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THE THEOSOPHIC MESSENGER

AUGUST 1912.

Minnie E. Chambers

AMERICAN SECTION
OF THE
THEOSOPHICAL
SOCIETY
ERECTED A.D. 1912.

The Theosophical Society

FOUNDED BY
Col. H. S. Olcott and H. P. Blavatsky



PRESIDENT
Mrs. Annie Besant

American Section

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literatures in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

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

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

THEOSOPHY is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

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An Outline of Theosophy	- - - - -	C. W. Leadbeater
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Popular Lectures in Theosophy	- - - - -	Mrs. Besant
Australian Lectures, 1908	- - - - -	" "
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1912

PAMPHLET OF 26 PAGES

THE THEOSOPHIST OFFICE

ADYAR, INDIA



THE CEREMONIAL PROCESSION

Minnie E. Chambers

THEosophical Messenger



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NO. 11

EDITORIAL

**Eastern
Tour for
Mrs. Russak**

I had originally planned that, as Mr. Cooper was to visit the eastern lodges at this time, it would be best to defer Mrs. Russak's tour among them until after she had traveled west; but so many requests have come for her to visit the eastern lodges that I have decided to reverse the order and request her to make the eastern tour first. Will the lodges east of Chicago wishing to have Mrs. Russak visit them just after Convention, and willing to meet their proportionate share of traveling expenses and entertainment, kindly advise me at once, so that I may plan her itinerary accordingly? Also, will they please indicate the least number of days they desire the lecturer to give to their cities.

**From
Mr. Stead**

Light for May 4, 1912, contains what purports to be a psychically received letter from the late W. T. Stead, from which I quote the following:

"I am so anxiously engaged in trying to alleviate distress amongst these souls, that I have scarce time to welcome my own be-

loved ones here beside me. I have pressed them into the service, as I now press you and all charitable and believing souls. [What is wanted is] to have prayers sent up incessantly for peace and enlightenment, for guidance and development, for help and comfort to the dark dim souls in the offing. Those of you who are capable of it I implore to send your astral selves amongst us, to explain and instruct, to lead and guide, to teach the principles of the further life."

Theosophists will understand the nature and meaning of a call like that, and the more devoted will try to give it due answer.

**New Chicago
Headquarters
and
Convention**

The united Chicago lodges have leased a suite of rooms on the fifteenth floor of the Lake View Building, on Michigan Avenue, near the Institute of Art, where they, in conjunction with the Co-Masons, will make a local headquarters for Chicago. The space includes a hall 28x60, two ante-rooms, an E. S. room, dressing-room and lavatory, an office, a book salesroom and glassed show-windows on the corridor for book display. There is good light, a desirable elevation and

quiet. As the hall will accommodate at most about four hundred people, it is ample in size to seat the Annual Convention, and so, in response to the wish of the lodges it has been decided to hold the forthcoming convention there. The program of the convention will appear in the September issue.

Will the members please send in their convention proxies.

(See notice of convention near the back.)

Members who wish to attend convention and arrange for quarters before their arrival may communicate with Mrs. M. V. Garnsey, who will assist them.

*

A Possible Destiny for Lodges

If the American Section had a vigorous and enthusiastic lodge in every large city, and in each of them there were capable and well trained lecturers and class-leaders, and if such lodges as a part of their work sent out lecturers and teachers into the surrounding territory, developing the nearby towns and smaller cities for Theosophy, they would become radiant sun-centres of Theosophic influence, self-sustaining and self-sufficient in this, that they would be capable of sustaining their own activities by producing their own lecturers and teachers; they would become nuclei for the development of wider territories, thus bringing forth other centres for Theosophy, and so becoming fruitful units in the larger body. A Section formed of lodges of this character would serve to vitalize the entire Theosophical organism, and would constitute an instrument of service of greatest possibilities. Such a Section would be ideal, and it should be the aspiration of every lodge to reach the standpoint of efficiency held forth by this ideal.

Indeed, a T. S. lodge should in a way

be a miniature university, a school of training along the various lines of future progress, and when the day comes when there shall be one of such miniature universities in each of our great centres of population, then indeed it will be well for the world. Then at last there will exist organized activities amid the people where those who thirst for knowledge on the wider lines may come and be satisfied. No longer would one have to realize that there was no established source of exact knowledge on religious subjects, and have to be told, as is done by the established religions of the day, that in the place of knowledge on this subject, faith and belief are required. Moreover, a man inclined toward the study of ultra-physical subjects, would find in such centres of learning the fullest encouragement and opportunity to pursue his studies, and not be made to feel the narrow and restraining hand of even a scientific orthodoxy. And so in all branches of human thought and activity. Such a Theosophic centre would offer the most tolerant and liberal opportunities to all, giving encouragement to those earnest souls who are reaching forward more and more into the infinite sources of knowledge, and would become a home for every weary traveller on life's highway, where he could obtain without stint that which is most needed for his higher sustenance.

