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THE FORCE OF BEAUTY

The definition of beauty has been difficult always; but theosophy explains its quality by referring to the fact that beauty owes its existence to the fashioning of something tangible or intangible, after God's models in the world of His archetypes or of thoughts which reflect them.

But the force of beauty has not so frequently been the subject of debate. Yet from all earliest times among all peoples this force has been known and men have sought to get into its currents.

It must be that symmetry, that harmony as beauty's messages passing by the avenues of the senses, striking the soul, carry with them the force of God Himself, put the man in the line of contacts with Him.

So even he who responds by a movement of the astral body to beautiful things, desiring to possess and use them, to consume them for himself, stirs his higher bodies and puts himself in touch with those forces that play upon him from those planes-the uses to which he would put the object of beauty determining partly the amount and partly the direction of discharge of the force he obtains. A man of greed can be but slightly moved in his higher nature by the objects of his desire. The man of idealistic temperament sees and feels something of the divine in every beautiful thing and tries to find in himself that which responds to it. Hence he does not try to turn the force, as it were inward, but turns it outward again to the universe. Becoming an agent, then, for the good and proper use of force, a suitable channel, he receives large quantities of it and becomes stronger and more useful with each exercise of his powers. As a channel into the infinite, one of the methods by which we may contact the Almighty, beauty is one of the readiest, easiest, most gracious. By studying beauty, entering into its subtle charm-by watching the flying clouds which are the welltended sheep of Homer's Zeus, noting the swirl of rushing waters, considering a springing column, arch or tower, feeling the compelling grace of music's caresses or by entering, with the reverent affection of bared head and feet, the dainty realms of poets' fancies—we plunge in feeling into the atomic sub-planes of the higher worlds and gain some sense of God's perpetual but not thus insistent presence. Through beauty He manifests Himself and lures us towards Him most tenderly.

A part of His love side is beauty. So beauty is always associated with our loves. Flowers and birthdays, pictures and feast days, beautiful scenery and associated wanderings afield are our instinctive joys. All ideal wooings of man and of nature involve beauty of some sort—beauty of form or beauty of thought or of feeling.

The sordid, selfish grasping of beautiful persons or the objects of desire involves strong discharges of Karmic force. Personal beauty has ever been called fatal, for it invited the action of the forces of Fate, which is Karma.

But the unselfish love of beauty has the most exquisitely beneficent effect upon mankind. The Masters inspired the painting of the exquisite madonnas of Raphael, of Botticelli, of Holbein, that the beauty of the worshipped one might bring out the ideal of love in all its phases.

The majestic cathedrals of the old world arouse and call to the imaginings of the very peasants who feel in their leaping harmonies the appeal of God that He shall be loved in reverence and in worship.

Mighty is this force of God in beauty. Let us not worship Him too coldly, with the intellect alone, but, laying aside sometimes our theosophical books, wander for awhile in the open to find something of beauty in the weed-flowers, the driven forms of the air, the curving flight of gulls, or the harmonic sweep of waves.

W. V-H.

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THE LEGEND OF THE HOLY GRAIL

I INTRODUCTION

The nations of Europe, during the period of the Dark Ages (400-1300 A. D.), had allowed their civilization to become stagnant. Their culture and learning were neglected, the inspiration to progress was lacking. It was distinctly a period in which the most advanced egos of the human family seem to have incarnated but sparingly in the world, and especially rarely in the Western nations. Some of the most important historical reasons for this period of stagnation, if not of actual retrogression, may be traced out easily. While the Grecian, and, after it, the Roman civilizations were in their stage of growth and ascendancy there was a continuous inflow of the greater civilizing forces and influences from the older nations of the East, particularly from India and Egypt. The younger civilizations of the West eagerly absorbed the culture of the East, which, combined with their own particular genius, and nourished by their own youthful and vigorous national life, produced results which in certain directions reached far ahead of what had ever been attained before. Thus the Greeks developed an ideal sense of Beauty and a science of Aesthetics, which, materialized and preserved in marble forms, has remained a standard in Art ever since, and will doubtless remain an inspiration to artists for many thousand years to come. This sense of beauty immortalized in their literature, so rich in epic poetry and tragic drama, has been the delight of all lovers of literary style and thought, and an incalculable power for the civilizing and refining of the literature which came to the world in the Renaissance and the succeeding centuries; and which, finally produced and gave to the Western world both intellectualized and materialized versions of the wonderful spiritual philosophy of the East, making possible the work of such great philosophers as Descartes, Leibnitz, Spinoza, Kant, Hegel, Schelling, and Fichte, and all the philosophic thought of recent centuries, as well as in-

fluencing profoundly the methods and principles of education. And the genius of Roman civilization, enriched by the art and the thought of Greece, built up a very complex national organization, and a great system of jurisprudence, which have served to furnish the succeeding Celtic and Teutonic nations with a model for their governments, and the material out of which their laws were constructed. But when both Greece and Rome, in their declining and corrupted civilization, were overpowered by the barbarian Goths, the intellectual and spiritual intercourse of the West with the East was almost completely broken. In fact Egypt herself had lost much of her learning in the centuries of vassalage to other powers, and her spiritual light had become more and more withdrawn. The conquering Teutonic nations were not yet ready to receive the wisdom and the intellectual treasures of the East, but they were prepared to yield their rugged, uncouth, untamed natures, with all their strong capacity for purity of life, honesty, and moral virtues, to the gentle, refining influences of the exoteric Christianity which had become firmly established in the Roman Empire, including Greece and what is now Turkey, in the time of the Emperor Constantine and his three sons.

This Christianity had been through a long and severe period of persecution by some of the Roman emperors and had come to regard the religions of the East as essentially and uncompromisingly hostile to its growth. Becoming more powerful it had therefore in its turn waged war against the various pagan cults and suppressed them wherever possible. The conquering barbarians, in adopting Christianity, easily transferred their fighting spirit from political strife to a religious persecution of non-Christian religious And thus in their zeal they shut sects. themselves out unknowingly from the higher spiritual knowledge of the pagan civilization which they persecuted and wellnigh rooted out. Gnostic Christianity was

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relegated to the background, if not actively suppressed as heretical. While the Roman Church grew in prosperity and power, it became more and more corrupt and failed to take advantage of the great opportunity it might have continuously developed, to advance the Christian nations in learning, civilization and morality. Those men who had the benefit of a good monastic education and training were comparatively few, and constituted a class by themselves, jealously guarding their knowledge from the ignorant profane world, and using their power more to gain for the Roman Church complete control of all temporal affairs, than to help the masses out of their ignorant and degraded state.

While the Christian nations were in this sad condition, the followers of Mohammed were building up and perfecting one of the world's greatest civilizations. All the higher branches of learning then studied were sedulously cultivated at many a famous Arabian or Saracen university. A wonderful architecture was developed by Moorish craftsmen. Added to all this came the great enrichment of the wisdom of India, obtained after the Mohammedan conquest of a part of that ancient empire. No wonder that many of the younger men of means in Christian countries, who were ambitious and eager for knowledge, traveled to the Moorish empire in South Spain to attend some of the world-famous universities, as at Toledo, Seville, or Granada.

But out of the Dark Ages, with all its bigotry, its superstition, and its ignorance, the virtual slavery of the poverty-stricken and priest-ridden masses, the greed for power and wealth of the ruling lords of the land, and the corruption of those who should have been spiritual guides and helpers, out of all these centuries of degradation and misery, there arose gradually in all the Christian countries of Europe a powerful martial institution which was destined to lift the humanity of its time, at least a part of it, to a higher level, to bring forth new ideals to live for, and to raise the standard of morality. This institution was the Order of Knighthood (Ritterthum), the bright culmination of

the feudal system of lords and vassals. Loyalty, fidelity, honor, purity and chivalry, —these were the virtues which were inculcated in the youthful aspirant to knighthood, and in his pledge given when he was being knighted he promised loyalty to his lord, succor to knights in distress, and that he would be ever ready to defend the honor of a true lady. The training for knighthood and the life of a true knight taught men to value principles above self-interest, knightly honor above riches; it recognized the prescribed religious observances and duties, and submitted to religious authority.

The occult forces and influences which conceived the great Order of Knighthood. which guided and shaped its destinies, and developed its mighty genius and spirit, may perhaps never be generally known and fully understood. That there were really great spiritual agencies at work, there is little reason to doubt. Recognizing the low level of European civilization, its great apathy and inertia, it is but natural to expect that the spiritual powers in charge of these nations should have taken even the unprogressive social organization, the feudal system itself, and by infusing new life into it, transforming its ideals, should have utilized it as a vehicle for the regeneration of Europe, physically, morally, intellectually, and even spiritually. Let us briefly trace out how these results were achieved. To see clearly the various ways in which progress was made, it is well to compare the darkest period of the Dark Ages (700-1000) with the period in which knighthood was at its best (1100-1400).

After the old Roman Empire had finally succumbed to the continued assaults of the Teutonic barbarian nations, the conquerors and the conquered settled down together in comparative peace, and gradually the races mixed by intermarriage and their customs and morals finally readjusted themselves to a new level. Thus the strong, pure, virile physical bodies of the Teutons, accustomed to endure great hardships during their long migrations through the wild forests of Central Europe, and trained in martial prowess by their continual wars against the Celtic nations and among themselves.

became slowly but steadily weakened, enervated and corrupted by long exposure to the temptations of the luxurious life of the Romans, until in the Dark Ages the descendants of the gigantic Teuton conquerors were men of ordinary stature and strength. Their system of morality, once so simple, pure and stern, had become tainted with the many vices engendered by selfishness and luxury, but they still upheld the virtue of honesty, and had retained always a high regard for womanhood. Intellectually they had gained considerably from the Roman civilization, but in the Dark Ages anything that might be called a beginning of education or learning was confined to the few individuals composing the ecclesiastical order. The mind of the masses was in a state of slavery or blind submission to superstition and authority. And as to spiritual development, there was practically not even a recognition of its possibility, save in a few exceptional cases, such as the saints and perhaps a few philosophers. who handed on their knowledge in secret to their successors, the alchemists and hermetists of mediaeval times.

In the Dark Ages the aristocracy of the nations, comprising the feudal lords and their under-lords, was divided into many individual units, headed each by a baron or other powerful nobleman, and these would usually have no scruple in attacking their neighbor baron and despoiling him of his ill-gotten wealth, if the opportunity was favorable. Sallying forth from their castles these robber barons would waylay traveling merchants and rob them of their bales of merchandise. The peasants in the country were forced, for the sake of protection, to ally themselves to the nearest lord of a castle, to furnish the inmates of the castle with the provisions for life, and to support their lord in his feuds with his enemies, and in his robbing expeditions. Altogether life and property were very insecure. Very often the king or emperor himself had no power to bring one of his rebellious lords to a state of proper obedience to the laws of the land.

But this feudal system brought about the

Order of Knighthood, and in time it grew to a powerful body, and assumed the dominant note in the secular civilization of its time. The robber baron waylaying unsuspecting travelers, in the course of centuries was replaced by the chivalrous knighterrant, riding anywhere in search of knightly adventures. The former despoiled those weaker than himself in order to enrich his own greedy coffers; the latter had been taught that to overcome a weaker or undefended person could only detract from his own honor and renown as a good knight, so he sought jousting matches with knights of his own rank and strength, in order to prove his worth as a knight, and frequently to win by many knightly achievements the love and hand of some proud lady who according to the ethical standards of knighthood, could not with full propriety bestow her heart and hand on any man except he be a proved knight of valor. Thus the life of a knight necessitated his training his physical body to the highest possible perfection in point of strength, agility, coördination, and prompt obedience to his While the motives which prompted will. his actions were perhaps not entirely blameless, as seen from our present-day morality, as for instance his inordinate love for battle, and his frequent disregard for the welfare and even the rights as human beings of the peasant and other classes below him, yet in all fairness it must be admitted that the cardinal virtues expected of a knight were such as to lead him away from selfishness, greed and impurity, the great vices of the Dark Ages. And then the knight had abundant opportunity to practice many virtues which the moral standard of today does not demand in general. He must have great courage, show loyalty to his over-lord, and prize nothing higher than the honor of woman. Thus the laws of morality were in some respects very much more tensely drawn than those of later centuries.

As to the intellectual improvement of the knights over their forefathers there is little doubt, even though the great majority of them could probably neither read nor write.

While the work of the knight was not such as to require much education, nevertheless he was always eager to hear the reports of travels and adventures, and was frequently a great wanderer himself, thus meeting people of other nations and learning many things by direct personal experience. The period in which knighthood was at its best coincided with the Crusades, and thus brought the West again into relations with Asiatic Nations. No doubt much of the hoary Wisdom of the East was again carried over to Europe by those knights who were ready to understand and to treasure it. Again, together with knighthood rose and fell the beautiful art of minstrelsy, such as was cultivated by the troubadours of South France, and the minnesingers of Germany. These wandering poets and singers, whose songs, poems and ballads were highly appreciated and patronized by the knights and ladies, would carry many a beautiful legend from one country to another. To satisfy their knightly patrons the songs must needs deal with long recitals of the adventures and achievements of heroic knights, and of their love-stories as well, but the greatest of the poet-minstrels found it easy to hide away under the martial exterior of their songs many a mystic truth told in their own symbolic language. Not infrequently knights themselves would follow the calling of wandering minstrels, as did the great German poet-knight Wolfram von Eschenbach. The refining influence of music and song upon the characters of the knights must have been inestimable. Higher ideals were thus taught them in the most effective manner-that of indirect suggestion, reinforced by the spiritualizing, uplifting power of music.

The religion of the knights of the Christian nations of Europe was of course the exoteric Christianity of the Roman Church. It was customary with the wealthier knights to have a chapel attached to their castles, with a priest to hold the morning mass and other services for the castleinmates. But it would seem that this Christianity in itself was not so much the religion of the knights as was the institution of knighthood itself. Outwardly the knights, or most of them, professed to be Christians, and were sufficiently careful to observe the ceremonials prescribed by the priests, and many knights were no doubt devoutly religious and earnest Christians; yet their real religion, the one in which they lived, moved and had their being, which inspired them, and which profoundly molded their lives and characters was undoubtedly not Christianity but the Order of Knighthood. It had its external rules and ceremonials, its code of morality, its high ideals and standards. Some of the ceremonials were indeed of a most sacred and solemn character and were so regarded. as the conferring of knighthood, and the yielding himself a prisoner of the knight conquered in battle. And the religion of knighthood was a most practical religion too, for every knight practiced it day by day, sometimes making a sad failure of it, but sometimes making it a living power for good.

All really great religions have as we all know, an esoteric teaching, a deep spiritual system of Truth, from which only those can draw spiritual sustenance who have already developed their spiritual faculties to some degree, and purified their lower nature by the sacred fire of universal and unselfish love. In attributing to knighthood, then, the qualities and characteristics of a religious system, are we in position to find in it anything like such an esoteric, or mystic, teaching, something which, while founded on and growing out of the customs and traditions of knighthood, transcended them and pointed out the Way, the Truth, and the Life? Most assuredly we can find such a mystic tradition, one which was given out in many lands under various forms, but whose essence was one and the same mystic truth. Indeed it would be strange if the spiritual powers that steadily guided the European nations out of the gloomy centuries of the Dark Ages, and doing this mainly by and through the order of knighthood, should have failed to give to this powerful institution something of the Sacred Science in such a garb as would be most consistent with its own nature and character. This something was given out; it is a story of the Path of Holiness, the "Narrow Way," the Way of Liberation, of how to find this Path, and of the qualifica-

tions necessary in the seeker after it. It came in the garb of the beautiful poetic and mystic Legend of the Holy Grail, a wonderful cup or vessel with miraculous powers. Those knights into whose care and keeping this Grail was entrusted were pure souls, beyond all earthly cares and desires, and the Grail nourished them, so that they were never in want. Many noble knights of the world, so the legend runs, following out their natural impulse of seeking for difficult and dangerous adventures, devoted themselves to the Quest of the Holy Grail, but only a very few were sufficiently spiritual and pure in heart to be rewarded by even a glimpse of the wonders of the holy vessel.

The Legend of the Holy Grail seems to belong inherently to no particular country, but to knighthood in general. It is not at all clear where it first originated, who was its author, and how it spread so widely over all the nations where knight-errantry was in vogue. Some literary scholars find its home in South France, the English generally claim it for Britain, some find its prototype in old Welsh legends, and still others believe that it did not originate in Europe at all. Perhaps some of the knights of the crusades brought the legend back with them from the Holy Land; again it may once have been, in a simpler form, an occult teaching among some Moorish philosophers, and only have received a Christian garb after it became known to some of the troubadours of South France. After all. much as we would like to be able to trace the history of the Grail legends back to their source, the more important aspect of the subject is the mystic meaning as we may discern it in the various versions which were popularly known. So while we shall in all cases be only too glad to avail ourselves of the results of the work of the literary authorities in fixing dates and tracing out the probable sources and interrelations of the various parts of the Grail stories, yet we shall devote our best thought and study to the contents of the various versions of the legend itself, and their probable mystic significance.

Following out, then, the general plan of reviewing the various poems, romances and legends in which the Holy Grail figures in some degree, we shall begin with that version which seems to have embodied most fully and perfectly the spirit of the Grail teaching, and this is the beautiful series of poems known collectively as "Parcival," as composed by perhaps the greatest poet of his time, the German knight Wolfram von Eschenbach, about the year 1205. Wolfram was well acquainted with many of the French songs and romances of knighthood then current, among which were several dealing with the Grail legend, in particullar the poem of Chrestien de Troyes, but he draws his sources of information not from these but from a poem by one whom he calls Kiot of Provence, which must have been lost. In the abstract of Parcival to follow, we shall merely outline the many lengthy descriptions of historical events and stories of adventure and knightly combat as given in the poems, but pay more detailed attention to the Grail story and allusions to it, noting also anything of interest in things occult or mystic, and those which might be called miraculous or marvelous. An effort will be made to retain in the abstract the names of persons and places, as they may often serve as a clue connecting them with other versions.

(To be continued).

C. L. B. Shuddemagen.



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SOME LESSONS TO BE LEARNT AT ADYAR

Every privilege brings with it a duty. One of the most highly-prized, one of the dearest privileges that a Theosophist can have, is that of coming to live awhile at Adyar, and those to whose lot it falls must see to it that they hand on to their comrades as much as possible of the benefit which they themselves receive by doing so. Indeed, were it not for this duty one could not desire the privilege; those whose karma allows them to come here rejoice, because it is a great opportunity for fitting themselves to serve better, either immediately or in some future time. Were it not so, were the joy and the benefit to be for it alone, what generous soul would not prefer to stand aside, and yield, if so it might, the privilege that its past has won for it, to someone else, seeing that all cannot have it?

In the fifteen months that I have been here, some things have been growing very clear to me, they have been impressing themselves very deeply on my mind. So much instruction is given to us, there are so many things to be learnt, that for some time it would be difficult to say which of the ideas that come to one are going to assume the most prominence. But now this mass has fallen into order, and I see a few of the ideas as the central ones round which the others group themselves. I therefore think it may be useful if I try to express these leading ideas. I am quite aware that other students here may arrange the same lessons which we are all learning, in a different order of importance, and I think it would be very instructive if several of them should tell us what seems most essential to them among the things they have learnt. There would be an uniformity underlying the diversity; for I am not talking now of ideas that may spring up in the mind in the course of study, or while one is thinking or meditating; but of principles given to us from outside: explained to us first of all by our Teachers, and experienced by living at Adyar.

To live at Adyar connotes a vague beauty and wonder, I suppose, in the minds of many-an inevitable vagueness, which accurate accounts of personal experiences there may however do something to dispel. I think also (though I speak under correction) that very often it is not sufficiently realized that life at Adyar must be one of strenuous effort. It is difficult to live at Adyar. If one is wise at all, one adds one's own willing effort to that imposed on one by circumstances; but even if one should not do so, one could not escape from the strong pressure that is brought to bear on all. The tremendously powerful vibrations in this sacred place are all the time acting on one's various bodies; some are more sensitive to the action, some are less so, but all are well-advised, if only for the sake of their own comfort, who get rid as quickly as possible of everything in themselves that does not harmonize with these vibrations, for they are too strong to be resisted. One needs to be constantly on the watch; for it is easy under this strain to slip into irritability or depression; also because old faults one thought one had conquered have a habit of reappearing, and weak points One is not engaged in celeare probed. brating a love-feast! We do not meet-like the primitive Christians at their Agapaeto commemorate any event and to exchange any outward sign of brotherhood; we meet with our faces turned to the future, and though the love and the peace here are not to be told of in words, and mutual goodwill is free to find expression, our bond of union is a common endeavor; we are here to learn and to grow, and meanwhile and always, to work.

