

THEOSOPIIC MESSENGER

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EDITORIAL

A Service Urgently Needed

We need to have at once one new paid-up subscription to *The Theosophic Messenger* for every member of the American Section. This can be accomplished in twenty-four hours, and will cost the members no money. How? By each member securing *at least one* new subscription and sending it in immediately. And here is what it will mean. That thirty-four hundred people will receive a valuable Theosophical journal, bringing to them each month the message of the age. How far the good effect of this will multiply, no one can approximate. The propaganda value of so simple a deed of service will be enormously greater than the action itself would seem to promise. Yet so it is, and thus you have one of the propaganda possibilities.

Now, what of the effect upon the Section and its affairs? *The Theosophic Messenger* is published at the expense of the Section, and costs more than three-fourths of the amount of the annual dues of the entire Section. When this is paid out, there remains but little for the other necessary expenses of the Section, such as lecturers, propaganda literature, etc., etc. I have just paid the April publish-

ing account for the former publisher, amounting to \$412.00, for printing and paper alone, also the May account, \$417.00; and the June account for the publication in Los Angeles is very little less, being \$394.00. See also first six months' financial statement in the May issue. These sums are exclusive of the cost of other necessary items such as postage, envelopes, stenographer, etc., which bring the total cost of the magazine up to about \$450.00 per month for an issue of 6500. These 6500 copies are disposed of by sending one free copy to each of the 3400 members; about 900 to paid subscribers; copies to General Secretaries and to exchanges, and the remainder are used for propaganda purposes.

Heretofore propaganda copies have been supplied to members at a cost of 2 cents each, including postage. As the actual cost of them is about 7 cents each, without postage, the former price must now be increased to 8 cents each, otherwise there would be a loss of 6 cents on each copy sold. Under the present conditions the magazine is an expensive propaganda publication, and unless the surplus copies can be disposed of to paying subscribers, as is hereby proposed, we shall find ourselves in constant financial diffi-



KROTONA, UNDER THE EUCALYPTUS TREE

culty. Remember that this expense is down at the minimum cost, by reason of the unpaid services of our willing helpers and contributors. The magazine is too costly for a propaganda publication, and is too valuable not to be regularly paid for.

The dues come in annually at the first of the year. By the end of the present summer practically all of this year's dues will have been used up; we shall have four of our best lecturers ready to go out in the field—Mrs. Russak, Mr. Cooper, Mr. Rogers and Mr. Unger—and there will be no more money available until after the first of January. A great deal of time and money is being expended in order that we may publish and send out our magazine free to all the members. This they no doubt appreciate. Then, if they will harken to my reminder of the great financial burden which the magazine is to the Section, and will realize how easily that burden can be lifted, they will, I am sure, come to our rescue, and help carry it. Heretofore a few zealous members have met all emergencies. Now, fellow members, do your part! It is your rightful burden, anyway, for you are receiving something of real value and are giving absolutely nothing in return. *The Theosophic Messenger* ranks as the best of the Sectional magazines, and comes to you regularly free of all cost. All you are now asked to do is to find one new subscriber at least, at one dollar per year, and if you do that at once, not hesitating or waiting, you will help far more than you realize.

Obviously the present state of affairs cannot continue. Either we must make good by the new, paid-up subscriptions, or the publication must be reduced to a little Section sheet of a few pages so as to come inside our resources. The latter would be a shame to us.

I have given you the facts; you may judge for yourselves, and take steps accordingly.

Convention The Twenty-sixth Annual Convention of The American Section T. S. will be held at Chicago, on Sunday, September 15th, 1912, at 9:30 A. M. Every member is privileged to be present and take part in the proceedings, or be represented by proxy. All members whether they expect to attend the convention or not, are asked kindly to sign and return promptly to the Assistant General Secretary their proxies. I hope none will neglect this, because it is necessary for the successful conduct of business that those who cannot attend in person should be represented by proxy, so as to insure a quorum. On another page will be found an announcement of the convention and a form of proxy. If the members will kindly tear this out, and fill in and sign it as indicated, this will help greatly in preparing to meet the tedious voting details of the convention. Any member afterwards finding that he will attend convention, can come and vote in person. His proxy will thus become void. Or, if desired, anyone may revoke his proxy at any time. So help us, please, by promptly forwarding your proxies, to make it sure that the convention will have the required quorum and will be prepared to dispatch its necessary business.

A Useful Idea

A member writes suggesting open air Theosophical meetings and lectures during the summer, rather than adjourn the lodges for that season. In some places this may be possible with the promise of useful results.

**One Article
of Belief**

The complaint is sometimes made against Theosophy that it is not sufficiently religious; that it is cold and intellectual; that it is unpractical and theoretical; that it does not get down to real life; that we spend time discussing rounds and races and other "abstract generalities," when we might be engaged in human duties which lend a greater helpfulness to our fellowmen.

It is also thought by some that there is such a vast range of thought covered by our studies that students are sometimes confused by the very multitude of the wide and striking conceptions, and finally tiring of this, are apt to turn for consolation to some simple religious form for the gratification of their religious aspiration.

It is well known to students that Theosophy is not a religion, and yet it has within it that which can satisfy the most ardent religious instinct. All religion is based upon the longing for a knowledge of God by mankind, and religious rites and systems have been established the world over in order that man, the son, might strive to expand his consciousness to comprehend and include God, the Father. One religion after another presents some particular phase of aspirational endeavor, and the devotees of all regulate their lives by their respective creeds with more or less sincerity, and thus satisfy their religious longings by a simple means.

It is often said of Theosophy that it has no creed, but this is not true. It has just one article of belief, and that is so simple, so full of promise, including so much of the highest virtue taught for ages of time, that it would seem that those who have criticized the lack of simplicity and the intellectual complexity, have utterly lost sight of the funda-

mental basis of our movement. This is, in a word, *Brotherhood*. The trouble may be that some have never taken that sole article of our faith quite seriously enough, and now that an era is soon to be ushered in, when the great Lord of Love is expected to come forth among men, in fulfillment of an age-long mission, it becomes exceedingly important that we should not lose sight of our simple faith in the brilliant light of our intellectual proposals, but should gather up our resources and focus our efforts along the line of this greatest of needs—*Brotherhood*. If the member of the devotional temperament will only stop to think, he will realize that if he will take the principle of *Brotherhood* as his religion, and live it in the home life, on the street, in the office, everywhere, he will be doing one hundred and one human and timely things which it had never entered his mind to do before. The intellectual temperament, if *Brotherhood* be his religion, will direct his activities along the lines not of critical differences, but of synthesis and reconciliation, turning the energies of the mind in the direction of unity and away from diversity. The man of action will plan systems and forms of activities which will tend to bring men together in a conscious relationship with their fundamental unity. The Religion of *Brotherhood* is the greatest religion in all the world, but does not adequately exist until it is lived practically in the daily life. Each must live it in his own way, starting out day by day with some new plan of fresh endeavor to make *Brotherhood* more manifest among men, and those who do this sincerely will never have occasion to complain that Theosophy is cold and intellectual. Theosophy is what we make of it, and when earnestly applied, becomes the source of constant inspiration, a ful-

fillment of the deepest religious longings, and a satisfaction to the mind that yearns to know.

Lodge Management My attention has been called to the way in which a lodge is sometimes managed by its officers without the consultation with the members of the lodge; not using business methods; not letting certain matters pass through a Director's or Committee meeting for approval; money given for special purposes being diverted without consent; names removed from speakers' lists without consultation or authority. This method is wrong. Although I fully recognize the great need in our work to get things done, and that it is often true that in order to accomplish this, officers must needs go a bit beyond the letter of their authority at times, trusting their actions to be confirmed by the members later; yet unless the circumstances be extraordinary, such action is not justifiable, and only does harm. Unless Theosophists, like all other people, follow the rules of action as applied to organized bodies, in the management of their lodges, discord and dissatisfaction are sure to result.

Theosophy in Yiddish A correspondent inquires if there are any books published in the Yiddish language on the subject of Theosophy, such as beginners' books, which will give the reader a clear insight into the various teachings it offers; for example, *Reincarnation*, *Karma*, etc. If there be such publications, the Editor will be pleased to receive information with regard to them.

Reincarnation Incidents As a help in spreading the knowledge of Reincarnation, *The Theosophic Messenger* wishes to collect and publish "personal testimonials;" such as could be put out to the non-theosophic world as unassailable argument for the truth of this law which we hold so important, and which we are now voicing so strongly in theory. Later, the testimony could be compiled into a booklet, and would make a useful addition to propaganda literature.

Incidents reported should be carefully written and properly vouched for. Where desired, names and localities will be held as confidential, and persons certifying to the genuineness of reports need not receive inquiries except through the agency of *The Theosophic Messenger* office.

Will all who can, send in material, addressing it to Miss Isabel B. Holbrook, care of *The Theosophic Messenger*, Krotina, Hollywood, California. It would be well if the lodge-units of the Karma and Reincarnation League make sure that all available matter in their districts be transmitted.

Compact incidents already in print would be valuable, for example, those in Myers' *Human Personality*, or the *Proceedings of the Society for Psychical Research*. (In sending in such, please give reference to book, chapter and verse.) The most desired, however, are those child sayings and memory flashings from past lives which are matters of family and local knowledge in our midst, and those whose content and authenticity make logical and forceful evidence.



ANCIENT IDEALS IN MODERN THERAPEUTICS

It is said that "the revivers of the old idealisms are the prophets of the time to come"; that it is by means of such revivals that history continuously repeats itself on higher and higher levels, the wisdom gained in the old forms aiding in the building of the new methods. These "old idealisms" seem to be presenting themselves in increasing ratio in medicine, indicating that serious efforts are being made to find something valuable to add to our still very incomplete Western system of medical therapeutics.

For instance, we frequently meet with the proposition that we should reverse present Western methods of practice and, instead of devoting our main attention to healing the sick, center our activities in teaching people how to keep well. As a matter of fact, this proposition has its basis in a very ancient custom; yet it may, at the same time, also indicate a keen insight into the near future. From the standpoint of prescriptions, at least, the laity in cities is no longer greatly dependent upon the doctor. Every man and woman has a sovereign remedy for every nameable ailment. You have but to name a disease to your janitor or laundress to be informed of a remedy that is a sure cure; indicating that the public mind has progressed to the point in medicine where it possesses the power of satisfactorily, to itself, doing its own prescribing.

Methods of diagnosis and of treatment have arisen, each claiming new viewpoints of the nature of man, recog-

nizing the place of mind and emotion and finer states of matter in disease. Demonstrations are frequent that man's mental body, and his emotional body, respond during both waking and sleeping in a weird and almost uncanny manner to all sorts of suggestions from others, and that thoughts and emotions are largely the result of surroundings and associates, some afflicting with disease, some tending to health.

Very reputable physicians are now quietly diagnosing either by means of their own clairvoyant powers, or by the help of trained clairvoyants, and basing their prognoses, as in some very noted cases which might be cited, upon the carefully drawn horoscopes of the patients.

Evidently there is far more of man, and his relation to health and disease, than can be learned at the dissecting table, or by vivisection, or even at the sick bed, where the true causes are obscured and only results are studied; and just as evidently are we on the verge of being pushed into a new era in therapeutics.

What is to be the next step in medical evolution? I venture the suggestion that it will be into the study of *causes*; not causes which are the result of effects, but causes based on the primary or original nature of conditions.

It is here that "old idealisms" step in to aid us. The medical literature of ancient India, for instance, is voluminous, and some of it masterly. An ancient Sanskrit medical work recently translated

into English, *The Charaka Samhita*,* furnishes us with an example. It contains many ideas which are new to Western students and seemingly worthy of consideration, if we would understand the underlying causes of disease.

The Charaka Samhita is a treatise on the *Science of Life*, based on one of the Vedas, or ancient Scriptures of India, and handed down from one great physician, or Rishi, to another in accordance with their ancient law, which decrees that "One who has acquired a science incurs the obligation to impart it to another, otherwise he incurs a great sin." The science of Life is defined to be "the union of body, senses, mind and soul. *Life*, or *Prana*, is the thread that binds them together."

According to the Charaka, diseases do not affect the soul; soul is a ray of the *Life* which uses body, senses and mind. Diseases affect the body, senses and mind only, and are of two kinds, physical and mental. Each of these again is subdivided into three kinds, i. e., "Adverse or excessive correlation, or lack of correlation of time, mind and objects of senses." The action of time, mind, etc., is thus described by an Indian commentator of the Charaka: "We all know that what is done with impunity by us at one period, age, or season, is fruitful of diseases at another age or season. Similarly, with reference to the action of the mind, a man may exert himself mentally too much or too little, or in lives unsuited to it. So with the objects of the senses. A man may taste or contact these objects too much, or too little, or addict himself to those that are opposed to his nature."†

*A. C. Kaviratna, 200 Cornwallis St., Calcutta, India.

†*The Theosophist*, Sept., 1910, pp. 1566-72. A very instructive article.

Putting aside, for this article, the question of mental and emotional disease, we search the book for the ancient view of causes of *physical* disease. Charaka says: "Disease is not merely absence of health. It is not negative but positive. Pain is positive, and it is that positive, which has not yet been discovered by moderns." Physical disease is primarily connected with food digestion. There are three distinct sources of physical disease, viz., Phlegm, Air (we would probably say gas) and Bile. Modern and ancient authorities seem to agree upon the main processes in digestion, which briefly are: "Saliva turning starch into sugar; gastric juice turning proteids to peptones making chyme; pancreatic juice in the duodenum, containing two ferments which complete the work on starches and proteids, and bile, which emulsifies the fats and turns the liquid into a soapy mass of froth. This, aided by the warmth or fire from the stomach, is passed on into the small intestine and there taken up by the villi."

But Charaka names an extra factor or element in these processes, which the west has not yet recognized. He says: "It is the life-breath called *Prana* that seizes the food. It then sends that food to the stomach." We moderns say the man swallows it, but as a dead man cannot, even though food be put into his mouth, send it to his stomach, this *Prana*, or life-breath, or some equivalent, evidently does enter as a factor into the act of swallowing.

Also "Prana with its gastric fire, cooks, digests the food." *Prana* as life, as fire, plays a primary part in digestion. In Western therapeutics this is attributed to the different juices themselves, but as the juices seem to be void of the power of true initiative, *Prana* reasonably supplies this lack.

Charaka also makes a vital point, that upon which disease depends, viz.: the results of the food digested. Out of digested food there arise two products, nutrient substance, and refuse, and the ancient view recognizes that this double aspect is active at *every stage* during the entire process of digestion. That is to say, the refuse should be thrown off immediately, as soon as it becomes refuse, at whatever point this stage may be reached along the digestive tract; if it is not, it will produce its own form of disease at the location of its point of re-absorption. This form of disease, though not its above analysis, is known in modern medicine as Autotoxemia.

Phlegm

The three causes of disease are Phlegm, Bile, and Air. When these three humors are working normally in the body there is perfect health; but when there is any failure to throw off the normal refuse, disease results. The natural phlegm, that which is normal, is called the strength of the body, but when abnormal or loaded with its own refuse, diseases such as tuberculosis, lymphan-gitis, synovitis, pneumonia, etc., result. The different places in the body where the phlegm in health normally resides are "the thorax, the head, the throat, all the joints, that portion of the stomach which holds the undigested food, and the fat substances; these are the seats of phlegm. Amongst these all, the thorax is especially the seat." The salivary juices seem to play some part in phlegm. Of the six tastes among digestive juices, saliva is sweet. "In the duodenum the froth or soapy substance is considered the refuse." The ancients say that "it is due to the sweets in the food." The lymphatics discharge their contents and refuse at various points. In the small intestines the juice is separated by the villi,

one portion entering the capillaries as blood, the other entering the lymphatics; this latter, according to the eastern theory, constituting the refuse; the froth or chyle or future phlegm becomes liquid here, goes to the thoracic duct and empties into the superior vena cava. Why, it may be asked, should this division take place in the intestines and again join in the thorax? "The phlegm is formed at the thorax through this process."

Bile

Both East and West agree that Bile arises normally from liver processes and joins the mass of food at the duodenum. The East says that, reaching the small intestine, the bile goes through the capillaries into the blood. The refuse of blood is bile. As the blood supplies new flesh products, there is at *each stage* of its progress, a certain amount of bile refuse, or ash or waste matter, which should be eliminated; if not, it will clog the system at one point or another, will cause gout and rheumatism, and will be a fruitful cause of disease generally.

Vayu, or Air, or Gas

is the third cause of disease. The study of Vayu is attended with difficulties because we of the West have not yet undertaken the study of the elements of the air, nor its action within human bodies. Vayu is a phase of Prana. It is described as "dry, cold, light, subtle, unstable, clear and keen." The author makes the term cover both a certain form of *energy* in the universe, and the *same energy* when limited in bodies. He divides each of these two into two subdivisions, viz., excited, and non-excited. In the non-excited state Vayu tends to the *building up* of all the constituents of the body, and in its excited state it tends to *destroy* these.

Its functions are thus described:

"Vayu upholds the constituents of the body (such as blood, flesh, marrow, fat, etc.) and then courses through the body. It exists in the five-fold form. It is the urging of movements of different kinds. It restrains the mind (from undesirable objects) and concentrates it (on desirable ones). It causes all the senses to perform their functions. It assists the cohesion of the particles of the body. It causes speech. It is the prime cause of touch and sound, and the root of scents. It is the origin of joy and cheerfulness. It excites the heat of fire. It dries up all the humors. It throws out all impurities; pierces through all the ducts of the body gross and fine; gives form to the embryo in the womb; furnishes evidence of the existence of life. The vayu when unexcited, achieves all these functions. When excited, it pains the body with diverse afflictions. It injures and destroys strength, complexion, happiness and length of life; agitates the mind, injures all the senses." A study of this might throw much light on some of our problems concerning sudden deaths and strange diseases.

At what stage is vayu produced? "When the soluble mass of food goes to the small intestine where the separation of the juices takes place, then it is that from the mass arises vayu." That is to say, the food that has been cooked by the fires of Prana is converted into a sodden mass and from its pungency (another form of the six tastes) arises Vayu. Among the normal seats of Vayu are said to be the hypogastric region, and surrounding parts, and that portion of the stomach where digestion goes on.

From the foregoing we may gather that when phlegm, bile and air are working normally, unexcitedly, in the body, there is no disease; but when these normal conditions are altered, when one or

all take on excitation, then some form of disease obtains.

Results

Charaka says (Chap. XVII), that these three humors of the system, viz., vayu, bile and phlegm, can be affected in three manners so as to cause disease. "First they may be attenuated, or remain in normal measure, or be increased or excited; second, they may range upwards or downwards, or in transverse direction; and thirdly, they may travel into the stomach, the branches or subsidiary ducts, or all vital parts and bone joints." Usually it is by means of food taken in excess, together with certain exciting conditions involving vayu, bile and phlegm, one or all, that disease is generated. The food that is healthful in its action at one time is not suitable at another; it has to be taken according to suitable (or different) seasons, or constitutions, in order to keep these three factors acting normally." For instance: "The phlegm that is normal is called the strength of the body. When the phlegm changes its normal condition, it becomes those impurities that are evacuated by the system . . . All acts and functions are due to vayu. Vayu has been called the life of all creatures. It is through vayu that all diseases are generated. Hence the primal cause of physical disease is the humor called vayu. It is through it that all creatures are destroyed. . . . The digestion of men arises from the heat of the bile; this when excited produces all kinds of disorders." Loss of complexion is considered a disease to be guarded against, so also depression of spirits.

Cure

How is restoration to health accomplished? The author says: "Vayu, which may be dry, cold, light, subtle, unstable, clear and keen, is cured by ob-

jects which have adverse attributes; the sweet, the sour, and the salt check *vayu*. Bile, which may be cold, hot, keen, soft, sour, liquid and bitter, is speedily cured by objects having adverse attributes; the astringent, the sweet, and the pungent check bile. Phlegm, having the attributes of heavy, cold, mild, watery, sweet, stable and slimy, are cured by the astringent, the pungent and the bitter.

Many prescriptions are given. Naturally the most of the ingredients are inaccessible, or unknown in Western pharmaceuticals. In many cases prescriptions seem to be based not so much on the diseases named or symptoms found, as on a graded scale of possibility of goodness, of qualities; as, for instance certain herbs cannot be used by sinful men.