All this will come about as the lodges become strongly centralized, through the tolerance and bigness of heart of their members, and as they work unselfishly to acquire the knowledge of the Wisdom and the training to pass it on to those who need it. There will always be the national workers, and the central Headquarters will constantly use the fullest endeavor to vitalize and stimulate the lodges and the membership in gen-

eral; but for life there must be form, and the lodges must furnish the form, and when the forms are made with durable strength and flexible power, then the life will be poured into them and the result will mean strength in all directions. Not only that, but the more the lodges thus qualify themselves to receive the life, the more will they make certain the possibility of attracting to the Section more of the outer activities of those great Helpers of humanity Who welcome so gladly useful instruments of service in the world of men. Let the lodges therefore work for the development of their internal resources. Let them take the younger members and train them in service, and adopt those lines of education that will tend to bring out the talents of writing, public speaking and teaching; it is for the lodges thus to develop their own powers. Let them not look outside for this, but do it within, and the day will be hastened when such prolific centres of influence will be multiplied in our Section, and constitute a force which will be irresistible for the higher good of humanity in general.

*

The Opening On Sunday, June 30, an event of special interest transpired at Krotona. It consisted of a gathering of Theosophists from Los Angeles and environs, to celebrate the opening of the out-of-door Greek Theatre, and to hear the plans of the General Secretary and his co-laborers as to the work of the future. There were about one hundred members assembled, and they made a very attractive picture from the speakers' place, as they rose tier after tier up the slope, to the background of interlaced palm branches and eucalyptus trees. The view that spread out before the gaze of

the audience included the slopes of the unfinished portion of the natural Greek Theatre, the orange orchard just beyond, a hill of olives, and then the higher foothills rising one above the other, with Mt. Hollywood in the background.

The finished segment of our theatre was at the hour appointed comfortably shaded, and an air of peace and beauty pervaded the entire surroundings. A program had been arranged, and the meeting was opened by a few remarks of welcome by the General Secretary. Then Mr. Colville of Pasadena was, upon nomination, elected chairman. With graceful and appropriate remarks he called for the various numbers, the first of which was a reading from *The Light of Asia*, by Mrs. Laura A. Cornwell. Then followed a charming address by Mr. Fritz Kunz on the value of Theosophical education; a strong plea for effective propaganda methods by Mr. Carlos S. Hardy; a most interesting appreciation of the value of the world's scriptures to Theosophic propaganda by Mr. A. F. Knudsen, after which came an address by the General Secretary, in which he summarized the positions taken by the previous speakers, and spoke to the point of how the ideal destiny of the lodges, as set forth in an editorial of the present number of *The Theosophic Messenger*, might become practically effective. The meeting finally closed with an impromptu recitation of an original poem by Mrs. Julia A. Sanford, one of the most alert and active of our elderly members.

The universal comment among the members was that the meeting was most striking in its effect, and I feel sure that the work accomplished on that occasion will make itself felt throughout the Section as time goes on. So much for the first official gathering at Krotona.

July 2, 1912, will be a red-letter day in the annals of **Corner-Stone** Krotana, for then was "planted" the corner-stone of the first structure soon to be erected there—the Administration Building designed for use as Headquarters for The American Section T. S., and its associated activities.

There were no "afflictions" on this day, as our astrologer told us, and so it was chosen for the favors it held at the hands of the gods.

The ceremony was performed by Helios Lodge of the Co-Masonic Fraternity, under the direction of Miss Isabel B. Holbrook, acting as the deputy of Louis Goaziou, the M. P. Grand Commander of the American Federation of Human Rights.

Members came from the San Francisco, Berkeley, Oakland, Pasadena, Reno and San Diego lodges, and there were members also from Honolulu, Chicago, Philadelphia, New York and Freeport. Many lodges in other cities sent congratulations and good wishes. Telegrams were received from two of the absent members of the board of trustees, and a letter from the third, and each was represented by the personal presence of a member of his family. Six members of the National Council of the American Federation of Human Rights sent good wishes. The newspaper comments were favorable and sympathetic. The entire event, indeed, was auspicious and augured well for the future.