The first thing I would lay stress on among those which here one learns to understand is: (1) Brotherhood. We all think we know all about that. But do we really do so? Are not many of us partially at least under the sway of the false ideas that are current about this great fact? Many of the troubles and difficulties that take place in the Society would not take place if a sane and true view of it were universally held by us. On consideration I

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think it will not be found strange when I say that the meaning of brotherhood needs to be and is taught to one by living at Adyar. Certainly if one has not got rid, before coming, of all confusion between the terms brotherhood and equality, one's ideas on this point are likely to be clarified here, once and for all. Brotherhood implies differences of age; that again implies all sorts of further differences. We have been told something about the Great White Brotherhood, and we know it is a graded Order. That Hierarchy is the perfect type of Brotherhood. And if men are ever to live in brotherly fashion upon earth, they must recognize frankly the differences that do exist between them, and group themselves into classes accordingly. At Adyar we are sufficiently close to realities for such order to be seen. At our head stand the President-pre-eminently the Ruler, and Mr. Leadbeater-the Teacher. Next to these, a small group of disciples; after them, a few of the more advanced students, who are drawn into closer association with those above-named than are their fellow-students, because such association is helpful for their progress, and through them, when they take a step forward, all the rest will be helped; lastly, come those others, the great number, among whom differences are not so obvious although of course they exist. If theosophists want further proof that "brotherhood" and "equality" are not synonymous terms, beyond the fact that the Perfect Brotherhood is arranged in ranks, each of which is subordinate to the one above it, let them consider a little what disasters this confusion of ideas has occasioned in history. We all know, I think, that a great movement was started by the Hierarchy in Europe, towards the end of the eighteenth century, that it escaped from control and degenerated into the French Revolution: the true idea of brotherhood with which it started was distorted, and "liberty, equality and fraternity" became the watchword of the Revolutionists. Fraternity is the thing lastnamed, which perhaps is significant; for where equality is aimed at, fraternity is

in truth apt to disappear; where brotherhood reigns, equality is impossible. There is another classic example of the untold harm the ignorant may do when they succeed in foisting their views of brotherhood on the world at large. In the early Church the unlettered, undeveloped majority expelled the Gnostic Doctors; they were too narrow-minded and self-sufficient to appreciate the value to them all of the superior knowledge of the few; so this knowledge was lost to the Church, and later, that order might be kept, it had to fall back upon authority and tradition -upon dogmatic statements. Natural laws cannot be violated; order and subordination are necessary if a vast number of small units are to be held together so as to build up one great unit; therefore when the natural distinctions are ignored, artificial ones have to be tyrannously imposed.

In our Society there is no room for these false notions about equality, seeing it includes people at enormously far-removed stages of development. We have read that the gulf is very great between the good man and the man who has attained knowledge; and that it is immeasurable between the good man and the one on the threshold of divinity.1 If ever it came to pass that the democratic idea of brotherhood took hold of our Society, its days as a vehicle of Theosophical truth would be numbered. Our Founders laid down that the first object of the Society was to form a nucleus of the Universal Brotherhood of Humanity; it is in the world what the nucleus is in the cell, the point where the vital energies are concentrated, and where growth begins. The vital energies in our theosophical nucleus proceed from the Great Brotherhood, and spread outwards from it into the world. Theosophists, then, have not got to try and believe that the great natural fact of human brotherhood has yet been realized, or is immediately realisable, on this plane; but to study how it may be reached, what qualities have to be developed before a brotherly civilization is possible.

¹ Light on the Path.

We cannot get this knowledge from the Fifth Race, for it does not belong to it; we have to search for a conception of what the Sixth Race virtues and characteristics will be.

We are all one, truly-on the Buddhic Plane. That is the plane of unity. On the physical plane we are different, and always shall be. What down here we have to do is to try and see the one divine life which we all have in common-to see the Self behind the forms. We do not want to do away with the differences between our personalities. Many have attempted to believe that people can be non-separated down here, on this plane, but it is a vain attempt. It is only on the Buddhic Plane that no sense of separateness is found, and in order that this absence of separateness should be a fact to us, we have to rise to that plane. Till we have developed ourselves sufficiently to be able to do this, we must take the glorious truth, like so much else, thankfully from the hands of our Teachers, but must not pretend that we ourselves have realised it. In order to "kill out all sense of separateness" we have to try and raise our consciousness to higher planes. where separateness does not exist; down here it does exit, and its no use pretending it doesn't. Even at the level of the Ego it exists; our causal bodies are separate bodies. We are told that it is at the First Initiation that a man first gets a touch of Buddhic consciousness; and it is only when he has taken the First Initiation that he is really a "brother." The title "Brother" technically belongs only to the We may loosely speak of our-Initiates. selves all as brothers, and there is a truth behind the words, as there was behind the words of S. Francis when he spoke of "Brother Sun" and "Brother Ass." (The latter term included both the beast of burden and his own animal, his body.) We are a stage or two nearer to realized brotherhood than are the animals, but we have not reached it yet. We are brothers in the making, we are not yet brothers in fact. Brotherhood to us is an ideal; let us press forward to it, not drag it down to our level; let us strive to reach the spirit of it;

not warp it by trying to apply it literally under impossible conditions; remembering that in this also "the letter killeth, but the spirit giveth life."

(2) Loyalty. Out of a true conception of brotherhood springs naturally an impassioned loyalty to the Elders who are able and ready to help us. Realising how far beyond our grasp our ideal shines, we eagerly follow those who can lead us towards it. Realising that the heritage they have entered upon waits also for us and that they desire we should share it with them, we come to them to learn how we may fit ourselves to claim our birthright, what it is that we must do. We should all win to it at the long last, in the slow course of evolution; but if we would reach it sooner, we need the aid they voluntarily give. If we would strike out for ourselves along a quicker road, we cannot do without their guidance. Moreover, if we are really searching for the Self in all, we cannot but be attracted to those in whom the Self is so much more manifest than in the rest. Our need of them and our love for them draw us to them; and when we really begin to follow their instructions, when we put to the proof what they tell us, then little by little an unshakeable trust grows up in our hearts, and that deepens into devoted loyalty. We see how before they came to us we were blinded and helpless, and jogged along the ordinary ways of the world unconscious that we might do differently; sensible perhaps of a craving in our hearts that we could not satisfy, and so did our best to smother. Then they revealed another world to us, and offered to lead us towards it, if we on our part would make the exertion of walking along a steep, rough road. And if we have accepted their offer, our wisdom is to follow them to the uttermost, unafraid. Even supposing they were to make a mistake, that may be a risk; but that without them we could not progress at all is a certainty. A man who wants to scale the Alps neither resigns himself to sitting down at the foot of them, nor attempts the ascent without guides, because of the possibility that the guides themselves may blunder. I for my part

echo the words recently spoken of our leaders by Mr. Arundale, in the course of his most valuable Convention Lectures:² "I would rather go wrong with them, than go wrong by myself in my ignorance." But very soon these fears, if ever we entertained them at all, begin to look at once mean and ludicrous; it dawns upon us that it is they who suffer for our blunders; that they are assuming risk and responsibility and endless trouble for our sakes, while the prize of the endeavor is ours. We have all to gain; they, nothing. The Theosophical Society is a living, growing organization: if we would take part in its development, we must move with it, and we cannot do that unless we follow its Leaders. Those who, having appropriated the doctrines of Karma and Reincarnation and one or two elementary ideas, do not want to go any further and learn any more, belong properly to the outside world which soon will do as much. Those who think they drank so deeply of the waters of knowledge from the hand of Mme. Blavatsky that they can dispense with her successors, that they are grown wise and great enough to have the right of despising and rejecting these, may nominally belong to the Society but cannot really form part of it.

(3) The absolute necessity of getting rid of the personality. All the difficulty we have in recognizing greatness, in welcoming superiority, in subordinating ourselves, comes from the personality. All that hinders us and all that makes us discontented and unhappy, comes equally from the personality. If we would see the Self in others, we must first find it in ourselves; and in order to find it. we must disentangle ourselves, draw ourselves apart from our lower bodies. Perhaps we should be more ready to make this effort, if we realized that the personality causes us perpetual pain and discomfort. No wrong thought or feeling is pleasure-giving; anger, jealousy suspicion are most uncomfortable guests; self-love, vanity, ambition bring us mortification and disappointment. Only its a trouble to resist these things when they come; and what makes our difficulty greater is that we identify ourselves with them. Gradually, as we make the effort we know we should make, our sight grows a little clearer; we begin to recognize the slavery we are in, and the sense of it grows and grows until we could pray to be delivered from some fault that vexes us and with which we do not feel ourselves able successfully to cope, at the cost of whatever suffering may be necessary. So gradually we begin to understand what I have heard our President say, that on the Path the suffering which purifies is the most welcome of friends.

Personalities are not proper objects of admiration. We do well to gladly acknowledge all the good and beautiful qualities we see in anyone, knowing that in so far as it shows out those, the personality is shadowing forth the real man; we do well to be tolerant of his bad qualities, gently putting them aside, for they are only encumbrances from which he will some time free himself and meanwhile they are no business of ours. But the personality as a whole is not an admirable thing; if it is weak, it is uninteresting, and if it is strong, it is dangerous. Even with our dearest friends, though some tenderness of ours may cling round the bodies they are using, as it even may round any material object which they have in constant use, we should always try to reach the real man shrouded in each, and love that. A strong individuality we naturally admire; and when it is also a purified one, it has felt the "grasp of the awakened spiritual will," it is being used by the latter, and so we may fitly honor and study it, and will profit much by doing so. A strong individuality implies a considerably-developed Ego; the personality is only an individualised animal. Of course one might speak of the "personality" of an Adept even, but then clearly one would be using the same word in a totally different sense; there it would designate the manifestation of Himself in the matter of the

² The Convention Lectures of G. S. Arundale, M. A., LL.B., Principal of the Central Hindu College, Benares, will shortly be published in book form.

lower planes, the perfect expression in that matter of the Perfection behind.

We must not try to cement the bonds of brotherhood at the level of our animal selves. A herd of cattle lives amicably and peaceably on the physical plane. Any ordinarily united family does as much on the astral and lower mental levels. We are comrades in a high emprise, or we are nothing to one another. Those in the Society who are really struggling onward together, are knit by a friendship that will endure till the Great Portal is passed, and they are Brothers indeed.

We must not expect the Great People among us to cater for the approval of our personalities. Since they care for us, they want what we really want, that we should break them and be free. Over and over again we make the mistake of taking our stand on too low ground, of being satisfied with a small perfection. A lodge-meeting will degenerate into a pleasant gathering of friends; the aspiration for unity sink into a kindly, "family" feeling for the people round one. Welcome anything that breaks up these forms and forces us to start again at a higher level! At Adyar one is fortunate in this as in so much else. Anyone who comes here hoping (even unconsciously) for a pleasurable time for his personality, will not get it. When he forgets all about it, or refuses to care, he removes the barrier and the great joy which is here floods every layer of his being.

We have each to train and purify our lower bodies for our own use, killing out the personal will and substituting the true will. From this follows (a) that we shall have plenty of occupation for our energies, and (b) that we have no right whatever to interfere with anybody else. Every personality is the concern of the Ego behind it. We talk so much of other people being our brothers and are so unwilling to allow them their most elementary rights! Real love for our fellows is the crown of long and patient exercise of so many other virtues with respect to them! If we judge them, carp at them, ignore them at the moment when they need us; if we are not always forbearing and just and kind; if we are not always

polite, standing ever ready to help but recognizing that they have as much right to liberty of action as ourselves, how can we say we love them? The perfect love of those who have realised unity is at present beyond us who are but students; and we do not want to cultivate high-flown sentiment that masquerades as such; what we do need to cultivate is that sober love-attitude that always sees *first* the good in everyone and everything.

"Kill out all sense of separateness" it is written in Light on the Path: "Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you;" and if not you, then not your fellows either. We are all isolated. This isolation cannot be broken through; and we cannot even bridge over the gulf from below. We may not realize it when life goes brightly and smoothly, but pain shows us our true isolation. What can we do to relieve the pain of another? and when it is our turn to suffer, though we be in a crowd of friends not one of them can break in upon our solitude and bring relief. There is no bodily affliction which so cuts a man off from his fellows as deafness; and to realise how dependent we are for communion with them on the ear, may help us a little to understand how much is meant by the words, "Before the ear can hear, it must have lost its sensitiveness." The silence and solitude are not matter for regret; when we begin to live the inner life we begin to desire their deep and fruitful peace. A Master has said: "Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul."8

All that we can do when we think another person is not acting wisely, be it in an important matter or a trivial one, is quietly and in the most friendly spirit to put the case to him and then leave him alone to follow whatever course he thinks is the best. Too often we are not content with doing that. The hankering for more primitive 3 The T. S. Order of Service.

and forcible methods is not yet quite extinct in us. One savage will kill another for disagreeing with him; semi-civilised man will try to bully and browbeat. We may only put ourselves at the service of others. Why are we so impatient with one another? We know how hard it is to change anything in our own characters, but expect other people to be able to do so all at once, and even think our blame and interference ought to effect such changes in them. Not our real selves, of course; it is always the personality that cannot let well alone, the fretting, petty creature whose span of life is so brief that it is always in a hurry.

Theosophical work would be so much simplified if we all minded our own business. But if on the one hand we are lazy and mind nothing, or weak and shirk responsibility and initiative; or if on the other hand we have the kind of energy that wants to push people about and set them to rights and force them to do their work in our way, -we become dead weights that the Society has to pull along. If a good worker sees that something might be done, and cannot get it done without creating a disturbance, he had better let it go. The negative loss of a wasted opportunity is less injurious than the positive one caused by friction and bad feeling. If two workers cannot manage to get on harmoniously together, they had better work separately; that shows weakness in themselves, but by continually grating on one another they spoil the atmosphere for everyone round them: and of the two its better they should lose the personal benefit that trying to work with an incongruous partner would bring them, than that the whole work should be hampered. Short of such an extreme case, we had better make up our minds not to pick and choose who we will work with and what kind of work we will do. Most of us are more or less prone to want to make things easy and pleasant for ourselves. In this again we who are at Adyar have an advantage. We are a small number of people, representing about a dozen nationalities and an even greater diversity perhaps of habits, tastes, types, idiosyncrasies, and the space is too limited for us to get away

from one another if we wanted to; while the whole of our surroundings and the prevailing atmosphere help us to get rid quickly of our whims and prejudices and to cultivate harmony and good feeling; for outer distractions are excluded and we are all strung up to do our best.

In view of the great need there is of har monious co-operation, and of learning to dovetail, so to say, our personalities with those of others, it might be well if all decided to practise these qualities at least in our relations with the officers of the Society. The whole Society is one Kingdom, and it goes without saying that to the Sovereign reverence is due; and every National Society is like a State therein, its General Secretary being the Governor of it. He. with his Executive Committee to help him, has the sole right of directing and controlling its affairs. He should be supported and assisted in every way; while all that any member has a right to do, in case of disagreement with any of his decisions, is to make courteous suggestions and proposals; advice should only be given to him when he solicits it. The same holds good with the Presidents of Groups. No member has the right to take the undignified course of trying to forcibly interfere, or to go about making complaints and uttering censures to third parties.

The capacity for non-interference is essential, if we are to be useful parts of a whole. Nor need any one imagine that by limiting himself strictly to his own sphere he will not have full scope for his activities and the opportunity for progress; it is much harder to go on doing one's own part of the work steadfastly and faithfully than to pursue an erratic course, doing whatever at the moment seems good in one's eyes. The task of the Fifth Race has been to develop individualism, and if we examine its conceptions of brotherhood we shall find they are as individualistic as anything else about it. We should by now feel sufficiently certain that we can keep our own centre and stand on our own feet, not to need to be always thinking of ourselves, and to be ready for the next step forward, that of realising ourselves as parts of a greater whole.

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Members of the Society are not a mere collection of units; they are integral parts of the Society. It is not the work or the progress of the units that matters; what matters is that by the perfection of its parts the Society should become an ever more efficient instrument. The Society is one body, and from each cell in it a contribution of work is due, because it shares in the great life of the body.

Among themselves, all members should be constantly on the watch to catch sight of any special aptitudes, any unusual qualities, and to make room for them, stepping back themselves into an obscurer place if that is necessary. And this for a very special reason: we have to train ourselves to recognize nobility, superiority, at sight. In Masonic Lodges, for example, every Degree has outward distinguishing marks, and no mistake, no presumption is possible. With us this is not so; we have to rely on our intuition, we have to develop that, in order to recognise our proper Leaders. No one will come and say to us: "So-and-so is your superior; work in with him and under him." It is obvious that such outer directions will not be given and the reason is obvious too. People whose eyes are not opened to see to some extent for themselves, are not fitted to take part in a spiritual work. Ours is a spiritual Society; it is also a great sifting ground, where those people who can be of use in the near and in the distant future are sorted, and those who cannot, are rejected. To keep this attitude also means to escape a great danger. It means that we shall not commit the error (already committed in the Society) of being jealous of the later-comers when we see them step forward into leading places. In preparation for the great days that are coming, we may well expect to see an influx of young members who are old Egos, and it will be a fatal slip for us if we allow ourselves to be grudging or hostile in our attitude towards them.

Adyar has also a lesson for our warning and guidance in the changing conditions of the Society, into which more and more life is flowing.

We are all accustomed to living in a men-

tal and moral atmosphere that is made up of many confusing and changing currents, into which good and bad and paltry thoughts and feelings are for ever pouring, a disturbed and agitated atmosphere composed of a whole host of small influences where no one rate of vibration is strong enough to impose harmony, reducing discordant vibrations to silence. Into such an atmosphere it does not, so to speak, seem to matter very much if we pour a little more jangling force. We make the confusion a little worse confounded, instead of helping to clear and cleanse the moral air we breathe, and our action will react on us in due course; but we are not very sensible at the time of what we are doing. Compare that state of things with Adyar. The strong, still purity of this atmosphere is not to be lightly ruffled. A passionate, discordant force would rush out into it only to be stopped dead, and to return on the sender; he would then, I suppose, be in a better or a worse plight here than elsewhere according to the way he acted; either he would bring himself quickly into unison, or, if he did not, he would suffer immediately the terrible reaction of his own obstinate wrong activity. In this latter case he would probably further aggravate matters for himself because of the feeling of helplessness he would have; seeing that nothing maddens an already-excited person so much as to find his rage is futile. As the increasing force thrown into the Society from higher planes gradually creates a condition of high tension, and the whole body begins to vibrate strongly at one rate, every cell in it-every member-will be faced with the alternative of falling in with that rate or of being flung off from the body. The condition of the Society will approximate to that of Adyar. So let us take heed in time. If we strive to make our lives pulsate with the life in the Society, we shall receive greater and greater help; we shall be tuned up to an ever-higher pitch, and that far more rapidly than we, by any effort of our own, could accomplish for ourselves. We shall not be able to alter the outer conditions; whenever we feel a jar, we must find out what it is in ourselves that is jarring and alter that. And it will be invaluable practice for us; for we know that in the spiritual life every change that must be made is a change in oneself, every obstacle that has to be removed is an obstacle in oneself.

Margherita Ruspoli.

Adyar, January, 1911.

METEMPSYCHOSIS.

As when the haze of some wan moonlight makes Familiar fields a land of mystery,

Where, chill and strange, a ghostly presence wakes, In flower and bush and tree—

So, oft, some moon-light of the mind makes dumb The stir of outer thought; wide open seems

The gates wherethrough strange sympathies have come, The secret of our dreams.

All outward wisdom yields to that within, Whereof nor creed nor canon holds the key; We only feel that we have ever been, And evermore shall be.

And thus I know, by memories unfurled In rarer moods, and many a nameless sign, That once in time, and sometime in the world, I was a towering pine.

Rooted upon a cape that overhung The entrance to a mountain gorge: whereon The wintry shadow of a peak was flung, Long after rise of sun.

And thus for centuries my rhythmic chant Rolled down the gorge, or surged about the hill: Gentle or stern or sad or jubilant, At every season's will.

Yet still that life awaken, brings again Its airy anthems, resonant and long, Till Earth and Sky, transfigured, fill my brain With rhythmic sweeps of song.

And if some wild, full-gathered harmony Roll its unbroken music through my line, There lives and murmurs, faintly though it be, The spirit of the pine.

> -Bayard Taylor. -From "The Metempsychosis of the Pine."

QUARTERLY LETTER FROM THE PRESIDENT

Rangoon, Burma, January 31st, 1911 My Dear Friends,

Your wandering President-certainly peripatetic if not philosophic-is, just at present, visiting Burma, where, so far, Theosophy has spread but little outside Rangoon itself. The audiences in Rangoon have been large but very cosmopolitanby no means Burmese. Burmese faces were scattered through them, but did not compose them, though one expects the bulk of the people attending a lecture to be the people of the country. Nine lectures were not considered to be too much for Rangoon, and it seems that our members judged Rangoon tastes aright, for the audiences remained good throughout. The last of all was on "Our Immediate Future," and at this the Lieutenant Governor and Lady Adamson were present; there was a big crowd, and Mr. Channing Arnold, son of the famous Sir Edwin Arnold, was in the chair. With this, the public work in Rangoon closed most successfully.

We had nine Lodge meetings in all, two of which were devoted to the answering of questions; Mr. Leadbeater took one of these and I the other. Then we had three addresses under the auspices of the Sons of India Lodge, and an Anniversary of the three Schools maintained by the Lodge, with prize-giving and an address, and the laying of a foundation stone for the building of the new Boys' School, and a meeting for the admission of members, three E. S. and three Masonic meetings-30 in all-so that the fifteen days given to Rangoon were well filled. A building has been put up for the Girls' School, and the adjoining plot is for that of the Boys', both being due to the generosity of Mr. Cowasji, the President of the Rangoon T. S. Lodge. The Masonic Lodge, Bodhi, No. 108 (India) was founded, and its officers installed, Miss Arundale further presiding over several additional meetings for its helping. On the whole, Rangoon promises well, for the T. S. Lodge has worked devotedly for years, and the success of the present visit is due to its patient and persistent efforts.

We visited Moulmein on the 25th January, returning to Rangoon on the 27th. Moulmein is a pretty town, made up of rounded hills, palms and pagodas. The two lectures were given in the High School, one Theosophical, one Buddhist. More Burmans were present than in Rangoon, especially at the latter lecture, and listened with keen interest.

On February 1st we start northwards, and are to visit Meiktila, Mandalay and Maymyo—the last named town being on the hills, and very cold, it is said. We return on the 9th, and leave for Madras on the 10th. Some interest seems to have been aroused outside, as well as in, Rangoon, I am glad to say, and requests have come in to prolong our stay. But this we cannot do, as the time in Adyar is already all too short for the work which has there to be done.