Some of the cures are also attributed to the action of powers not as yet recognized in great degree in Western therapeutics. According to Hinduism, there is no form without life, and no life can manifest except through a form. It is said that each of these three normal humors of the body, Bile, Phlegm and *Vayu*, has its own presiding *Deva* or intelligence, who administers with unflinching accuracy the laws of its own realm; the penalties of excess, of too great abstinence, of improper seasons or times, are entirely directed by these presiding intelligences or celestial physicians, as they are sometimes called. They accept the sacrifice of the patient who vows to understand and obey the science of life more fully, and they help to restore to health. They also maintain health in those who consciously or unconsciously obey their laws. (Some of the recent transactions of the British Association for the Advancement of Science indicate the approaching recognition of possible intelligent forces residing in, or back of, gross matter.)

The present discussion as to whether each neurone is a distinct and separate entity, its collaterals forming no connections among themselves or with others, but, amoeba-like, having the power of extension and retraction, or whether these neurofibrils connect continuously from within the cell and its processes through an extra cellular network, may result in light on this point. In either case it would seem that we have transcended the "dead matter" stage and are beginning to scientifically establish the fact of intelligence or life in matter, in electricity. When this is determined it may be found that intelligences do preside over every physical activity and that they work under a definite system of grading, higher and lower, and with corresponding divisions of work.

Possibly there is a scientific foundation underlying the various world scriptural statements such as "The prayer of faith shall save him that is sick"*; "Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance;"† "For, nourished by sacrifice, the shining Ones, the *devas*, shall bestow on you the enjoyments you desire."‡

As in Western physiology, so in the Eastern the different systems of blood and nerve vessels or ducts are fully described; but in addition to these, Charaka describes another system of vessels, built of the *ethers* of the body. Scientific men have held that every atom is involved in a film of ether in which it continually plays. Charaka carries this idea still further, and says that this ether is the seat of an immense network of ducts. It is said that whatever bodily *phenomena* occur in a person, they are all only espe-

**St. James*, V. 15.

†*Voice of the Silence*, Part I.

‡*Bhagavad Gita*.

cial conditions of one or another set of these ducts.

The grosser ducts, which the Western anatomists recognize, are the conduits for the ingredients of the gross body, during their development and transformation. The etheric ducts fulfill an equally important purpose in maintaining the life of the physical structure by being the vehicle for a substance called

Ojas.

Charaka says: "As honey is gathered by bees from diverse kinds of flowers and fruits, even so is the *Ojas* of men gathered by Vayu, Bile and Phlegm from the several elements and deposited in the heart." From thence the *Ojas* is carried by ten great etheric ducts attached to the heart, to every part of the body. "All embodied creatures vivified by *Ojas*, move about or act. Without it, the life of all creatures become extinct."

"When the element called *Ojas* becomes attenuated, the patient yields to causeless fears, becomes weak, indulges in anxious thoughts ceaselessly, and feels pain in *all his senses*. His body again loses all its splendor, he becomes cheerless; a dryness pervades the whole system; a languor comes over him so that he feels a fatigue on the slightest exertion. There resides in the heart a quantity of *pure* blood slightly yellowish in color. This blood in the body is called *Ojas*; through attenuation of this blood, or its loss, even death may overtake the man."

That this *Ojas* is also etheric, if not a still finer element, would seem to be apparent, for it is said to be the *essence* of strength, of vigor, of energy, of virility, of power. It is radiant and full of light. It seems to be identical with the "Od" of the most ancient books of the Kabala, and also probably may be of the nature of that "Sidereal force" of Para-

celsus which the spectroscope has already demonstrated; "a force which resides in Nature and by which every individual member draws its specific nourishment to itself."*

To the working of this force, (*Ojas*), students of occultism may perhaps be able to trace some of the well-known cases of healing by faith.

Great Desire is said "to be the synonym of the heart by the wise." In the heart is to be found the real (etheric?) centres of the limbs, the senses and their objects, the mind and thoughts, intelligence and soul with its attributes. "That which is the well-known consciousness of *touch* is that which is called the life that is situated in the heart. The heart is the seat of the foremost *Ojas*. It is also the seat of the supreme Brahman. For these reasons the heart is called *Great Cause* by the physicians. Because the heart is the root of the ten ducts, therefore these are called the great roots. These bear the *Ojas*, and run into every part of the body."

The true physician is extolled by Charaka. "Verily the *celestial* physicians are worshipped with devotion by all other devas." "One who is a preceptor of the Science of Life, who is possessed of pure conduct, who is endued with intelligence, who has thoroughly mastered this science should be revered as a great teacher." "The physician also, who desires to win merit of the highest order, should, with tender care, protect all his patients, like his own children, from diseases." "That person cannot free himself from sin, who, being treated by a physician, does not come to his service at the time of need." "That physician who not for self-interest, neither for his own enjoyments, but out of compassion for creatures, devotes himself to treatment, excels all people."

**Isis Unveiled*, Vol. I, p. 169.

The following is an outline of the course for the forthcoming summer:

*ANCIENT EAST**MODERN WEST*

Postulates a system of therapeutics which is a Science of *Life*.

Requires that man must be understood in his entirety, of body, senses, mind, soul, and Life or Prana.

Shows that excited or disarranged or refuse phlegm, bile, and air are the three primary causes of disease.

Shows that Prana, or Life, furnishes the fires or heat for digestive processes.

Shows that, centering in the heart, there is a system of *etheric* ducts ramifying throughout the body, in and through which the Prana and Ojas life-forces distribute their energies.

Shows that these conditions can be studied by developing one's own inherent but as yet latent power of insight.

Shows that intelligences, called devas, administer unerring justice to the eater in the nature of reward of good health and penalty of disease and death.

Recognizes only a system of therapeutics which is the Science of fighting *Death*.

Recognizes body, senses, and mind only.

Holds that causes are a matter of speculation only.

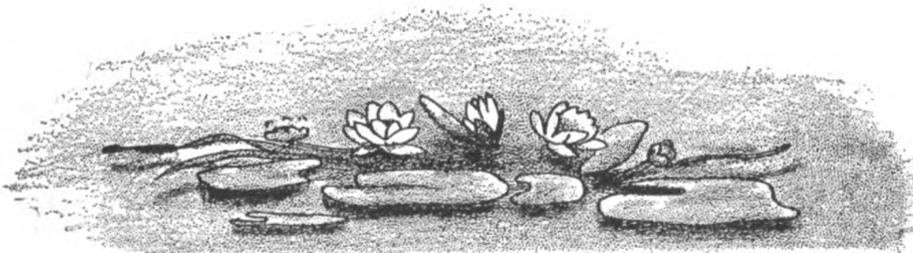
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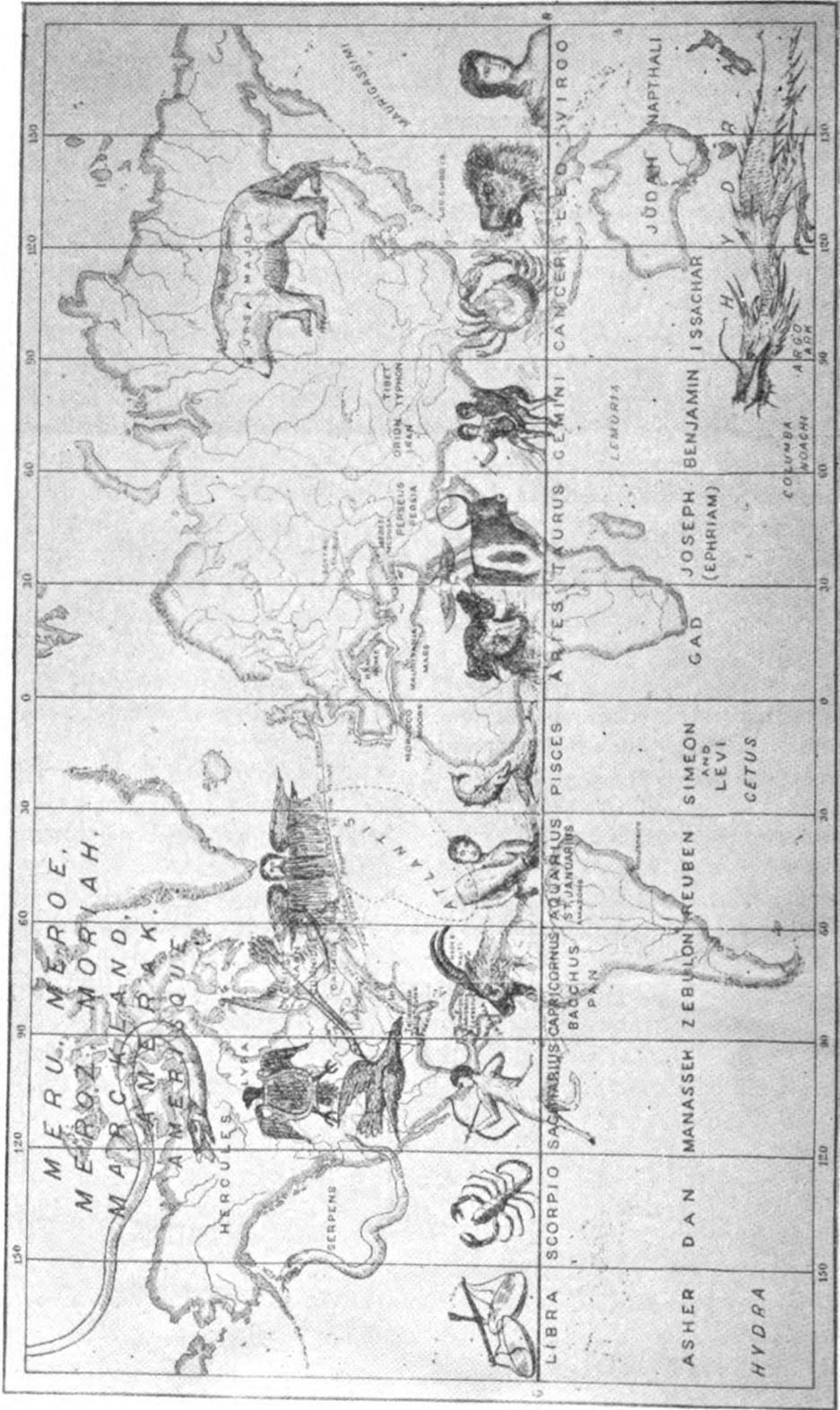
Knows nothing of this.

Has this idea only embryonically.

Has this idea only embryonically.

Mary Weeks Burnett, M. D.





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AS ABOVE, SO BELOW

(Continued from page 533)

Let us now turn to our map, made from a photographic copy of a larger one in *New Light from the Great Pyramid*, the use of which is hereby duly acknowledged.

Taurus

The adjustment of the star Alcyone with the site of the Great Pyramid allots the sign Taurus to the belt 30° to 60° east longitude. There is then immediately noted, in connection with Taurus above, the Taurus mountains upon earth; Perseus above and Persia beneath; the Medusa head above, the land of the Medes below; and (in the next sign) the constellation Orion over the plain of Iran, and Typhon over Tibet.

All of Arabia lies within these meridians, corroborative consequently of the position and the Egyptian designation of the Taurian Bull, as written in ancient hieroglyphs: (Hymn to Amen Ra, B. C. 1400-1200.)

"Stretching out his feet afar
Proudly to the southern zone,
Proudly o'er the Asian plains,
Lord and Prince of Araby."

Mythology has preserved for us a still further connection, in that we find Taurus figuring in the story of the flight of Europa across the seas to the continent which bears her name. Here we have a preservation of what we know as the migration of the various Aryan colonies westward from this region, becoming many of the present nations of Europe.

But you say that the British Empire is the "John Bull" among modern na-

tions. Is that nickname merely accidental? The region known in modern times as the Crimea and which is situated between the meridians of Taurus was once known as Chersonesus Taurica. Its ancient inhabitants were the wild Scythian race of Tauri and they are still indicated upon all classical maps as the Tauri or people of the Bull. From them is descended the modern Saxon race called John Bull. So again we see the stars presided even at this caricature christening.

When and how the British came into possession of the lion on its heraldry is a point less easily traced. The flaming lion by virtue of prehistoric astronomical allotment belongs to China, and its connection with Great Britain would seem to offer apparently an exception to the coincidences existing between the skies and the different quarters of the globe—an exception until we note upon the map that there lies also within the sign of the lion, or Leo, England's great colony and daughter-land, Australia.

The British Unicorn can be similarly traced, the Unicorn in the skies, Monoceros, being inseparably associated with the land of British India. Was English rule over these lands of the Lion and the Unicorn foreshadowed from some date earlier than the origin of the British arms?

The star-cluster of the Pleiades within the sign of Taurus we have already discussed. There is a second fine cluster there also, the Hyades, a group surrounding Aldebaran, a first magnitude

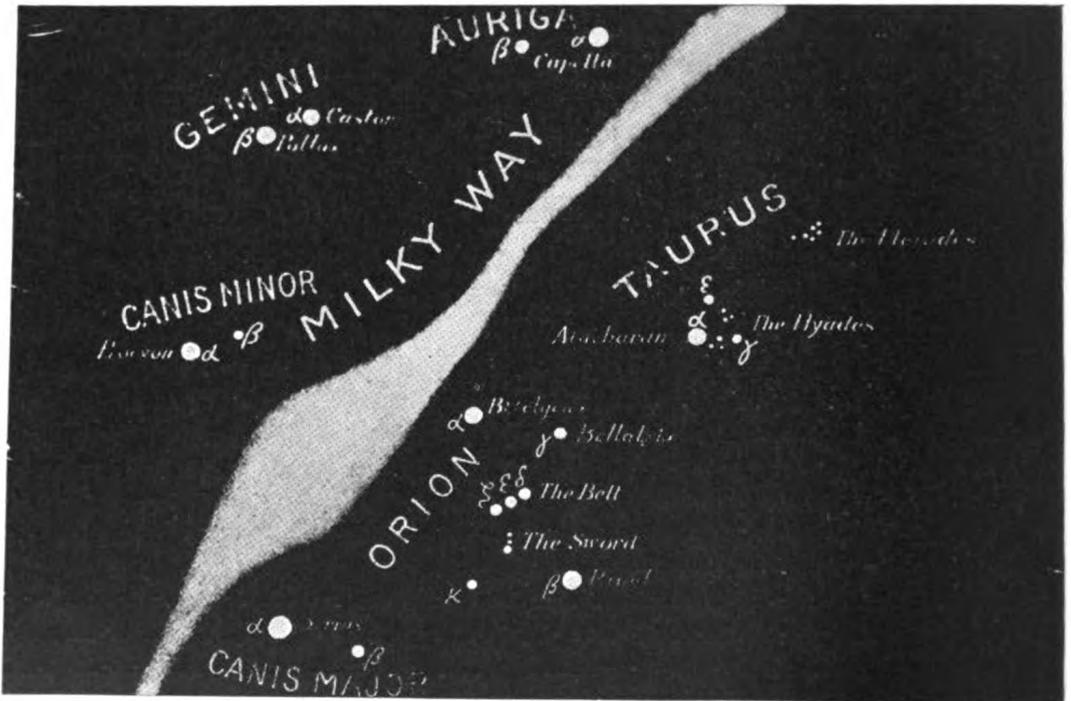
star called often "The Eye of the Bull." H. P. B. puts it in *The Secret Doctrine*: "The Hyades are the rain or deluge constellations; and Aldebaran—he who follows, or *succeeds* the daughters of Atlas or the Pleiades—looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle commenced."

Turning to a celestial planisphere, you find pictured, to the south of Aldebaran, the giant constellation Orion. Seven brilliant stars are there distinguished, marking the shoulders, knees, and the belt or girdle of that Mighty Hunter. Below the line of the belt is a luminous train of three stars very near each other; this is the Sword. "*With this sword I can murder if I will; with this sword I may defend and preserve. Will, mind, passions, virtues, love, hate—yea, all a man can feel, know and do are such a sword.*"

Flammarion, in his *Popular Astron-*

omy, in the midst of a scientific description of this constellation interjects this unusual paragraph: "The constellation of Orion is not only the richest in brilliant stars, but *it conceals for the initiated treasures which no other is known to afford. We might almost call it the California of the sky.*"

The line of the Belt of Orion, *produced both ways*, passes on one side to Aldebaran and on the other to the most magnificent of all the stars, Sirius, the famous Canis Major, the Great Dog that is always "at heels" of Hunters on the right-hand Path, helping them to bring down beneath the slaying sword the beasts of vice; to hold at bay the preying vultures of the mind; to watch and to warn; to guard and to guide, till the Hunter-Warrior captures the Great Bird of peace, wins his trophies of victory, and humbly lays down his spoil of Life's virtues and Heart's devotion at the Feet of the Lord of the Chase.



From ROMANCE OF MODERN ASTRONOMY

Gemini

The next thirty degrees, 60°-90° east longitude, would fall to the sign of Gemini. The chief stars of this sign are Castor and Pollux, the Twins. Beneath is found the site of the lost continent Lemuria, the first home of the human race with sexes separated. "It is significant that the twin stars of this sign (variously known as the brothers Castor and Pollux, Romulus and Remus, the Dioscouri, Hercules and the friend whose murder he was condemned to expiate, etc.) were called by the Chaldeans, Quan and Habel, thus associating the Biblical account of the first murder with the destruction of Lemuria."

The month of the Gemini was called by the Chaldeans, Sivan, synonymous with the Hindu Siva, the destroyer; with the Babylonian and Chinese it was the third month (third root-race), the Month of Man.

Astronomically, "the Gemini stars commemorate the origin of the asteroids, whose orbits still form groups which may readily be combined into the orbits of two planets (Quan and Habel), from whose collision and disruption the asteroids and their orbits would necessarily arise."

According to the Jewish Qabbalah, "certain of the primordial worlds created, which could not subsist, as the equilibrium of balance was not yet perfect, were convulsed by the unbalanced force and destroyed."

"Nature's concord broke.

Among the constellations war was sprung,
Two planets, rushing from aspect malign
Of fiercest opposition, in mid-sky
Did combat, and their jarring spheres con-
found."

Shall we say that this celestial catastrophe and the destruction of Lemuria were one, even as a picture and its re-

flection on a screen are one, even as cause and effect are one, as thought and act? The eternal ethical truths taught are the same whether deduced from the astronomical events connected with the history of this planetary fratricide, or from the well-known Bible story, or the occult records of Lemuria.

This zone of asteroids, separating the planets into an inner and outer group, is one of the most remarkable features in the solar system. The number now known is about seven hundred; the four earlier discovered—Ceres, Pallas, Vesta, and Juno—are the only ones which actually show measurable discs; it is believed that few of the remainder have a greater diameter than twenty-five miles. These minute heavenly bodies, all but innumerable, are mirrored below in earthly diversity and multiplicity, in personal separate selves, in inharmony and confusion, in an inner and an outer life, yet are they all alike held, controlled, by the Great Law, their inharmony lost, overcome, in the harmony of the Whole.

Cancer

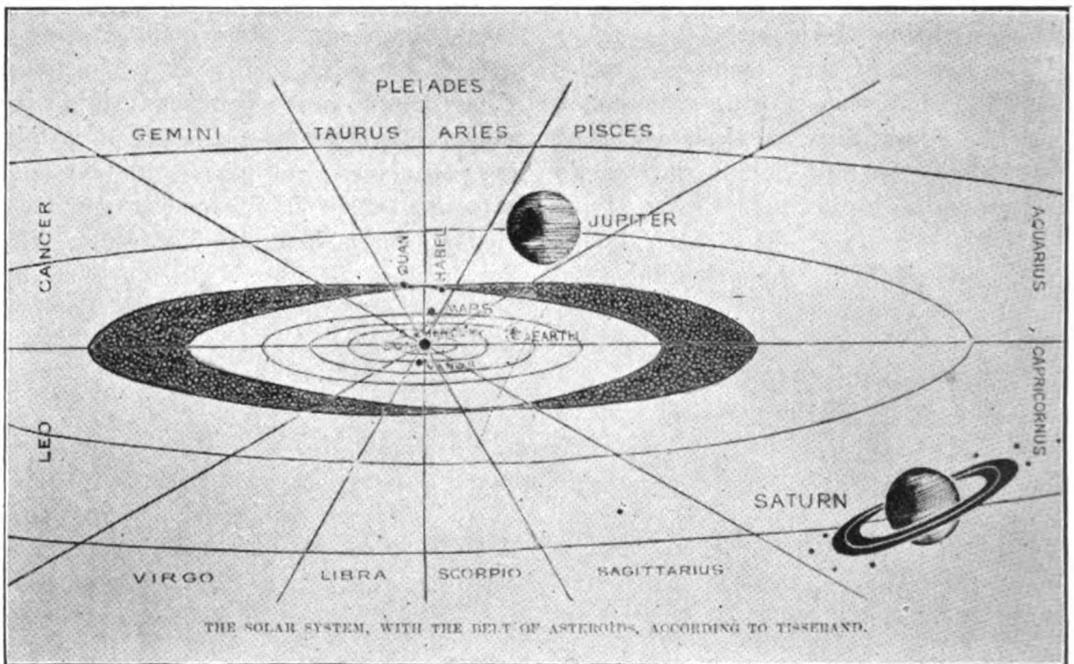
From 90° to 120° east longitude is under the sign of Cancer. It is an emblem of the destroyer, the centrifugal disorderly unequilibrated force of manifestation. The site of the destruction of Lemuria extends under it as in Gemini.

