Orange, Yellow, Green, Blue, Indigo, and Violet. And how odd, they all spoke in unison—what one said they all said at once. At no time did one alone speak. Jack at first could not understand this, but as he looked more closely he saw that they were all connected by such a tiny little thread, like the threads of a spider's web.

"Well, Jack," they said, "our Great Father, the Sun, has sent us to you because you believe in us, and trust us, thus enabling us to better help you when you need us. We have come this time, to make ourselves visible to you, and to show you a picture of the past, Jack, a past in which you were concerned. You are a little boy, now, Jack, but once upon a time you were a big, brave man,—a Sir Knight of King Arthur's Round Table. Now watch the picture as we weave it before your 'mind's-eye.'"

And this is what Jack saw: A beautifully lighted hall, in the centre of which was a very large table, perfectly round like a wheel. At the head of this table sat a grand figure, a man of stately and god-like bearing. His hair was long and hung down over his neck and shoulders in beautiful waves, making a frame for his most handsome face. His forehead was high and noble, his eyes of deepest blue, with a look of perfect sympathy and compassion, coupled with wonderful composure and keenest intellect. His beard was full and rather short, giving him the appearance of being a man about forty years old. It was whispered, however, that no one knew his age; and that old members of the Round Table had turned gray as the years went by, while this man never changed.

This one was Good King Arthur. He had gathered this band of Knights together in order that he might train them in the doing of good and valiant deeds; that they might help the weak and hold back the wicked.

These Knights were one by one telling the King of what they had done for the good of the world, in His name, on that day.

The Fairies then pointed to one Sir Knight who sat directly opposite the King, and whispered, "and this was you, Jack." The young Knight was tall and fair, and of noble bearing too. His name was Kaspar—Sir Knight Kaspar. He was a brave young fellow, and had reported many good deeds to his King.

After every Knight had given a good account of himself for the day, good King Arthur arose and said: "My Knights, brave and true! You have this day served me well. Your tests have been met with manly grace and strength befitting Knights of the Table. How could your King spread his blessings over the land so far and wide were it not for his Sir Knights so brave and true! And in this service for me you do well indeed, for by serving me you thereby serve Him who sent me, even the Lord God Himself! And in yet another way 'tis well for you, for as you learn and grow in purity, strength and knowledge, you too—each one of you, will, in some future age, be a King of a Round Table."

Then the King, resuming, said: "On the morrow, some good Knight must start for Scotland's most northern shore; who will volunteer?" Then quickly rose up Sir Knight Kaspar, and said: "Blessed King, 'twould be my greatest pleasure. I would gladly serve thee thus." (And the Fairies whispered, "And this was you, Jack.")

"Thank you, my son," said the King, "knowing that this is a dangerous and difficult journey, let me give you some words of advice, which you must well remember, should Fate decree that you should not return to us here, ever remember your King, and even in the Heaven-life above, should you think of Me, I will instantly appear, to teach and to inspire. And when you come down to earth and enter the body of a baby yet unborn, I, your King, will watch over you. And when you grow up to the age of seven I shall send you some word by which you shall again think of me. And as you grow to manhood's years you will again take up my work, and serve me in

other lands. Report to me at sunrise on the morrow." So saying, the King waved his hand and the knights dispersed.

Then Jack seemed to be alone in space for a moment. Suddenly he sees in the distance a solitary knight riding along the treacherous side of one of Scotland's crags. It is Sir Knight Kaspar. But what is happening? The steed is struggling for his footing! 'Tis useless! Down, down the steep side go horse and rider together! Down to the very bottom. (And the Fairies whisper, "And this was you, Jack.") Jack sees the poor body, bruised and bleeding; but, behold! Kaspar is *not* dead! See, he rises triumphantly from the broken form, and in radiant spirit-form stands for a moment in deep contemplation. Then suddenly, with happy smile, Kaspar begins to ascend! Up, up, ever upward he goes, up to the very bosom of the sky's deep blue? ("And this was you, Jack," the Fairies whisper.)

Once again Jack seems utterly alone in space. Again the Fairies tell Jack to look up. As he does so he sees a wonderful sight! Kaspar, escorted by a small band of angels, is being brought earthward. The angels are singing and as they sing, they tell Kaspar that they will watch over him while he is wrapped in the darkness of his new body. (The Fairies whisper, "And this was you, Jack.")

This vision fades, and is followed quickly by another, in which Jack sees a beautiful little baby in the arms of his loving mother. (And the Fairies say, "And this is you, Jack.")

Then Jack somehow sees *himself* curled up in the big chair, just as his mother left him, and the Fairies very gleefully say, as loudly as they can, "*And this is you, Jack.*"

Jack wakes up with a start! The spangle on the chandelier sends forth no rainbow colors now, for the Sun, the Father of the Fairies, has sunk down in the west, leaving the room half dark.

Just then Jack's mother comes home, and of course little Jack rushes wildly up to her and tells her of the wonderful Fairy picture.

J. C. Myers.

RE-INCARNATION AND KARMA

There lived in a little country town not long ago, a very wealthy family. They had one child, a cripple, and naturally they spent a great deal of money and attention on her. The little girl was, therefore, inclined to be rather selfish. Her mother tried to be good to her on account of her condition, but she also tried not to spoil her. She was very patient and gentle, and this, probably, was partly the matter. She couldn't bear to see people or animals suffer, and therefore didn't eat meat. But much less could she bear to see her invalid daughter suffer.

One day, as Lorna, as the little girl was called, was lying among her pillows, gazing out of the window, she fell into a deep sleep. She seemed to be carried far up in the air and, after what seemed a very short time, she was set down again, in a green valley. A small brook ran from the nearby forest and rippled past her feet. At the edge of the forest, she saw a hunter. He seemed to be listening intently. Suddenly a boar rushed from the woods and he shot it. Then he built a fire, roasted a portion of the meat and ate it. The rest he put in a bag. Then a misty curtain seemed to fall and the child could see no more. Finally it raised again, and instead of the stream she saw a dirty street. The trees of the forest were replaced by tall, rickety tenement buildings. She was carried to the top floor of one of these buildings, and there sat a little cripple boy. She seemed to

know by some means or other that this was the same man who had shot the boar, and this was his punishment.

Again the misty curtain fell and when it rose again, she saw a little girl, kneeling by the side of a boy, who had been hurt. But he insisted that his helper should leave him and go for a doctor. But the girl remained and afterwards learned that if she had left he would have died. The two became great friends. Still again the curtain fell and when it rose, a mother was kneeling by the side of a dead daughter. They were the two friends, whom Love had brought together again.

Then again Lorna was carried away. She saw a man in a butcher shop trying to persuade the butcher not to kill or eat meat. The men were very dear friends but the butcher argued that the people demanded meat and had to be supplied with it. Then Lorna saw her own body by the window with her mother sitting beside it. She knew that she had been the butcher, and her crippled body was her punishment.

Then Lorna woke up. She flung her arms around her mother's neck and said,

"I know now, I am a cripple because I killed. Mother, I will eat meat no more, to deserve a better life next time, and I won't be selfish."

Lorna kept her promise and to this day has not eaten meat. She gave up her life to learning how to help and become perfect.

Adolphia Garnsey.