Rangoon appears to be very badly off as regards religious and moral education, outside the missionary schools. It is said. however, that, throughout the country, the boys still attend the monasteries, and there learn to read and write; the lesson-books in these are Buddhist, and they learn to recite by heart some of the teachings of the Lord Buddha; but in schools where English is taught there is no religious or moral education given. A Sister, who has left her convent, Sister Mary Ita, has opened a school for Burmese, Chinese and Indian girls, which we visited, and she admits also a few young boys; the school is well attended, and she proposes to introduce religious and moral teaching. Ma Hla Oung, a wealthy and liberal Buddhist lady, has maintained two schools, one for Buddhist boys, the other for Buddhist girls, for the last 16 years. We visited the latter, and were struck by the happy faces and good looks of the children. It was pleasant to hear them answer the questions of the religious teacher, chanting the replies together; they are taught to meditate on the

Lord Buddha, regulating the breathing at the time. It is unfortunate that wealthy Buddhists prefer to build monasteries and pagodas rather than schools, forgetful of the fact that if the children are not educated in Buddhism, there will be neither monks for the monasteries, nor worshippers for the pagodas. Mrs. Hla Oung seems to stand practically alone in her effort to educate the children while guarding their religion. May her efforts be successful.

A pleasant feature of the Rangoon visit were some friendly chats with Bhikku Ananda Metteya, a learned Buddhist monk, a Scot by birth. It was he who led the Buddhist mission to England a year or two ago, and founded the Buddhist Society there. He is very able, but is suffering badly from asthma, which much cripples his activity; this does not, however, prevent him from writing, and I was fortunate enough to secure for *The Theosophist* a valuable paper on Buddhism from his pen; it will appear in April and May. One of the pleasant memories of Rangoon will be the making acquaintance with this learned and devoted man. I am afraid, however, that I have the feeling that his ability and devotion are not utilised by Burmese Buddhism, as they should be, for the service of humanity. These qualities are all too rare, and humanity is so sorely in need of the aid they can render.

I cannot close this letter without placing on record the gratitude felt by all our party to the brothers of the Rangoon Lodge and Sons of India, who entertained us during our stay, cared for us, served us, helped us, as though we were members of their own personal families. Their unwearied kindness smoothed our way throughout, and to one and all of them we say: "Our grateful thanks are yours."

We are now leaving for Northern Burma, but we shall be back again in Adyar, ere this reaches our readers.

> Your faithful friend, ANNIE BESANT.

SO COMES THE LIGHT

As a sunbeam flashes upon a dusky jewel, startling it with radiance, and bidding it send forth a thousand sparkles of rainbow beauty—so comes the Light into our life.

As the breath of Spring wafts into a sick man's darkened chamber, touching his cheek, and awakening him to visions of the new life stirring—so comes the Light into our life.

As through the sad gloom of the forest thrills the allegro of a bird's song, setting every little leaf a-tremble with expectation and ecstacy—so comes the Light into our life. As an April raindrop finds its way to the heart of the tiny seed hidden in the silent underworld, filling it with the dream of leaf and bud and blossom—so comes the Light into our life.

As the summer moon shines down upon the ocean of dark waters, until, mirroring her loneliness, it becomes a thing of beauty like herself—so comes the Light into our life.

As Deity breathed upon chaos, and lo! there sprung forth the glorious Dawn presaging the perfect Day—so comes the Light into our life.

Helen G. Crawford.

THE INDIAN CONVENTION OF RELIGIONS

The "All India Religious Convention" opened its second session in Allahabad on January 9, 1911, with prayer in Sanskrit by an Indian pandit and also prayer by a Christian clergyman. H. H. The Maharaja of Darbhanga was elected President and gave an address whose spirit may be shown by the following extracts:

"Gentlemen, I esteem it indeed a very high honor to be called upon for the second time to preside over this great Parliament of Religions. The last time on which this convention was held was in Calcutta, nearly two years ago, and those of us who were then present will not soon forget the fine impression made by the widely diffused fraternal spirit which appeared to animate all the members, as they began to realize. during the course of the session, that they had much more in common in the realm of religion than they had supposed, and that the outward vestures of creed and ritual and worship which hitherto have acted as walls of separation were as dust in the balance compared with the spiritual ties which bound them together in the fundamental verities of all their religions."

After welcoming the delegates he said:

"Our last parliament did well. Let this one do better in more securely welding together the bonds of our spiritual friendship and our more intimate acquaintance and mutual understanding with one another. Many of you are doubtless acquainted with the old story of the Man in the Mist. In the distance he saw an object and thought it was a dog; on coming somewhat closer he saw it was a man; and when they came near together he found it was his own brother. This is a parable full of meaning for all of us assembled here. Let this be a place where all mists shall be dispelled, and where we shall in clear light recognize each other as brothers-pilgrims on the march-wending our ways, albeit by different routes, to the Home of all our hearts-Our Father God. I therefore welcome this great Convention assembled here today as a proof that

the former one has done good work in kindling an interest in the comparative study of religions and in clearing the path for the realization of the truth that all the religions of the world represent, each in its own way, on varying spiritual planes, the striving of all human hearts to obtain a more and more intimate knowledge of the One God, who is over all and in us all the Great Father of all Mankind.

From the idea of the Universal Fatherhood of God there follows the natural corollary of the Universal Brotherhood of Man, a truth which when realized, will solve all the perplexing problems and antagonisms which are rampant in the world at the present day, and which would make our India the abode of love and loyalty, where fanaticism and racial discords would be extirpated forever, and where all would join in helpful brotherhood in furthering the progress of our courtry in all its best interests. Adherence to one's own religion need not include the negation of, or disregard for others. Truth is not the exclusive possession of any race or creed. 'It is the aim of every religion to know the Supreme, and the only difference arises in the paths by which each should reach Him."

The president declared himself "a Hindu of the Hindus" and proceeded to point out some of the features of his own religion.

Without even naming all the subjects presented by the various speakers, mention may be made of some of the things said.

The Hon. Justice Sir George Knox congratulated all present on the fact of their having gathered together to hear representatives of different faiths which in itself showed their tolerance and sympathy. He said that though a Christian he had the greatest respect for the faiths of India, and had devoted some time to the study of the Gita and Maha Bharata, the profound philosophy of which had deeply impressed him. This address throughout maintained the widest sympathy and breathed a spirit of peace and good will. He said that his whole lifetime had been spent in India to which land and people he found himself bound, as it were, in a spirit of love and co-operation.

"Practical Vedanta" was set forth by a Hindu Swami who with great eloquence dwelt upon the immanence of God in everything. He as a Vedantist did not like the method of looking upon God as an isolated Being, and ourselves as weak sinners, thus making people dependent on some external In looking upon themselves as helpaid. less they lost sight of the Supreme which was at the root of their being. Teach man to believe in the Self which is within him and you give him something practical to weave into his life. You give him a sure foundation of Truth against which nothing can prevail. To teach man that he is poor and weak will not make him self-confident, but will on the contrary give him excuses for pampering his own weaknesses and failings. It is only the God inside that can respond to the God outside. This heresy of being born a sinner deprived man of the helpful thought of his own lofty Self which was pure, which was strong, which was God. The speaker's cheery personality and the refined humor pervading his address aroused the enthusiasm of his hearers who frequently interrupted him with applause.

"Indian Christians' Confession of Faith" was a most tolerant expression of the Christian belief, in the simplest language. Although a so-called "native Christian" he called attention to similarity of teachings and points of contact between Christianity and other religions, the illustrations showing very careful study on his part. He thought that an impartial spirit of enquiry would undoubtedly discover the basic principles and fundamental teachings of all religions to be one and the same.

A courageous Indian lady read a paper and was repeatedly cheered by her appreciative audience.

A thesis on "Image Worship" was an able defence of the custom. After explaining that images are used to aid in the concentration of the mind on the attributes of Deity as manifested on earth he said: "To call these images of Avataras mere idols in the sense that they are mere forms of stone or metal or clay and their worshippers worship nothing but matter which is degrading for the human mind, betrays ignorance or thoughtlessness on the part of a critic of idol worship. There is no such thing as idol-worship in the sense it is understood by such critics in all Hindustan. The Hindu who worships or prays to such shaped stone prays to either the one God, the Almighty, or to one of His Radiant Attributes. Listen to him when he worships or prays and you will be convinced that the stock or stone, the mere material image before him is nowhere in his thoughts. No image can be worshipped without invoking into it the spirit of the Deity of whom it is the image. Through the concrete form center we enter into the Abstract Spirit of Love."

A representative of the Bahai Faith came a very long distance to speak for his religion. The paper closed with a saying of Baha Ullah, the second of the three great leaders of the Bahai faith:

"We desire but the good of the world and the happiness of nations; that all nations become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men be strengthened; that diversity of religion cease and differences of race be annulled; all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

The "pure-non-dualistic" philosophy of Vallabhacharya was represented by a Hindu who called the method "Pushti Marga," "Nirgun-Bhakti-Marga" or the "Path of Pure Love toward the Almighty." The second of the six characteristics of this philosophy is thus given: "In this Marga precedence has not been given to rites and ceremonies prescribed by the scriptures, but prominence is given to Love and Love alone towards the Almighty."

A second speaker on the same subject said: "Vallabhacharya, unlike Shankaracharya believes that Brahman can be learnt from Vedas alone. Resignation to God and His will is the important feature of this religion. To whatever caste, creed, race or sex one may belong he is saved only through the mercy of God. God is to save all through His own grace and not through individual efforts."

The speaker on "Vedic Mantras and Modern Science," discussed at length the Gayatri mantra used by the Hindus in the daily Sandhya. In the minds of the great Rishis these words of power are but the reflections on the mirror of their mind of a truth in nature and its physical representation in matter. The Hindu sprinkles a part of the offering to the East saying,-"Let eight vasus consume thee with Gayatri verse." Vasu literally means the way out for the best light. The vasus are eight regions of activity in the sun. The sun, the source of all power, consumes by changing the form or condition of matter. The eight planets which surround the sun are also designated as eight vasus or places of residence. The speaker traced a connection between the eight vasus which consume a substance and the eight planets. "Is it not possible," he asks, "that these eight planets owe their origin to the eight vasus in the Sun whom the Brahmachari is addressing? Were they not the cause of the motive power which produced the eight planets and sent them forth from the sun? These several forces probably produce resultants which work with greater might in the eight directions, designated as the eight The Rishi was addressing no V88115. imaginary beings, but manifestations of the Divine Being which he saw actually doing the work which he described. But what does it mean that the vasus consume with the Gavatri verse? The Gavatri has three verses in it consisting of eight syllables each. Can it be that while the eight resultant forces are consuming a substance from eight different directions in the sun there is a music going on, a sweet melodious voice being produced? Can it be that the eight different forces are not operating with the same degree of pressure and that He that is producing them is as it were putting his fingers on the several passages or places in the Sun with more

or less pressure so as to create not a tumultuous uproar, which astronomers say must be going on in a body producing so much of light and heat, but a sweet harmony known in all Hindudom and in the different phases of its religious creeds as the "Anhad Shabd" [the all pervading sound.] And is it not also the music which angels are singing round the throne of the Almighty according to others? The eight planets revolve around the sun with measured step and cadence which might very well be compared to a dance."

"Buddhism in its Relation to Hinduism." From the printed pamphlet of 28 pages obtained after the lecture, the following statements are gleaned:

We are all proud of Buddha, "the greatest, wisest and best of the Hindus," as Rhys Davids has said. Buddha, as the same author has said, "was born and brought up and lived and died a Hindu."

It was only after the complete renunciation of the world that one was allowed the study of the transcendental religion as inculcated in the Upanishads, the Jnan Kanda portion of the Vedas, while the Samhita and the ceremonial Brahman were considered sufficient for the householder. What the sages of the Upanishads used to preach to a small number of disciples within the four corners of their hermitage, Buddha used to preach to all people not excluding the lowest of the low, to the princes as well as to the peasants.

It has been said that his teaching was subversive of the religion of the day, and was diametrically opposed to Hinduism. The teachings of Buddha do not at all seem to bear out this contention. His denunciation was always directed against the abuses that had crept into the Aryan religion, but so far as the fundamental doctrines were concerned, his teachings were in perfect harmony with those of the Hindu sages. A section of Buddha's own followers have no doubt misinterpreted

Buddha's teachings, and have attributed to him doctrines which were current in India even before the birth of Buddha, and which were known in India as the Sunyavad or nihilistic doctrine. The Sunyavad theory, which is now being fathered upon Prince Siddharta had been current in India from very old times, but it never had any large following. Those who used to hold the doctrine of nihilism were called "digambaras" or naked, while the followers of Prince Siddharta were strictly enjoined to be decently clothed.

From time immemorial the Indian mind seems to have had a conception of an eternal verity behind the fleeting phenomenal world. The affirmation of the Universal Self was the ancient thesis, while the negation of the Universal Self was the antithesis. To both, the phenomenal world is an unreality, but while the advocates of the thesis admitted verity behind it, those of the antithesis said that they came out of and passed back into nullity, void or blank. Later Buddhists wove this doctrine of nothingness into that of Buddha Shakyamuni, whose recorded sayings do not justify us to hold that he did not believe in the existence of Self. According to the doctrine of nothingness there is no Self; and the ego or soul is a series of sensations and ideas, which flit or are lit up by their own light, and each of the several streams of these is a migrating soul. Coming out of nothingness everything passes into nothingness.

In the Chhandogya Upanishad, which is a classical Upanishad, we find a refutation of the same doctrine: "Being only, my son." Aruni says to Sveta Ketu, "was this in the beginning, one only without duality. Some indeed have said that nonbeing only was this in the beginning, one only without duality, and the existent proceeded out of the non-existent. But how should this be so? How should entity emanate from non-entity? This then was existent in the beginning, one only without duality." This passage, to my mind, said the speaker, refers to the doctrines of the forerunners of the modern Southern Buddhists. It is admitted by all scholars that Buddha was later than the classical Upanishads, and if Asadvada has formed a part of the philosophical doctrines of some Buddhists, Buddha was not the author of it.

We should also remember that Vedantism does not believe in the reality of the lower self, of Jivatma, and man cannot, according to Vedanta attain Moksha unless he has been able to destroy his lower self. This lower self, according to Vedanta, is nothing but the highest Self hemmed in by upadhis or limitations. If we cannot charge Vedantism with the doctrine of the negation of Self on account of its denying the existence of the apparently real lower self, we cannot also accuse Buddha of nihilism on account of his denunciation against the clinging to the lower self. Buddha in explaining Atma in Vinaya texts may be said to have repeated the very words of Vedanta. "The body is not Atman. Sensation is not Atman. Perception is not Atman." and so on. Is not Brahman also designated by "not this, not this," "neti, neti" in the Upanishads? The Absolute can be mentioned only by negation. Has not Buddha also said that Self is the refuge of self, and is he not referring to the higher and lower self thereby? What Buddha used to denounce was the notion of separate existence, which the Vedanta alike condemns.

Among many parallels the grand doctrine of Karma is common to Hinduism and Buddhism. "The doctrine of Karma," Buddha used to say, "is undeniable, for every effect has its cause. What a man soweth he shall reap and what we reap, we must have sown in our previous birth."

So far as morality is concerned Buddhism, be it Northern or Southern, is at one with Vedantism. Truth, charity, control of senses, duty for the sake of duty without expectation of reward, love towards all, even towards the mute creation are alike enjoined in Vedanta and Buddhism.

Buddhism is again being studied in the land of its birth, and the more Buddhists study the Hindu scriptures, and Hindus the Buddhist scriptures, the better will be the understanding between them. Daughter of Hinduism, Buddhism has been the instrument for spreading the Sanatan Dharma of the Rishis over the whole Eastern Peninsula, ,China, Corea, Japan, Tibet,

Central Asia, Siberia and Lapland, and proofs are forthcoming that Buddhism penetrated even into America. Buddha preached the same doctrines which the Rishis before him preached and the Buddhist scriptures are but an echo of the Hindu scriptures, with the personality of Buddha impressed upon them, who had in him the tenderness of a mother's heart, the intellect of a sage and the earnestness of a martyr. The revival of Buddhism in India is full of potentialities. The Buddhist period in Indian history is one of those periods of which we can be justly proud, and the name Dharma Asoka stands even to-day as the first Chakravartin of this vast country, who showed for the first time that India could be united under one banner, and that the word Indian-nation was not a myth. Hinduism and Buddhism will alike be benefited by an alliance. Hinduism will gain new life by the return to her bosom of the tender, holy and beneficent personality of Buddha, and Buddhism will be all the better by being able to invigorate herself by the inexhaustible flow of the spiritual streams with which holy Bharatvarsha abounds. Salutation to the Lord Buddha who tried to purify the Dharma by the abolition of animal sacrifices which

the ignorant people used to have recourse to through a misunderstanding of Vedic texts.

A speaker on Islam began with a prayer in Arabic. His chanting in a deep musical voice was solemn and impressive.

The place of honor, the last on the program was given to Theosophy, but unfortunately the hour was late and the audience very tired with an exceptionally full day's proceedings. Our representative, Babu Bhagavan Das, had prepared a paper on "The Religion of Theosophy," but in consultation with the chairman it was deemed best to read portions only of the paper. Many urged the reading of the discourse in full. The paper will be published in one of our T. S. periodicals. Although theosophy as such did not receive as much attention as we could desire it was remarked by our members that the whole convention, and every thesis presented seemed to breathe the theosophic spirit in varying degrees. The large attendance at these meetings in spite of the many attractions of the great exhibition is regarded as an encouraging sign of the times, auguring well for the immediate future.

S. E. Palmer.

IN HIS NAME.

All may of Thee partake Nothing can be so mean, Which with this tincture "for Thy sake" Will not grow bright and clean.

A servant with this clause Makes drudgery divine; Who sweeps a room as for Thy laws Makes that and th' action fine.

This is the famous stone That turnsth all to gold; For that which God doth touch and own Cannot for less be told. —G. Herbert.

OMNIPRESENCE

With reverence I will go Where duty's path is plain. Heaven's will I clearly know; Its favor to retain

Is hard;—let me not say "Heaven is remote on high, Nor notices men's way.' There in the starlit sky

It round about us moves, Inspecting all we do, And daily disapproves What is not just and true.

-King Chang of China, 12th Cent. B. C.

KEEPING IN GOOD HEALTH

This phase of human embodiment has naturally been a very active one, since man first walked the earth as a conscious soul. We know so little of human evolution during the first two root race periods, that it is unprofitable to try to study how he kept his material machine in proper working order. During these two periods man was really more conscious on the astral plane than on the physical plane, because his material body was as yet rather vaporous, corresponding with a similar condition of mother earth. As the earth passed from the vaporous to the solid form, as we know it, life-forms also changed from the vaporous to the solid, to correspond to the changed condition of matter.

During the third root race period man became more and more conscious of his physical surroundings. He began to act independently in relation to what his senses perceived. From his ignorance of what was best to do, and what was best to leave undone, his earthly trials and troubles began, and by no means are as yet overcome.

The human form is like a very delicately constructed machine. In what we call health, its several parts act in unison, in harmony. In disease we find want of harmony, friction, clashing vibrations. Unlike the ordinary machine, created by man's ingenuity, in which the machine and the manipulator are easily recognized to be separate and distinct, the human machine is so intimately associated with its manipulator, the two are hard to separate, to disassociate. Therefore man is inclined to consider his body and himself as one. Whatever produces disharmony in his machine he considers disharmony in himself, in his ego. Except, for some phases of mental trouble, this view is incorrect, the physical machinery is out of order, the engineer is the same as before. On account of this close intimacy of the man and his physical body, he has drifted into the belief that he is a body and has a soul, a rather natural error in those who have not seriously studied the real relation of body and soul. The opposite affirmation is the true one, "I am a Soul and have a body." This affirmation cannot be emphasized too strongly. It is really the key-note to "keeping in good health."

Health is a condition of the body in which the different organs, functions, tissues and structures act in harmony, in perfect cooperation. Disease is a condition of the body in which these same organs, functions, tissues and structures act in disharmony, without co-operation.

In health one is not conscious of his body. In disease one is conscious of his body either in whole or in part. What is the cause of disease? The cause of disease, fundamentally is infraction of nature's laws.

When man was left a free agent to conquer the material world, he was also obliged to assume the penalties resulting from the abuse of his God-given powers. At first his desire nature was alone in evidence. The mental man was only in outline, its restraining hand was weak or powerless. So the desire world ruled the physical and like an engine without its governor ran riot. Strains, breaks, and disruption of the machinery were inevitable. In animals the Group Soul rules the desire nature, so we find little abuse of desire instincts. In man the conscious I appears and the I will rule or ruin.

Man at first was attracted solely by his physical sense, he had no inward spiritual realization. So any disharmony in his body was believed to be caused by outside influences. He sought them. His knowledge of physical laws being so meager, convulsions of nature, such as earthquakes, volcanoes, storms, thunder and lightning appeared to him as powers superior to himself. He sought to appease these powers, as we know, by sacrifices and propitiations. Likewise he thought disease was due to the same causes. So by sacrifices, charms, or threats, he endeavored to drive or coax away the influences that seemed to beset him. Time passed and he had acquired some wisdom. The cause of disease was seen to arrive from

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abuse of his material body, through exposure or through abuse of his appetites. He learned to use material aids to counteract the inroads of disease. The aids at different periods of his evolution have consisted of so-called drugs, hydropathy in its various forms, counter-irritants, hot and cold applications, exercises, massage and its allied methods, electricity, serum-therapy, etc. All these aids were external to himself, and their application was intended to overcome disharmony in his body and restore the machine to its proper working order.

As primitive man began to develop religious emotions, to revere, to worship some being outside of himself, higher than himself, to which being he attributed all natural phenomena, that he could not otherwise explain, a priestly profession was evolved, whose office it was to intervene between the unseen influences and humanity. This was done by offerings, supplications and mysterious ceremonies, for the purpose of gaining the good will of the unseen power or appease its anger.