The oriental symbol for this sign is the tortoise. The land beneath on the earth is that country where to the present day the tortoise is the sacred emblem of the re-emergence of the world after the deluge, and in that people's sacred elephant standing upon the tortoise, we perceive, like the ox with the Pleiades hump on its shoulder, a symbol of the victory of the centripetal order-restoring and maintaining power, beneath whose

feet all evil is put in subjection. In this connection note on the celestial map, Argo, the Ark, telling the same story of salvation.

Within these meridians of Cancer, but not shown on our map, is the constellation Praesepe (sometimes called the Bee-Hive but more often) the Manger, with the two stars known as the Asses. The Egyptians used, instead of a crab or tortoise on their zodiac for Cancer, the picture of an ass. Two applications of this, interpreting Biblical passages, at once come to mind. "Balaam, whose name

signifies the Devourer, rode upon an ass, and when he strove to prophesy contrary to the true indications of the stars, a flaming messenger interfered, and the Ass spake, as the sign Cancer still speaks to him who hath an ear to hear the scientific mysteries of the kingdom." Again, when Jesus went up to Jerusalem to conquer the power of darkness, he entered the Holy City riding upon an Ass, thus symbolically stating the fact, that he had subjected the lower qualities and attributes of this sign and trained its animal into an obedient instrument for service.



We show a cut of the solar system with the belt of asteroids, taken from Mr. Parsons' book, which could be well used to illustrate in a strikingly unique way that ethic of pursuing the straight and narrow way. The orderly planets change place in the narrow way of their orbits, a mere *hairline* through space, the tiniest

perturbations from their razor course being balanced by others, while the broad path of destruction of the remnants of that celestial outcast and wanderer Cain, is many hundred thousand (computed as 200,000) miles wide, and "many there be that walk therein."

Isabel B. Holbrook.

(To be continued.)

EULOGY

[Editor's Note.—This poem is the latest work of Robert Cameron Rogers, author of THE ROSARY, and was written shortly before his recent death. It was intended for his local lodge of "Elks," but already over the country, hundreds of lodges are incorporating it into their memorial services. We give it space that it may reach theosophists and be used by them.]

The faltering footsteps of the aged year
Are at the threshold of Time's outer door.
Again we meet in convocation here
To speak of those whose voices speak no more.

Wherever in the air's mystic symmetry
The mighty antlers of protection reach,
We come once more to gather reverently,
To speak of those beyond all mortal speech.

To speak of those who passed—their labors done;
To speak of those who left it, incomplete;
Of those who wore the laurels—fairly won—
Of those whose shields dropped riven by defeat.

From the home are gone who rose to high estate,
Who leave the inspiration honor brings,
And some are gone, whose lives were humbly great,
In the just stewardship of little things.

And some are gone who waged the losing fight,
"Yet ever with a will to smile"—
Whose lot, lay all too near the verge of starless night;
But there are none whose names shall be forgot.

The world may censure, or the world acclaim;
May give its verdict, whether ill or good;
Will grant them guerdon, or ascribe them blame;
We only praise—for this is brotherhood.

Not ours to judge; enough for us to save
What rings true metal from corroding rust;
We only praise; into the open grave
Should fall the dross of error—dust to dust.

Hail! and farewell, in small or great degree
You've played your parts, oh, comrades gone before.
Your ships hull down, have found the boundless sea,
Ours still lie moored beside a troubled shore.

Yet not farewell. From out this fellowship
The arms of memory reach beyond the tomb;
And Fate, the weaver, with half-quivering lip,
Wreaths amaranth and ivy 'round her loom.

Ivy and amaranth together twined—
Emblems of memories that eternal last—
Ivy and amaranth today we bind
About the gate that opens on the past.

Robert Cameron Rogers.

DESIGNS IN SHAKSPERE

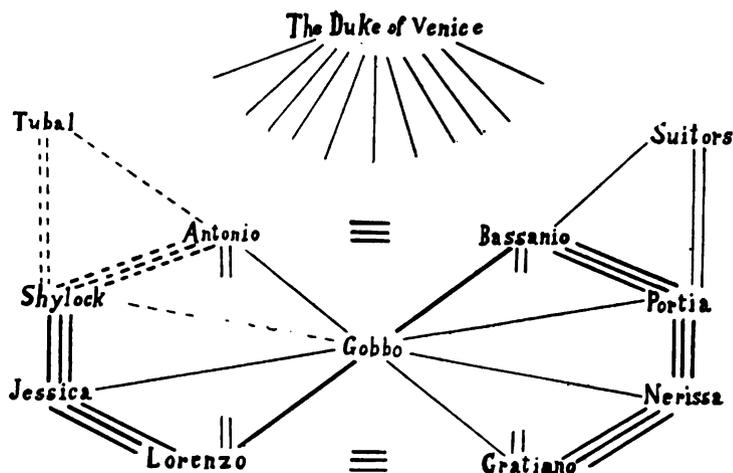
After a great deal of discussion by individuals and societies as to the identity of the author of the so-called plays of Shakspeare, there has come a firm conviction in the minds of many that it is impossible, except by occult research, to settle the question so warmly discussed. And indeed this must be the case, for the efflux of time has carried us beyond the day when we can verify anything so great as this authorship to the complete satisfaction of scholars. But the Poet has left for us some indelible marks in his work which, even for the uninitiated, are sufficiently clear to lead us to but one conclusion, the conclusion which the occultist has given to us, and to which the Baconian societies have tended. It is purposed in the present article to point out that the author of the plays, whatever his name, was a man who knew that there is a law of perfect justice in spiritual worlds, that he applied this law in his portrayal of interaction among men, and that he illustrated in these plays the relationship between characters that all who read might run straightway to the conclusion that there is a design in the universe. For this which we call the cypher and the enigma of life is neither; it is the laying out of a magnificent plan, and the Poet, acquainted as he undoubtedly was with the fact, traced for us in the plays a portion of this design.

There exists in the world of action two traditions. One of these is carried over on the physical plane and we call it history. In this tradition the important

thing is the office. Personalities change and sway in the flow of time, but in all the change, office lasts through and carries on the message that it embodies. In the tradition that operates on inner planes the process is different. The all important thing is not the office, but the man. Karma is the adjustment of relations in one tradition to relations in the other. All this the Poet knew, and the deep interest to him was to lay out before us the situation of that relationship at the point when the interplay of forces was reaching its highest point. He snatched out of the stream of inner evolution a picture of the inner nature of his people and out of the stream of worldly tradition he constructed a dramatic diagram in which these pictures could be presented. The diagram which is so carefully designed in the plays represents the situation forced upon the characters by karma. The interest to the reader and to the Poet is to see what effect these shall have one upon the other.

All this would be plain to the merest tyro in occultism if it led no further. But, knowing the source of the drama, we should look for avenues of thought and creation that lead far into the heart of human life, with portals constructed by the Poet in acts and scenes. If it be true that these avenues are part of a great design, then they should lead to the same goal, whatsoever may be their *apparent* direction.

Probably there is no play in the entire gamut that is better known to us through the stage and through reading



than *The Merchant of Venice*. Critics without number, expert, professional, or amateur, have all exclaimed over the perfection and the balance of this masterpiece. We propose now to show that that balance is not merely an accident, nor a playful trick of the Master, but is his working out in action of a situation brought about by past relations of the characters. For this purpose a two-dimensional figure is herewith presented, in which the names of the characters appear in a certain relation that is mechanically balanced. This is a design in which there are set the characters, with certain lines between them, all interrelated, and all in either sympathetic or antipathetic juxtaposition. The development of this situation is the matter taken up in the play, but we must never forget that this situation is one which held from the beginning, "when time was not." That is to say, these relations which we see developing and breaking up in the play are in reality *one* situation which always was and always shall be. Therefore we come to the conclusion, if we be philosophically consistent, that the important thing in the drama is not what one character does in the third act that is better or different

from what he does in the first, but that the all important thing is what the final result shall be when the design is completed, as we have it here completed diagrammatically. In this design the line linking the characters one to another increase in common with the intensity of the relationship. Broken lines indicate bonds of antipathy or dislike; continuous lines denote sympathy or affection. Let the reader never forget that both types of emotion are equally bonds, for the Poet knew this to be the case.

The most noticeable thing of all is that Launcelot Gobbo holds the position of advantage in the centre. Once more the Pure Fool has, lying within himself, all the threads running out into the world. Then we notice that above him, in a complementary relation to the other characters, stands the Duke of Venice. Royalty in the plays frequently stands for something for which it stood in the Golden Age. Men made perfect ruled mankind when the world was not deluded into a belief in popular government, the rule of the ignorant, and it must be that the Poet knew of those days, and placed on record his faith in their magnificence and their excellence. The relation between the Duke and Gobbo is one which

has its roots in no mere casual freak of humor in the author, for verily we know well that a man made perfect and a Pure Fool are not always far removed one from the other on the path.

But the body of the plan consists of an octagon, the points of which are occupied by the chief characters in the worldly action. First of all, we have Antonio, the close friend of Bassanio, and, down below, Lorenzo, the close friend of Gratiano. These four form a quadrangle in which the interrelation is close; but that of Lorenzo to Gratiano is greater than that of Lorenzo to Antonio, for the upper two are the spiritual superiors of the two below. We then have Shylock and Jessica in close domestic relationship. Opposite them are Portia and Nerissa in an equally close domestic relationship. Bassanio and Portia marry; so also Jessica and Lorenzo. But a careful reader of the play will note that it was the marriage of Bassanio and Portia that made it possible for the union of Lorenzo and Jessica to become the counterpart of the marriage between their superiors. And we know that Antonio is opposed to Shylock, yet linked to him by close bonds of karmic ties. Opposite these two we have Nerissa and Gratiano. Again in the play we find that it is because of the relationship of Antonio to Shylock that this coupling comes about.

Nor is this all. There is a distinct difference in tone that is sounded in the expression of the characters above and below a horizontal line drawn through Gobbo. Intellect, spiritual character, and culture lie above; below is inferior wit, less pure affection, and a more general note of worldliness. Gobbo has within him the characteristics of both levels of society. He loved Jessica and Lorenzo when these two were together

in the house of Shylock, whom he disliked; he also felt toward Gratiano friendship of a light type. This friendship for Gratiano he carried on to Antonio as the lines indicate. And also his weak link with Shylock goes on as feeble affection to Nerissa. But strangest of all is that the stronger link with Lorenzo grows into another with Bassanio and his deep affection for Jessica is carried on, equally strong, to Portia. So much is clear as to the characters that form the central panel. Much more lies within the ken of the mystic who might dwell over this relationship. How much more we see in the design of the Poet when we allow ourselves to be swept along by the beauty of the poetry and the glory of the imagery with which he decks out this action! The beauty and the lightness of the touch of a master hand sweep the reader over the details of the design; he is lost in the contemplation of that mastery. But after he has drawn all that he can from this poetic beauty, and drops back to employ intellect upon what he has read, there he finds that the Master has left him something which appeals to another quality in his nature which comes to the surface when the iridescent foam of the upper levels has been dissipated and absorbed.

The curious relationship of Tubal to Shylock and Antonio needs little development. To most of us Tubal appears a character that is shallow and unimportant in the action. Yet this is not the case if we read the signs aright. There is a passage which we can not forebear mentioning, in which Tubal pours venom into Shylock's already poisoned system and so increases to its fullest the fever of hatred that he has for Antonio. These three are business enemies, and the intensity of their mental

opposition is indicated by the lines that link them.* Tubal's animosity increases Shylock's hatred and makes of it a permanent and a very real link between him and Antonio. This is a karmic link and it must be worked out in the future, where the play does not show the action. Two lines lie between Tubal and Antonio on the formless levels, and one between Tubal and Shylock. These must be worked out in the future, and then the action will be balanced. Who shall be so presumptuous as to deny that when all of the connecting lines have appeared in this mosaic the forces shall have been transmuted into affection, the Supreme Law of the universe?

The parallel relationship is that between the suitors, the princes, Bassanio and Portia. It needs little development, for already it lies before the reader physically. Portia regarded each suitor as a possible husband, necessitated by her father's will. But it was the very fact that these suitors were at hand that made Portia so anxious to win for Bassanio the best of fortune in his choosing of the caskets. She dismissed summarily the suitors. Bassanio held to them a relationship not unlike that of Tubal to Antonio. Here again there lies before these something to be done, something to be worked out, that their positions in the Design of the Ages shall be made uniform with the rest.

We have gone over the ground which this design comprehends, but we have not brought in a point of extreme importance, preferring to leave that to the reader's own imagination and reflection. This relationship has been laid out visually in two dimensions; this play is a comedy, so most of the critics have agreed. But there is still much doubt

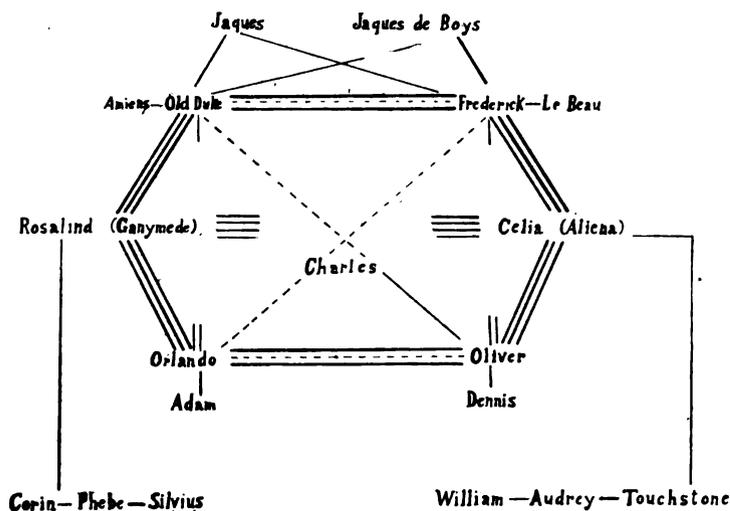
whether a happy ending to the tune of wedding bells necessarily denotes a comedy in relations such as this. No one has the temerity to suggest that to Shylock this is comedy; yet the over-balance is in favor of happiness.

The solution lies with Theosophy in the postulates of karma and reincarnation. For so perfect a workman as the author, with his wonderful perfection down even to details, could not possibly permit himself to leave this strong sense of imperfection with the reader. He knew that there was a long past behind each of the actors in the plays and a long future before them, that the present situation was but a fleeting moment caused by that past, and a future there was in which this mosaic should be brought to perfection and completion and intricate beauty.

As You Like It

As You Like It has been the delight of critics without number. Herein we find the Golden Age mimicked with rustic, idyllic, and bucolic characters, nor is there missing all that we expect in the way of characters that portray nobility. But the range is enormous. At one hand we have the strong and rugged figure of the old Duke contrasted with Frederick, his usurping brother. We have Rosalind, strong in poise of spirit; on the other, Celia, with less magnetic charm and a more fragile beauty. On the one side Orlando, upright, honorable, and handsome; opposite to him Oliver, his brother, mean and deceitful. So we could go on naming over the characters in order. But how much more simple it is to place the situation into its diagrammatical form for the reader, as we do herewith.

*1. cf. Act III. Scene 1, line 64. et seq.



Once more it is a central wheel in which are imbedded the principals. The old duke and Frederick are brothers, Amiens the attaché of the one and Le Beau the courtier of the other. Rosalind and Celia are cousins. Orlando and Oliver are brothers and when each goes his way, one servant, Adam, goes with one and the other, Dennis, goes with the second. Then Rosalind is attached to the old duke by bonds of close affection; they are father and daughter. Rosalind marries Orlando. On the right, we have Frederick and Celia, father and daughter; Celia marries Oliver. Within the wheel is Charles, the court wrestler. His bonds with four of the characters are almost only those of antipathy.

Closely attached to Rosalind in her character as Ganymede, we have Corin, Phebe, and Silvius. Attached to Celia are Touchstone, Audrey, and William. These six are the rustic and bucolic characters. In the first group Phebe and Silvius marry; in the second group Audrey and Touchstone; we leave to the reader the simple task of finding in the play the details of this marvelous balance, while we turn to one more point.

The two characters who bear the name of Jaques carry out this element of balance to a very remarkable degree which we must not omit to mention. In the beginning the "melancholy Jaques" is attached to the court of the Old Duke as it holds forth at Arden, where they "fleet the time carelessly," and Jaques de Boys, brother of Oliver and Orlando, has attached himself to the court of Frederick. When the usurping brother of the Old Duke gives up voluntarily the dukedom to his brother the "melancholy Jaques" resolves to follow Frederick, and Jaques de Boys returns to the court of the Old Duke.

These things that we have mentioned, and which we have developed in this diagram are facts which any reader of *As You Like It* may verify for himself. But who shall explain the marvel? There is but one possibility that we can look upon with reason and with common sense and with which we can satisfy the mind. The Poet knew whereof he spoke and in his portrayal of this interrelation he put forth a fragment of the glorious plan into words for us. It is a masonry-mosaic, and its builder was but copying from the architect of the Universe a small frag-

ment of the great design of the Master Builder. Francis Bacon was a man of scientific and orderly trend of thought; indeed this characteristic of his is the great stumbling block erected for the Baconians by the Shakspeareans in the

wonderful controversy. Who shall have the temerity to deny that the plays have an orderly foundation in the personal relations of the characters that is a mechanical balance of the finest variety?

Fritz Kunz.

(To Be Continued)

GOD IN THE CITY

"Where, in this stone and iron wilderness," I asked of my Soul, "does God build His temples; who are His votaries, and in what manner do they pray and praise? Here are no sacred groves; no incense ascends from any altar, and only with the septernal slackening of the mighty current in these roaring canyons do the locked doors of the churches open to receive the scant stream of worshippers whose home-turned faces show rather release from boredom than spiritual light."

"Fear not," my Soul made answer, "God is not absent, neither is He mocked. His love flows out to each in the manner and measure he can receive it. To each His power is tempered that it may neither wither nor destroy. His wisdom enters the foolish mind as folly if not otherwise it may enter, for however far man flies from Him, that far does God pursue."

"Wherever life abounds there God is worshipped: judge, by the excess of life here, if that worship falters, if it halts. The trees of His sacred groves are the masts of vessels; His incense is the steam that whitens the blue sky; these many-windowed pylons are His altars, whose fires are never suffered to die out. The thunder of these trains is indeed God's thunder; His lightning here speeds dark within the wire. The hoarse-voiced

siren and the shrieking whistle urge men to a more august warfare than any His trumpet summoned on plains where embattled armies stood arrayed."

"This of His strength," I said, "but what of His meekness—was it in vain that Christ came to tell of God's tenderness—told, and was crucified?"

"Christ will come, as He has promised," my Soul answered, "but He will come this time into the city of the heart. An inward light in the heart will tell of His advent, and not a lone star in the Eastern sky. His mother is virgin but no mortal woman: Love, pure and inviolate: The Wise Men of the East are Mind, Soul, Body, each bearing gifts garnered through many lives. Herod is Fear, which kills; Lazarus, the Hope which dies not; and the Mary of the many sins is Repentance. The Jordan in which He is baptized is Suffering, and Jerusalem the World whereto He goes to be betrayed. Judas is the evil a man thinks of his neighbor; Pilate is Judgment without Love."

"And will Christ, as of old, suffer crucifixion?"

"That no man knows," my Soul made answer, "but the cross is already erected in many a worldly heart."

Claude Bragdon.

FIRST IMPRESSIONS OF KROTONA

When entering the city of Los Angeles for the first time, you may feel a little disappointed at the long dusty stretches of gray, cliff-like walls, without verdure; and on getting on the train and looking around, you wonder if this can really be the city which people love and toward which so many are sending longing thoughts. But as the street car carries you up town and you catch sight of the swell of hills in the distance, hope springs up. The rows and rows of nice, clean-looking stores, and tasteful displays in the shop-windows as you get farther into the business portion, speak of the character of the people who live here. On reaching the heart of the business section, if you are a pilgrim to Krotona, you change cars for Hollywood. Then as you proceed, you swing round many little curves, rising gently higher and higher, until you come out on the upland, and suddenly you are struck with the wonderful beauty of the vast stretches of color, great swelling curves of yellow and purple; it comes so quickly that at first you do not know what it is, and actually have to look intently to realize that those acres of color are—what? Flowers, just flowers, growing wild in the most beautiful luxuriance. Then you notice the beautiful residences, set in masses of flowers of all colors. You had heard that flowers were everywhere in this country, and had feared it was the rather exaggerated enthusiasm of an optimist, but even a pessimist could not fail to become more bright and cheerful as he rides on mile after mile, glan-

cing on either side, so as to miss nothing of the beauty. Just a ride in the street car in a light misty rain (which rarely happens at the end of May) even without the sunlight, as the writer saw it all for the first time, was one beautiful panorama.

You ride for what may seem a long time, but what perhaps is only a half an hour, with no sense of weariness, or even a feeling of wishing to arrive at the destination, and it is almost with regret that you finally alight at the beautiful street, "Vista del Mar," that leads up to Krotona. As you look a long block ahead, you notice the ground rises rather more steeply at the end of the street. When you reach the slope, you begin the climb with a zest, for in your heart you feel sure that Krotona is just as near the top as it is possible to get. Proceeding, you come to a little grove of eucalyptus trees and follow a foot-path up, through a grove of olives till you come to a hedge, not of green bushes, but geraniums! Great tall stalks almost as high as one's head, have these geranium bushes which bear blooms of red from top to bottom; behind them you see great beds containing masses of flowers of many sorts; you notice queer looking trees and later find out they are pepper, loquat, eucalyptus and other kinds of trees with tropical names, and you catch no sight of a single tree of the varieties grown in the central states. Then you see a lawn of well-kept grass, back of which is a house with a wide veranda, all most inviting, and, passing between two quite venerable palm

trees which are very tall and handsome, you walk up the steps and ring the bell, and realize that at last you are at Krotona! You are perfectly satisfied, just as those who bought the little estate, that Krotona is quite the most beautiful spot in our country, if not in the world. Thirteen miles to the southwest, from the veranda, you can catch a glimpse of the Pacific Ocean, which usually lies in a greyish, irregular line against the horizon. As you stand on the veranda, or look from the windows of the cottage, in front of you to the right and to the left lies Los Angeles and its suburbs. At either side and at the back rise the great foothills, upwards to the mountains, quite green and splashed here and there with patches of yellow color. You see the little orange grove down below, belonging to the estate, and a very good orange grove it is, too, you learn. Those who have charge of the outside work are grading and building an ascent from one of the paved city streets, which will make it easier to get up the hill, although it is not steep as it is, for the slope is gradual. A little higher up is a little brown cottage which is used temporarily by some of the workers, who will later find quarters in bungalows. The administra-

tion building containing the offices, as well as the bungalows, are to be built near the foot of the hill. After you have been there a little while you are delighted to find there is something you can do to help besides your special work, for everything is done co-operatively by members, the cooking and serving of the meals being divided into short shifts between some of the workers, and each person caring for his own room, the idea being that each shall share in the work, making it easy for all. The spirit shown is most beautiful, for each feels that it is a very great privilege to be numbered among the workers at Krotona, and there is a great desire to lay aside the personal feeling to the greatest degree possible, losing the thought of the personal self in the thought of the purpose which all serve. Krotona is a place where one comes to work, work in a common and great cause; it is work beautifully set; we begin early and we work till evening, just as do workers everywhere, for there is much to do, and no one could long endure to be idle where everyone else is busy. Whatever the character may be, will be shown against the background of a life such as is lived in Krotona; happy, indeed, those who are able to live it!

Nellie H. Baldwin.



"It was evening, on the Sunday that I had been confirmed. I was sitting with my father and mother on the seat behind our little house on the lake, and the evening bell rang and we prayed our ave and sat down again, and then we heard the choristers, coming in a boat across the lake, and they sang so beautifully—so beautifully I can't tell you—and then my father standing up, the sun shining in his face, and it was like pure fire, said: 'Now I know how it must feel with our Lord God up in heaven yonder.' 'Don't talk so profanely,' says my mother. 'I am not talking

at all profanely, on the contrary,' says my father. 'Yes, I know it, I feel it now,' continued he, 'all the churches, ours, and the Protestant and the Jewish, and the Turkish, and as they are all called—each has thus its voice in the song, and each sings according to his power, and all harmonize together and give a good chorus, and up yonder in heaven it must sound beautiful, and each has only to sing as our Lord God has given him a voice; He knows how it will harmonize, and it does harmonize of course beautifully.'" (Translation from Auerbach's *On the Heights*.)

THE BIRTH OF HORUS

One wonders what the Gods feel of depression, of retrogression of spirit, down-droppings from unimaginable heights to less infinite remoteness, that would feign likeness to our immersion in the long winters of our North. Must we feel keenly the half-withdrawal of our Sun from shedding his munificence upon us to gain gross comprehendings of such cyclic changes as they endure? And is there ever and always to be that fluctuation from vivid joy manifestation to some mighty peace or sleep of the Gods' pralaya?

What a poet's joy is in the Sun-god's reappearing! How pours the life-force again into the rigid, chilled and sleepy children of his care, the earth-fixed ones, the gentle plants! And how the air-people, the flying insects, birds, come forth from eggs or dry cocoons or back, indeed, from following the sun in his far southward wanderings! Not alone the greater forms may be seen to fill with life renewed but all the tiniest living things begin again the expanded action of their annual increment of being. Lie down. Gulliver-like, upon the grass and part its leaves. See the people of this early phase of consciousness-evolving and rejoice with them in their swift hurryings. All our own life of complicated civilization is reflected in concave mirror. The bees—who has not marvelled at their ordered, lawful ways and rejoiced that they are a gift to our planet from a sister sphere. All the long frigid months enmassed in close-built hives they slept, moving but little from their lethargic estate to feed upon the stored-up sweets from blossoms

of the summers past. When Horus' birth has brought the flowers again the hive once more is full of ordered life, the workers hurry forth and nectar cups are rifled of their dainty store.

Not scattered flower-plants only, but the fields and meadow-lands by rivers, overflowing ponds and the lakes, the uplands, regain their summer green when Horus comes, the brown and the drab of winter's gloom put by.

The sturdy forest people greet with joyous bowing heads the Northward trending Horus, who sends each day his hotter darts, the bearers of his life to them. Their waving plumes attest with growing leafage the love they send to him, the father of their life and weal.

All airs are sweeter, gentler moving, the clouds they waft about upon their breasts have not at heart these hailing, darting fiends of winter days. Is it that from the Southlands come with upward-climbing Horus the gentle devas of rose-bordered morning clouds? Else where were they during the winter-sleep? No other season ever so spreads her clouds with dainty deva color-words as thou, O Spring-time, rejoicing hours of Horus' return to his Northerly demesne!

O cruel torturer in love's tyranny, great Sun-god! Drooping thy children of the earth and air, water, fire, do wither, shrivel, shrink when thou departest and the leaves fall down with winter's coming. Yet such the Law in which we're growing. Then, when thou comest again with joy upleaping, another tale is told, another phase of life is felt.

All beings organized in forms feel not

in their hearts alone but in their every structure, substance thou art come again. The subtle essences, the dainty ethers of our neighbor worlds all feel thy coming not a new experience to them. All are vibrant with thy life-renewing breath.

What wonder then, the world of men has often worshipped thee, thou Sun-god, thou symbol of the One unmanifest who through all our unfathomable deeps of time remains beyond thy body manifest, Creator and our All-sustainer, God!

W. V-H.

THE GENIUS OF MISUNDERSTANDING

In a recent number of a New Thought magazine, J. M. McGonigle has an article on the law of karma which shows that some people have a real genius for misunderstanding simple truths. One would think a law involving cause and effect, action and reaction, too simple in its mere statement to be misconstrued. Of course when applied to the almost infinite complexities of evolution it becomes so abstruse that it must have its interesting problems for even the giant intellects far above the present human level. But, as to the essence of the law, no child should fail to comprehend it. When the boy of three summers leaves his painted paper butterfly out in the rain over night he knows next day two unquestionable facts: that carelessness caused his loss and that he alone was to blame. But cause and effect do not seem to be quite so clear to some of us after we "grow up" and have a pet theory to defend.

Our critic says:

I used to blame all the events of my life that were not what I thought they should be, on the devil; there are many who do so yet. Later, when I failed to control events, I blamed it on the law of karma. I carried karma with me all the time until it became an elephant ready to crush me at any moment. When I first began to believe in it, it felt somewhat nice to have something to blame things on for which I was not, at least in this life, responsible. The race has always tried to get comfort out of putting blame some-

where except where it justly belongs, and to all those who wish an excuse for their consciousness of weakness, I would say hold on to the law of karma.

He admits that he understands the personal responsibility implied in the statement of the law, but because he is not at fault in *this* incarnation he thinks he is not responsible at all. That is certainly a novel view of responsibility. Wouldn't that work beautifully in our daily administration of human law! Guided by the same logic the culprit, brought to the bar of justice for having robbed somebody, or for having committed a murder, would indignantly exclaim: "What! I guilty? Why, I did that *last week!*"

There is a sentence in the above quotation that gives us the key to our critic's thought and motive. It is this: "Later, when I failed to control events, I blamed it on the law of karma." *When he failed to control events!* That school of thought called New Thought, which serves the admirable purpose of drawing together the very large number of people who at least know that crystallized orthodoxy holds nothing for them, is too young yet to have done much more than perform that useful function and, naturally enough, it contains people of many divergent views, representing many phases of thought. It is not at all strange that the range is wide enough to include such

teachers of reincarnation and karma as Ella Wheeler Wilcox and Dr. Julia Seaton Sears, with such writers as the author above quoted and those who appear to seriously believe that physical immortality is not only possible but desirable. Neither is it remarkable that in this heterogeneous mass of people there should be a fairly large contingency who give much attention to the importance of controlling events, of shaping things as we should be most pleased to have them go, of using one's spiritual powers for personal profit, of not merely being master of one's destiny, but of being master *instantly* and thus of having whatever we may desire to have, *now*; in brief, to set aside the order of nature and combine the power of a god with the desires of a man!

Reading further in our critic's article we see that he discloses more and more clearly the animus of his opposition to the law of karma. He contends that people fail to rise to complete mastery not because of karma but because of the "adverse suggestions heaped upon them, including the foolish one of 'It is impossible because no one has ever done it.' Scorn and derision play their part, and above all, the law of karma. Thus the vanguards of the race have ever been discouraged. The inventor has always had to contend with these things and so will New Thought leaders who are bold enough to say there are no limitations."

This particular phase of New Thought will brook no limitation. Of course it could not consistently do so and contend that we can rise to instantaneous mastery by simply "realizing" our inherent divinity. Repeatedly I have heard public speakers on such themes declare most emphatically that we need only "realize" our power and we can use it instantly to transcend all difficulties. Yet how can we accept the idea of cause and effect

at all, or the idea of evolution at all, and discard limitations? Isn't it perfectly plain that all of us are daily making limitations for ourselves, and isn't it equally plain that they cannot be instantly removed? And isn't all this also perfectly consistent with free will to act as we elect? To illustrate: Two men go on a prospecting journey to a remote part of Alaska. As the end of summer approaches they know that navigation will soon close and that, after that, return to civilization will be impossible until another summer comes. Each of them may easily return by simply deciding to do so and travelling to the river in time for the last boat. One does it. The other, with the same freedom of choice, does not. He foolishly delays his preparations for return, desiring to increase the probability of locating a mine; or he thinks the river may remain open longer and there may be another boat; or for some other of a score of reasons he fails to get out of the country before it becomes impossible. He must, therefore, remain in the wilderness until the next summer—a hard fate, but certainly his own fault. By his carelessness, or his error of judgment, he made a limitation for himself. He deprived himself of his liberty. He became a prisoner of the Ice King. Now, first, will our critic and opponent of the law of karma deny that this man made his limitation? Second, will he contend that, having made this limitation, the man could escape from it in any other way than that of living through its natural results? Does he know of any brand of "realization" that would extract him from this unfortunate predicament?

That sounder thinking is making its way in New Thought circles is evident. For further on in the article under consideration we read:

"Very many of our New Thought Looks, otherwise good, are destructive because of their teachings of karma. It kills self-reliance, self-respect and self-mastery. No wonder the people of this belief, the Hindoos, are slaves to British tyranny."

The paragraph shows us also the strong opposition to the injection of such sensible doctrine as that which our critic denounces as "destructive" of the highest virtues. His logic, however, is in no worse case than his facts. The idea set forth in that last sentence quoted above is that British tyranny exists in India because the law of karma is accepted there. Without going into the question of the justice or the injustice that may or may not exist in the relations between England and India, I would like to ask Mr. McGonigle how he accounts for British rule in Ireland where a belief in the law of karma clearly is *not* responsible. Certainly England does not govern Ireland by the latter's invitation or consent. In both India and Ireland there is energetic protest. In both countries there is organized and determined opposition. In both India and Ireland there has been violence and bloodshed on account of it and in both countries the prisons have been used to silence those who refused to submit. As a simple matter of fact Ireland has been the under dog much longer than India. If a belief in the law of karma accounts for India's submission to British rule let him tell us what accounts for Ireland's bondage? In thinking that matter over our critic should keep it in mind that while the people of Ireland speak one language, those of India are separated most effectually by the many tongues they speak and by racial differences; and that their mere numbers are, for that reason, a matter of no importance in the problem of conquest.

It is in the close of the article that we

find the real cause of the opposition to the idea of karma:

"We get old because we fail to grow or unfold. When I learn how to demand the survival of the fittest of the cells in my body, I will be immortal on the physical plane. I do not say that we will live forever, but we will live as long as we want to live."

After all it is the old rivalry between the material and the spiritual. What is back of the idea of physical immortality but the desire for continuous material life? That very desire shows the failure to mentally grasp the truth of human evolution and to comprehend that physical life is but a phase of existence and is no more complete life than childhood without maturity makes a complete incarnation. Those who hold the remarkable belief that physical immortality is possible are apparently never troubled by the opposing facts that confront them. Yet how simply and overwhelmingly those facts demolish their theory! "We get old because we fail to grow or unfold," they explain. Now, everybody knows that the simple truth is that longevity is most pronounced among that class of people who never give a thought to progressive ideas. They are born, live and die, in the community to which they are native, after a long life spent close to the soil, in the open air. They never heard about demanding the survival of their fittest cells and do not know they have any. Now look in the other direction, to the progressives, the intellectuals. As a class their lives are much shorter. Of course there are exceptions, but exceptions prove rules. Does not Mr. McGonigle know that thousands of them are just as progressive in old age as in their youth or maturity? Can he not recall the names of scores of grand old men and women who had not stopped unfolding when death came? Does not death come for quite

other reasons? And hasn't our critic noticed that it comes just the same to the man who is strenuously demanding the survival of the fittest of the cells of his body as to the one who is directing all his mental energies toward the helping of others? The remarkable woman who was America's most illustrious example of the mind mastery of the body gave no evidence of even postponing the inevitable dissolution of the physical vehicle. True, she lived to advanced age but so have a few other notable American women who paid no attention to such thought. An individual case proves nothing. But this live-forever philosophy is a bit too infantile for serious argument. The chief reason for mentioning it is to show what manner of thinkers are the uncompromising opponents of the theosophical teachings.

Much of the reluctance to the acceptance of the law of karma undoubtedly arises from the failure to see that it is what might be called a limited fatalism; that is, it does fix a man's fate in so far as he has imposed limitations upon himself, but within those limitations it

leaves him free and unfettered to work out his godlike destiny. He is truly the master of that destiny and is daily shaping it in one direction or the other. But to assume that he can immediately rise above the conditions he has made for himself is to totally disregard the law under which he evolves. If a man builds a high wall between his house and that of a disagreeable neighbor, desiring to shut out the sight of his premises, and he then finds that it shuts out his own sunlight to an extent that endangers the health of his family, he may earnestly wish the wall were not there. But he cannot instantly remove it. He can get rid of the nuisance only by putting forth the same amount of energy that produced it, and in the opposite direction. He is, unquestionably, master of the situation, with both the necessary power and the freedom to use it but he cannot change the situation by any sort of "realization" of that power. Our critic need not have gone further than the prosaic science of physics for a statement of the law of karma: action and reaction are equal and opposite.

L. W. Rogers.



"The first step toward a successful life is to recognize the fact that natural law governs everywhere, and precisely as much in the realm of morals as in the world of physics. No human being can escape the consequences of his slightest thought or fact. No evasion is possible. Death does not settle the score any more than moving to a new town will settle the debts in the old one."

"Before complaining that you are a slave to another be sure that you are not a slave to self. Look within—look searchingly—have no mercy upon yourself—you will find there, perchance, slavish thoughts, slavish desires, and in your daily life and conduct slavish habits. Conquer these: cease to be a slave to self and no man will have the power to enslave you."

James Allen.

MUSIC AND THEOSOPHY

I.

Numbers and Music

"And we shall perceive, not probably without some pleasure, that they are not the fruit of any arbitrary arrangement, however ingenious, but are the products of universal concords, and represent, so to speak, the beats and bars of the music of the spheres."—*The Book of the Master, by Marsham Adams.*

"All is number and harmony."—*Pythagoras.*

Herbert Spencer arrived at the conclusion that force is the "ultimate of ultimates" and that "force as we know it, can be regarded only as a certain conditioned cause, as the relative reality indicating to us an Absolute Reality by which it is immediately produced;" which conclusion he has reached by a metaphysical examination of our experiences of space, matter, motion, time and rhythm. If the greater science can be justified by the lesser one, then we are warranted in accepting the statement of occultism that "the uttered sound is the Great Builder of all manifested forms," inasmuch as force generates motion and "you cannot have motion in matter without generating vibration; and all vibration is fundamentally sound: all vibration is changeable into sound,—transmutable into sound;" and "the idea of sound best expresses the incalculable potencies of manifested Deity."

However far removed from this transcendental generalization our experiences of sound may be; however slow the vibrations, however dull the tone that reaches our ears may be as compared with the "music of the spheres," we are warranted by our knowledge of the universality and invariability of law in ex-

pecting to find in our science of sounds—acoustics—and our art of tone-relations—music—the far-off reverberations of the Divine Word, uttered at the dawn of this universe.

There is less known about sound, and there are fewer specialists in acoustics than in any other department of physics; fewer specialists, perhaps, than in any other sub-division of science; and music, the art of which impalpable sound is the material, is still in swaddling clothes. The art of music may be studied from the standpoint of history, biography and esthetics or from the scientific and technical standpoint of acoustics, harmony, counterpoint and form. These two avenues of approach are not entirely independent, but are sufficiently so for convenience of treatment.

II.

Overtones

Harmony is the study of scales, tone-relations, chords, and chord-succession; here we may find some of the correspondences that exist between sound and music, and the numbers that limit and fix the wave-length of vibration generally. It is generally known that a tone is a complex phenomenon, not a single simple sound, but a compound one resulting from many vibrations in motion at one time, in the same string. The tone we hear prominently is the lowest tone, produced by the vibration of the greatest amplitude and slowest speed, qualified by the higher and milder tones produced by the more rapid vibrations of lesser scope, and this tone is called the fundamental. The higher tones are related to the lower

by invariable ratios and are called *overtones*. A string that gives out the fundamental tone notated as C on the bass staff (called small octave C) sounds at the same time the following tones which may be heard distinctly under suitable conditions: small C; one-line C; one-line G; two-line C; two-line E; two-line G; two-line B flat; three-line C; three-line D; three-line E; etc. There are many others. Helmholtz having traced them beyond the twentieth. The general name for the distance of tones from each other measured by the degrees of the staff, of the scale, or by the white keys of the piano, is *Interval*. The intervals between the overtones given are the perfect octave (eighth), perfect fifth, perfect fourth, major third, minor third, etc.