As disease was at first thought to be due to malign influences, the office of healer naturally came under the jurisdiction of the priests, who sought by various devices as charms, incantations, even torturing the patient, to drive away the supposed evil influences. Animals when ill often seek out certain herbs or grasses, which they eat for their remedial effect. So man doubtless received his first ideas as to the use of drugs from observing the habits of animals. Animals likewise when injured, lick their wounds, which not only keeps the wounds clean but the viscid elements in the saliva act as a protective coating against the invasion of deleterious bacteria. This is a crude but effective attempt at antisepsis. Man has been many ages learning asepsis and antisepsis. While anatomy and physiology were practically unknown, the conception of disease remained vague and mysterious. But when daring spirits of the medical profession which had by now become a distinct profession began to dissect and explore the physical form, exact knowledge of anatomy and physiology was obtained where before

were conjecture and inference. The discovery of the microscope created a revolution in medical science and much that before was mere hypothesis became demonstrated fact.

Today the medical profession has so thoroughly investigated the human body, anatomically, physiologically, chemically and microscopically, that little remains to be known of its material make up. In step with this thorough knowledge of the human machine has developed a knowledge of the true cause of many kinds of disease. The bacteria of most all the infectious and contagious diseases have been identified and classified. Great strides have been made. from the knowledge of the life history of these germs, in weakening the intensity of their attack, and checking their spread. It has not been so many years since they scourged the earth.

We know that germs, bacteria and ferments are necessary to animal life. They are the invisible workers in the animal economy. They prepare the material necessary for its nourishment. They are also at work to disintegrate material that has served its purpose, and must be eliminated. If not eliminated, toxic matter forms which is inimical to life. Man's physical body is essentially an animal body, more highly organized perhaps but subject to the natural laws governing animal forms. While he lived a natural life, followed his instincts, and did not interfere with the balancing forces of nature, he was practically free form, and can reproduce itself. In reproscious ego and was permitted to follow his own desires, it is no wonder his uneducated steps led him into trouble. As he allowed his passions to dominate him, to drive him to excesses, as he allowed luxury and ease to hypnotize him, germs and bacteria that were in their natural state probably benign, or at least held in balance, became by association distorted, vicious or malign in their effects. This is a reasonable explanation of how pathological germs and bacteria originated. Man learns wisdom more by his mistakes than by his successes. He has been blundering along through the ages, learning a little here and there of the laws of nature

of the penalties following their infraction. He has very slowly learned to preserve his body in good health in harmonious vibration, because his human passions, his low desires, are difficult to keep in subjection, not only on account of temptations that continually stir them to action, but also because his mental body is not sufficiently developed to hold in check his lower vehicles.

Heredity also plays a part in relation to keeping in good health. We inherit tendencies to certain diseases, but we do not inherit diseases themselves. We also inherit desire tendencies, but only through the physical. The human body is an aggregate of myriads of cells, different groups of cells having different functions. Each cell can appropriate food, develop to full growth, perform the function it was created to perform, and can reproduce itself. In reprophysical physicalcmfwy shrdl mehs cka- E duction it hands on to its offspring its physical properties and physical tendencies. The life animating the offspring is not a part of the life of the parent, and in its spiritual state, detached from matter, is not influenced by the weaknesses of matter. But when it enters matter it must assume the qualities of that matter, its strength and its weaknesses. As the whole is made up of its parts, the strength or weakness of the whole is dependent on the strength or weakness of its parts.

There are many diseased states of the human body especially in evidence today that are not due to pathological germs, that are not organic in their nature, but nevertheless present marked disharmony in the They are called functional organism. diseases, that is they are diseases which show no organic changes in the organs or tissues, no gross lesions. These functional diseases present increased, retarded or irregular action of various organs. Every organ in the body has normally a rhythmical action, an ebb and flow. Between the ebb and flow is a period, often minutely brief, in which the organ is said to be in a state of physiological rest, when it recuperates. Without this period for recuperation the organ becomes exhausted, as the whole body does without its period of rest. So

want of rhythm produces organic exhaustion, resulting in so-called functional diseases. On account of the intimacy of all parts of the body, through the sympathetic nervous system, a want of rhythm in one organ is telegraphed to the others and they in turn express their sympathy by making distress signals to the ego. Hence the great variety of symptoms, changeable and erratic, presented in functional diseases. Nervous strain, resulting from the high tension that marks modern life, is the underlying cause of most functional diseases. Add to nervous strain a weak heredity and you have a fruitful soil for some form of functional disease. Functional diseases were rather rare in the past, but are extremely common now. This nervous strain produces worry and fear, two phantom emotions from the standpoint of the ego, but substantial ghosts when the individual considers the "I" and the "Not I" as one.

Medical science has disease produced by material causes, and this includes bacterial causes fairly well under control. It can prevent the spread of epidemics, it can check the ravages of constitutional diseases, by its knowledge of how they invade the body and develop there. The world owes a debt of gratitude to the daring minds of the medical profession, who frequently at the risk and often at the cost of their lives, have faithfully toiled to learn the causes and prevention of contagious and infectious diseases (yellow fever, malarial fever, bubonic plague, cholera). The modern class of diseases, styled functional, is a harder problem to solve. Not being caused by direct material invasion, they are not amenable to the same methods of treatment as obtain in those caused by material introduction. Fear and worry being so often the immediate cause of functional diseases, we have causes to contend with. It might arbitrarily causes to contend with. It might certainly be contended that everything that affects us while in the human form has a material or outside sensation as a cause. In functional diseases the cause is primarily due to sensations from without. When these sensations are not taken at their true value, the brain and mind do not digest them

properly. The result is fear and worry, or, as it might be called, mental indigestion.

Now, to meet this condition of fear and worry, material means that have been found efficacious in diseases from material causes are not efficacious here, or only mildly so. We are dealing now more with the realm of mind, and mental therapeutics, under various names, are being applied to alleviate functional diseases, in which the mental attitude of the patient is such a factor. The success of the application of mental therapeutics depends on the intelligence and personality of the mental doctor, and the receptivity of the patient's mentality. The point of view is at fault and to restore or substitute the proper point of view is to take away the cause of the disease, or more properly speaking, the disharmony.

It is pretty generally recognized now-adays that man has two minds, the objective, and the subjective. The objective mind has for its vehicle the cerebro-spinal nervous system. The subjective mind has for its vehicle the sympathetic nervous system. Both systems penetrate to the remotest parts of the body. The objective mind is gradually built up by the man, from infancy to old age, from contact from without through his sense perceptions, and is under his vo-The subjective mind is concerned lition. with operating the vital functions, the building, waste and repair of the organism. It is involuntary. It acts without the conscious will of the individual. The objective mind reasons, the subjective mind does not. Both minds, however, are intimately associated by wires of communication. So what affects one, is felt more or less by the other. When fear and worry affect the objective mind, it reflects these depressing emotions to the subjective mind, and, as the subjective mind does not reason, it takes these suggestions as facts. Results are shown in functional disorders of various organs. The functional disorders, on the other hand, impress the objective mind and the man realizes his body is out of order, and if, as is usual, he confuses his body with himself, fear and worry increase. In fact, we have a vicious circle.

Man, therefore, has come to a turning

point in his evolution. That turning point is, that he must thoroughly recognize that he and his body are distinct. That he is a soul and has a body is the keynote to good Spirit is superior to matter, and health. should and must control it, but it must do it lawfully and not unlawfully. The different mental cults have grasped this idea but have circumscribed their usefulness by thinking that a partial truth is the whole The whole truth is infinite and only truth. to be known by the Infinite. Here is where Theosophy and its teachings are so valuable, as its possibilities of knowledge embrace not alone a part but the whole of Infinity. At present the most practical teachings of Theosophy deal with karma, reincarnation and man's vehicles. These teachings enlarge and supplement the partial truth that mind is superior to matter. Mind and matter are both expressions of the Infinite.

Now, to go back a moment to the material form, we find that nature has produced within the human organism certain organs, functions and elements, whose office it is to repel invasion from without. For example take the coagulation of blood, when exposed to the air. Coagulation is caused by the action of the oxygen of the air on the fibrin Without this protection of the blood. afforded by coagulation, the slightest wound might easily prove fatal. Again, the power of the phagacytes, a special group of white blood corpuscles, to destroy and devour malignant bacteria, show a battle royal when viewed through the microscope. The pituitary body, known in Theosophy as the astral eye, a small gland at the base of the brain, has been proved in recent years, to actually stand guard at the gateway between life and The introduction of the slightest death. noxious material into the system arouses this gland to action. It sends its energizing force through sympathetic fibers to the ductless glands. These glands in turn give out powerful antitoxins, which are carried by the arterial system throughout the body to antagonize or destroy the deleterious matter. So man in the last analysis is his own doctor. He contains within himself the remedies to conquer disease. The outside doctor is actually in every case a consultant,

an assistant. Without the "Vis Medicatrix Naturae," or medical power of nature, the medical profession, no matter of what school, or of what fad, would be powerless. Our mind-cure friends and Christian Scientists are as dependent on the medicinal power of nature as the doctor who gives heroic doses of nauseous drugs.

All methods of treatment whether attacking disease by the coarse vibrations of drugs, by manipulation, by water treatment, by electricity, or by purely mental methods, produce results only so far as they can arouse or reinforce the forces of resistance which the Infinite has implanted in the physical form.

It is said, that all roads lead to Rome. The Rome we are considering is "keeping in good health." Though perhaps in this instance all roads do not lead to it, many roads do. Some are long and tedious, some are short and pleasant. Some are rough, some are smooth. It all depends upon the distance you are from the City of Good Health, and the road you must take. Travelers toward this eternal city need assistance of various kinds. The one afflicted with material disease needs material assistance. The one burdened with thoughts of depression need buoyant, elevating and radiant thoughts. The one who has lost confidence in himself needs self-reliance and courage. The one afflicted with "nervous prosperity" needs to learn the joy of service. As you may see, the roads are many. Each must travel by the road where the kind of assistance he needs is to be had. When once man has reached the city of good health he must obey the laws that govern it, if he wishes to remain. He must control his coarser passions. He must keep from his mind worry and fear, envy, jealousy, hatred and all evil thoughts. He must cultivate the virtues. He must do his share of the world's work. He must make the keynote of his life service to humanity. So by building a pure body here, he is at the same time building pure and healthy vehicles elsewhere.

Geo. W. Wright.

LONGFELLOW ON REINCARNATION

Rain in Summer.

Thus the Seer,

With vision clear,

Sees forms appear and disappear,

In the perpetual round of strange

Mysterious change.

From birth to death, from death to birth, From earth to heaven, from heaven to earth; Till glimpses more sublime

Of things unseen before,

Unto his wondering eyes reveal

The Universe, as an immeasurable wheel Turning forevermore

In the rapid and rushing river of Time. Graham's Magazine.

ZOROASTER'S DESPONDENCY

- To what land shall I turn? Where with my ritual go?
- Of kinsmen, allies, or the mass
- None to content their service offer me,
- Nor have they yet who rule the province, evil.
 - How then to please Thee, Mazda, Lord!
- This know I, Mazda, wherefore foiled I wander,
- My flock so small, and following so feeble;
- To Thee in grief I cry, behold it, Master,
- Thy grace vouchsafing me, as friend bestows on friend,
- Showing with pureness Thy Good Mind's riches best.

-Zend Avesta.

THE MIGHTY AETHER

Sir Oliver Lodge has been lately speculating, with others, about the aether. We of the laity accept statements in science textbooks, little realizing what worrisome problems they are to the scientist. The aether postulated by science is about to turn topsyturvy our ordinary conceptions of the universe.

The problem starts as follows: "Contact does not exist between the atoms of matter as we know them; it is doubtful if a piece of matter ever touches another piece, any more than a comet touches the sun when it appears to rebound from it." We have the atoms then scattered in "space" much as the planets are, with analagous enormous distances between any two atoms.

But then, as Lodge points out, "why the whole of a rod should follow when one end is pulled, is a matter requiring explanation"; and similarly, "when a steel spring is bent or distorted, what is it that is really strained? Not the atoms-the atoms are only displaced." What holds the atoms in the spring in the new position, if they are not touching each other? "Matter can only be moved," but what holds it in any kind of strain? The answer is: "The atoms are connected, as the comet and the sun are connected, by a continuous 'plenum' without break or discontinuity of any kind. Matter acts on matter only through the aether. . . It is the connecting links that are strained-the connecting medium-the aether. Distortion of a spring is really distortion of the aether. All stress exists in the aether." Similarly, seeking for a reason why the whole rod follows when one end is pulled involves, in some form or other, "a continuous medium connecting the discrete and separated particles or atoms of matter."

The aether then must be postulated. Matter we know already by our sense experience. But what is the relation between the two? In other words, what is the relation between Mulaprakriti or Root-matter, the primordial substance, and matter such as make up our planes of the universe? Are they one and the same? "Matter acts on matter only through the aether. But whether matter is a thing utterly distinct and separate from the aether, or whether it is a specially modified portion of it—modified in such a way as to be susceptible of a molecular structure, of locomotion, and yet continuous with all the rest of the aether, which can be said to extend everywhere—far beyond the bounds of the modified and tangible portion—are questions demanding, and I may say in process of receiving, answers."

But the marvels are not ended. According to Osborne Reynolds' hypothesis the aether is composed of infinitesimally small particles. Each tiny particle would be spherical, and when particles are packed close each would touch twelve other spheres. But just .as when a bottle is filled with marbles there is between them space filled with air, similarly as the aether particles exist, there are vacancies among them, where there is no aether. Matter as we know it, says Reynolds, is a wave caused by displacement of the aether particles; in other words, our matter is not composed of the aether, but merely of the empty spaces, where the aether is not!

It is this same conclusion that is inevitable, according to M. Poincaré, the foremost of French physicists. Lecturing lately in Paris on the new conceptions of Mechanics, he said, "In this conception, the constant mass of matter has disappeared. Only the aether, and not matter, is inert. Only the aether opposes resistance to movement, and we can indeed say: There is no matter; there are only holes in the ether."

This of course is a startling paradox. If we were to compare the aether to a doughnut, matter that we know is only the hole in the middle, the absence of the doughnut! And this is the only relation between aether and matter, which will explain, according to Reynolds, the observed phenomena.

Following up the simile of the doughnut, if we imagine the all pervading aether to be the dough, with a pressure of 750,000 tons to the cubic inch (Reynolds), then to produce matter as we know it, a Divine Finger would have to press back the dough to make the hole, and the hole would remain only so long as sufficient force was expended to keep back the tremendous pressure of the aether. So long as the Finger is there (or rather myriads of Fingers "digging holes," each making an atom) our material universe exists for us; were the Finger to be removed, there would be no hole, no our universe, only that of the aether!

However, while the hole is retained (and as practical people we need not be concerned how many aeons yet the Divine Finger will preserve it!) there is a continuous strain or disturbance of the dough material, and hence comes into being gravity.

"If the disturbance could be made so extreme as to result in permanent dislocation, this pressure might leave behind it, as permanent residue, a longitudinal pressure, extending throughout space inversely as the distance; whereby all the dislocated material would thereafter be urged together with a force which we know as gravitation, proportional in any piece of matter to the number of dislocated centres which go to compose it, and therefore proportional to its mass, irrespective of secondary accidents of a physical or chemical constitution." (Lodge.)

Now the aether has been measured and weighed-by mathematics. It is not like a compressible gas, nor like a liquid; it is far more like an elastic solid, transmitting vibrations, "the speed of propagation being inversely as the square of the density. It must be regarded as a continuous uniform medium free from any complexities of atomic structure, whose function is confined to the transmission of the various types of physical effect between portions of matter" (Larmor). Lord Kelvin calculated that a cubic metre of this "solid" aether weighs .000,000,000,000,000,1 of a gramme. Osborne Reynolds goes further, and postulates that the aether is in round grains or tiny spheres, and that the size of each grain is roughly speaking one 48,484,800,000,000,-000th of an inch.

Obviously the aether, solid though it be, is incredibly lighter than any discovered gas; and now comes the paradox that it is denser than any known substance.

"Yes, far denser-so dense that matter by

comparison is like gossamer, or a filmy, imperceptible mist, or a Milky Way. Not unreal or unimportant—a cobweb is not unreal, nor to certain creatures is it unimportant, but it cannot be said to be massive or dense; and matter, even platinum, is not dense when compared with the aether. Not until last year, however, did I realize what the density of the aether must really be, compared with that modification of it which appeals to our senses as matter, and which for that reason engrosses our attention."

Ten thousand million times the density of platinum is the density Lodge gives to the aether. He further states that "on our present view, the intrinsic energy of constitution of the aether is incredibly and portentously great, every cubic millimetre of space possessing what, if it were matter, would be a mass of a thousand tons, and an energy equivalent to the output of a million-horse-power-station for forty million years."

So while the energy of the Logos makes the "bubbles" in Koilon (see appendix on The Aether of Space in "Occult Chemistry") there is gravitation, there are the planes of the cosmos, matter as we know. When He withdraws all His energy into Himself, then exists only He and such Consciousnesses as partake of His Being in that Koilon world. Sir Oliver Lodge knows nothing of these super-physics yet; nevertheless, even today, to him, "the universe we are living in is an extraordinary one, and our investigation of it has only just begun. We know that matter has a psychical significance, since it can constitute brain, which links together the physical and the psychical worlds. If anyone thinks that the aether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him."

Better still the old East puts it. "Ye know the Riddle of the Gods. When Brahm ceases to dream, the Heavens and the Hells and Earth disappear. Be content. Brahm dreams still. The dreams come and go, and the nature of the dream changes, but still Brahm dreams—and till He wakes the gods die not." If this our universe of love and beauty and power is but a Dream after all of the Logos, and we see Him as through a glass darkly, what is He in reality? No doubt the Masters of the Wisdom know, and would love to tell us, if we had the ears to hear. Still they have sent us one to tell us of that world of Koilon, so that even at our levels we might know of "the future that awaits us, the glory that shall be revealed," and that man is—Beethoven.

C. Jinarajadasa.



A Scene in Sicily.

BENEFITS OF CONCENTRATION AND MEDITATION

During recent years attention has been repeatedly called to the value of concentration and meditation.

In theosophical literature and lectures, in the teaching of the Vedanta philosophy and in the cults of the Mental Scientists, much stress has been laid on the importance of sustained and concentrated mental effort. Meditation and contemplation have long been practiced by certain orders of the Catholic Church. The ordinary person, however, is inclined to think that this practice may do very well for mystics and transcendentalists, but has not much bearing on the practical affairs of every-day life.

Now it is a claim of theosophy that it offers no teaching that is not based on the facts of Nature, and that its methods are thoroughly scientific. Let us try, then, to understand the rationale of concentration and meditation and their practical benefits.

Concentration is a mental faculty, and the mind from the theosophical standpoint is not a product of the grey matter of the brain. It is the expression of the higher consciousness-the soul of man, using the brain as its organ or medium in physical life. Now a clairvoyant looking at the aura which surrounds the physical body, would tell us that the mind matter which is the vehicle of the mental phase of consciousness is exceedingly fine and subtle in its nature; that mind is represented in the aura by a vibrating ovoid of this fine mental stuff, having its own normal vibration rates but changing momentarily as it responds to the impressions made upon it by external objects.

We know that the atoms of the physical body are constantly in motion, effete matter being thrown off and fresh matter drawn in. The same law applies to mental substance. With every passing thought mind-matter, coarse or fine according to the nature of the thought, is built into the vibrating ovoid; the mental vehicle determining the quality, the strength or weakness of that particular mind. Hence, the value of concentration. If the mind can be so controlled that it can be centered with fixity on a chosen thought—the working out of an intellectual problem, or, the dwelling on a particular virtue which it is desired shall be built into the character, it inevitably follows, not only that the whole mind gains strength and vigor, but that matter capable of responding to lower thoughts and impulses is gradually shaken out of the mental body, and replaced by that of a finer and higher order, matter that automatically repels thought-forms of an undesirable nature, which are rushing upon us from every side.

We cannot avoid the great thought currents of the world, but we may so train our minds that we shall respond only to those which are of our own choosing. And when this power has once been acquired, the trained mind capable of concentration may be directed to any line of scientific research, or any of the ordinary occupations of life and will accomplish far greater and more satisfactory results than is possible to the person whose mind is merely an open channel for the drifting thoughts of others; a mind like a vague and misty cloud, blown here and there by the gentle zephyrs of a summer's day.

In meditation a higher step is taken, with the object of developing the spiritual nature; but we find in the spiritual realm the functioning of the same law which applies to physical and intellectual development.

Spiritual growth is conditioned upon systematic and properly directed effort. As has often been said—religion emphasizes the beauty of morality—it tells people to be good, but it does not give them a definite method of accomplishing the result.

In the words of Mrs. Besant: "So many really good and earnest people spend years in vague aspirations after goodness and yet make but little progress; they are good in purpose but weak in attainment, chiefly because they do not understand the nature in which they are working, and the best methods for its culture. They are like a child in a garden, a child eager to see his garden brilliant with flowers, but without the knowledge to plant and cultivate them, and to exterminate the weeds which overgrow his plot."

Meditation affords us a definite method of spiritual culture. When the energies of the mind are restrained from rushing outwards, when its analytical and reasoning faculties are temporarily held in abeyance, and mind and heart alike lift themselves upward in spiritual aspiration, centered on what the soul recognizes as its highest ideal, then the mind and brain become harmonized and attuned to the finer vibrations of the higher consciousness; the normal rythm of the mind is raised, and as the process is repeated, it becomes ever more sensitive to higher influences, and more and more the

MUHAMMED

As it has been stated by many authorities that owing to the law of the prophet no portrait of the Prophet Muhammed was ever made, all who are interested in the Master at the present day will surely unite in thankfulness for the following word picture of Him:

"The Prophet was of middle height, spare and strong, with broad shoulders and a wide His head, massive and highly dechest. veloped, was covered with dark, thick and slightly curly hair which fell to the shoul-His face was ruddy, the eyebrows ders. long, finely arched and divided by a vein; under long heavy eyebrows were black restless eyes. His nose was large and aquiline, teeth well-set and dazzlingly white, and he had a full beard. His skin was clear and smooth; and his hands soft as a woman's. His step quick and elastic as one stepping from a high place: though in turning He turned His whole body, in a manner full of dignity. He laughed but seldom; but His smile was very winning. The strongest expression He indulged in was: What has come to him? May his forehead be darkened with mud!

> From "Muhammed and His Power," By P. DeLacy Johnstone, M. A.

strength and peace of the Higher Self flow down into the daily life, beautifying its sordid aspects, giving the hope and courage born of the inner light.

Concentration and meditation constitute the Raja Yoga method of the East—a method which the experience of many generations has proved to be safe and efficient.

It is spiritual science and being based on universal law, works accurately and unerringly. A mere acceptance of the theory however will be of little value; but anyone who will give half an hour every day to systematic practice, will soon be convinced by the best possible proof—his own personal experience—of the practical utility of concentration and meditation.

Here, as ever, theosophy uplifts the torch of wisdom, and throws its light upon the upward way. *Emilie B. Welton.*

The word ISLAM means peace, safety, salvation,—derived from SALM "to be at perfect peace." With this thought in mind one is not surprised to find the following beautiful selection from the Quran. As the translator truly says it may be compared to advantage and for instruction with the first Psalm of David; and with our own Lord's Prayer.

- "In the name of God, Merciful and Gracious, Praise be to Allah, who the (three) worlds made,
- The Merciful, the Compassionate.
- The King of the Day of Faith.
- Thee (alone) do we worship, and of Thee (alone) do we ask aid.
- Guide us to the Path that is straight-
- The Path of those for whom Thy Love is great, nor those on whom is hate nor they that deviate.
- Amen! O Lord of Angels, Jinns, and men! From Burton's version of the opening of the Quran.

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

Mohammed.

JACOB BOEHME

Jacob Boehme, or Behmen was born at Alt Seidenberg, a village near Görlitz, in 1575. His parents being poor, the education he received was of a very rudimentary nature, and when his schooling days were over, Jacob was apprenticed to a shoemaker. His religious nature caused him often to admonish his fellow-apprentices, which behaviour ultimately caused him to be dismissed. He travelled about as a journeyman shoemaker,

returning, however, to Görlitz in 1594, where he married and settled in business. He claims to have experienced a wonderful vision in 1598. and to lar vision two have had a simiyears later. In these visions. he believed he saw into the inmost secrets of nature; but what at first appeared dim and vague became clear and coherent in a third vision. which he tells us was vouchsafed to him in 1610. It was then that he wrote his first book, the Aurora, which he and in the same year was there taken ill with a fever, returning to Görlitz, where he expired in a condition of ecstasy.

Jacob Boehme was an alchemist of a purely transcendental order. He had, it appears, acquired some knowledge of Chemistry during his apprentice days, and he employed the language of Alchemy in the elaboration of his system of mystical philosophy. With this lofty mystical-religious system we



Boehme is, indeed, often accounted the greatest of true Christian mysbut altics; conthough scious of his superiority over minor many lights, we think this title is due to Emanuel Swedenborg. The question of the validity of his visions is also one which lies beyond the scope of the present work; we must confine our attention to Boehme as an alchemist. The Philosopher's Stone, Boehme's in terminology, is Spirit the of the in-

cannothere deal:

JACOB BOEHME

composed for himself only, in order that he should not forget the mysteries disclosed to him. At a later period he produced a large number of treatises of a mystical religious nature, having spent the intervening years in improving his early education. These books aroused the ire of the narrowminded ecclesiastical authorities of the town, and Jacob suffered considerable persecution in consequence. He visited Dresden in 1624,

"tincture" Christ must which dividual In one place he says, soul. "The Phylosophers Stone is a very dark disesteemed Stone, of a Gray colour, but therein lyeth the highest Tincture." In the transcendental sense, this is reminiscent of the words of Isaiah: "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire in him." Mr. David S. M. Unger

WHAT PROOF?

Students of theosophy are very often asked this question. As theosophy deals with superphysical as well as physical things, the question is a fair one. First and foremost the answer must state that the superphysical observations set forth in theosophical writings have been made by contemporary men and women of trained intellects, that they have been corroborated by several observers and are set down only after the most careful investigation. Should we accept without question the statements of explorers into unknown regions of the earth, and decline to receive those of men and women of indubitable intellect and honor who claim to have investigated, by means of faculties which all possess at least in latency, but which they have by hard work developed, the superphysical globes surrounding and interpenetrating the dense globe of the earth?

Aside from this, there is the inherent reasonableness of the doctrines; their power of explaining in a rational and satisfying manner problems of all sorts in the realms of ordinary human life, of philosophy, of religion, of science, of ethics; their extreme consistency (despite the number of investigators), part fitting into part, all hanging together, yet all related to the ordinarily known and common experiences of mankind in many ways, such as well known scriptural teachings in all religions, pronouncements of ancient and of modern science, philosophical insights, archaeological discoveries and so forth; the fact that the method of investigation and of preparation for it are written broadly in the doctrines made public, so that any who wish may seek for themselves; the fact that a vast general plan of the very evolution and government of the Solar Universe is depicted in outline and seen to conform to the teachings of the remotest past as well as the developing science and events of to-day; and also, the reasonable deduction that what has been believed in, as theosophy has, in one way or another, by widely separated peoples, in all parts of the world, throughout all recorded time, and believed in not by the common people alone, but by the greatest minds that have appeared on Earth—must be presumed to be true, particularly as it has not been and cannot be refuted by logic.

The doctrine of reincarnation is the crux of the problem for most people of the occident. When they realise the necessity of rebirth in order that all life may evolve, it is as if scales have fallen from their eyes; when they realise that life is eternal and unfolds its latent powers through repeated existences in bodies that perish but that are the instruments through which the life gathers experiences that make for richness and growth, it is as if they look forth upon a new and grander world, a world of law and order, a mighty government ruled by a God of Love.

In respect to this great doctrine, let us take but one little glance at the gamut of human life. We see, do we not? races of savages here and there. These savages do not accomplish anything for the good of the world; the whole is not subserved in any way by their existence as savages; they are merely situated where they are, eating, hunting, fighting, and might be nonexistent so far as the benefit of others is concerned. On the other hand, we see men and women throwing themselves devotedly into endeavors to bind the world together by ties of self-interest that are to eventuate into bonds of brotherhood; we even see them committing themselves to the political federation of the world and the voluntary interdependence of all nations. There is obviously reason for the existence of the latter. But what of the isolated, useless savage? Especially what of him when we have found that he is capable of being taught and elevated from his condition? Is he to live and suffer and die without avail, having done nothing for himself or for anything else in the world? And if it be presumed that his life must in some way be continuous, why should it be supposed that he goes on in superphysical regions, when it is so obvious that he has so much more to learn here? Why should he not return here and take up the lessons of his savage life where he left off? Why not here, by repeated rebirth, gradually learn the lessons of sympathy with others, of such elementary science as Nature herself teaches her children, of co-operation with his fellows, and finally be born into a civilization where higher lessons may be learned? If, believing in Evolution and a natural order in the world, we saw each class of human beings from the lowest to the highest having some proper sphere as a component of the whole, we might with some reason doubt the growth of individuals through a series of Earth-lives; but seeing that vast numbers of human beings have no integral relation to the whole (that is, to the ordinary observation), we cannot reasonably do otherwise than infer that individual growth is the rule and that this growth in all likelihood takes place through repeated experience on this physical plane of existence.

If there be such a thing as evolution or progress (and of course there is), there must be a goal toward which all things are working. This goal must be an Idea in a Mind; it must be an *Ideal*; and besides, that which is the aim of the evolution must be an influence which operates throughout the process of unfoldment. Mind influences every step of the way. A mind so vast and wonderful cannot be supposed to be less than perfect from our point of view; and if great numbers of intelligent men from their reasoning can state without reservation that reincarnation as the rationale of development is far more rational than any other so far proposed, the onus of proof that reincarnation is not the method pursued must lie upon opponents of the doctrine.

In conclusion let me mention some thoughts of one of my own revered teachers, the late Dr. Joseph LeConte, the famous Professor of Geology and Comparative Anatomy and Physiology at the University of California. Speaking of the grounds for confident induction, he says: "In all induction we first establish a law provisionally from the observation of a comparatively few facts, and then extend it over a multitude of facts not included in the original induction. If it explains these also, the law is verified." He then goes on to say: "Inductive evidence is a kind of circumstantial evidence, but its force does not consist in a few strong circumstances easily appreciated . . . but rather in a multitude of small circumstances each by itself insignificant, but all together pointing to one conclusion and demanding one explanation. Such evidence is indeed overwhelming-but only to the mind that masters it." So we may say also of the evidence for Theosophical doctrines, that in conjunction with the reasonable, broad outlines of the subject, it is the little things observable by the student in his inner and outer experiences that make up the convincing aggregatebut it should be borne in mind that this intellectual conviction is but one step on the way, for firsthand observation and proof are in store for him who resolutely sets himself to work to that end.

F. Milton Willis.

And what if all animated nature Be but organic harps divinely framed, That tremble into thought, as o'er them sweep,

Plastic and vast, one intellectual breeze, At once the soul of each and God of all? —*Coleridge*. To affect the quality of the day, that is the highest art. Every man is tasked to make his life, even in its minutest details, worthy of the contemplation of his most elevated and most critical hour.

-Emerson.
THE THEOSOPHIC MESSENGER



One of the most useful ways in which members can spend a lodge evening is by reading and studying together the articles in *Theosophist* and *Messenger*. The plan has been used in Chicago by Mr. Jinarajadasa with great success.

The following books have been received by the Section Library from Mrs. Susan A. McCausland, Lexington, Mo., to whom we wish to tender our warmest thanks for her kindness.

Postage

- 1 Complete Set Secret Doctrine
-H. P. Blavatsky .21
- 1 The Song of Life..... Chas. Johnston .05
- 4 The Altar in the Wilderness (four
- copies)Ethelbert Johnson .04 1 The Perfect Way in Diet
-Dr. Anna Kingsford .05 1 The Mysteries of Magic (A Digest
- of the Writings of E. Levi by A. E. WaiteEliphas Levi .16
- 1 Letters That Have Helped Me
-Jasper Niemand .05
- 1 What is Theosophy?...Walter R. Old .04 The True Christian Religion, Vol. 1
- and 2E. Swedenborg .18 1 The Eleusinian and Bacchic Mys-
- lated from the Sanscrit. Chas. Wilkins .07
- The Path, Vol. 5 to 8, from April 1890 to December 1893.
- Lucifer, 24 copies.
- Theosophical Review, 118 copies.
- The Lotus Journal, 11 copies.
- The Theosophic Messenger, 28 copies.

Central Lodge of Chicago recently issued invitations to attend a lecture to be given by Dr. Edward E. Edmondson of St. Louis, subject, *The Dead Level*, at 827, 203 Michigan Ave., Monday evening, March 6th, at 8 P. M.

The following invitation was recently issued to attend a lecture to be given by Mrs. Alida de Leeuw on March 4th at 8 P. M., at the home of Mr. and Mrs. E. Grant Garnsey, 200 So. Fifth Ave., La Grange, Ill. The subject to be used was *The Necessity for Reincarnation* from the theosophical point of view.

Mr. Stuart Goddard suggests this design for a hanging holder for Theosophical tracts:



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OBITUARY

MISS ISABEL MARY HAWLEY, F. T. S.



On January 19th, 1911, after a month's illness, Miss Isabel Mary Hawley, member of the Los Angeles Lodge, passed away to that life where all is joy and peace. She heard of theosophy about ten years ago while belonging to the Christian Science Church in New York City. Filled with enthusiasm for the wonderful revelation the sublime Wisdom Religion gave her, she became an energetic worker in its cause, and did much to promote the general welfare of the New York Branch. For the last few years she has been living in Los Angeles, California-that land of health and sunshine, where she was a veritable help, inspiration, and comfort to all who knew her, and especially to Bruce Gordon Kingsley and his father who loved her dearly. . Indeed, it would be hard to find a finer character or a better example of true womanhood. Her deep compassion and love

extended also to her younger brothers of the animal kingdom, whom she rejoiced to befriend. An ardent vegetarian, a zealous member of the California Anti-Vivisection Society, a keen theosophist, an intense admirer of nature and music (especially of Wagner's masterpieces), and a sterling character never so happy as when doing good to others,—she was and is a worthy disciple of Him she serves, the blessed Master K. H.

B. G. Kingsley.

IN MEMORIAM

From the members of the Butte Branch Theosophical Society there comes a thought of love, in memory of their sister, Ella Knowles Haskell, who has passed to the higher life.

We do not feel that the casting aside of her physical body has separated us from our friend, and we believe that she still works with us-but in the fuller measure of that life beyond the grave. She has long been connected with the Theosophical Society, and she carried the teachings of Theosophy into the outer world, where she was a centre of force, and drew to her many friends engaged in various activities of life. She taught them, each one in his own manner of thought, but leading them always to the one central truth, which is the basis of Universal Brotherhood. She was a successful practitioner of Law, and Theosophy walked with her into the municipal courts where she fought for Justice and Right. Her last thought was for adding strength and encouragement to those organizations which she considered a benefit to humanity, and the greater part of her fortune was left by her to aid in such philanthropic movements. To the Theosophical Society at Adyar she bequeathed one thousand dollars, and the same sum to go to the Salvation Army of Butte, Montana, while she has given many smaller sums in charge of different persons, all of whom she knew to be desirous of

helping lift some of the world's burdens. Even her funeral was a dedication to theosophy, for it was held in the beautiful Masonic Temple, under the auspices of the Order of Eastern Star, to which she belonged, and Mr. Edwin B. Catlin, President of the Anaconda Branch T. S. delivered the farewell address. As hundreds of people were present, many heard for the first time something of the beliefs of Theosophy, and its beautiful thoughts, so eloquently expressed. Some who listened to that funeral address have since come to Mr. Catlin with the request that he tell them more of the wonderful teachings expounded beside the quiet form of our late friend and sister.

It is pleasing to her friends to think of her now as reunited to our late President Founder, Colonel Henry Steel Olcott, to whom she was greatly attached. There existed between them a link forged, we believe, in a previous life and strengthened in their last incarnation by their pleasant associations together. When Colonel Olcott met her in the life recently closed he was much pleased with her, and in his characteristic manner insisted that she should go at once with him to Adyar and join him in the Theosophical movement. We doubt not they have found each other and that they will work together, in planes beyond the physical, in the Master's service.

"Thou art! When sun and moon and stars Shall pale, thy real self still shall be,

Thou art—a Ray of Light Divine— Heir unto immortality."

Addie Tuttle.

PRAYER

Who pants and struggles to be free, Who strives for others' liberty, Who failing, still works patiently, He truly prays.

Who loving all dars none despise, But with the worst can sympathize, Who, for a truth, a martyr dies, He truly prays.

Who, when a truth to him is known, Embraces it through smile and frown, Who dares to hold it though alone, He truly prays.

In musing strength must come to dare, Petitions are but empty air, Brave action is the truest prayer, Thus learn to pray. —Annie Besant. 423



A SCIENTIFIC RELIGION

(Continued from page 363)

Another case of what seems to have been protective interference in the affairs of physical life became sufficiently famous to form the subject of a popular German ballad. Three boys were sleeping in the wing of a castle supposed to be quite safe. In the night the eldest was awakened by what he thought was his father's voice calling him from the main portion of the building. He arose and went to his father's room, but found him sleeping soundly, and returned. No sooner had he fallen asleep than he was again awakened in the same way. Once more he went to the apartment of his father who said that he had not called him at any time. The phenomenon, however, continued and immediately the son fell asleep he was awakened by what he felt certain was the insistent calling of his father to come to him. By this time the boy was sufficiently alarmed by the remarkable experience to awaken his two brothers and they went together to their father who again declared that he had not called and had heard nothing. As they all sat wonderingly discussing the matter they were startled by a great crash. Through some unsuspected defect the wing of the castle they had so recently left had collapsed.

The skeptical investigator may be prompted to inquire why it is, if such a rescue is really at the hands of those who have passed into the invisible realms, that anybody is ever permitted to meet death through accident. But if we keep in mind the theosophical teaching that the loss of the physical body gives neither all wisdom nor unlimited power, but only entrance into a life of wider consciousness and greater opportunity, and if in addition we remember that natural

law governs all the realms as certainly as it does this one of the physical senses, it will be seen that there as well as here, people are unable to shape fate to please them. Here in the physical life we can and do occasionally change the course of events that are seen to be culminating in what we call an accident. But those that are prevented after it is possible to see them are probably not one in a thousand. Either we do not know in time or, knowing, we have not the power to prevent the disaster. The causes which produce the event have passed the point where our limited powers can either neutralize them or modify them. We may see a frightened horse dashing down a crowded street but not have both the opportunity and the power to stop it. We may see an incipient fire in a house at just the opportune moment to extinguish it and save many lives; or we may be five minutes too late so that our knowledge of the danger of others would be useless. Where one such rescue actually occurs many houses burn and many lives are lost. To what extent we could assist others in such a case, indeed in any case, would depend entirely upon the circumstances. We might be able to get all of them safely out, or we might be able to do absolutely nothing but look helplessly It would depend upon many thingson. upon our own strength, courage and coolness; upon what kind of people we were trying to rescue; upon the character and condition of the building; upon the element of time, the state of the weather, and a number of other things that are always factors in such a problem. And so it must be with those who have passed from the physical body but still play a part in our affairs. They must necessarily have their

limitations just as we have, although naturally enough in some directions in a different way. It is easy to understand how one of these limitations is *the lack of sensitiveness* on the part of those living in a physical body—a thing that might be likened to the deafness of a man about to be run down by a frightened horse. You may see his danger in good time and yet shout your warning in vain.

It is perhaps not often that the efforts of the departed to influence those still living in the physical body get into court records but we have an interesting case of that kind in the State of Maryland, in the contest of the will of Thomas Harris in Queen Ann county. Like the ghost in Hamlet the ghost in this drama of real life was one of the chief actors in the cast and furnished information of vital importance; but unlike the ghost of Hamlet's father he did not materialize and talk directly to those he wished to reach but found it necessary to send his message through a neighbor who was sufficiently sensitive to be somewhat clairvoyant and clairaudient. It is probably a very common thing for people who have lost the physical body to change their ideas about the proper disposition of the property accumulated during physical life for, naturally enough, they see things from a somewhat different point of view and what previously appeared to be a desirable course might now seem to be most But to change one's mind is unwise. doubtless much easier than to find the means of changing material affairs after losing the physical body. In this instance, however, it would appear that Thomas Harris was fortunate in having a neighbor, William Briggs, who was sensitive enough to receive the mesage and near enough to receive the message and near it; and by reminding his brother of a conversation they had had while alone in the field "by the east side of the wheat stacks" -a conversation the substance of which could not have been known to others-the dead man convinced his living brother of the genuineness of the message.

It appears that Mr. Briggs could not have had much knowledge of occultism for he was greatly disturbed by the persistent efforts of the dead man to communicate with him and seems to have been frightened by his repeated appearances and importunities. Perhaps the knowledge that he would be laughed at made him a reluctant witness. He was, of course, subjected to prolonged cross-examination and the greatest interest in his story was manifested by the eminent counsel engaged-Robert Wright, who later became Governor of Maryland, and Joseph N. Nicholson, afterward Judge Nicholson. But the more searching the questions the more evident it became that Briggs was a disinterested and rather unwilling witness giving a remarkable but balanced account of his experiences that needed only the hypothesis of the survival of bodily death to make it altogether probable and reasonable.

Accounts of recently deceased people appearing to others are very common-so in fact that almost every community has its traditions or its recent occurrances of this sort. Catherine Crowe relates some typical instances. In one an English lord went out shooting upon his estate while his wife and her friend strolled on the terrace. Presently they saw him pass them, apparently oblivious of their presence, and enter one of the outer rooms. They called to him but received no response. Following him into the room they found nobody there. In a short time some of the servants carried his body in from the field. He had been killed by the accidental discharge of his gun.

Another case gives a hint of the naturalness of the appearance of the wraith immediately after death and the feeling of certainty the observer has that he is looking upon the living man. A Scotch minister had gone to spend the night at the bedside of a sick friend. Thinking to relieve the monotony of the long vigil he went down to the library underneath the sick chamber, intending to return in a few minutes. When about to do so he laid down his book and saw his friend standing in the doorway. Astonished that one who was so very ill should leave his bed the good doctor exclaimed: "How can you be so imprudent!" His friend disappeared. The minister ran

upstairs and found the patient dead.

It was the sensitiveness of a child, in another case, that gave the first information of the death of his father. The mother had sailed for England taking the little boy and leaving her husband in ordinary health. One evening on retiring the child exclaimed "There's papa!" His mother told him not to talk such nonsense but he persisted in his declaration that he had seen his father. This was before the day of wireless telegraphy but soon after the lady arrived at her destination she learned that her husband had died on the day of the boy's assertion that he had seen him on the ship at sea.

In another instance confirmation of such sad intelligence came more swiftly. A young man had gone to the theatre for the evening, his mother and young sister remaining at home. Some time afterward, but long before he could be expected to return, his sister went into another part of the house on some errand and ran back, telling her mother that her brother had stood before her and then vanished. Alarmed by the appearance of this apparition they decided to go to the theatre in search of him. Upon their arrival they found the building burned to the ground. The young man was among the dead.