This series of overtones we wish to take as a symbol, a "reflexion," a remembrance, a distant reverberation of the activity we have been taught took place at the dawn of this universe. "In the beginning was the Word," which sounded forth the *fundamental tone* that prevades the space of the solar system with its infinite vibrations; "the *Word* which emerges from the Silence;" "the *Voice*;" "the *Sound* by which the worlds came into being." The *fundamental tone* gives rise first to the octave, then to the *fifth*, then to the octave again and then the *third*. Now "the octave is the most easily understood of all intervals; tones which stand at the distance of an octave from each other are similarly named and

are regarded as repetitions." "Intervals which are greater than an octave the musician does not conceive in their total extent but reduces them to their lowest denomination, i. e., within an octave, of the same tone in another region of the domain of sound." Eliminating the octave tones we then have remaining the differentiating tones, one-line G and two-line E, which, with the fundamental tone small C, give us a vivid symbol of "the divine Aspects ready to create." Again, these three tones combined give us the primary (tonic) *chord* of the tonal system developed from its fundamental, (in this case, the key of C); it is a *Major chord* and may be taken as a symbol of the field of Logic manifestation.

It is interesting to observe what Moritz Hauptmann, the great musical metaphysician, has to say in regard to the three fundamental tones and intervals in his Hegelian treatise on *The Nature of Harmony and Metre*. "There are *three* intervals directly intelligible — Octave, Fifth, Third; *they are unchangeable*. The Octave is, in acoustic determination, the expression for the notion of *identity, unity and equality with self*. The Fifth contains acoustically the determination that something is divided within itself and thereby the notion of *duality* and inner opposition. (We have made out this interval in the series of the overtones to be the symbol of the second Divine manifestation which in all Trinities is *dual*.) The Third is the expression of the *unity of duality*, the union of Octave and Fifth."

To show how important the *triple* foundation is in all musical science, we venture another quotation, somewhat condensed, from Hauptmann: "In the notion of the unity of the three elements of the triad (any primary three-toned chord) there is contained in brief all

determination, which underlies the understanding of *chords*, of *melodic progression*, *succession* of chords, and also the laws of metre and rhythm. They must, however, be comprehended as being of a nature wholly universal and not merely as intervals of notes."

Let us return to our system of overtones. Out of the fundamental tone (C), but beyond the two differentiating overtones (two-line G and three-line E) are other overtones extending we know not how far, but no doubt we are safe in assuming a continuous progression far beyond the power of the instruments of *physical science* to discover, or our physical sense of hearing to discern. Interpreted in terms of consciousness, these overtones correspond to the Monads, the Units of Consciousness, germ cells within the Divine Life. "The many arise in the One." As these people the field of evolution and are constantly being generated, so the overtones—each being taken as a fundamental and generating its own series of overtones, and each of these also in turn *ad infinitum*—will supply the entire body of differentiating tones that make up the infinite body of sound. Some such conception as this suggests how infinitesimal is our knowledge of sound and how unending is the future of the art of music.

III.

Undertones

The foregoing correspondences have dealt entirely with the triple manifestation of the Logic Consciousness, the Life of our Solar System, and the Monads, "the undetached sparks." We will now undertake to trace the correspondences between that phase of musical science known as *undertones* and the Form side of the System.

The fundamental tone of the overtone series (C) with the undertones G and E, symbolized for us the three aspects of consciousness, Will, Wisdom and Activity, known to us under various names, as the three Logoi, the three Outpourings, etc., and also as the Trinities found in all religions. As in the preparation of the Field the third power manifests first, so we take the second overtone (the third power of the vibrating string, two-line E) as the fundamental for the undertone system, which will supply us with the correspondences sought.

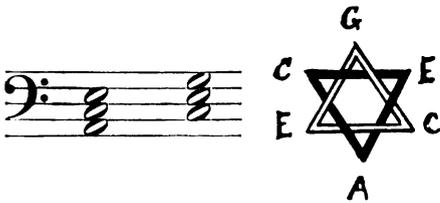
Starting with this tone and suspending the same intervals downward we get the following series: Three-line E (downward), two-line E, one-line A, one-line E, one-line C, small A, F sharp, etc. These tones give us (reading *downward*) the intervals of an octave, a perfect fifth, a perfect fourth, a major third, a minor third, etc., the same as in the series of overtones.



If the overtone series is a symbol of the "above," *the Life*, the undertone series is a symbol of the "below," *the Form*, and it is interesting to note that the latter in each case is found to be an *inversion* of the former. *This principle of inversion must constantly be borne in mind and applied throughout.*

Eliminating the octave as in the overtone series, we have the differentiating undertones C and A, which, with the

fundamental tone E, give us the symbol of the three qualities of Matter, the three Gunas, corresponding to the three types of consciousness. From this we discover another correspondence; these tones spell the *minor* chord (A, C, E) corresponding to the major chord (C, E, G) of the first series. The *minor* chord may be the symbol of the five-fold field of the evolution of consciousness, the dark, inverted triangle in the emblem of the Theosophical Society, as the *major* chord may be the symbol of the field of Logic manifestation, the pyramidal, light triangle in the same emblem. As the triangles overlap and entwine, so do the chords:



The extreme points of these intertwined chords give us the interval of a seventh equal to the six points of the triangles

within the circle. These two chords derived from the two series of over and under-tones are the primary (tonic) chords of the so-called relative major and minor *Keys*, and as such, initiate a higher system of relationships. We may infer from this that the whole subject of modulation which deals with key relationships and the mutations of tonalities, corresponds in some manner with the Cosmic planes, inasmuch as "we have been told by H. P. Blavatsky that the atomic sub-planes of our planes (our five-fold field—the minor chord) make up the first or lowest Cosmic plane."

The remaining undertones beyond the C have yet to be disposed of. These will extend downward, or outward, as far as the overtones extend upward, or inward, and the inevitable analogy from all that has preceded is that they correspond to the individual forms that are evolved in the several kingdoms of nature for the use of those Units of Consciousness "for whose evolution the system was brought into being."

Frank L. Reed.



ASPIRE

*To whatever Love hath brought thee
Heart, aspire to be true
As the river to the ocean,
As the twilight to the dew.*

*Mind of mingled earth and star-dust,
Launch thyself beyond the stars,
Pierce the never and forever,
Storm the finite's mortal bars.*

*I, the Ego, bid thee listen,
Soul aspire to be free,
As the bird within the sunset,
As the wind upon the sea.*

Georgina Walton.

MORE EVIDENCE

Step by step does science confirm long known Theosophic truths. Ancient legends and superstitions, to the scientific mind, are slowly becoming the outposts of the known.

Occidental science has long jested about the existence of the human aura, the data concerning which has ever been a primary tenet of Theosophy. Recently Dr. Francis K. Rebman of New York City, has demonstrated that the ordinary observer may see not only the aura but the etheric double of man. Dr. Rebman is a scientist and an X-ray expert, and his experiments are being conducted along the lines of those suggested by Dr. Walter Kilner, a London physician. Before a small but select company of physicians, scientists and artists, assembled in New York, Dr. Rebman explained that while the aura is not luminous to the ordinary eye, yet it is capable of being illuminated and being thus made visible.

As the light forming the aura lies beyond the ultra violet rays, it cannot be photographed, but by producing a partial paralysis of the rods and cones of the retina, the aura is made visible to the eye, in a darkened room. To produce this partial paralysis, the observer looks through a glass screen or vessel filled with a solution of Dicyanin, a coal-tar dye recently discovered. One sees what appears like a crack between two strips of glass, the crack seeming to be filled with a rather deep blue solution.

At one end of the oblong dark room was placed a partially nude model against a black background of drapery. After less than a minute of gazing through the crack between the two glass strips and solution forming the screen, as one came gradually nearer the model, a faint film appeared surrounding the entire body. "When close enough to touch the model's hand our fingers' ends seemed to emit a white smoke, and as we withdrew our hands a faint vapor was visible; then, as the sunlight was admitted, we saw the aura distinctly, and even examined the fragments of our own auras, visible at our finger tips."

The etheric double was also seen. This appeared as if a crayon line had been drawn around the body of the model, half an inch away from the flesh, and was especially distinct around the fingers.

Neither of the experimenters offer any explanation of the auric force, but find it of value in diagnosing disease, and state that pathological conditions in the subject influence its shape. It is stated that these scientists are able to see this subtle atmosphere about every one whom they contact.

The next step in science along this line of experiment will no doubt be telepathy. Thus slowly but surely does the curtain rise over the scientific beginnings of the sixth sub-race and wonderful shall be the part which it is to play in the great Drama of Evolution.

C. O. Scudder.

(See also under Reviews)



Elementary Theosophy



[New members are invited to send questions or write to Miss Alma Kunz, 680 Stephenson street, Freeport, Illinois. A list of books recommended to beginners will be found under the book notices on a back page.]

DIMENSION

A point is of itself of no dimension but may be moved into a higher plane and become a line by the apparent destruction of its personality as a point.

A line is a one dimensional figure, but may be moved into a higher plane and become a surface by the apparent destruction of its personality as a line.

A surface is a two dimensional figure, but may be moved into a higher plane and become a solid by the apparent destruction of its personality as a surface.

A solid is a three dimensional figure, but may be moved into a higher plane and become a four dimensional figure by the apparent destruction of its personality as a solid.

A human being manifests in a three dimensional body, but may move into a higher or four dimensional plane by the apparent destruction of its personality as a living human being.

The "Heaven" of Christianity is a higher dimensional world. Every human being will reach that plane after the destruction of the body; but then it will be too late to bring back to consciousness its experiences in terms understood in the three dimensional world. To be able to visit "Heaven" and come back to earth at will, having full memory of all you

have seen and heard is worth the effort to *live* right, *think* right, and *be* right, is worth the sacrifice of the personality to attain.

G. H. G.

*

We are told by some observers that physical objects can be observed by astral vision, and that they then present a very different appearance, which includes a fourth dimension and so on. But in such a case is it a physical object itself that is being observed, or some 'astral counterpart' thereof?

Is it not possible, by the way, that the alleged fourth dimension is a misnomer, if it is imagined as an actual mode of existence or ascribed to a given object at all? I believe H. P. B. denied that there was such a thing, and certainly Bhagavan Das in *The Science of Peace* seems to imply pretty conclusively that metaphysically there *can* be only three dimensions.

I suppose a possible explanation might be that on the astral or any other plane there are only three dimensions, but that they are totally different kinds of 'dimensions' to the physical ones, and that when any one talks of seeing four dimensions at a time he is really deceiving

himself, and is only transferring to astral consciousness the *memory* of the dimensions of the physical plane, or *vice versa*. The fourth dimension which he speaks of then merely represents the astral way of being conscious, which, if analyzed in the same way that we analyze out physical sense-impressions, would in turn resolve itself into three astral dimensions, in which length, breadth and height play no part at all.

W. W.

From *The Theosophist*.

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The question of the fourth dimension is to me a mere matter of the point of view.

Let us take the four most usual states: 1st, the man with the physical sight only; 2nd, the man with the astral sight only; 3rd, the man with both; 4th, the man with only astral and mental sight, lacking a physical body entirely. These are four of the common inhabitants of the three lower planes.

To man No. 1 you can not explain the difference between astral and physical conditions without the figure of speech of the fourth dimension. Because of the limits that our three dimensions put on us as to extension, a further extension necessitates a new direction as a definition of the new condition. On the astral you look through a thing you know is there—perhaps some day we will look through a physical object if we can be sure enough of our power to do so. The conditions of astral matter are three—as on all planes—reflections of the trinity. It is when you look at two planes and try to explain one in terms of the other that the fourth and fifth dimensions are postulated. It is an intellectual expedient to explain a condition not yet cognized.

Our man No. 2 would be perfectly at home with astral conditions, the three aspects of the Logos giving him three possibilities or conditions which he would readily call dimensions. But to explain the mental plane conditions to such a one, the mental expedient of a fourth dimension would again have to be resorted to. It would be sufficient in that case, but, to man No. 1, this new phase, being two degrees removed, would have to be called the fifth dimension.

Man No. 3, having both physical and astral senses, would function in either plane with perfect ease and perspective. He would not have to invent phrases to make himself understood to others like himself, but it is he who speaks of another plane to the one-plane man, and so he must use some new phrase as a ladder to lift the other's imagination to the point of grasping the idea.

To express the cramped space of the physical plane to a man who thinks of the astral as three-dimensional would be a difficult problem. Would it be necessary to call it two-dimensional? I have not met such a man, so I have not solved it. But to him, man No. 4, the mental plane extension might readily be explained as a fourth dimension, if the one below it, the astral, were thought of as being of three.

The phrases "fourth dimension" and "fifth dimension" may be inadequate to explain the extension of vision and perspective, but they are as yet the best.

A. F. K.

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Length, breadth, and depth is the best known and most common way of expressing the triplicity involved in space. But as the mathematical kinds of motion are pseudo-infinite, as the standards and measures of time are pseudo-infinite,

so the degrees and measures of space or extension are also pseudo-infinite. As minute vibrations of motion permeate grosser sweeps, as subtler standards of time permeate larger measures, so smaller sizes and dimensions permeate and pervade larger sizes and dimensions. In this sense, there are not only a certain number but necessarily a pseudo-infinite number of dimensions. The triplicity mentioned above represents the *three dimensions proper* of space, all other dimensions, subtler or grosser, being but permutations and combinations of these three.

The meaning of this will appear further in connection with the pseudo-infinite planes, grades, kinds or regions of matter, each made and marked by a differently vibrating atom; each supporting, serving as the substratum, of the next so-called lower and grosser, and each supported in turn by the preceding so-called subtler and finer; each behaving in an apparently mysterious, super-physical and space-transcending way, because of the subtler and penetrative nature of its vibrations, from the standpoint of the lower, but becoming a part of, one step of, the ordinary, familiar and 'well-understood' scale of matter, including the lower planes, from the standpoint of the higher.

From *The Science of Peace*.

*

We ask if the fourth dimension will explain telepathy. Will it give us a working hypothesis and enable us to grasp the true relationship between minds? For, briefly, the fourth dimension of space is the domain of Mind's activity through which it moves in the exercise of its faculties of reason (which close analysis show to include both memory and imagination). This degree of

space is an infinite sphere whose centre is Mind's concept of itself. The portion of this infinite sphere which Mind illumines and through which it has travelled in the course of its understanding is Knowledge.

The "matter" pertaining to the fourth dimension has, as its "atoms," isolated ideas, in the relating of which, Mind constructs triangles, pyramids and prisms through the exercise of those processes of logic wherewith it arrives at its conclusions. The laws, which in the third dimension (of the senses) govern the phenomenon of light, apply with equal force in the fourth. The general realization of this immutable parallelism will, the writer contends, enable humanity to approach one step nearer the practical realization of its higher potentialities.

Anyone thinking in our presence must first translate that thought into the third dimensional world of sense through the mediums of brain, nerve and muscle before it becomes perceptive to us, and then again through the agency of different nerves and the brain we must re-translate to the fourth dimension the vibrations transmitted to us before complete exchange of thought has been accomplished. We learn to perform this complex operation through countless forgotten efforts in childhood, but later relegate to the subconscious the details of the operation. Nevertheless the interchange of thought still involves this circuitous process and we are seemingly dependent upon sense for interpretation. But are we? Can we afford to despise the scattering suggestions that Nature's laboratory offers us as evidence of a more direct communion of thought? Will not a few decades find telepathy (the direct voluntary exchange of thought in the fourth dimension) in common use wherever the science of education has ad-

justed itself to the new requirements? The problem lies in determining the laws and in stating them with such precision and exactitude that the young may acquire knowledge of them along with the first reader and the multiplication table.

Pythagoras said that *Number* was the only reality. Numerical difference was the keystone of the old atomic theory, which, despite the fallacy of limitation, served as a scaffold for the erection of the exact science of chemistry. The individual is somewhere on the line between the stars and the atoms and if we grant the theory of his radio-activity in the third dimension, surely we are justified in its assumption in the fourth. Vibration at high velocity is inseparable from our concept of some, if not all, of the mind's activities, but the study of the facts necessitates the belief that the rate of such vibration varies with individuals.

From observation of our own minds, we know that many things in our environment tend to retard or augment this velocity, but we must suppose that, as in the case of the chemical elements, such changes take place in multiples of a constant and that from this constant the mind derives its individuality. Consider my constant to be the prime number five and yours to be seven; now if through the help of the will, either or both of us could fix for a time the velocity of the positive or negative action of the mind at thirty-five or seventy, reciprocal impingement of our fourth-dimensional radio-activity would be pos-

sible and telepathic communion would result. If the aid of the will were not invoked and the matter left entirely to chance, communication of ideas between us would have to take place through the third dimension. Experimentation in the direct transference of thought must lead to failure in the majority of cases, unless through the help of the will, we control the velocity of at least *one* of the minds.

The wisdom of placing this barrier between minds is obvious. Our acceptance of extraneous thought in the third dimension depends upon our choice. We deem it one of the individual's most cherished liberties. And if, in the fourth dimension, our minds were under continual bombardment from the thought-vibrations of others, our mental life would indeed be painful. It only rests with our will, however, to place us *en rapport* with other minds; at the cessation of this voluntary adjustment of our velocity we are again surrounded by isolation.

The inquiring mind in "reaching out" after knowledge unconsciously increases or diminishes its velocity until vibrations from the proper source are perceived and the desired truth flashes upon the mental retina. These vibrations must radiate in all directions from their source of origin and we thus see the possibility of their impinging simultaneously upon numerous other minds which, through numerical correspondence of vibration, are open to their perception.

T. C.

**"Who seeks for heaven
Alone to save his soul
May find the pathway,
But will not reach the goal."**

HAVE WE EVER LIVED ON EARTH BEFORE?

(Continued from Page 538)

3. *The Broader Outlook*

The scheme of life thus outlined does certainly give a broader outlook. Instead of our earthly existence being confined within the narrow limits of one short life, spent, as it often is, within the bounds of some small municipality, it offers a world-wide experience. Many a man has lived his whole life in some obscure hamlet without visiting even the nearest city. How few have any practical acquaintance with the conditions of existence or modes of thought of those whose birth has made for them other national boundary lines. To the average man or woman, nine hundred and ninety-nine one-thousandths of the world's activities are almost as complete a blank as if they were non-existent. Life is spent in petty pursuits centering around personal hopes and fears or the circumscribed interests of family and immediate acquaintances. When vitality wanes and the soul no longer looks out through the avenues of sense afforded by this present physical body, shall he, who thus closes his eyes on earth's beauties never open them here again? Shall he pass on in ignorance of nearly all that the earth has to teach? Closed in by the hills which make his horizon, shall the world beyond them remain forever to him an unknown thing? Shall the circle of his earthly acquaintances never spread out beyond the few scores or hundreds who lie within the limits of his just closed career? Shall he never come in contact with the mighty minds of his own race and from their overbrooding influence

catch the inspiration which shall waken his own soul to loftier vision? Shall the motives which move other men of other races to action be for him forever an unknown quantity? In short, shall earth be to him a mere passing incident instead of an arena where the mighty human possibilities are realized to the utmost?

This view narrows existence here to one short period in one physical body, in one environment, in one nation at one period of the world's history. The teaching of many lives, in successive bodies, in various nations, under diverse surroundings covering the whole period of human existence, in successive stages of mental and moral progress, gives a broader outlook for the human soul. The horizon widens until the gaze of man covers the whole area of human advancement. In all ages, in all climes, under all conditions of human progress, each soul has played its part and helped to make or mar the destiny of mankind. This is the nobler concept of human existence.

4. *The Philosophic Belief*

The doctrine of reincarnation appeals strongly to the philosophic mind.

Lessing, the German philosopher, has been described as the "Frederick the Great of thought." It is said of him that "he laid the foundation of almost every conquest that has illustrated the recent ever-memorable career of his kindred." Of strong intellectuality, his an-

alytic faculty is said to have been of the first order. In his treatise on *The Divine Education of the Human Race*, this profound philosopher points out that every individual must travel over the whole of the long road of human life and reach his perfection by covering all grades of experience. This he recognizes as impossible in any one life, but, he asks: "Why should not every individual have existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest; because the human understanding—before the sophistries of the schools had dissipated and debilitated it—lighted upon it at once?"

With the name of Lessing we may link that of Johann Gottfried Von Herder, the great German philosopher and divine, who, we are assured by Prof. Spaulding, with Lessing, Goethe and Schiller shares the honor of having created the literature of Germany. In his *Dialogues on Metempsychosis* we find the logical vindication of the doctrine. The questioner asks:

"Do you not know great and rare men who cannot have become what they are at once, in a single human existence? Who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful and good, in short, that elevation and natural supremacy over all around them?" And then comes the answer and explanation:

"You know the law of economy which rules throughout Nature. Is it not probable that the Deity is guided by it in the propagation and progress of human souls? He who has not become ripe in one form of humanity is put into the experience again, and, some time or other, must be perfected."

Then in the list of German geniuses

who see in recurring lives in physical body the explanation of the enigma of life, we may include J. G. Fichte, one of the most remarkable names in philosophy since the days of Kant, and the immortal Kant himself, Schopenhauer, Hegel and Leibnitz.

Some years ago, Professor Francis Bowen of Harvard University presented his views on *Christian Metempsychosis* in the *Princeton Review* and urged the acceptance of the doctrine of reincarnation as the rational and acceptable form of the resurrection of the body. Reviewing the question from the Christian standpoint and looking upon earth as a discipline and preparation for a higher and eternal life hereafter he comes to the conclusion that "if limited to the duration of a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose." He asks: "Why may not the probation of the soul be continued or repeated through a long series of successive generations, the same personality animating one after another an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding?"

One of the leading writers of Great Britain, Prof. Wm. Knight, the Scottish metaphysician of St. Andrews, says of reincarnation: "The ethical leverage of this doctrine is immense. Its motive power is great. It reveals as magnificent a background to the present life with its contradictions and disasters, as the prospect of immortality opens up an illimitable foreground, lengthening out the horizon of hope. It binds together the past and the present and the future in one ethical series of causes and effects, the inner thread of which is both per-

sonal to the individual and impersonal, connecting him with two eternities, one behind and the other before."

Hume, deeply sceptical upon the whole subject of the persistence of the soul, yet declared: "Metempsychosis is the only system of immortality that philosophy can harken to."

To the mind of the scientist, accustomed to the careful tracing of cause and effect, and believing in the uniformity and universality of Nature's laws, the doctrine should easily commend itself, and it should therefore be no surprise to read, as we may in *Evolution and Ethics*, the brilliant man of science, Prof. Huxley, give utterance to his support to the doctrine of pre-existence. As a rebuke to the ill-considered condemnation with which the unthinking often greet its first presentation to them, Prof. Huxley expresses his opinion: "None but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality."

Thus from the writings of the leading thinkers of our race, one might add page after page of quotations in support of this teaching, but those who are inter-

ested should make themselves familiar with Mr. Walker's admirable work where they are more fully collected.

Looking upon this long list of the brightest minds of our Western lands and reading their powerful pleadings for the pre-existence of the soul in fleshly form, we agree with the assertion of the late Prof. Max Muller, who, in his *Three Lectures on the Vedanta Philosophy* in speaking of transmigration says: "It is well known that this dogma has been accepted by the greatest philosophers of all countries."

"The thoughts embodied in it are so wonderful, the method of it so rational, the region of contemplation into which it lifts the mind is so grand, the prospects it opens are of such universal reach and import, that the study of it brings us into full sympathy with the sublime scope of the idea of immortality, and of a cosmopolitan vindication of Providence, uncovered to every eye. It takes us out of the littleness of petty themes and selfish affairs and makes it easier for us to believe in the vastest hopes mankind has ever known." (*A Critical History of the Doctrine of a Future Life*, by Rev. M. Alger.)

F. E. Titus.

(To Be Continued)





The Field



Truthseekers Lodge, New Orleans.

April 20.

The life-history of the Truthseekers' Lodge, one of the T. S.'s youngest daughters, is brief but not without interest. Two years ago a few ladies met for luncheon at the home of a mutual friend. One had but recently returned to New Orleans, and having had the great privilege of meeting Mrs. Besant in New York, in the fall of 1909, was entirely wrapt up in Theosophic study. The conversation, therefore, was purposely turned along those lines, and it was found that several of those present had long been interested in the same things. All else at the luncheon was soon forgotten and through the entire afternoon these newly-made friends talked of naught but Theosophy.

As a result a little circle was soon formed, meeting regularly at the home of Mrs. Harry Howard, the present lodge secretary. A lecture was given on occult subjects, and questions were asked and answered and books exchanged. We called ourselves the Truthseekers, and an inward peace and joy entered into our lives that none had known before, and, with it, came the longing to share with others this precious gift of knowledge. None at that time were members of the T. S., but, as our interest grew and deepened, we felt the need of definite organization, and, in the fall of 1911, the *Truthseekers' Lodge* of ten charter members was formed, to be a fresh centre of force in this quaint but provincial

old Southern city. The devotion of Miss Mitchell and other members of the older New Orleans Lodge has been an example to us all, and we hoped that two centres of activity might accomplish more than one alone had been able to do.

At first, it was decided to hold a public meeting each week and a little notice to that effect was inserted in the newspapers. Unfortunately however, on account of the social prominence of some of the members, there soon appeared a series of misleading and flippant articles on "Society's latest fad," and "the new cult," subjecting the lodge not only to ridicule, but to very active family antagonism of so disagreeable a character that we were reluctantly obliged to decide, for awhile at least, to carry on all propaganda work entirely by correspondence, and keep our meetings subject to personal invitation.

Therefore, each pamphlet distributed is stamped "*For further information write to Secretary, Truthseekers' Lodge, 3513 St. Charles Avenue.*" All letters received are answered at once and more literature sent, including small books such as the *Primer* and the *Riddle of Life*; a personal appointment is made to meet one of our members, after which the enquirer is invited to attend the beginners' class. This plan has worked very satisfactorily so far except that all our members being women, we have not been able as yet to establish an evening class for men, though we expect to do so next autumn.

Part of our propaganda work was the sending out of over four hundred envelopes, each containing four pamphlets that form in themselves a short course in Theosophy. These were sent to a carefully selected list of the members' personal friends, prominent and professional men and women, ministers, etc. It was expensive propaganda and took all our slender funds, but it will, we think, be productive of much good. Among the ladies, it has already resulted in the formation of two extra beginners' classes besides the regular one. Our lodge library is well started and growing weekly, many volumes having been given from private collections, and these are all regularly loaned out to any and all beginners. A list of the few Theosophic books in the two Public Libraries has been made, and through an extra donation, the most important of the Society's recent books have been ordered, and will be properly placed therein. Our present effort at propaganda is the placing of twelve cedar boxes with pamphlets in the various railroad stations, department stores, hotels, doctors' offices and libraries. Two of the newspaper editors have also been given a series of short articles and clippings, with the promise that they will be printed from time to time. This work, however, has to be approached cautiously on account of our past disagreeable experience.

The field here is large and promises much, but it is at the same time a hard and trying one on account of the narrow social conventionalism and the intense religious prejudice and bigotry. Within the lodge itself, all has ever been harmonious and peaceful. While the actual membership is very small, we feel that the influence of Theosophic thought has grown enormously. Where, but a short time ago, the mere mention of such ideas

would have brought, if not derision, at least a disapproving silence, now, at social functions and gatherings, one hears the word Theosophy on other lips, and our little group is constantly being made the centre of a circle of eager and curious questioners, and we naturally lose no opportunity to speak on a subject that has grown so dear.

Isabel H. S. Devereux.

*

New York Lodge

May 11.

The work of New York Lodge during the past year may best be described as having been of an "intensive" nature, the building up of an *esprit de corps*, rather than the "extensive" work of propaganda. The spirit of the lodge work is "devotion based upon knowledge." To that end members have been encouraged to study extensively, and the president has impressed upon them that the lodge meetings are intended to enable the lodge to transact what little business there is; to bring together members and sympathetic non-members in friendly communion, and to render possible the throwing into the consciousness of the lodge certain elements of the wider learning in the light of Theosophy, with the idea of proving the universal validity of our great subject, and of aiding the lodge and the participants with the knowledge acquired.

The meetings have been well attended, and the membership has grown rapidly and is still growing. We have admitted to lodge-meetings all Theosophists, invited guests, and those intending to apply for membership, and the results have been of an agreeable nature. Our lecturers have been drawn from our own lodge and those in the neighborhood, and latterly we have been blessed with some excellent music.

During the past year the lodge has

been incorporated under the laws of the State of New York, and is now capable of receiving property by bequest. Experience in San Francisco Lodge, which received a neat legacy after incorporation that it could not otherwise have received, urged this step for New York Lodge.

A rather unique state of affairs has existed in New York in that two lodges, Central and New York Lodges, have been using the same headquarters. This has been a rather sorry spectacle in the eyes of certain of the public, who have understood that Theosophists base themselves upon the tenet of brotherhood, and quite a little criticism has resulted. A short time ago the expression came from Central Lodge that it might be well to immediately attempt to unite, and after discussion it was decided that the best plan was to bring the members together in joint meetings first, in order that they might become acquainted with one another. Accordingly, the two lodges have given up their separate meetings and hold joint meetings Wednesday evenings.

New York Lodge has a library of over seven hundred well-chosen volumes and is well patronized. The book-concern is doing creditably. A number of classes have latterly been established; namely, a beginners' class, a speakers' training class, an intermediate class and a class in both Theosophy and science. In the conduct of these classes members of both lodges are working together, and the activities bid fair to accomplish excellent results.

F. Milton Willis.

*

Portland Lodge, Oregon

May 11.

A year ago we had one class; now we have three, our branch class on Friday studying *A Study in Consciousness*; on

Sunday a beginners' class which has finished *Man and His Bodies* and is now taking up *The Ancient Wisdom*; and one on Tuesday using for devotional exercises the *Gita* and following with the study of *The Astral Plane*.

A year ago we had no library; now we have about sixty books, twenty of them loaned by members. During the months of January and February, fifteen books were loaned and seven sold. We have a few members who distribute pamphlets, and literature is taken to the jails which we try to visit twice a month.

White Lotus Day was celebrated with appropriate exercises in union with others interested in H. P. B. and her message to the world. All present felt the spirit of good-fellowship and brotherhood.

Although we are just a few members struggling against difficulties we are here *to stay this time*, the several ventures heretofore started in this city having died.

Esther E. Harvey.

*

Annie Besant Lodge, San Diego

May 15.

On February 1st, we moved into new quarters, a suite of three rooms, suitable for library, classes and small public meetings. Since that time, we have held a public meeting every Sunday evening, have four regular classes each week, and the library has grown and its books are in constant demand. We recently had the benefit of a lecture by Mrs. Young of Oceanside on "The Life After Death"; one by Frank Passmore of Los Angeles on "Symbolism"; one by Mr. Young on "Tennyson as a Theosophist" and one on "The Symbology of the Triangle" by Mr. Elliot Holbrook.

We have recently asked and obtained permission from Headquarters to change

the name of our Lodge to "*Annie Besant Lodge*," in order to avoid the constant confusion which arises in the minds of strangers between our Society and Mrs. Tingley's *Universal Brotherhood*.

It is most encouraging and interesting to note the number of young people who are becoming interested in the work. The enthusiasm and energy with which they take hold is very gratifying to the older members and bodes well for the future of the movement. Mr. Passmore has now become a resident of San Diego and is proving a valuable addition to our ranks as a worker.

Florence S. Gray.

*

Danvers Lodge, Massachusetts

May 24

It has three study centres, two in Danvers and one in Salem. It continues its work of putting books in the public libraries. It is interested in the Braille League for the Blind in Boston, the Esperanto Society of North America, and the Egyptian Exploration Fund.

Florence I. Robbins.

*

Pelham Lodge, New York

May 21.

Our membership is now eleven. Three new members have been added during the year. A study class conducted by Mrs. Lisette S. Naegle of Brooklyn, has been held bi-weekly, taking for its subject *Man and His Bodies*. A number of donations toward a circulating library have been received. The library has been formed and its books freely used.

Katharine S. Myrick.

*

Sampo Lodge, Chicago

May 26.

The lodge has studied the following books: *Our Father* by Dr. Steiner; *Man and His Bodies* by Annie Besant; *The*

Seven Sacraments by the Princess Karadja; and *At the Feet of the Master* by Alcyone. We are now studying the *Pedigree of Man*.

The propaganda work of the lodge has not yet been large. Mr. M. Kurikka of Brooklyn, New York, gave two lectures on *Some Outlines of Theosophy* to the public in the Finnish language, in a hall rented for the purpose. The lodge has distributed one hundred of the pamphlets, *Is Theosophy Anti-Christian*, to ministers. We distributed Finnish cards among the Finnish people interested in Theosophy as well as out-of-town members.

A circulating library has been established by some devoted members of our lodge, who gave as a present all their books, and the lodge bought all the rest, so that we have all the Theosophical books published in the Finnish language. The library now contains 48 volumes. These are loaned to members and non-members free.

During the year we have gained four new members, two of them corresponding members, so that our membership is now twelve (12).

Our plan for the coming year is to meet alternately on the South side and North side of the city, so that it will be more convenient for all members to attend the meetings.

G. Jacobson.

*

Chicago Lodge

May 29.

At its commemoration of White Lotus Day, Chicago Lodge celebrated its 27th birthday.

While paying tribute to the memory of the revered founders of the Theosophical Society, Chicago Lodge renews each year its pledge of loyalty and service to the great cause to which these founders

devoted their lives. Although it has reached such an advanced age, Chicago Lodge still shows the life, enthusiasm and zeal of youth. At the old headquarters on Van Buren street, the Lodge still keeps open doors, where for more than twenty years it has welcomed its brother Theosophists.

During the past winter, at the regular lodge meetings each Wednesday evening, the study hour has been devoted to a different subject each month and a different member has planned for and presided over each month's program. During the week there are seven study classes led by lodge members, and every Sunday evening a lecture, also by a member, is given.

"The Order of the Star in the East" has aroused much interest among us and a large number have joined the Order and others are joining each week. A well attended meeting is held the first Saturday of each month, when we have the pleasure of having the American Secretary of the Order, Miss Tuttle, with us.

Kate Giles Hill.

*

Los Angeles Lodge

June 1.

The Headquarters has expanded its efficiency by renting an adjoining room. We now have a lecture hall, a library and a reading-room. The library of about 750 volumes is open daily from 12 to 5 o'clock, and books are loaned to the public free of charge. In the same room books and pamphlets are attractively displayed for sale, and our already large stock is being constantly increased. For more efficient work the Library Association has been merged with the Los Angeles Branch.

At the coming National New Thought Convention, Mr. Kingsley, Mr. Hardy, and Mrs. Broenniman will lecture on

Theosophical subjects. They have also spoken at Spiritualistic meetings. Mr. J. H. Talbot devotes all his time to placing Theosophical literature with the book-sellers and in the adjacent towns. Miss Boyd has been mailing pamphlets to school teachers of the state.

We have now 98 members.

Mrs. George E. Ross.

* * *

Lecture Bureau

The following new lectures have just been added:

1. The Beginnings of the Sixth Root-Race; Compilation by Geo. B. Babcock, of Mr. Leadbeater's articles on the subject, appearing in *The Theosophist*, of October, November, December, 1909; January, February and March, 1910.

2. *Karma Marga (the Path of Action)*, by Mrs. Henrietta Gillette.

3. *Theosophy and Vivisection*, by Mrs. Emilie B. Welton.

J. C. Myers.

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The lecture on *Reincarnation and Karma* is simple, easy, to-the-point and forceful. It is hoped that much use may be made of it.

We now have beautifully colored slides from the book *Chats with Color-kin*, by W. L. Hubbard. It is suggested that these be used in lecturing to children. All who are acquainted with this little book know its value.

J. C. Myers.

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Nearly 2000 copies of *What Theosophy Does for Us* have been sent to college graduates of 1912. The Department of Education at Washington supplied upon request a list of all colleges in the United States. Then a postal card was sent to colleges which give scientific and literary courses, asking for their cat-

alogue. When received, the list of names of the graduating class of 1912 was cut out, divided into three portions (each to be sent at different times, at intervals of about three weeks), and the number of names desired were sent to lodge or individual member, who ordered the required pamphlets and addressed wrappers and mailed them out.

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MR. UNGER'S LECTURES

During the past few years Mr. D. S. M. Unger of Chicago has received repeated invitations to visit other places and speak to lodge members as well as to the public, so that since the first of the year he has been devoting every other week-end to this work and has been to Kansas City, Omaha, Council Bluffs, Minneapolis, St. Paul, Milwaukee, Detroit, Grand Rapids, Cleveland, St. Louis, Louisville, and Peoria.

The lodges in each place bore the expenses connected with the trips, with the exception of Peoria, which has no lodge. A generous contribution from Mr. Wm. Parfitt, of Goshen, Indiana, made that visit possible. The public address there was arranged by Dr. Wm. A. Hinkle, and was given in the Universalist Church to a very large audience. It is expected that the organization of a lodge will be the outcome of this one visit of a lecturer to Peoria.

Besides matters pertaining to Theosophy and the methods and scope of the work, the one topic upon which Mr. Unger spoke publicly, without exception, was *The Coming Christ*. Everywhere people listened with deepest interest and attention, and many, after the lecture, expressed gratitude for the opportunity to hear such teachings, and urged him to return and speak again. He certainly succeeded in awakening in his hearers a sense of responsibility for preparing the

world for the Coming. Mr. Unger's presentation of his subjects was clear and logical, even to non-Theosophists, and the views of the Historical, Mythical and Mystical conceptions of the Christ illuminative, justifying the necessity for the return of the great World Teacher.

Besides public addresses, Mr. Unger spoke to lodge members only in the various places. He emphasized the fact that the one great thing which constantly impressed him everywhere is the real hunger of Christian people to have the deeper understanding of the Christian religion which Theosophy gives.

At Omaha, his masterful lecture on *The Rationale of Prayer* was given before a good audience, to many of whom it was new, and their first theosophical lecture. Their rapt attention showed that they were strongly impressed.

Cleveland Lodge sent, to greet him at Omaha, money to purchase a beautiful bouquet of flowers, although they were hundreds of miles away.

Milwaukee Lodge states that Mr. Unger's talks and advice were of great benefit to all, and that his visit brought renewed strength and encouragement to the workers.

The press notices of Mr. Unger's series of lectures were handled by the bureau at Kansas City. Their earnest efforts and business methods added not a little to success in reaching the public. The newspapers were quite liberal in notices and gave favorable comments afterwards.

Thus Theosophical seed is planted in ever new places, leaving the fruitage to spring forth in hearts fertile for the deep-lying spiritual significance of true religion. The growth of the movement and the interest in its work increases as the circle of workers ever becomes larger and stronger.

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Questions

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ANCIENT WISDOM

Lesson Sixteen

1. Describe the development of the consciousness of the individualized self.
2. How can man aid his evolution?
3. Describe the two different stages of life in Devachan.
4. What decides the length of time spent in Devachan?
5. What kind of thoughts find fruition in the form region of Devachan, and what kind in the formless?
6. Why does earth life seem more real to us, and Devachan more real than earth life to those in Devachan?

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

DER MENSCH UND SEINE KOERPER SEITE 71-79

1. Erkläre die automatische Thätigkeit des Mentalkoerpers.
2. Wie kann man dem Wachstum des Mentalkoerpers nachhelfen?
3. Beschreibe den Causalkoerper und dessen Funktionen.
4. Welche Verbindung besteht zwischen dem Causalkoerper und der Wiederverkoerperung?
5. In welcher Weise koennten wir das Wachstum des Causalkoerpers befoerdern?

Antworten sende man bitte an Mrs. F. P. Breese, 3761 Lake Ave., Chicago, Ill.

I would like to ask about the desire elemental. Is it separate from the astral matter of our body, or does it so permeate the matter that, when the matter changes, that changes? We are told of its being separated from the mass of elemental essence as though it remained separate until after the dissolution of the astral body. If it permeates the matter, can it change without the matter changing, or vice versa?