If the investigator excludes all theosophical literature, as well as the voluminous literature of spiritualism, he will still find that the works of impartial scientific men furnish a mass of evidence of the same character, gotten together a large amount of such material which most of them are at a loss to explain. (A case of this kind is Prof. Myers Human Personality and Its Survival of Bodily Death.) But whether explained or not facts are facts and the genuineness of such phenomena is no longer questioned by progressive scientists. Many of them are doubtfully groping for a working hypothesis while others are content to merely add to the great mass of phenomena already observed and verified again and again. Meantime theosophy is patiently waiting with its hypothesis that clearly and reasonably explains the origin and nature of man, his constitutional independence of the physical body, the method of his evolution, etc.-the hypothesis that can explain every fact that the investigators have brought forth,-that makes the perplexing facts reasonable and makes the hope of immortality strong and confident, for it is the hypothesis of a scientific religion.

(To be continued.)

THE DUTIES OF A MOHAMMEDAN

- 1. Recital of the creed: "There is no god
- but God, and Mohammed is His prophet."2. Observance daily of the five appointed times of prayer.
- 3. Payment of legal alms.
- 4. Fasting from sunrise to sunset in the month of Ramadhan.
- 5. Pilgrimage (if possible) to Mecca.
- A powerful God is Ahuramazda!

'Twas He who made this earth here below!

- 'Twas He who made the heaven above!
- 'Twas He who made man!

--Inscription of Darius.

By one's self evil is done, by one's self one suffers; by one's self evil is left undone, by one's self one is purified. Purity and impurity belong to one's self; no one can purify another.

If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.

-Buddha

THE THEOSOPHIC MESSENGER





A PSYCHIC EXPERIENCE OF COUNT TOLSTOY

Immediately after Count Tolstoy's disappearance, his niece sent the manuscript of an interview to Mr. Ivan Narodny, the secretary of the Count Leo Tolstoy Memorial Committee in New York, who is widely known as the great Russian's friend. Through the courtesy of Mr. Narodny, the *Chicago Tribune* was enabled to present to its readers the last important words of the famous author.

Here follows the interview with the great Russian:

Yesterday, my uncle, Leo Nikolaevich, mysteriously left his home. None knows whither he went, although his immediate family believe that he must have set out to visit either his sister Alexandra, at her convent, or his friend Tchertkoff, in the Crimea. Only four days before his disappearance, I had the great privilege of talking with him for nearly an hour. During that time, he discoursed freely on topics of most vital interest to all minkind. I had made a special pilgrimage to Yasnaya Poliana, in order that I might hear from my uncle's lips his final views concerning immortality and God.

It was late afternoon when I penetrated into his private cabinet, where I found him outstretched on a couch, staring blankly at the floor. The heap of letters and papers on the table near by showed that he had been recently at work, but now he appeared listless, weary. When I had seated myself, and had explained the object of my coming, my uncle courteously, albeit with an air of reluctance, consented to the desired interview.

"But," he added, with an access of energy, "I hope that this interview is to be the last, because I dislike being disturbed while I am completing my memoirs, which are my lifework. For this task I require peace and solitude. So, my friend Tchertkoff has sought and found a pleasant place in which I shall be able to work quite undisturbed."

Asked if he were annoyed by the intrusion of visitors, the eminent thinker replied with peculiar emphasis:

"Indeed, I am! These persons come, and I am compelled to meet them, to be with them. Unhappily, they fail to realize that the time of an old man is precious. I have much still to say. I must say it soon. I have a presentiment that the great change draws near—very near. I feel—nay, I know—that my sun of life is setting fast."

This statement led to a question concerning belief in premonitions.

"Yes, I believe in them," was the frank and serious answer. "I have had sufficient personal experience to justify faith. I am convinced that certain persons have developed an added sense, a subtle sense, by which they perceive essentials of truth. Speaking generally concerning my own experiences, the presentiments have not been sharply defined. They have come rather as vague dreams. But, guite recently, their importance to me has greatly increased, and so, also, their clarity. The experimental scientist may ignore the facts of such occult perception. I, however, am a firm believer in them-with reason, surely, since I know that they exist.

"It was only two days ago that I passed through an experience of the sort. The event was as curious as it was convincing. I was resting here on this couch, as now, my mind occupied with thoughts of a letter I would write to Vassily Ivanovich in the evening. Suddenly, the door of my cabinet opened. And whom do you think I saw? I beheld my sister, Alexandra. She entered the room sedately, nodded in greeting, and walked toward me, without speaking. I remained lying on the couch, too astounded for movement. She came closer. She took my hand in hers, and kissed it, tenderly.

"Alexandra visits me rarely. So, now, I thought it strange that she should have come thus unexpectedly. Then, as I gazed at her amazed, she smiled, yet always without uttering a word. I felt in her presence there was something strange, something occult. Impelled by a new emotion, I sprang up from the couch.

"'Alexandra, golubtchik! little dove!' I cried. 'Is it thou?'

"Still, she remained mute and motionless, as a form carved from stone. Her expression was immeasurably sad; tears filled her eyes.

"'Alexandra," I besought her, holding out my hands. "Tell me, for God's sake, what does this mean?"

"But, always, she continued silent. A shake of the head was her only answer. I would have embraced her—but, in that moment, she vanished. All was dark.

"Then, after a little, a faint light grew. Of a sudden, to my new amazement, I saw a gigantic letter in my sister's handwriting, spread mysteriously on the air. It was more like the effect of a moving picture than aught else of which I can think for comparison. For the moment, I was dazed. But, presently, I began to read. It was written there that she wished to see me; she asked me if I could not visit her at the convent. Wonderingly, I read the script again and again, until each word was fixed in memory. At last, I put forth my hand to touch the letter. At the moment when my fingers seemed just to reach the page, all vanished. I found myself standing alone in the center of an empty room.

"I stared about me curiously, but there was nothing unusual to see, nothing ununual to hear—only the monotonous ticking of a watch. I was in possession of all my senses. I was wide-awake, as I had been throughout the experience. As I returned to the couch, I heard a faint crackling noise in the air. Then, silence fell again. I realized the truth—I had seen a vision.

"A scientist might call me the victim of an hallucination. Nevertheless, I know that what I saw was in reality a natural phenomenon. I had passed through similar experiences before. So, now that the thing was done, I wondered little, although my thoughts remained fixed on my sister, who had thus appeared before me in spirit. After a time I went to bed, where I slept soundly. I spoke of the vision to no one, since to do so could have served no good purpose.

"But there is more to tell:

"The next morning, I received a letter from my sister, Alexandra. It read exactly as had that which I had seen in my vision the evening before.

"It is easily to be understood that this apparition was a precise prophecy of the coming letter. After an experience such as that, should I not believe in presentiments? For that matter, I, like every other serious thinker, firmly believe that spirit is the fundamental essence of the universe, while matter is merely a secondary thing, an attribute.

"To state with precision my convictions concerning immortality," was the answer, "were a task as difficult as would be the adequate explanation of my inspiration. The belief in immortality is a matter, not of scientific knowledge, but of intuitive feeling. The conviction has its being in my emotions; it has small life in the intellect. With me, it is an axiom of feeling. Just as I have been unable to make a savage believe in some axiomatic truth of mathematics, so I must remain unable to present to you arguments that shall justify my belief in immortality. That conviction is one which each must feel for himself. Moreover, knowledge alone is an unreliable guide in life. That which we call death is merely a variation in phenomena. It disintegrates the former organism; it clothes the spirit with a new form. The intellectual individual dies with the death of the body, but the moral, the metaphysical individual continues to live. For the matter of that, the physical body itself does not die, since its matter still undergoes chemical processes, which are in eternal circulation from one combination to another. Herein is the evolution of race.

"Apart from this, however, there is the real evolution of the soul, of the spiritual ego, which goes on in a metaphysical process. An excellent symbolic picture of that progress is given by the Christian religion. Indeed, we need nothing more, in the beginning. But it is only through our individual thinking and feeling that we reach the final conviction.

"The soul of a genius is the culmination of man's spiritual evolution. It seems to me that after the death of such a one, his spirit must take a superhuman form, concerning which even imagination itself can give no least hint. In that supernal shape, he may go flying between our earth and the other celestial bodies. Once—and only once —I had a vision of some such superhuman being, a gigantic and splendidly ethereal Apollo.

"My idea of immortality has no concern with the jeweled streets of heaven or with the torturing flames of hell.

"I am certain that I shall be able to hover near my friends, after they have buried my body. I shall go on living, even as I was living before ever I became Count Leo Nikolaevich Tolstoy.

-Chicago Tribune, Feb. 12, 1911.

Mr. Susarla Gopalasastry has started a monthly journal entitled Gnana-Lahari (Current of Knowledge) with the object of encouraging the religion of the Vedas and for this purpose to make the works of the ancient Rishis easily accessible to all lovers of religion. The journal is devoted to the publication of the three greatest worksthe Bhagavad Gita, the Upanishads and the Vyasasutras. The three books progress side by side in each issue. The special features of the journal are (1) the original text appears in Deva Nagari charters; (2) the English translation of the text; (3) the Sankaras' Bhashya; (4) the English translation of the Bhashya; (5) copious notes on the text and Bhashya portion, so that all possible helps are given for understanding these works. Subscription \$3.25.

The New York Times of February 5th gives a full report of a book about to be published called "The Human Atmosphere"; or, "The Aura Made Visible by the Aid of Chemical Screens" (Rebman Company, New York), by Dr. W. J. Kilner, of London, England.

Sometime ago notice was given that this man of science had succeeded in "seeing" the aura of a "subject" by photographing it, and now comes the news that by the help of chemically prepared screens, the aura can be observed by any person who chooses to make the experiment.

The Doctor reports on the "Etheric Double," the Inner and Outer Aura, gives particulars about size and outline, structural peculiarities, etc., but it does not appear from the account that the colors are much in evidence. It is moreover not quite clear what constitutents of the aura, as the occulist knows it, are actually being registered, either on the retina or on the sensitized plate in the course of these experiments. It is, however, of great importance that the "legendary aura" is being demonstrated to the world of science as a "tangible fact" by a well known physician and by physical plane methods.

That the great movement for the Peace of Nations is earnestly bent on producing results far-reaching and important is again evident in the fact that the Civic Forum and the New York Peace Society have succeeded in inducing the great Hungarian Leader, Count Albert Apponyi, to come to this country and raise his powerful voice in the interest of the great cause of Universal Peace. His remarkable talent as an orator has repeatedly been made subservient to the good of his own people in particular and that of the whole world in general. His devotion to the cause of Peace now prompts him to put his strong shoulder to the wheel and help the American nation in its arduous endeavor to promote the work both in theory and in practice.





Book Reviews

Ancient Mysteries and Modern Revelations. W. J. Colville. London. William Rider & Son, Limited.

Bibles, Religions, Philosophies, Science, the Age of Man, Ethics, Halley's Comet, Suggestive Therapy, all these and more are the subjects treated in this collection of lectures in the discursive manner familiar to the readers of Mr. Colville's books. Perusing these pages one finds them full of interesting matter; anyone who likes to read about these things without making a deep study of them will find this a very useful and readable book for it contains in compact form much information without being a wearisome compilation. To those who have not yet come under the charm of these subjects it may well prove the first step in this direction because the book presents them in so reasonable and unpretentious a manner that one is easily tempted to read on and on to see what the author has to say. The nature of the subjects will do the rest.

The Old House and Other Stories. Blanche Sellers Ortmann. Published by the Author, Chicago, 1910.

Five sweet little sketches in a pretty book; little Rosanne, to whom they are dedicated, ought to be a happy girl, having so kind and talented a "Tante Blanche," who, as the dedication has it, gives her this book "to see that early in life her thoughts be turned to the soul in nature," and she be taught "to love the simplicities in life by keeping her in step with its great scheme, and to recognize and answer the good in all." Many may share Rosanna's previleges by reading what the little book has to tell about the Old House, the Boxwood Flats and so on, and so on.

The Pictorial Key to the Tarot. Arthur E. Waite, with seventy-eight plates, illustrating the Greater and Lesser Arcana, from designs by Pamela Coleman Smith. London. William Rider & Son. Limited. 1911.

The Tarot and especially a Pictorial Key to it, is sure to attract attention. If the key bears the name of A E. Waite, it will be taken up with great interest and expectation. How much we may be able to unlock with that key will still depend upon the skill of the manipulator.

With many however the word "Tarot" has a somewhat doubtful ring. Mr. Waite is keenly aware of the popular epithet of "Fortune-teller," but he disposes of this opprobrium in his preface, which is interesting, an integral part of the book. The following few words will show the way in which he regards the Tarot." . . . We meet with the Tarot cards at the outermost gates -amidst the fritterings and the débris of the so-called occult arts, . . . and yet these cards belong in themselves to another region, for they contain a very high symbolism, which is interpreted according to the Laws of Grace rather than by the pretexts and intuitions of that which passes for The fact that the wisdom of divination. God is foolishness with men does not create a presumption that the foolishness of this world makes in any sense for Divine Wisdom. . . ." And then further on his appreciation of symbolism completes this statement. "As poetry is the most beautiful expression of the things that are of all most beautiful, so is symbolism the most catholic expression in concealment, of things that are most profound in the sanctuary and that have not been declared outside it with the same fulness by means of the spoken word." With regard to the Tarot, for those who, knowing of its source, put great value on the statements given in the Secret Doctrine, very definite pronouncements may be found about its origin and history in the third Volume of that wonderful work.

The Miracle of Right Thought. By Orison Swett Marden. Thomas Y. Crowell & Co. New York.

On the cover it is stated that "in its clearness, force, authority, dynamic energy and rapidity of movement it represents the very highest intellectual effort of this powerful writer—that is just what characterizes the book, it is an *intellectual* effort (whether the highest he is capable of, we would not like to say) and it contains many very valuable, rousing, invigorating statements and injunctions. The very sub-titles of the Chapters have the ring of a bugle-call.

But the limitation of its usefulness in the world at the present day is that it is "superstitious" in that it aims to point the way to high living and remains rooted in the material world, while speaking of the "Great within" the Divine in man, etc. It looks upon things which his lower mind, the intellect, has not grasped, as therefore necessarily not true and takes one set of opinions and views as true, nay as truth, and calls any other views superstitious.

We point this out not in order to say something derogatory and belittle the merits of the work in question, but because it is worth while to help to complete the usefulness of a book by sending out into the world strong thought forms embodying that which to us it seems to lack.

The author is the editor of "Success." Physical plane success, longevity, health, success in business, in everything pertaining to this life and its good, is offered as the motive for and effect of "right thought." That is where it is "superstitious," in the original sense of the word; it remains standing on one of the lower rungs of the ladder, while recommending the use of forces which ought to give us strength and insight to rise much higher and to transcend the stage of looking upon life in this body which we happen to wear, as "the roof and crown of things" and longevity with "success" the one thing to be desired. Though admitting the Great Within, physical-plane-man still remains virtually the be-all and end-all of evolution.

The power of thought has been dealt with

for us in so masterly a manner in Mrs. Besant's "Thought Power, Its Control and Culture," that we are apt to be keenly aware of the subtle danger lurking in books which preach the value of an ideal (which no one would wish to contest) and then gives the ideals of "abundant worldly possessions" "power to keep young," "to appropriate the stream of divine force for our own use," "fame" etc., and many more of the same kind, as the great ideals to achieve.

Interlarded with really beautiful sentiments, these inspirational success books have the subtle danger of a slow poison hidden in a well-known patent food product, the use of it may feed the body but will destroy the life.

Mrs. Besant's "Thought Power" arouses the student to a realisation of the power of thought, shows clearly and definitely the way to cultivate it and teaches us in the most convincing way that the legitimate use of thought power, as we acquire it, is to direct it to the helping of others and to the perfection of humanity. The ideals it puts before us are selfforgetfulness, utter selflessness, devoted service, not that we may be prosperous, clever, prominent in the world of men, but that we may be worthy to join in the Great Work of the Masters, and fill the whole world with thought-forms pointing to the highest man can conceive.

The Builders. By Mabel Collins. 1910. T. P. S. 161 New Bond St., London.

Whatever comes from the pen of M. C. is always welcome and has an interest and a touch quite its own.

"The meaning of the word dweller contains the idea of delay, and in this is contained the essence of the whole position as regards man and his planet.—Man has something for the moment—a pleasure-place for him to delay in, to dwell in and he calls that dwelling a virtue.—There is to the true dweller something morbid and even wrong in seeking the secrets of the universe of which we are a part, and probing the mysteries of nature. The ordinary man condemns restlessness and curiosity and applauds the steady soul that sets itself down to get out of the earth all that it can be induced to give. He sees nothing beyond or outside material success and comfort which can be desirable or indeed creditable."

In "The Destroyers," the second division, it is said: "For man has within him the creative power—But many who are not slothful dwellers, but are filled with a keen spiritual activity are so darkened with themselves that they are destructive." This part is very helpful in its exposition of this tendency of the transition stage, it is beautiful in the emphasis placed on Love as leading the race to the knowledge of its destiny and in instructing it in the mystery of the divine."

"The Builders," the third division, gives a picture of man on the upward arc, constructive, building under struggle and stress but conscious of the glorious fact that no part of the temple he is building can be destroyed and that it will rise eternal in the heavens.

It is a little book that is well worth having and well worth spreading abroad for it is so direct and immediate that almost anyone, whatever his creed or church, will be interested in it and it must give great inspiration to all who read it.

Perhaps the picture of human life may seem somewhat dreary and unhappy in the first two divisions, but these stages are part of the scheme and must be passed through and those who feel these stages as "evil" will by this little book be helped to transcend them and to rise up into the clear sweet light of love and harmony.

Builders we ought all to be and M. C. helps us clearly to distinguish in ourselves which way our actions, thoughts and feelings are tending.

May the little book make many friends in and outside the T. S.

A. E. de L. A Manual of Occultism. By "Sepharial." William Rider & Son. Ltd. London.

To the many who are interested in astrology this volume contains many working data. It is a condensed form of the author's "Manual of Astrology" and "Kabalistic Astrology" with added information on a number of kindred subjects such as palmistry, talismans' the tarot, etc.

Always is it possible for the student to get an inspiration from Mr. Old's books; and this volume should find many readers and purchasers.

But as H. P. B. says in "First Steps in Occultism" "Atma-Vidya is a term which is translated simply 'Knowledge of the Soul,' true Wisdom, by the Orientalists, but which means far more. This is the only kind of Occultism that any Theosophist who admires 'Light on the Path' and who would be wise and unselfish, ought to strive after. All the rest is some branch of the 'Occult Sciences,' i. e., arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature-hence of things pertaining to the realm of material Nature, however invisible that essence may be and however much it has hitherto eluded the grasp of Science."

From that standpaint we find the title of this book somewhat misleading. Might it not better have been called Manual of Occult Arts?

H. J. S.

THE WORM.

Turn, turn thy hasty foot aside, Nor crush that helpless worm!

The frame thy outward looks deride Required a God to form.

The common lord of all that move,

- From whom thy being flow'd,
- A portion of His boundless love
- And spread o'er earth the grassy blade, On that poor worm bestow'd.

The sun, the moon, the stars, He made For all His creatures free; For worms as well as thee.

Let them enjoy their little day, Their humble bliss receive;

O! do not lightly take away

The life thou canst not give! T. Gisborne.

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The Field



Mrs. Russak's Tour

On Monday, Jan. 23rd, we arrived at San Francisco, one of Theosophy's strongholds.

We were met by Mr. Walters and Mrs. Rosner and were driven to the home of the latter (where we were to be guests during our stay) by Mr. Yager who placed his automobile at our disposal.

Mrs. Rosner's home is beautifully situated on one of the hills for which San Francisco is noted, and commands a fine view of the Golden Gate. She herself is a charming hostess, and, with the aid of her devoted daughter, made our sojourn a very happy one.

Mrs. Russak's first activity was the lantern slide lecture on *Life at Adyar*, which was well attended and deeply appreciated. It draws the members closer to the heart and centre of the movement, giving them an insight into the great work that is being done there as well as picturing to them the beautiful buildings, the gardens and the lay of the land. Mr. Walters and Mr. Van Der Linden so skilfully managed the lantern (the property of Mr. Walters) that they kept at bay the little elemental that played pranks with the light, somewhat interrupting the lecture, on one or two other occasions.

The next activity was the public lecture on A Theosophist's Ideals of Progress, which was delivered with telling effect by Mrs. Russak. Then a few days later followed her most impressive address in Esoteric Masonry, delivered at the recess of the meeting of the Golden Gate Co-Masonic All theosophists had been invited Lodge. to spend that recess with them and hear After the lecture she was the lecture. overwhelmed with expressions of appreciation and thanks, and there have been many applications to join the lodge in conse-This splendid lodge is under the quence. leadership of Mrs. Walters, and it was most gratifying here, as in the other lodges we have visited, to find such earnest and devoted members who fully appreciate the importance of the work.

Next followed the E. S. meeting on Sunday morning, and the next day one for the higher Degrees. Those who were fortunate enough to be present on those occasions will long remember their profound effect and impressiveness.

After some informal talks and many interviews, we crossed to Oakland where we were domiciled with our very devoted members Mr. and Mrs Talbot. The charming view of the Berkeley hills from their attractive home at first view reminds one of Switzerland.

Following a day of rest the lantern slide lecture was given before a large audience in Berkeley which is physically a part of Oakland, though politically separate. The hall was crowded and there was the usual enthusiasm and appreciation of the lecturer. There were, in the days following, interviews, visits and a successful public lecture. Then Mrs. Russak went to Chico to visit her sister. She thought to find some rest there, but daily talks on theosophy and interviews with earnest inquirers as well as meeting with relatives from whom she had been separated for eighteen years, made the week a busy one.