The astral matter of our desire body is permeated by elemental essence, which, as we know, is the life of the Second Logos imparted in the Second Outpouring, and the sum total of the essence within our astral body constitutes the desire

elemental. It follows that if the matter changes, the elemental essence changes with it. But we must remember that the desire elemental expresses exactly what our desire nature is at any given time. Therefore, if we do not change our desires, even though the particles of astral matter permeated by elemental essence change constantly (as do particles of all our bodies), essence of similar nature is drawn in to take their place, so that the matter and essence may change without altering the nature of the desire elemental. The same process takes place in a physical body whose atoms and molecules constantly change without the man's physical appearance being altered. So

I should say that the desire elemental was the sum total of elemental essence, vibrating in harmony with, and held together by, our desires, and such a form would naturally last until our desires became latent at the close of the karmalokic life, when the binding force is released and the desire elemental fades away with the astral shell. But the man preserves in the permanent astral atom the powers of vibration which call into existence another desire elemental, when he picks up a new astral body for another incarnation. As we purify our desires life after life, we attract higher elemental essence, so that the desire elemental becomes less and less troublesome, until we gain a final victory over our desire nature and stand free. M. P.

*

Since the quickening of Karma in the life of a disciple cannot but affect near relatives, how can it be right to call down suffering upon one's self which may cause suffering to others?

It might perhaps be suggested to the questioner that the aspirant does not "call down suffering upon himself." All that he does is to take his own evolution earnestly in hand, and to endeavor as rapidly as may be to eradicate the evil and develop the good within himself in order that he may become ever a more and more perfect living channel of the Divine Love. True, such action will assuredly attract the attention of the great Lords of Karma, and while their response will be to give him greater opportunity, it may (and often does) also involve a considerable increase of suffering in various ways.

But if we think carefully, we shall see that this is exactly what might be expected. All of us have more or less of evil Karma behind us, and until that is disposed of it will be a perpetual hindrance to us in our higher work. One of the

earliest steps in the direction of serious progress is, therefore, the working out of whatever of this evil still remains to us, and so the first response of the Great Ones to our upward striving is frequently to give us the opportunity of paying off a little more of this debt (since we have now made ourselves strong enough to do so) in order that it may be cleared out of the way of our future work.

The manner in which this debt shall be paid is a matter which is entirely in their hands, and not in ours; surely we can trust them to manage it without inflicting additional suffering upon others—unless, of course, those others have also some outstanding karmic debt which can be discharged in this way. In any case the great karmic Deities cannot act otherwise than with absolute justice to every person concerned, whether directly or remotely; and all such questions as imply a doubt of that fundamental fact show a strange lack of comprehension of their nature and their powers. C. W. L. [*Vahan*, 1899.]

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What does "Devotion" mean to you?

Devotion, Mr. Jinarajadasa says, is of three types and we all come under one of these:

1. The devotion that gives warmth, typified by the Christian devotee, and works directly on the personality.
2. The devotion that gives light, typified by the Buddha, and works on the Higher Self in the causal body.
3. The devotion of electricity, of which H. P. B. and Col. Olcott were types, and works on the Ego.

Devotion to me means being wedded to an ideal; it means to let nothing stand in the way of doing for that ideal all that could be done. For example, the Theosophical truths are necessary for the uplifting of humanity, to help it on its way to unfold, and I must hold up these

truths all the time, nor let anything keep me from working at it daily and hourly. In that case, I must come under the third type, the type of electricity.

E. R. B.

*

"Our race, or rather sub-race, shows our real difficulties, and what we require to have worked into our characters." We are told that "the qualities that the first family of the Aryan Race was meant to show were spirituality, harmlessness, tolerance and capacity for action with non-attachment." Which of these qualities does the American show? How should he try to acquire what he lacks?

There seems to be a difference of opinion as to the qualities the American shows. The following analysis seems to sum up several opinions. The American shows an almost perfection of action, but always with desire for the fruits of action. He shows (as much as anything) tolerance for every creed that has been allowed to flourish. The average American seems to be attracted more by material wealth and power than by spirituality, simply because he does not realize that he is following after the unreal instead of the real. The majority of Americans do not possess the virtue of harmlessness in any marked degree. This virtue, and all it implies, is not held up

as an ideal by American teachers and spiritual leaders. He should try to acquire what he lacks by practicing the desired qualities. For instance, if he acts ever with his eye on the results, he should learn to act in the same earnest way with indifference as to the results.

To attain the quality of harmlessness, he needs to apply rules of domestic economy, carry into effect suggestions already being made for the conservation of the country's natural resources, abolish the practice of vivisection and all unnecessary slaughter of animals, curb in all directions his great faults which are wastefulness and destructiveness.

To acquire spirituality, he should foster the religious tendency which is showing itself in the present inclination toward what is generally called New Thought, and turn the magnificent capacity for action which he has evolved individually away from selfish and material ends into the great channel of unselfish co-operation.

Every individual when he realizes the necessity of these virtues, should do his utmost to acquire them. Meditate on them, practice them. The thoughts generated by meditation, and the example of living the life, will help all others in our nation to acquire these virtues.

E. R. B.

The Theosophical Sunday School

For lack of space, Mr. Unger's *Lessons* for August have been printed in a separate eight-page leaflet. Make applications for the same to Mrs. Garnsey.

See Notice on advertisement page.



Order of the Star in the East

NOTE.—We think many of our members have not had the chance to read this very valuable information which was given by our Protector in a talk to the O. S. E. in London shortly after the Order had been organized in England, and printed in *The Vahan*, November, 1911.—M. T.

Outside that great preparation, there are some outer things in which we can train ourselves in an Order like this. This Order, in imitation of a greater Order, exists in grades, and those grades are clearly and definitely marked. In the higher ranks of the Order are those who have already passed the first of the great initiations; coming immediately below them, those who have been definitely accepted by a Master as His pupils or disciples; then those who are specially asked to take a leading part because of certain qualities that they have shown far more than those around them; and then those who come into the Order of their own accord because attracted to it, and willing to work.

You find in this way four distinct grades in this Order, and the value of those to you may be very definite if you care to utilize them. You say, in part of the pledge, that you will try to recognize spiritual greatness, and indicate that you will be willing to cooperate with it; willing to work with and be guided by those whom you, in your own heart and mind, feel to be more spiritually advanced than you are yourselves. The necessity and willingness to cooperate and to recognize a greater age of the soul embraces a very

valuable part of your training for the work of the future, for when the great Teacher comes He will have around Him His own immediate Disciples, the Masters who will come into the world with Him and who will carry on, in the very first rank, His work. Then those who are disciples of them, and so on, step after step. If you get into the habit of looking for greatness of the spiritual kind and recognizing it in another, and then not feeling any sense of envy or jealousy but giving it a glad and cordial welcome, ready to cooperate with it, ready to serve with it, then you are preparing your heart and your mind for that greater service in the future where you will be looking up to those above you, as well as leaning down to help those who are below you. To practice that spirit is one of the things which will be very helpful to you. You could not expect to find in anyone who may be a little further along the path of spiritual life than you are yourself what would be called human perfection. Only when you recognize they are a little further, then is the time when the recognition is valuable to yourself.

In this Order there is one thing that some of you may have noticed, that some wear a little piece of purple ribbon. That marks one of the grades I spoke to you about, those who have been asked to take a special part in the work by those who have the right to ask. If, then, you should see that being worn (and it ought not to be worn unless the people have

been given, by those who are their superiors in the Order, the right to wear that purple badge), you might then quite well show readiness to cooperate in work with that person, to be willing to take advice in lines of work from such a person, be willing to gather round and let him suggest activities which you in your turn might take up and carry out. You have little idea how valuable that kind of personal work is when you are preparing to cooperate in a great and mighty work. Think of the way in which a building is built. There is the architect who plans it, there are the overseers who take part of the work, there are the builders who put together the bricks and the stones, there are the laborers who carry the materials that the builders want. Now, if the laborer demanded to bring the materials he thought the best instead of those that are wanted, the builder's work would be hindered. If the builder wanted to build his bit of a wall according to his own idea, and not according to the idea of the piece of plan which has been given him, the building would be a curious collection of walls when it came to be completed. If the overseer, instead of carrying out the architect's plan, thought he would make additions and subtractions, then again the building would not come up to the original idea. Thus in all great works you have a graded order, and the perfection of the whole when it is completed depends upon the perfection with which each grade carries out the part which has been allotted to it for its work.

That is the way which those of us work who have the happiness of working under the Masters. When a little bit of the plan is given to us we carry it out; we do not demand to know the whole of it; we are content that this piece is put into our hands to do; and it is that readi-

ness to cooperate and follow out the plan which is not one's own which is one of the most useful qualifications in the days that lie before us; for when the great Teacher is here and needs work to be done, He will not have time to explain everything, and to give every detail. He will necessarily give a direction which then has to be carried out and we train ourselves for that loftier guidance by willingly taking up, in an outer organization, anything which may be given us to do by those who are a grade above us in that particular work. Do not get the false idea, which is so common over here, that because you are willing to cooperate with another who, in a particular organization, happens to be your superior, therefore you are giving up in a valuable sense what is called independence. That really is not so. It very often needs more independence of mind and strength of will to carry out effectively part of a plan which is given us to do, than it does to have our own few feet square of a little bit of garden which we cultivate according to our own notion. You will find, if you try the plan of cooperation and discipline, that your own independence of thought and power of judgment are cultivated by the way in which you do your work. In that work there is plenty of room always for initiative, plenty of room for thinking over the best way in which to do it. And I have found in my own experience, since I have been privileged to work largely under orders, that my own intelligence and judgment and initiative have been called upon as they were never called upon before. The way to do the thing, the method of carrying it out, the responsibility of planning that piece of work so that it should be perfectly done; these things point to the necessity of training for the individual who is con-

cerned in the work. But if an individual wants to run quite wild, always to go his own way, without regard to others, then he may be very useful doing his own little bit of work in his own particular way, but he is never of any use in carrying out a larger plan in which co-operation is of the very root of success, and each man must do his part of the work perfectly, in order that the whole may be perfect and complete. In this way you may find it useful to begin to train yourselves. Keep heart and mind awake to all that is greater than yourself, and never be afraid of hearty and cordial admiration wherever a quality that you meet with is admirable.

* * *

Each month when we review the activities of our Order we find some definite signs of progress. This month our principal step has been to secure a cosy little workroom office in the home of one of our T. S. members where we may work comfortably and where we have convenient space for keeping our supplies and records. As it will be necessary henceforth for us to have such an office in order to do our work properly, and since we ask no regular dues in this organization, we must rely on our members and local officers to help make such expenses possible by voluntary donations. We believe our members may be happy to think sometimes of the work that goes on in our office,—we sit at desk and table answering innumerable letters of inquiry, making out certificates of membership which go to practically all parts of America, sending away propaganda literature and the pretty little silver star badges. Sometimes Miss Swain and I are alone at our desks and we feel, in the quiet moments, that the large pic-

ture of our beloved young Head gently radiates his Master's blessing down upon us; sometimes one or two other helpers come in to share work which is so earnestly dedicated to the service of the Lord Maitreya. It is indeed a happy opportunity given us to serve and watch and wait thus, knowing that the time which separates us from His coming is growing swiftly shorter and shorter.

Many centres in the United States are now organized for definite work in the O. S. E. Boston, Brooklyn, Jersey City, Cleveland, Holyoke, Los Angeles, Pittsburgh, Seattle, Spokane, Springfield, and Buffalo are fully organized, having in each city a local representative and a local secretary. In Butte, Kansas City, Minneapolis, St. Paul, Reno, Salt Lake City, St. Louis, and Vancouver, the work is proceeding well under local representatives.

We are glad to welcome home from India a devoted worker for the Order of the Star in the East, Mr. Irving Cooper, and I have asked him to be my personal representative as he travels around the states and visits the various O. S. E. centres. I have asked also Mrs. Taffinder of Krotona, Hollywood, Los Angeles to be Press Secretary for United States. Members may consult her about newspaper references to our Order, and interesting news clippings should be sent to her.

After writing the above in reference to the American division of the O. S. E., I wish to quote from the report of the progress of the movement in another country. Sometime ago we had a letter from Mr. Burn, National Representative in New Zealand, from which we learned of their splendid and enthusiastic methods. The following is quoted from a letter received from Donna Ruspoli, National Representative in Italy, and it

shows the remarkable activity of the devoted members in Italy. We hereby hold them up as an example to our American members!

"I have pleasure in sending you a copy of Professor Wodehouse's pamphlet in Italian; about 1500 copies have been used for propaganda in Italy (sent to public libraries, reading rooms, etc.). I also send an article by our Organizing Secretary on the three qualities that are to be especially cultivated by members of the Order. A copy of this leaflet and a copy of the pamphlet are given to every member of our section.

"The Italian Section progresses slowly but steadily, and I consider that a fairly promising beginning has been made. We have actually 130 members, of whom several live in South America, in Italian Switzerland, and in Trieste. We have so far four local represen-

tatives (for Turin, Florence, Palermo, Trieste).

"Thanks to some members of the Order, the lives of Alcyone will shortly appear in Italian, to be followed as soon as possible by *The Changing World* in Italian.

"On the occasion of our recent T. S. Congress in Turin, we had the privilege of meeting with the Protector, Mrs. Besant, at which she gave an address to the members (April 8th).

"I trust that in your large and important section things are going well."

It makes us very happy to receive such letters as these which bring us into friendly communication with our brothers all over the world who are laboring to prepare the waiting world for the near coming of the great Lord of Love.

Marjorie Tuttle.

NO UNBELIEF

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future," trusts the power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

Edward Bulwer Lytton.



Reviews



The Scientific Researches of Dr. Walter J. Kilner into the realm of the supersensual world have awakened much public interest and his book, *The Human Atmosphere*, with the subtitle, "The Aura made visible by the aid of chemical screens," has caused a great sensation in the public press. Recently large placards have appeared in London featuring interviews with the author. Dr. Kilner is a profoundly learned medical man and electrician, at one time electrician at St. Thomas Hospital, London. A newspaper review of Dr. Kilner's book from the able pen of Ella Wheeler Wilcox begins as follows:

"The doubting Thomases who laughed uproariously at all the seers, psychics, and Theosophists who talked of the aura which human beings possessed have received a body blow from the hand of science—the God they worshipped." And she concludes with "Something like eighteen years ago that marvelous woman, Annie Besant, lectured in New York and told us about the aura, told us all Dr. Kilner has 'discovered,' and much more that is to be discovered." *V. A. B.*

Bergson's Intuitionist Philosophy. The world of philosophic thought is just now naming Henri Bergson as unquestionably the man of the hour, and his "creative evolution" is being discussed all over the world. Mrs. Besant meets this added interest—which she attributes to Bergson's influence—by her simple theosophical presentation of *Intuition and Instinct* in *Bibby's Annual*, and Sir Oliver Lodge, in the *Hibbert Journal*, justifies Bergson "in relying on intuition rather than on intelligence as the guide that shall lead us into fuller knowledge of truth."

"A most important part of Bergson's mission, as Sir Oliver sees it, is to prove how vastly nature's modes of action transcend the cut-and-dried formulæ of the schools. He has endeavored to unify life in a larger way by unlocking a door in the barrier that separates mind and matter. And in this connection Sir Oliver voices the opinion, that although the

door is still locked, 'Bergson has found something that to me, at any rate, from a distance, looks very like a key.'"

The great scientist concludes his article like the true theosophist which he is: "I am impressed with two things—first, with the reality and activity of powerful, but not almighty helpers, to whom we owe guidance and management and reasonable control; and next, with the fearful majesty of still higher aspects of the universe, infinitely beyond our utmost possibility of thought."

What with Mrs. Besant, the world-known Theosophist, Sir Oliver Lodge, the world-known scientist, and Henri Bergson, the world-known philosopher, all sounding the one and the same truth, who can doubt that there is a quickened evolution felt in every cell of the World's body!
I. B. H.

The Sixth Sense. Its Cultivation and Use. By Charles H. Brent. Publisher: B. W. Huebsch. Bishop Brent, Protestant Episcopal Bishop of the Philippines, exploits in a recent brochure that Sixth or Super-Sense "which all possess, yet which few could define." He says: "By the Sixth Sense, I mean the Mystic Sense, or that inner perceptive faculty which distinguishes man from the highest below him and allies him to the highest above him. So distinctive among created objects is it of man that it might, not inaptly, be characterized as the Human Sense. Upon its development and use depends the efficiency of the lower senses and all other faculties. It is supplementary to all, contradictory to none." In connection with religion, the Mystic Sense resolves itself into faith; in its relation to character, it is in constant contact with the ideally best and thus "Better tomorrows are obtruded on poor todays;" in its relation to thought and science it provides hypotheses (no sense but the Mystic Sense has yet sensed the electron); and in its relation to the physical body it underlies all healing cults, for we are never really well unless "the inside and outside of man work as a unity."

Instinct and Intuition. Mr. Ernest Thompson-Seton, the famous naturalist and hunter, in concluding a recent address said: "There is in the animal nature a deep-laid instinct, *strong in proportion as the animal is high in the scale*, which prompts it when in dire extremity to fling itself on the mercy of some other power. I do not say that it is so, but it may be that in this instinct we shall find the foundations and the basis on which is afterwards built something else which finds its higher development in man."

This discussion, which has arisen with regard to *Instinct and Intuition*, is the subject of an article by Mrs. Besant in the last *Bibby's Annual* (1912). Put into condensed form, the points of her presentation are:

I. *The following statement of the constitution of man.*

Spirit—

Spirit clothed in Will-body.

Intuition clothed in Wisdom- or Bliss-body.

Intellect clothed in Causal- or Creative-body.

Soul—

Lower Mind clothed in Mental- or Thought-body.

Emotion-Passion clothed in Desire- or Sensation-body (Astral-body).

Body—

Vitality clothed in Etheric- or Vital-body (etheric double).

Automatism clothed in Dense- or Action-body.

II. *The principle of reflection.*

The higher stages of consciousness repeat themselves in denser matter as the lower stages thereof, and this repetition follows the principle of reflection, *i. e.*, that the object is reversed in the reflected image, either laterally or vertically, according to the position of the mirroring surface. The peak of a mountain reflected in a lake is seen in the depths, while its foot is seen on the surface. So with the stages of consciousness. Hence, we have:

Will is related to Automatism.

Intuition is related to Emotion-Passion.

Intellect is related to Lower Mind.

III. *Solution of the problem.*

Here is the solution of our problem, why the philosopher is linking Instinct and Intuition. Instinct grows out of Desire, out of Passion—desire for pleasure, desire for the preservation and increase of life; it is a sure guide

as far as it goes, for it is the result of past unsuccessful and finally successful experiences in life-preservation. Intuition is its correlative in subtler matter; it is Wisdom, unfolded by experience and looking outwards, a discriminative vision, acting directly and surely, without any reasoning process but with certainty. High and pure emotion is its immediate forerunner in the growth of the Soul, and links the second aspect of the Soul to the second aspect of the Spirit. "In the heart of him who is perfectly devoted, wisdom springs up in process of time." Not even of the glorious Creative Intellect, the image of Divine Activity, is this sublime Power the outcome; it is the fruit of that high and pure emotion which is the image of the Divine Heart.

Elementary Lessons on Karma. By Annie Besant. Adyar Pamphlet, No. 13, 1912. 24 pages. Publisher: The Theosophist Office, Adyar.

These lessons are very illuminating and should be given a wide circulation, especially among beginners and non-Theosophists who are puzzled but interested questioners of the subject. Karma is too often made a crippling fetter. It should be considered a result and not a reward or a punishment. To fling one's self against the Law is to be bruised thereby; therefore, pain is the outcome of wrong activity on any plane, pleasure the result of right activity. Karma is the Law, is invariable sequence; a statement of conditions and the result arising from them, the inevitable consequences either good or bad. The enabling force is in our hands to use as we will; the results are sure.

S. E. G.

The Fairy-Faith in Celtic Countries. By W. Y. Evans Wentz. Publisher: Henry Frowde, Oxford, 1911. xiii+524.

It is no exaggeration whatsoever to say of this volume that it marks a new era in the young science of Folk-lore. The remarkable insight of the author has given him philosophic principles which strike home as truths. The poetic presentation of his material sweeps a reader along. The sympathetic manner of his dealing with the imaginative races under his pen commands our respect. But the most forceful of all things in this epochal work is the fact that the author does not hesitate to show that true human experience cannot be divorced from any science in interpreting the facts thereof.

The author proposes a difficult problem for himself, namely, that of demonstrating from the popular belief in fairies throughout Northern France and the British Isles, that there is present among these peoples the relics of a religion which carried as its fundamental tenet the doctrine of rebirth. He does not stop with the mere dissection of tales crystallized into writing and print—indeed these petrified relics from the past seem to him of much less relative importance than the living word from the peasant lips. He feels that the truth so frequently stated among folk-lore authorities should be assumed by the collector and investigator. This truth is that tradition is "amazingly tough."

The more specific things which the author proposed to execute are of great interest to occultists. He has gathered together the main threads in psychical research and from these makes a fabric in which are woven other strands gathered up from folk-lore. The whole makes very excellent material, and is presented with forceful logic. It is a very pleasant thing to find a scientist for whom men like Andrew Lang, Pierre Janet, and Anatole Le Braz have the utmost respect, defending not only the doctrine of the survival of man, but also postulating the existence of fairies as separate entities, distinct from human kind and possessing those qualities which are traditional among them.

Another unique portion of the work is devoted to an outline of the old Celtic Religion, which Mr. Wentz reorganizes in his own mind and sets forth with fervor. This religion, as Theosophists will know, possessed a full demonstration of reincarnation as a working basis. It also dealt with all the problems connected with the finer nature of man which scientists today call by fearful and wonderful names, e. g., psychometry, telepathy, somnambulism, and, best of all, retrocognitive telesthesia. Yet the author is at no time outside of the depths of reason, despite his effective use of eloquent passages to drive home points that he is making.

Epochal indeed will this work be. Those of us who have watched folk-lore rise through the phantasies of the philologists, and through the dawning of a saner day in comparative folk-lore and anthropology will rejoice to see that now, with such men as these, this young science from which Madame Blavatsky expected so much, has shaken off the coma which

threatened it in certain quarters, and is rising, to sweep with it the more matter of fact sciences and join with occultism to provide the vehicle of reason which the new religion will employ.

F. K.

The Sense and Nonsense of Christian Science. By Leon C. Prince. Publishers: Samson Lowe Marston Co., Ltd., London.

Those who are interested in mental Therapeutics will find much valuable information in this book, containing as it does a comprehensive treatise on the whole subject, from the point of view of philosophy, religion, and practice.

A sketch is given of each of the four schools teaching the curing of disease metaphysically. Of these four schools, Mental Therapeutics, the Emmanuel Movement, New Thought, and Christian Science, the last named is the most widespread and popular, and claims to be a system of therapeutics, religion and philosophy differing from the others inasmuch as it denies the material world as having any reality, while the others claim the mind of spirit as supreme, and controlling matter.

One chapter is given to Mrs. Eddy and her disciples, and the author explains metaphysically the sense in which it seems true to deny the existence of matter; but the explanation is quite different from the statement of Christian Science, viz., by denying the testimony of the experience, the basic principle upon which all science exists.

Mr. Prince thinks that the nonsense of Christian Science is carrying the statement of the illusion of matter to absurdity, and the assumption of the necessity of the denial of experience; also in investing words and phrases with undue import.

The book shows the author as having a high degree of information on the subject and of being possessed of discriminative knowledge in giving it forth. He explains his purpose to be that of a fair criticism of a subject which has been, and no doubt still is, bearing a weight of prejudice and distrust. It is recommended to the public in general and to Christian Scientists in particular.

V. A. B.

A Choice of Creeds. All religions tend towards the same common centre. A new cult has arisen in the Far East which sets forth in its creed "Three Beautiful Characteristics of a Perfect Nature."

This is the heading of an article from the able pen of Ella Wheeler Wilcox, published in the Los Angeles *Evening Herald*.

"All religion," says the writer, "is from the same source, all is flowing to the same centre, and proceeds from the same longing in the human heart for Love, Perfection, and Happiness. It is all for the same purpose and brings the same results."

She commends the organization of the Order of the Star in the East as follows: "Just now in Benares, India, a new Order has been formed, called the Order of the Star in the East. Its rules and regulations are very simple and its purposes very sweet and helpful to the world. It was organized by Annie Besant, that brilliant and earnest woman orator and profound scholar;" and quoting the Principles of the Order, she says of them: "Nothing could be less complicated, less dogmatic or more simply helpful than this little spiritual formula. Whether we believe there is a second coming of the new Messiah or not, these rules of life will be a vast benefit—to one who follows them. It is an established fact that people grow to be like the thing of which they think deeply. If we think deeply on the near approach of a Great Being and meditate on the Perfection of that Being, we will perforce grow in Divine qualities." The article concludes with a beautiful poem idealizing the coming of the Christ. *V. A. B.*

The Life Everlasting. By Marie Corelli. Publishers: Hodder & Stoughton, New York. Price, \$1.35.

In the prologue of her latest work, *The Life Everlasting*, Marie Corelli has done much to enlighten the public as to her aims and ideals. She gives therein a list of the books she has written with serious intent, and those she has written simply to entertain.

Miss Corelli is evidently somewhat past the ordinary stage of evolution. Her experiences, as detailed in her books, indicate that she has had some occult training, but her misstatements reveal the fact that she has not taken the trouble to compare her experiences with those of well known investigators on unseen planes. As a consequence her writing loses much of its value, for, inextricably mingled with the unquestioned truths that she gives, is a vast amount of illusionary writing springing solely from unchecked egotism.

Take, for instance, the idea of reincarnation. It is quite apparent that she has had

specific training on this subject. But those who are familiar with the subject know that her belief that a soul is always incarnated in one sex, and always looks the same as to physical appearance is nothing but the *maya* induced by the dominance of the personality.

Again the influence of the personality asserts itself when Miss Corelli is at so much pains to assure her readers frequently that she cares nothing for the opinion of others, either good or evil. The idea that she should take such an attitude has evidently been given her, but, thus far, she has only grasped it intellectually. A spiritual conception of it would result in her keeping silent on the subject.

One wishes she could have refrained from the unkind fling at Theosophists, with whom she has so much in common. This is, however, merely another evidence of exaggerated personality. She has some serious grievances against those who claim to be her friends. The airing of private grievances in public writing is not an evidence of good taste, and it does not make for good literature.

Owing to her literary success early in life, Miss Corelli's style is far from perfect. But she deservedly appeals to many readers in spite of this fact, because she makes it very clear that higher stages of evolution than man has yet reached are to be attained, and that the pure, earnest and aspiring soul can press forward to more and more glorious heights. *C. H.*

Indian Tales of Love and Beauty. By Josephine Ransom. Publisher: The Theosophist Office, Adyar. 1912. 191 pages, 3-page illustrations.

Mrs. Besant in a Foreword gladly recommends this book of Indian women to the reading world. The author in the Introduction states that the purpose of the stories is to try to dispel some of the ignorance about Indian women which prevails everywhere outside of India.

The stories have an historical basis, and the characters treated reveal that types of Indian women possess unrivalled personal charm and beauty; that they are capable of great faith, courage and devotion—racial virtues of the women of that Motherland.

The first two stories, *Maitreyi, the Ascetic* and *Mayst Thou be as Savitri*, represent the ancient days of India, and something of the stately language of the *Upanishads* has been

preserved in the former. There is a story taken from the great Buddhist chronicle, the *Mahavanso*, which concerns the life of King Asoka, and gives some idea of the fervor for Buddhism which helped to strongly mould the character of special types of devotees. Other stories afford glimpses of the brave and fearless Rajput warriors of only a few centuries ago; of the Musalman women and a strange period in Indian history; and there is *A Modern Incident*, founded on fact, which shows how faith in prayer is rewarded.

In the words of Mrs. Besant, "May this little book bring knowledge to the West and inspiration to the East." A. H. T.

The Street of Today. By John Masefield. Publishers: E. F. Dutton & Company, New York.

In this book Mr. Masefield manifests the rare quality of justice to both of the sexes. While emphasizing the fact that woman, in the abstract, is perhaps capable of greater nobility than man, he proves, by a concrete example, how easily a woman may play havoc with other lives than her own by a slavish devotion to the personality; and, while conceding to man the possibility of accomplishing the greatest and most difficult achievements of the world, he shows how helpless he can be in the face of some of the petty details of life. Mr. Masefield does not flinch from the truth in his portrayal of the different sexes, although what he says is imbued with that wide tolerance and deep sympathy characteristic of the truly great soul.

His knowledge of the unseen world—more particularly that portion of it which is technically known as the astral plane—betrays itself in some of the most poetic passages of the book. He also shows a brilliant epigrammatic power that furnishes many quotable passages. We give below a few of them:

"In selfishness and generosity are all the potential tragedies. Capacity for enjoyment is often mistaken for generosity in its possessor."

"One of the problems of life is to attain a fulness of sympathy. It is nothing more than a capacity for living outside the personality. All largeness of life is sympathy."

"The clever by attainment are at war with the clever by character." C. H.

FROM THE MAGAZINES.

Bibby's Annual as usual is an edition de luxe—replete with splendid articles and illustrations. *Come Unto Me*, and *The Great Master* are among the pictures which invoke deep love and reverence. There is a "speaking likeness" of Mrs. Besant and among her contributions are the articles, *Intuition and Instinct* and *The Truth of Reincarnation*. *The Mission of Love*, by Mrs. Russak, contains a message which is valuable to humanity. *The Advent of a Messiah* and *Watch* are worthy of their places among so many excellent contributions.

The Theosophist for May has four page illustrations, the frontispiece represents Mrs. Besant addressing a London audience, the other three are snapshots at the visit of H. H. the Maharaja at Mysore to the Central Hindu College in Benares, India. Earnest members of the Order of the Star in the East will appreciate the comments on the *Principles of the Order*, by Frank J. Merry. This article would make a good propaganda pamphlet. Those who are striving to cultivate love and compassion "In His Name" will find much in *Bhakti (Divine Love) in Hindu, Hebrew and Moslem Literature*, by Mrs. Alicia Simpson. *The Lives of Erato* (No. 11) in *Rents in the Veil of Time* show how, in an incarnation, diligence and honesty may neutralize misfortunes. *America, Past and Future*, by Dr. Weller Van Hook, and *The Christ in Art*, by Marguerite Pollard, are particularly good articles.

Star Lore and Star Traditions, by Scrutator, is the star article in the April *Occult Review*. It is illustrated and deals with the myths and legends of the constellations. This magazine for May has a trio of noticeable articles—*Scientific Truths Contained in Fairy Stories*, by Hereward Carrington; *The Shrine of a Thousand Buddhas*, by A. E. Waite; and Mme. Jean Delanie's *Mrs. Besant's Educational Work in India*.

G. Reilly explains *The Rosicrucian Philosophy in Relation to Astrology* in the May *Modern Astrology*.



CHILDREN'S PAGE

*“To all the little children,
The happy ones, the sad ones,
The sober and the silent ones,
The courteous and the glad ones,
The good ones—yes,—the good ones, too,
and all the lovely bad ones.”*

THE STORY OF THE PRINCESS MAUD

Part I

[The following story was originally written for a little nine-year-old girl, and illustrated by the author with numerous watercolors. Its influence was so definitely marked that the author feels sure that it can be of similar service to others. The original reader, a public of one only, has long since passed the age when she considers poppy seed capable of producing the effect that it does herein; but even now she does not deny that the story has a lasting effect for her. It is printed with her permission, divided into three parts.]

The Princess Maud must have waked up that morning feeling decidedly cross, for no sooner had the nurse stepped into the room than she began to find fault with everything that was done for her comfort. She complained that the room was too cold, that the bath was too hot and that the soap got into her eyes, though I am sure the kind nurse was very careful. When it came time to dress, the Princess pouted because she could not wear the dress of her choosing,

and so on, all the while she was being dressed. At last after much coaxing, and many promises, she allowed herself to be led into the breakfast room. Here the trouble was renewed, for the breakfast did not suit her. She cried and whined, pushing away her plate most peevishly. When Nurse held out a nice ripe peach and said: “See, dearie, here is a sweet peach,” the Princess—really, I am almost ashamed to say it—but this very naughty Princess actually snatched the fruit from her nurse’s hand and flung it angrily across the room.

And then a dreadful thing happened. Just as the peach left Maud’s hand, a door opened and in walked a lovely lady, against whose beautiful blue velvet dress the peach was thrown, making a horrid stain. And this beautiful lady was none other than the Queen-Mother herself!

For one awful moment the Queen-Mother stood looking sternly at her little

daughter. Then she said in a most solemn voice:

"What does this mean?"

The nurse hastened to explain that the breakfast was not to Maud's taste, whereat the Queen advanced toward the table to see what had been set before the Princess.

And such a nice breakfast as she saw there! Besides the dish of peaches from which nurse had taken one, there were ripe strawberries and cream, hot muffins and honey and a great many other dainty and delicious things to eat. Enough, I am sure, to satisfy any but a very discontented little girl.

The Queen looked everything over very carefully, then she stepped back and, pointing at the Princess, said:

"Lift the Princess down." The nurse did so.

"Take off her apron," continued the Queen. The nurse obeyed.



"Now," said the Queen-Mother to her daughter, "you may go out into the gardens and remain there until luncheon is ready. A child who is not satisfied with such a nice breakfast will not be satisfied with *any* breakfast." So saying, and with a stern look, the Queen left the room.

The Princess Maud was very unhappy. As she crossed the room to the door, she looked longingly back to the now forbidden breakfast, wishing with all her heart she had eaten what had been set before her. She was unhappy, indeed, but still very cross as she crossed the lawns towards the fish-pond. Every morning she brought the fish some of her breakfast, so this morning they were waiting for her, as usual. But instead of crumbs, Maud threw dry leaves on the water. The fish caught them up hungrily and were greatly disappointed at being so deceived.

"I don't care," said this naughty girl, "I don't care *one bit*. If I can't have any breakfast, you shan't either." And she threw stones and sticks at the poor fish, scattering them right and left.

Fortunately for the poor creatures, the gardener's boy was near and he came hurrying up, so the Princess moved off toward the gate which led to the kitchen gardens, where she knew it was strictly forbidden to go. For by this time you will have discovered that this was a very bad little girl, indeed. Really, if I didn't know the end of this story, I shouldn't have the heart to write all the dreadful things the Princess Maud did this day.

After slipping into the kitchen garden, Maud saw the old gander, proudly walking up and down with his geese. He was teaching them how to walk in a straight line and gave his orders quite like a real soldier.

"Right, left, right, left," he cried, and right, left, right, left, stepped the geese behind him in an even row.

"I shall put them out of step," said Maud, as she caught up a big stick and rushed at the unlucky geese, breaking up the line in a hurry and driving the cackling flock in every direction.

"Hi, hi," cried the scullery boy, "the

Princess is in the kitchen garden; somebody get her out. Quick!" But before anyone could catch her, Maud had run swiftly out through another gate into a narrow road which she had never seen before.

On the other side of this road was a forest in which Maud caught sight of a white rabbit nibbling on the grass.



"I must catch that rabbit," thought Maud, creeping softly up behind him. But Bunnie's ears were as sharp as they were long and, turning quickly, he saw the Princess. He was greatly frightened for he could not hide in his hole because the Princess was standing right at the door. So he quickly slipped behind a big rock. Maud ran after him, but Bunnie lay very quiet in the long grass and when Maud's head was turned, he darted swiftly out around the rock and into his nest. Maud peered down into the dark cave into which Bunnie had disappeared, screaming to him to come out. But the rabbit kept very still, though he trembled with fright.

"Well, then, Mr. Rabbit," said Maud, "if you won't come out, you shall stay in

forever." And as she spoke, the Princess proceeded to close the door of Bunnie's home with dirt and twigs. She plugged it up so tightly that, after she had gone, poor Bunnie worked for hours to remove it all. Perhaps if Maud had known that, she might have been sorry, but long before the rabbit was free, she was away, playing beside a little stream.

There she saw a slow old turtle creeping along to get a drink. She caught him by the tail and jerked him back. The clumsy fellow tugged and pulled to get away, but the Princess only laughed cruelly at his distress. Finally he gave up in despair and withdrew his head and legs into his house, which he always carried with him. Then Maud turned him over on his back and left him struggling to get up, as she jumped across the stream and went on farther into the forest.

A busy ant was carrying a grain of wheat to his nest, and as soon as Maud saw him, she took the wheat from him. She did not hear the ant beg her to return the grain. He had carried it a long way and did not like to lose it now. But his voice was so faint that it never reached Maud. She searched around for the hill where he lived and stirred a branch around in it, doing a great deal of damage. All the ant's brothers and sisters came rushing out to see what was going on. When they saw what had happened, they did not stop to cry about it, but each one set promptly to work to mend the broken doors and to carry their tiny baby ants out of harm's way, which was a very wise thing to do.

A friendly little squirrel chattered to Maud from a tree. I am sure he wished to make friends with her. But the wicked girl threw a big rock at him and he quickly hid behind a branch.

It would take far too long to tell you

of all the cruel things which the Princess did on this day. And besides, it is always a very sad thing to tell about naughty children. She finally grew weary of running about in the tangled grass and lay down to take a little nap.

And while she slept, some very strange things happened, of which you shall now hear.

The old turtle, after long struggling, finally managed to turn over right side up once more and, after taking his drink, he met Bunnie and complained to him of the cruel treatment Maud had given him. Then Bunnie, in turn, told him what Maud had done to him. Just then Mr. Ant came along.

"What!" he exclaimed, "are you talking about the wicked Princess who nearly killed some of my babies? I will tell you how she injured me." And he did.

By this time all sorts of little woodland creatures had gathered, each one with a story to tell of how he had been hurt or frightened by the Princess Maud. Then a green frog rose on a convenient toadstool and, lifting his hand, cried:

"Something has *got* to be done. Are we, friends, to allow ourselves to be killed and injured by this little girl who doesn't seem to know how naughty she is?"

"Never, never," shouted all the others in chorus.

"What is all this noise about?" inquired a small voice just then.

All the forest creatures turned around quickly, and there they saw a little man, a very funny little man indeed. He was a bright green from the crown of his

peaked cap to the tips of his pointed slippers. Even his jolly round face was a pale green and his thick hair, hanging nearly to his shoulders, showed green where the sun fell upon it.

Everyone crowded round this little fellow and began talking at once.

"One at a time, one at a time, please," said he, holding up his little hand for silence.

Then the Frog, who certainly looked very much like a man when he stood up, undertook to explain everything that had happened to everybody. The green man listened with close attention and when the Frog had finished, he slowly moved his head up and down.

"I see, I see," he murmured, solemnly. "This case clearly needs my attention. This Princess does not know what it means to cause others to suffer and we must teach her a very painful lesson." Then he went on to tell them all what he planned to do and explained to each just how he was to act when Maud woke up. Each little creature promised to do his best and the jolly little fellow skipped away to where Maud was lying, fast asleep, under a little bush.

He made no sound as he broke off a poppy growing near. As silently he stepped to Maud's side and leaning over her, shook the black powder, in the heart of the flower, into her face. Maud sneezed in her sleep, whereat the little man gave a comical laugh and slipping behind a fern, he disappeared.

What happened to the Princess Maud when she awoke, you will hear next month.

"Betty."



The Higher Pantheism



he sun, the moon, the stars, the seas, the hills
and the plains—
Are not these, O Soul, the Vision of Him
who reigns?

Is not the Vision He? tho' He be not that which He
seems?

Dreams are true while they last, and do we not live
in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from
Him?

Dark is the world to thee: thyself are the reason why:
For is He not all but thou, that hast power to feel
"I am I"?

Glory about thee, without thee: and thou fulfillst thy doom,
Making Him broken gleams, and a stifled splendor
and gloom.

Speak to Him thou for He hears, and Spirit with Spirit
can meet—
Closer is He than breathing, and nearer than hands
and feet.

God is law, say the wise: O Soul, and let us rejoice,
For if He thunder by law the thunder is yet his voice.

Law is God, say some: no God at all, says the fool:
For all we have power to see is a straight staff bent
in a pool:

And the ear of man cannot hear, and the eye of man can-
not see:
But if we could see and hear, this Vision—were it
not He?

Alfred Tennyson