During this time I journeyed southwards with Mr. Walters. On the way to Pasadena, we halted at San José, where I gave a public lecture to a large and sympathetic audience. My subject was *The Future That Awaits Us*, and it was quite fully reported by the press. After the lecture I assisted Mr. Walters in organising the new San José Lodge, a promising one of fourteen members. This Lodge is an example of what can be done by intelligent and persistent propaganda work; it is the child of the San Francisco members who have a plan of work in neighboring cities, which was outlined in an article by Mr. E. Holbrook in a recent *Messenger*.. They have sent out propaganda literature on a graduated scale of teaching, and faithfully follow up all the responses they get. It has met with much success.

The lodge at San José is fortunate in being located in a city honored by that liberal spirit, Mrs. Roberts. Some years ago she conceived the idea of building a temple for the use of all worthy objects of a spiritual nature. She has generously allowed its use to our members without remuneration of any kind. Would that there were more such persons of means who would use their wealth so wisely.

Ten days later we were back at the Talbot's in Oakland, a city in which also are many friends and relatives of Mrs. Russak. It was again planned to try once more here to have some rest and recuperation, for Mrs. Russak has constantly been travelling and lecturing since she left India last summer, and needs recuperation and rest before she goes into the extreme cold of the North and East. But the spirit of devotion and service is so strong in our sister, that there have been four meetings and many interviews since her return from Chico. With a repetition of the lantern slide lecture at Ebell Hall-the social centre of Oakland-this afternoon, the activities end in California, and we leave for Seattle on Sunday.

A. P. Warrington.

Kansas City.

Our lodge has taken up the formation of thought circles and now has practically three in operation. The Home Circle where the members of the other two circles and sundry others, give five minutes of meditation on given subjects, meets every evening at 7:15. Then there is the Exoteric Circle which meets every Wednesday evening for 20 or 25 minutes of united thought. Then the 1st degree members of the E. S. hold a weekly meeting of a similar nature. The warden of the E. S. conducts all meetings so far, and the program is much the same for them all. Prominence is given to the though "Our Leaders."

Karma and reincarnation are made prominent in the Wednesday meetings, using the method adopted by the Chicago Lodge. The members of the Home Circle report their regularity of meditation and it is of a very encouraging nature.

All members seem greatly to enjoy the meetings and the sensitive ones speak of the vibrations as being powerful and harmonious. A thought is always sent in aid of our lodge "in all of it's activities."

A "devotional class" will be formed later when a nook of time can be found for it, which will be composed of devotion, reading and meditation, the proposed difference being in the greater length of time given to the exercise.

The Kansas City Lodge is full of life and activity with many earnest workers. The past year has been a prosperous one for us as we have acquired nicely furnished and comfortable quarters.

We have eight regular meetings a week. On Sunday evening original lectures are given by members for the public. Monday evening a class is held for beginners who at present are studying reincarnation. Tuesday afternoon is given to a class in Esoteric Christianity. Tuesday evening to The Ancient Wisdom; Friday evening to Bhagavad Gita. On Wednesday eveningfor members only-the first half hour is devoted to A Study in Consciousness. Following this a representative from each class gives a synopsis of the week's lesson. During the remaining time members are called upon to give five minute talks. In this way an opportunity is given to those who are endeavoring to fit themselves for the work of the Society.

Last spring an Anna Besant Study Club was formed which meets two afternoons a week, Monday and Friday, studying Man and His Bodies and Thought Power.

These meetings and subjects are given notice in the Sunday paper under the regular club notes. Through this a number of visitors have been attracted to us.

Plans are made for thorough and systematic propaganda work during the year, and we thus hope to gain new members and add strength to our lodge.

Clara Linder.

Sacramento.

The Sacramento Lodge has gained four new members and the attendance is steadily increasing. But it sustained a severe blow by the passing away of our esteemed fellowmember, C. P. Dodge, Feb. 13th, at whose house the lodge was born and where it has met since its organization. We all miss the welcome smile and hearty hand-clasp of our big-hearted genial brother.

Mr. Dodge being a member and officer of the Grand Army was entitled to all the honors and display of their funeral ceremonies, but Mrs. Dodge who keenly felt the blow of separation from her companion of almost half a century showed her appreciation of the consolation of theosophy, preferring a sermon by our President Mr. Hoag, who masterfully, in simple but eloquent language showed that "Life is universal and eternal no matter on what plane it manifests itself and that our brother grown weary of the physical condition has only gone to a broader and fuller manifestation of life, and that each of us, one by one, will also grow weary and lay down the burden of the physical world to go onward and upward."

The explanation made a deep impression on the large number of friends who had assembled and for the first time heard anything about theosophy.

May the invisible helpers assist our brother and may the Eternal Peace and Light of the Blessed Ones guide him in his new surroundings.

Mrs. Dodge has kindly invited the lodge to continue its meetings at her house, an offer which has been gratefully accepted.

Mary A. Craig.

Fremont.

During the year 1910 fifty-one regular meetings were held by Fremont Lodge; a public study-class was conducted for about six months; a meditation class is being held at the present time for Monday evenings. We have lost a few members during the year through various causes and have gained two.

The lodge has been following with much interest the *Lives of Alcyone*, and has read also the *Christian Creed* and the *Changing World*.

We have kept up our reading room and library, the *Theosophist* and *Messenger* are both to be had in the Public Library as well as the *Primer*.

Three delegates were appointed for the Convention in Chicago, only one attending, however.

The old officers were re-elected for 1911, and our members are looking forward to the coming years, each prepared to do his or her part in the great work.

Sylvia Sheffield.

Oakland

The members of the Oakland Lodge consider themselves fortunate in having had a visit from Mrs. Marie B. Russak, who arrived in our city Wednesday, February 1, accompanied by Mr. A. P. Warrington.

On the evening of the first, the members of the Oakland and Berkeley Lodges and their friends assembled at the rooms of the Berkeley Business College in Berkeley to hear Mrs. Russak give a delightful and instructive description of Adyar and the Theosophical Headquarters, illustrated with stereopticon views and flashes of wit and humor. The hall was crowded to its full capacity, and when our lecturer finished the audience was deeply impressed with what they had learned of our Headquarters, and went away rejoicing in the thought that Adyar was truly a living, vital center of spirituality, consecrated to the welfare of humanity.

On Friday evening, February 3, Mrs. Russak gave a public lecture in Oakland, subject, "The Theosophist's Ideal of Progress." The lodge members made preparations for a large audience, engaging the beautiful Ebell auditorium for the occasion. Owing to the very unfavorable weather we did not have the crowd we had expected; however, a very good sized audience turned out, making up in quality what it lacked in quantity, and the lecturer was listened to in a most sympathetic spirit. She brought home to her hearers the ever present reality of the invisible worlds, and the power and possibility of each to know these worlds for himself, by following the grand ideals which theosophy sets forth.

San Francisco was made the center for the E. S. and Co-Masonic meetings, and those who journeyed thither from Oakland and Berkeley, braving the continual downpour of rain, were well repaid by the downpour of another character which they will not soon forget.

May our gifted co-worker come soon again is the wish of all.

Thos. H. Talbot.

Los Angeles.

Mrs. Russak and Mr. Warrington arrived here from Chicago on Jannary seventh and were warmly welcomed by a delegation of members at the station. They were at home with Mr. and Mrs. Scudder during their stay here.

On Sunday, January 8th, Mrs. Russak took general charge of the co-masonic installation ceremonies of Lodge No. 360, Orient of Los Angeles, and was ably seconded by the R. W. M., Mrs. Shepardson.

On Tuesday evening, January 10th, Mrs. Russak gave a lecture illustrated by stereopticon on "A Trip to Adyar" in Blanchard Art Hall to the society and friends, which was greatly appreciated by the large audience present. A unique feature was the typical Indian (Hindu) costume of the lecturer. The lecture was replete with interesting "homey" facts of Adyar and gave us many little touches which will serve to bind us closer than ever to that physical plane center of Theosophic life. On Thursday evening, January twelfth, our dear friends lectured in Pasadena to appreciative listeners and incidentally took an auto ride about that They rebeautiful city and environs. . turned tired but happy to the city of the Angels on Friday and on Saturday evening an inspiring lecture to a joint meeting of the E. S. groups was given, thus closing up the work of the first week.

Sunday, January fifteenth, an inspiring lecture was given by Mrs. Russak to the Co-Masons who were permitted to invite Theosophists and a few intimate sympathizers. Though the weather was inclement a goodly and interested audience appeared and much of the symbolism was explained.

On Monday evening, January 16th, the only public lecture was given in Blanchard Hall. Mr. Bruce Gordon Kingsley played, and the chairman in introducting our friend "California, the Golden, has sent said: forth from among her dream canyons, her sun-kissed valleys and her magic plains, many native sons and daughters whom she views with pride, but among them all, none who is regarded by Theosophists with greater reverence and love than the noble and gracious lady who will address us tonight," a sentiment which seemed to be unanimously favored by the large audience present. The subject, "The Theosophists' Ideal of Progress" was handled in a fascinating manner, as was evidenced by the rapt attention of the hearers and the many requests for interviews after the lecture and during the remainder of the week. Mrs. Russak granted an interview to a reporter after this lecture.

On Tuesday a meeting of the higher degree members was held at the home of Mr. Scudder and on Wednesday our friends left for San Diego, returning on Sunday the 22nd to take dinner with us and to go on to San Francisco the same evening.

Their visit here was an inspiration to all of us and the cause has received an uplift which cannot fail to be felt in the future.

C. O. S.

Mt. Vernon, N. Y.

The study group organized last April by Mr. Rogers after a course of lectures by him, and reorganized in the fall by Miss A. McQueen, has met regularly ever since.

We studied first Man and His Bodies, then the Primer, and we are about ready to take up the Ancient Wisdom. Mr. Harold Boon, Mr. Richard Dubs, Miss A. McQueen kindly gave interesting talks followed by question meetings which were greatly en-

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joyed by the group. We expect Mr. Whitty soon for another talk. We have a small lending library to which we add every month and the books are read with great interest—so is the *Messenger*.

The attendance at the meetings has been good and the interest in theosophy has steadily increased. We are glad to report a successful year's work.

Mrs. M. C. Clarke.

Chicago.

Since sending in our last report, Annie Besant Lodge has so grown in numbers, that we now have twice the membership we had a year ago. The attendance of members at meetings for class and lodge work is very good and there are always a number of visitors present.

In June, 1910, we held our last annual meeting for the election of officers and delegates. The following officers were elected at that time. President, Mr. J. C. Myers; Vice-President, Mr. Horton Car; Secretary-Treasurer, Mrs. Julia A. Myers; Social Activities, Dr. Laura S. Tomhagen.

The regular lodge activities for the past year have consisted of classes on Wednesday afternoon, and the regular lodge meetings on Wednesday evening. In addition to the above regular work, Mrs. Charlotte C. Robertson conducted a class in Physical Culture and Platform Expression on Tuesday evenings from March until June.

Up to December, the afternoon classes and the regular evening meetings were divided as follows. From 3:00 to 4:00, Dr. Mary Weeks Burnett had a class for the study of The Building of the Individual; form 4:00 to 5:00, Mrs. Charlotte C. Robertson held a class in Ethics; from 6:45 to 7:45 Dr. Burnett had charge of a class for the study of The Changing World; and at 8:00 the lodge meeting commenced for the study of Man and His Bodies.

Beginning in December the following changes were made in class and lodge work. From 3:00 to 4:00, Dr. J. Bongren has a class for the study of Theosophy in the Scandinavian Scriptures (The Eddas). From 7:00 to 7:45, Dr. Burnett has a most interesting class for the study of The

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Brotherhood of Religions. The lodge work at 8:00 is varied each week and has covered such subjects as The Desire Elemental, The Spheres, The Return to Birth, The Invisible Helpers, etc. Mr. Myers has charge of the lodge class-work and illustrates his remarks with blackboard diagrams.

Annie Besant Lodge co-operated with Adyar and Central Lodges on White Lotus Day and also on the occasion of celebrating the Birthday of the Theosophical Society. It also assists with the teas that follow Dr. Van Hook's Saturday afternoon lectures to members only. It has also occasionally furnished public lectures.

In October, Dr. Van Hook and Mr. C. Jinarajadasa gave us a talk on the work that can be done through lodges. This was a great help to us in beginning our work for the coming season, and we feel that with the aid of the Great Ones, we can hope to fill our place in the spreading of the great truths of Theosophy.

Julia A. Myers, Sec.

Annie Besant Lodge, Chicago.

Annie Besant Lodge being made up of mostly new students, the following plan of study was adopted:

The Physical Body (Dense and Etheric), The Building Elemental.

The Force Centres, (E. D.) and the Serpent Fire.

The Astral Body, and the Desire Elemental.

The Force Centres, and the Serpent Fire. The Mind Body.

The Causal Body.

The Immortal Man, The Ego, The Spirit.

The Monad.

The Logos.

Along with the consideration of the above named topics, we studied the following.

The Return to Birth.

The Spheres.

The Ego and The Personality.

The Master's Influence Upon the Ego.

Nirvana.

Symbology.

We have now started down the ladder via the Permanent Atoms, and will pick up some of the points overlooked in our upward flight.

Later we will take up the Planetary Chains, The Three Outpourings, etc. J. C. Myers.

Chicago.

The Committee for sending Is Theosophy Anti-Christian? to ministers reports as follows:

In the latter part of January we sent a letter to each State Leader of the Karma and Reincarnation League telling them of our plan, and we have heard from nearly all in reply, and without exception each has heartily approved of the work and many are co-operating with us either as individuals or through their lodges. We have now nearly completed the work of sending letters to the Secretaries of all lodges in the United States, inviting them to join us in the work. The pamphlet had already been distributed in about a dozen towns, from reports received, and these towns are marked from our mailing lists, but in all cases where the work had not been done, the lodges, with one exception, have been glad to have the pamphlet sent to their ministers under this plan instead of being distributed locally. Our plan is to take the denominational lists and detach the number of names requested and send them to those asking for them. The names are given alphabetically by ministers' names, not by towns.

Those who are assisting in the work bear all expenses connected with the purchase of the pamphlet, postage, etc., for such names as they send out. Many have the pamphlet on hand or order it directly, but we have received and turned over to the Press Committee for the pamphlet, \$22.64, and have asked that pamphlets be forwarded to those ordering to that amount. We have also received from Mrs. Catherine Lanphere of Chicago, and Mr. A. Ross, of Columbus, Ohio, \$1.60, which the Committee has used for postage, stationary, Year Books, etc., the remainder of the necessary expenses being borne by our Committee personally.

The Unitarian list of over 500 names,

and the Universalist list of over 600 names of ministers, have all been sent out to members, and will doubtless be mailed out during the month of March. Those who have done this work are:

Individuals.

- Mrs. Cornelia E. Martinez, Richfield Springs, N. Y.
- Miss Dorothy Martinez, Richfield Springs, N. Y.
- Mr. and Mrs. Wm. Parfitt, Goshen, Ind.
- Miss Alma Kunz, Freeport, Ill.
- Mr. A. Goodman, Buffalo, N. Y.
- Mrs. Mary C. McFarland, Pasadena, Cal.
- Miss Alice Warren, Dillon, Mont.
- Mrs. Mary T. Dunbar, Buffalo, N. Y.
- Miss Jeannette M. Eaton, Pittsburg, Pa. (Sent out by the Committee for her, at her request.)

Lodges.

- Louisville, Ky., through Mrs. Margaret F. Chase.
- St. Louis, Mo., through Mrs. Emily Mc-Kenzie.
- Los Angeles, Calif., through Mr. C. O. Scudder.
- Philadelphia, Pa., through Miss Caryl Annear.
- Cleveland, Ohio, through Miss Anna Goedhart.
- Austin, Texas, through Dr. C. Shuddemagen.
- Rochester, N. Y., through Miss Fannie C. Goddard.

In most cases requests have been made for 25, 50, 75 or 100 names to be sent to them *each month*. The most striking things to be noticed are: the interest shown in the work; the progress already made; the great promise for the future; the feeling which all have that it is a privilege to do the work; and the joy which all experience in doing it.

> Mrs. Nellie H. Baldwin, Chairman of Committee, 6729 St. Lawrence Ave.

> > Propaganda in Chicago

To bring a knowledge of theosophy to two and one half millions of people in a way to command and hold both attention and respect has been the problem of a little group of seven earnest souls who have met from time to time as a committee on propaganda, in the rooms of the "Theosophic Book Corporation" in Chicago. Two members from each of the three lodges holding their meetings in these quarters, and our General Secretary have constituted the committee, and an outline of our difficulties and successes may prove of some assistance to others who live in large cities and have the same difficulties to cope with.

The plan to prepare the field was first gone into, and 11,000 of the neat little leaflets so well known to us all were printed, bearing such fragments of the "Great Message" as we hoped would stimulate a degree of interest and wholesome curiosity in the public at large.

The "Theosophic Notes" having been delivered to us by the printer we were confronted by new difficulties!—how should we get them distributed?

We will draw a curtain over our failures! Of course we advertised, and of course we had many, many replies; but we soon learned that to be sure that our precious "Notes" were not being stowed away in bundles under tracks and other places, we must secure men, not small boys, and men so badly in need of employment that they were sure to do the work well lest they would lose it.

Our successes resulted largely through the courtesy of the "Y M. C. A." They were not in a position to supply us with boys of sufficient age to be depended upon, but they were able to put us in touch with the "Immigrants Protective League" and from that source we have been able to secure young Italians who have been in our country for but a short time and who are anxious to learn our language and to become acquainted with our city.

From the resident of one of the members the south side of the city is supplied, that household undertaking to fold and send out at least 3,000 "Notes" each month,—the expence being covered by one of our generous brothers.

In time we hope to have depots in different parts of the city where the folding can be done, and the men who do the delivering

supplied; at present, however, we find plenty of willing hearts to direct willing hands so that by the end of each week we have a goodly supply of material ready for the men who can only give us Saturday afternoon for delivering the "Notes," and also find it more convenient to get their supply from a depot in the center of the city; so at present the bulk of the work is done in the rooms of the Theosophic Book Through the generosity of Corporation. Central Lodge several hundred people are receiving Is Theosophy Anti-Christian, by Mrs. Besant; this to be followed within a month by Mr. Jinarajadasa's pamphiet Theosophy and Art-our desire being to cover the city as with a blanket of one tract at a time.

The method followed by the lodge is a very simple one but has proven a very affective one; each member takes from one to five hundred names according to his pocket book, time or inclination, and acts as sponsor for that number until such time as he feels obliged to discontinue.

The work done in this instance is directed by the president of the lodge, and with this method in vogue it will be an easy matter to notify the city of the approach or presence of one of our lecturers. Where we can we enclose a list of lodge activities with each pamphlet. Suggestions are always welcomed, and we hope that our brothers who are so successfully reaching the people of their districts, will tell us something of the methods they have employed.

Clara Jerome Kochersperger.

Pasadena.

In semi-facetious vein the lodge in this tourist center has been dubbed the "T. S. clearing-house" for the Pacific Coast, and underlying the term there is just a touch of truth. Do what one may our members are very human, and it is extremely difficult to suppress the desire "for the fruits of action"; and here, as probably in all other lodges, there has been an ardent wish to build up the Pasadena lodge into a large center of Theosophic interest. But the officers and, indeed, some of the members are realizing that the work here is of a somewhat exceptional character, and a lodge with large membership is not to be expected for a while yet; it's function truly appears to be to act as a "clearing house" for other lodges scattered throughout the country. And in thus scattering seed broadcast who may say that splendid work is not being done, though the "fruit of action" is not apparent to the casual observer.

The winter season opened on November sixth and up to February first a weekly lecture and a devotional meeting were held, the total attendance being 376, or an average attendance of about 25 to 30 persons-Christmas and New Year's weeks being eliminated. The lecture series has been additionally interesting this year, owing to the fact that several of the members of Los Angeles Lodge have delivered lectures on subjects of general Theosophic importance. This has served to bind the local lodge by a closer tie to the "mother-lodge" of Southern California, from which is beginning to radiate out in wider circle than ever before the subtle force that in timewe hope and believe-will dominate the whole of this beautiful southland.

During the year 1910 there demitted or otherwise left the lodge thirteen members. Some of these have returned east and are identified with other lodges, and some are beyond our ken, while three left this city though remaining in Southern California. The current year has opened out fairly well for during the initial month four new members have been welcomed, and a steady if small stream of inquirers visit the rooms in the afternoons, and occasionally are present at the meetings.

At the close of last summer three of the members determined to take the initiative in refurnishing the society room. Surely it needed it badly enough, and through the support of the members and outside friends the new year was begun with a room furnished in mission oak furniture, several handsome pictures on the walls—large reproductions of the paintings of Col. Olcott and Mme. Blavatsky, done by a Chicago artist in black and white, occupying the place of honor. Then, too, we have a heavily framed portrait of our beloved president; a member gave us a large sized copy of the Hoffman "Christ," and a dear friend and member of L. A. Lodge gave this lodge as a parting gift a framed copy of Fra Angelico's "Angels" before she returned east. With potted plants set about the rooms now have quite an attractive and cosy appearance.

But these are merely the externals—necessary and requisite, it is true, but after all only an attempt to give fitting form and setting to something vital, beautiful, and inspiring in itself.

Each afternoon the rooms are kept open for purposes of rest to persons who choose to take advantage of the location in the business center, and as a quiet haven for any who care to read and study for a short time. Each Tuesday afternoon a "beginners afternoon a little coterie gathers to study "Esoteric Christianity." On Sunday evening class" meets for an hour, and on Thursday J. J. Fernand has charge of an enthusiastic class for the study of "Esoteric Christianity," and the lodge is very happy in being able to have such a capable leader.

The series of lectures have been in charge of C. O. Scudder, an old time Chicago Theosophist and now a member of the L. A. Lodge; Carlos S. Hardy, also an old time attorney of Chicago and now practising law in Los Angeles; Mrs. Frances Wallis, Bruce Gordon Kingsley, Harvey Gibson, Mrs. Richards, Mrs. Young, who recently has returned from the Theosophic School at Harrowgate, England; and the president of our own lodge.

A résumé of the work of Pasadena Lodge would be altogether incomplete without mention of the recent visit of Mrs. Marie Russak, close friend and associate of our President during her prolonged sojourn at Adyar.

Most of the members of the local lodge attended several of the meetings in Los Angeles at which Mrs. Russak spoke, also an open meeting of the Co-Masonic Lodge. The latter was of exceptional interest inasmuch as it was the first time that the "fraternity" permitted the "eaves-droppers" to get within the length of the "cable-tow." A most delightful and instructive address was given by Mrs. Russak on Masonry in old Atlantis and in ancient Egypt, illustrated by two ground plans of the temples received by her under exceptional conditions.

Added to a most charming personality this most honored guest has a pleasing manner in addressing an audience, presents her subject in simple but logical terms, and interpenetrating the lecture from first to last is the love that would clasp all hearers in brotherly and sisterly affection. As a consequence each one who ventured to voice any opinion regarded the visit of Mrs. Russak to S. California as a benediction. The undercurrent of the thought at all the meetings was the "Coming of the King," and how we may each one make ready to help hasten the day. It was a time for good resolutions. Each one seemed to be fired with ardor to do something for the Master. In Pasadena we are a feeble folk, but we intend to keep the torch burning to the best of our ability, the result be it great or small is not our business. At the one lecture given by Mrs. Russak here our modest room did not suffice to accommodate those desiring to be present. It really was a "members meeting," and a number of visiting members were present. The "talk" was most inspiring, was tense in the interest aroused-in the feeling of fraternal goodwill engendered. The visit, limited in time, has sufficed to make every member feel a closer bond-a very personal bondof union with headquarters, and with our President and other honored leaders at Adyar.

Accompanying Mrs. Russak was Mr. A. P. Warrington, but he was here with Mrs. Besant on her lecture tour, and is well known to most Theosophical students. Quietly thoughtful of others, and ever unobtrusive, he is loved by all who have the pleasure of knowing him—and, as stated, that includes most theosophists in S. California. It was with keen regret that representatives from the L. A. and Pasadena Lodges "speeded the parting guests," after an all too short visit of about ten days.

Delia Lovelace Colville.

Moving Pictures and Theosophy The moving picture people are presenting such dramas as Giordano Bruno, Cagliostro, the Life of Moses, the Life of Jesus and Faust. These picture-plays are really good, and educative. Take the Giordano Bruno pictures for instance: In them is shown Bruno's restlessness in the Dominican monastery, when Father Anselm's words, "I fear me that that keen head will not rest easy under the cowl, and that that strong brain will bring its owner into trouble," were beginning to come true and "the young lion found his cage too narrow for him, and the confinement began to gall." He is seen preaching to his fellow monks in the monastery, and later to the youths of the city outside its walls. His audiences are broken up by the priests, and he is forced to flee. He is shown running along a country road where he is overtaken by officers on horse back. A rope is rudely fastened about his neck and he is almost dragged by the trotting horses. They take him before some Church officials when he stands up bravely and defends himself. Later he is thrown into a rude dungeon, where, after falling into a doze, he sees a vision of some one who had befriended him in his flight. The moving picture people have a way of producing such things as visions and dreams very effectively indeed. Later Bruno is put through some terrible tortures. Finally he is led out and burned at the stake.

It takes about fifteen minutes to run off a picture like this. These people have regular "companies" who act out the dramas before the machine.

The moving picture mechanism affords an excellent method for presenting such things as dreams, visions, invisible helpers, life after death, life beneath the surface of the earth, etc.

The idea of the akashic records could be splendidly brought out by this means. One is especially struck with this thought when looking at the Giordano Bruno picturedrama, since Theosophist's have a special interest in Bruno, knowing that this was one of the incarnations of our beloved president, Mrs. Besant!

The moving picture people are always

glad to get good "scenaries," and theosophists have the necessary information in hand which gives them the required material. Children as well as adults can work on "theosophical scenaries," for fairy tales are just as acceptable to the moving picture people as other stories.

In the main, these people want something "catchy"—"astral" or emotional one might say. They know that the average person is affected through his emotions; therefore almost all scenarios should have that element strongly brought out, especially in its beginning. It might be well to start with an "astral" appeal and try to reach a buddhic appeal, for Theosophists, of course, should by all means endeavor so to write that they will lift men's hearts and minds towards the highest ideals and should add nothing more to the already great mass of cheap and useless picture-dramas.

Those who attempt to write scenaries should bear in mind that the films should not be over 1,000 feet in length, which means that about 15 minutes is all the time that can be given to any one set of pictures. It is advisable to present the story in not more than six or eight short scenes.

Scenarios are generally first looked over by an expert who decides whether or not they are likely to be acceptable; if they are he passes them to the scenario reader, and if he approves they go to the head manager who approves them before they go on to the producer.

The Selig Polyscope Company of Chicago have one producing company in California, and one in Florida who are turning out pictures continuously. Their Chicago producing establishment is undergoing winter alterations.

One of our Chicago members has just submitted to one of Chicago's big moving picture concerns a scenario on reincarnation. It is entitled "Reincarnation,—the Story of a Debt Well Paid." It is made up into six scenes, and in outline is as follows:

A beautiful young girl of the poorer class, attempts suicide by plunging from a bridge into a stream. A middle-aged gentleman of wealth, on his way to the theatre, in company with his wife is driven in his automobile leisurely along just in time to get a glimpse of the drowning girl as she is going down for the last time. He acts from an impulse from within and jumps from his car over into the water and saves the girl. These wealthy people love the girl and make her their adopted daughter. The young lady, however, is haunted continually by the idea that she somehow knows the old gentleman, and is not quite able to bring herself altogether to like him. But she does fall instantly in love with her adopted parents' only son, a handsome young artist. One night she has an unusually vivid dream (which is shown in the picture) in which she sees one of her past incarnations in ancient Rome, when she was a slave-girl in the household of the emperor. She sees that her adopted father was that very emperor; that through his repeated attempts to wrong her, she stabbed herself, dying in the arms of her lover, who is now her adopted brother. She sees that the emperor then reforms and spends his last years in regret, ever wishing he could right the wrong. In his present incarnation he is given that opportunity and accepts it, performing his duty well. The girl then awakens, rather late in the morning, with the full recollection of her "dream," and rushes down stairs, tells her adopted father, mother and brother about this wonderful experience; the young man takes her in his arms, the father gives them his blessing,

and, "Curtain!"

J. C. Myers.



CORRESPONDENCE SCHOOL

ESOTERIC CHRISTIANITY Pages 176 to 185 inclusive. QUESTIONS

- 1. Name the three aspects of Divine Life.
- 2. Why is the Mystic two fold?
- 3. What is the work of the Kosmic Christ?
- 4. Why does the Creed speak of Christ as born of Mary?
- 5. Does the Bible refer to the work of the Kosmic Christ?
- 6. What constitutes the crucifixion of the Kosmic Christ?
- 7. Who is the Christ of the human Spirit?
- 8. What connection is there between the Gospel story and the Path of Initiation?
- 9. How many Initiations are there? Give the Buddhist names for each Initiation.

Give the Christian names for each Initiation.

- 10. Is there any danger immanent to the Candidate at his first Initiation?
- 11. What change in consciousness comes to a man at his first Initiation?
- 12. As a man, how would an Initiate appear in the outer world?

D. S. M. Unger.

THE CORRESPONDENCE CLASS IN THE ANCIENT WISDOM

In February, 1910, we began the study of the manual, Man and His Bodies, by correspondence through the Theosophic Messenger. Twelve lessons have finished the little book, so valuable to beginners in the study of theosophy and we are about to take up another text book, The Ancient Wisdom, by Annie Besant. The method of study will be the same as followed during the past year. As some students not entered in the Man and His Bodies class have expressed a wish to join it at the present time, it might be of interest to explain how the class is conducted.

The lesson for each month is printed in the *Theosophic Messenger*. This consists of not more than six questions, and any person, whether a member of the Thesophical Society or not, may write out the answers and send them to Mrs. Addie Tuttle, 2453 East 72nd Street, Chicago, Ill. It is well for the student to clothe his answers in his own words as much as possible and give all the information on the subject which he can glean from any book or magazine article outside the regular study book. We are always pleased to have the student express ideas which are original with him, in addition to those given by the author quoted. If there are any question which are not strictly confined to the subject of the text, but are personal perplexities resulting from the more general study of life, in its inner meanings, they may be written on a separate sheet and enclosed each month.

Miss Warren, of Dillon, Montana, writes a monthly paper on the lesson and this is sent to each member of the class after he has sent in his own answers, together with a letter from the class leader, who will either answer his personal questions herself, ask information from some older student, or refer him to some work on the subject which will explain. Miss Warren has been a student of theosophy for many years, and as she is well acquainted with the theosophic literature her paper each month contains information gathered from many different books and put together with much thought. Those members of the Man and His Bodies class who entered with the first lesson and patiently kept on to the end of the volume, have now a valuable little book in manuscript, if they have preserved her papers from month to month, and kept them on file.

We send these papers and answers to all who wish to enter the class, and we are glad to devote our time and service to those who are willing to work with some degree of interest themselves. I may be pardoned, however, if I add that theosophical workers are usually busy people and have little time to waste. We do not, under ordinary circumstances, send papers and replies until the student has first made an attempt to answer them himself, and it is often the case that students are prompt and quite enthusiastic at first but become discouraged and drop out after a few months when they find that some expenditure of study and thought is demanded of them. We might have been somewhat disappointed in this respect during the past year (except that a good theosophist must never allow himself to be disappointed with anything), but for the fact that some of our students who had discontinued the work for a time responded later, and gave the pleasing information that they were leading classes in new lodges formed in their localities.

A correspondence cless of this kind is valuable in many ways, for there are hundreds of people scattered throughout the section, in little out-of-the-way stations as well as in larger towns, who are not members of a regular branch and have no means of keeping in touch with theosophic currents of thought except through reading and the information sent them through correspondence. If such of our friends will introduce themselves to us, and we find that they would be glad to know something of reincarnation, karma, the coming of the Christ, and some of the beautiful ideals which inspire the student of theosophy, it will be a privilege to do all in our power to hand on that knowledge which has ever been tendered to those who receive but to give again.

CORRESPONDENCE CLASS IN ANCIENT WISDOM Lesson First

The Introduction will be omitted until the

close of the work, when it will be studied in the light of fuller information.

Chapter I. The Physical Plane.

A. BUILDING OF THE UNIVERSE.

- 1. Manifestation.
- 2. Unfolding into duality and Trinity.
- 3. Formation of Planes.
- 4. Evolution of Life in Form.

B. THE PHYSICAL PLANE.

- 1. Seven divisions of matter.
- 2. Seven divisions of life.

C. THE PHYSICAL BODY.

- 1. Two divisions, dense and etheric.
- 2. Conditions during sleep.
- 3. Conditions at death.

Questions for Students to Answer.

- 1. From what source does a universe proceed?
- 2. What makes evolution possible, and what is the method of it?
- 3. What are the three aspects of the logos?
- 4. What can be said of root of matter?
- 6. What are the three waves of life concerned with the evolution of humanity?

The price of *The Ancient Wisdom* is \$1.50, postage 10 cents, and may be obtained by sending the price of book to any theosophic book dealer.

Addie Tuttle.

REINCARNATION AND KARMA LEAGUE

Suggestions for spreading a knowledge of re-incarnation and karma:

- Distribute or mail large quantities of Theosophical Notes.
 Both methods should be tried; a general interest will be set up in this way.
- 2. Reach society in general through Blue Books and Women's Club membership lists with Is Theosophy Anti-Christian by Mrs. Besant.
- Send to all public and private school principals, to all Boys' Clubs and Y. M.

C. A.'s "Education as the Basis of National Life."

- 4. Send to Art and Musical Clubs Theosophy and Art.
- 5. Send to Head Residents of Settlements: Theosophy and Socialism, Socialism and The Coming Christ, or Education the Basis of National Life.
- 6. Send to boy's clubs, settlements, etc., theosophists who can lecture with stereopticon or projection apparatus illustrations on The Likeness Between Boys of All Nations, The Evolution of Sports

and the Evolution of the Sportsman, Do We Make Our Environment or Does Our Environment Make Us? The Power of Thought.

- 7. For social settlements; lectures with illustrations where possible on True Socialism and allied subjects.
- 8. To women of the settlements The Responsibility of Motherhood (from the theosophical standpoint).
- 9. Teach re-incarnation through the moving picture shows, also buy advertising space on the streets for Sunday nights, if possible, and throw upon a screen by means of the lantern Berry Benson's Parable on Reincarnation, etc.
- 10. Stereopticon lectures on Thought Power and Reincarnation and Karma for Sanitariums and Reformatories.
- 11. Watch the newspapers, and send appropriate literature to those who have had strange experiences that can be explained from the standpoint of Theosophy.
- 12. Have printed tracts of parallel quotations from different scriptures, pointing out the unity between all in the matter of karma and reincarnation.

Clara J. Kochersperger.

The Young People's Reincarnation and Karma League

- President: Marjorie Kochersperger. 7212 Coles Ave., Chicago.
- Secretary: Marjorie Tuttle, 2453 E. Seventysecond St., Chicago.

Assistant Secretaries: Adolphia Garnsey, LaGrange, Ill.; Mina Jones, LaGrange, Ill.

A Young People's Reincarnation and Karma League has been formed as a part of the Reincarnation and Karma League organized at convention, 1910. The Young People's League aims to carry on the same kind of work among children that the older league does among older people. The purpose of the League is to place before the children of the United States the laws of reincarnation and karma, that they may grow up with the understanding that this is not their first life on this earth and that they will have many more. Also it is to teach them that whatever they sow in these lives they will reap. Understanding these truths, they will start out in life with ideas that will help them to make far better citizens and to give far greater assistance to their brother man. It will make them strong and true and give a desire to do whatever they have to do in the very best way.

Some of the suggested lines of work are as follows:

- 1. Distributing theosophical literature among children or even among older people,-such literature 85 pamphlets, "Theosophic Notes," stories, cards, etc.
- 2. Forming children's centres in various cities, where children can meet to study or read reincarnation stories and aid the league work.
- 8. Correspondence with children who cannot attend lotus circles, suggesting stories to read and so forth.
- 4. Aiding children to so thoroughly understand the laws of reincarnation and karma that they may be able to explain them to others. One of the ways the children are to be taught is by means of leaflets which will give these truths in simple form. No expense is attached. It does not matter whether the children have heard of theosophy or not, the purpose is first to put the facts before them. The league will make an effort to interest not only the older children, but also

the tiny ones who are not old enough to read or study for themselves. In all this work, the aid of leaders of lotus circles is asked. We suggest that lotus circles could set aside one day of the month for the especial study of reincarnation and karma and for taking up the league work.

All children who care to join this league may send their names to the president or to the secretary, and especially are all leaders of lotus circles asked to send their names to the secretary so that the centres already existing may be known.

Marjorie Tuttle.



THE PIGEON FAMILY

They were a very happy family—Mr. and Mrs. Pigeon and the two little Pigeons, all living together in a tiny dove-cote. How they enjoyed roosting in the trees, or standing at the door of the cote, or flying around in the bright sunshine. Mamma and Papa discussed the future of their little ones, who, meantime, wonderingly watched the events in the yard below—the feeding of the chickens or the gambols of the family of puppies—for you must know that our pigeon family lived on a great farm, not in a crowded city.

Happy indeed they were, until Farmer Brown, while in the yard one day, happened to notice how plump the young ones were. "Ah!" he said to himself, "you are just right for a good meal!" and forthwith he trapped the poor little pigeons, killed them, and carried them into the kitchen, where he found his wife busy with her duties.

"Look here," said he, handing her the poor little dead pigeons. "We shall have something extra to-night for dinner. You know, of course, that it is Madge's birthday!" Madge was Farmer Brown's only child, a little girl of twelve.

. That evening, at dinner, one of the dishes brought to the table contained all that remained of the little pigeons. But how different they did look! No pretty feathers, no little pink bills and tiny feet, no shiny black eyes! Nothing but two poor little brown bundles of cooked flesh and bones!

"How tender these squabs are!" exclaimed Mrs. Brown.

"And so juicy!" rejoined Mr. Brown.

"They are just splendid!" added Madge.

But she was soon to learn more about them, and it came about in this way: When she was asleep that night, she saw the *real* part of one of those dear little pigeons she had helped to eat. It stood looking at her with mournful eyes.

"Oh dear! Oh dear!" said Madge, "am I dreaming?"

"No," said the little pigeon, and its voice was soft and coo-ey, "you are not dreaming. I am going to ask you a few questions and tell you a few things. In the morning, you will remember and be sovry."

"Do you not regret eating me at dinner to-day? Suppose you were to be picked out of your family by a big giant and ordered to be killed and eaten, would your parents not be very unhappy and grieve for you?"

"Yes," answered Madge, timidly.

"Well, it is just the same with us, when we are killed. Our parents mourn for us. Just think of it! I cannot fly about in the beautiful sunshine any more, and I cannot help your father with his farming."

"Help my father!" exclaimed Madge. "How did you help my father!"

The little pigeon sighed as he answered, "I ate the little bugs and worms that wanted to destroy his vegetables and plants and trees."

"Oh!" cried Madge, "I never thought of that before!"

"Ah!" said the pigeonsadly, "Papa Pigeon used to say, if people only would consider and think before they acted, the world would be so much better! Dear little Madge, remember, every time you eat a piece of flesh of any kind, that some creature has been killed, and that some poor father and mother are grieving for their child. Just think of all the nice vegetables and grains, all the sweet fruits and nuts, you can eat, and then they are so much more wholesome than meat. Now, come with me, and I will show you something."

Madge followed the little pigeon as it flew to the dove-cote where he had lived, and there they found Mamma and Papa Pigeon trying to console each other for the loss of their dear little ones, and very sad without them.

"Ah, my dear wife," said Papa Pigeon, "let us at least be thankful that we are too old for Farmer Brown to want to kill, and that we may yet live to help him in our humble way."

"Yes, yes," answered Mamma Pigeon, as she wept, "but my poor little ones! how I miss them!"

Turning to Madge, the little pigeon said, "So you see that we are just as precious to our parents as you are to yours."

"Oh," said Madge, "I am so glad you have shown me all this and told me about my wrong-doing. I shall try to stop eating all things that can feel and think, and all creatures that have to be killed for food. Thank you so much for the..."

Here Madge awoke with a start. "Oh, dear!" she thought, "what a queer dream! But I really believe it's all true, and I shall never want to eat meat again, or cause anything to suffer on my account, if I can help it!"

G. A. R.

Little Ma-Nee came slowly out of her room, rubbing her sleepy brown eyes. She had been awakened by her daddy's talking in the adjoining room, and the little figure as she stood in the door-way like a tiny white nature-spirit, just came down to say good-morning.

"I have had such a beautiful dream, Daddy," she said.

That was enough for daddy; he at once joined the little lady, and soon the following dream-story became unfolded:

"I dreamt that I had a different mother and a different father; they were both Indians and 1 was an Indian; it seemed so funny to be dark; they had dark skins with red on their cheeks. I dreamt that we were in a great and beautiful forest where my father used to hunt; my mother and I were walking together and we came to a place where somebody had tried to kill a little deer: I was dreadfully disturbed by that, because I did not want the deer to lose his life, and being very swift of foot, I ran and caught the little deer and took him home with me. In that way I protected him so that he was not killed at all. I used to love all the little animals and birds, and they seemed to love me; I did not want anybody to kill the birds either, they used to come and fly around me, and we used to have such a good time together. There was a little boy that I played with, an Indian boy, and I loved him very dearly. Sometimes we used to jump down in deep snow drifts and we would come out all covered with snow and would laugh at one another and say that we had become white people and were no longer Indians. My friend's father was a Chief; my father was not, he was just a plain Indian; but my grandfather was a great Chief, a kind of chief of chiefs, he lived in a wonderful cavern, and he had, oh! such beautiful things on him, feathers and all that. One day I told my mother I was going to visit my grandfather; he was a great man, Daddy, so old and with wrinkles all over his face; I was glad to go. The way I had to go was to jump over a great fall, like Niagara Falls, and then go down, down, down, until I reached my grandfather's wonderful cavern. Oh; it was a joyful feeling! When I got down there, it seems that somebody had been sent ahead to tell my grandfather that I was coming, a kind of messenger, and so he knew that I was coming. When I got there, I saw a great pool of water, and in it, all sorts of little black things bubbling up that did not seem to be alive, and I could not tell what they were, and he told me to dive down and see,

andI did so, and just as I was coming up and was about to see what it all meant, I heard you talking in the other room, and my! I am disappointed, because I wanted to know all about it; I wish you had not wakened me." A. P. W.



THE VINE'S SECRET

A little vine that grew by a brook Pointed a tendril and said to me, "Look!

"There where you see that weed in the dell The Fairies have cast a wondrous spell."

I went to the weed and looked to see What magic of fairies really might be.

In a tiny dew drop on the weed Right over a beautiful purple seed

I saw lovely mermaids swim about And to each other I heard them call out,

"What a wide wide lake we're swimming in! Are there any shores? Where do they begin?"

Then I thought the Cosmic Beings may Look down upon us in this self same way.

The magic spell of the thought held me tight Until I had vanished quite out of sight.

I only came back to space and time To write for my little friends this one rhyme.

Minna Kunz.