When daylight broke a handful of devoted women might have been seen filing down to the building site and there reverently incensing the marked-out lines. Indeed, the general stir of the little community was much earlier than usual on this morning, for there was an unwonted spirit of expectancy in the air,

and all seemed to feel it. Soon the work of final preparation was going on all over the community, and by ten o'clock the Co-Masons began to arrive. After them came the Theosophists and others, and at eleven the Co-Masons had repaired to the improvised lodge room in the house of Dr. Kuznik, our good Chicago neighbor. In due course, and heralded by a blast from the trumpet of our young trumpeter, these emerged in full regalia, and marched slowly down the winding lanes, gathering up the Theosophists, the Lotus groups, the members of the O. S. E. and others, as they proceeded, for these had been waiting on the lawn a little below. The following was the order of the procession, under direction of the Grand Marshal and Assistant Grand Director of Ceremonies:

The Grand Tyler with drawn sword, the Grand Deacons with white rods, Master Masons by twos, the Grand Inner Guard, the Grand Almoner, the Grand Treasurer with the casket, the Grand Secretary with list of deposit, the Grand Architect with the plans, accompanied by three assistants bearing respectively a square, a level and a plumb; the Wardens with columns—the Grand Senior bearing a silver cup of wine, and the Grand Junior a silver cup of oil; Deputy Grand Commander with escort, bearing Book of Constitution and golden cup of corn; the T. S. Trustees, the Assistant General Secretary and General Secretary with escort; the Grand Bearer with Bible, square and compasses, Past Deputy Grand Master with escort, bearing the crystal vessel of salt; the Grand Orator, the Grand Chaplain and the Grand Commander with escort. Then came the Lotus Circle, the T. S. Lodges, members in twos, the Order of the Star in the East, and finally, the public.

The winding contours of the roads

were such as to make the procession one of striking beauty. A slope with trees and flowers and winding lanes, then a long line of hatless men and women in white silk gowns with red or blue collars and aprons, slowly descending two by two, in a subdued summer sunlight, followed by others in the dress of the day. That was the picture. The beauty of it was impressive and will be a pleasant memory to all who saw it.

But no less striking was the ceremony itself. Six feet in the air, at the northeast corner of the proposed structure, swung the massive stone from its triple support. Beneath it, and upon a platform, rested the copper casket, beautifully made by one of our skillful members, bearing the seal of the society and containing the following deposit:

Portraits of the Masters of the Wisdom; Seal of The American Section of The Theosophical Society; The By-Laws of The American Section of The Theosophical Society; *The Theosophic Messenger* for June, 1912; *The Theosophic Messenger* for July, 1912; The Principles of the Order of the Star in the East; Book—"At the Feet of the Master," by J. Krishnamurti; Emblem of The Order of the Star in the East; Constitution of The American Federation of Human Rights; A copy of the *Co-Mason* for April, 1909, containing an article on the objects of Co-Masonry, by Annie Besant; A copy of *Universal Masonry* for August, 1910, devoted to the Masonic work of Sir Francis Bacon; History of Helios Lodge No. 360; Masonic Pin; Newspapers—Los Angeles Municipal News, Los Angeles Daily Tribune, Los Angeles Examiner; Course of Study of The Krotona Institute; Coins: Gold coin of 1859; Silver, nickel and copper coins.

As they arrived, the Co-Masons formed themselves into a hollow square around the stone, and proceeded to enact their most beautiful and impressive ceremony. At the conclusion, an address was made by myself, speaking for the T. S., by Mr. Hardy for the Krotona Institute, and

Mr. Kunz for the Order of the Star in the East, the three official activities to be quartered in the building. At the close of the exercises the procession moved back in the same order, and the Masons then completed their exercises in the Lodge.

Much may be said in praise of all who took part in the "labors of the day," for all surely did their parts with credit to themselves, to Masonry and to Theosophy. But this account would be greatly lacking if no mention were made of the masterly ability with which the Grand Commander, Miss Holbrook, planned out and directed the details of the ceremony. The Invocation composed and offered by Mr. Scudder, the Grand Chaplain, was of marked beauty and dignity. A striking incident, too, was the dramatic declaration by Mrs. Broenniman of what had taken place just after the stone was lowered to its foundation. This she did in the words of the Birth Chant of the Omaha Tribe of Indians:

Ho! Ye Sun, Moon, Stars, all ye that move in
the heavens,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the
brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that
move in the air,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the
brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees,
Grasses, all ye of the earth,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the
brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,

Ho! Ye Animals, great and small, that dwell in the forest,

Ho! Ye Insects, that creep among the grasses and burrow in the ground,

I bid you hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the air, all ye of the earth:

I bid you all to hear me!

Into your midst has come a new life.

Consent ye, consent ye all, I implore!

Make its path smooth—then shall it travel beyond the four hills!

An unusual feature was the use of the Krotona "altar bells," or chimes, at the chanting of "So mote it be," occurring throughout the service; and when the stone made its triple descent toward its resting place, each pause was marked by the ringing of one of the three phrases, successively, of the ancient call to the temple, now to some extent known to Theosophists. The clear, pure tone, and the great simplicity of the instrument produced a most happy effect.

It did not require one of rare sensitiveness to apprehend the presence of strong beneficent forces on this occasion,

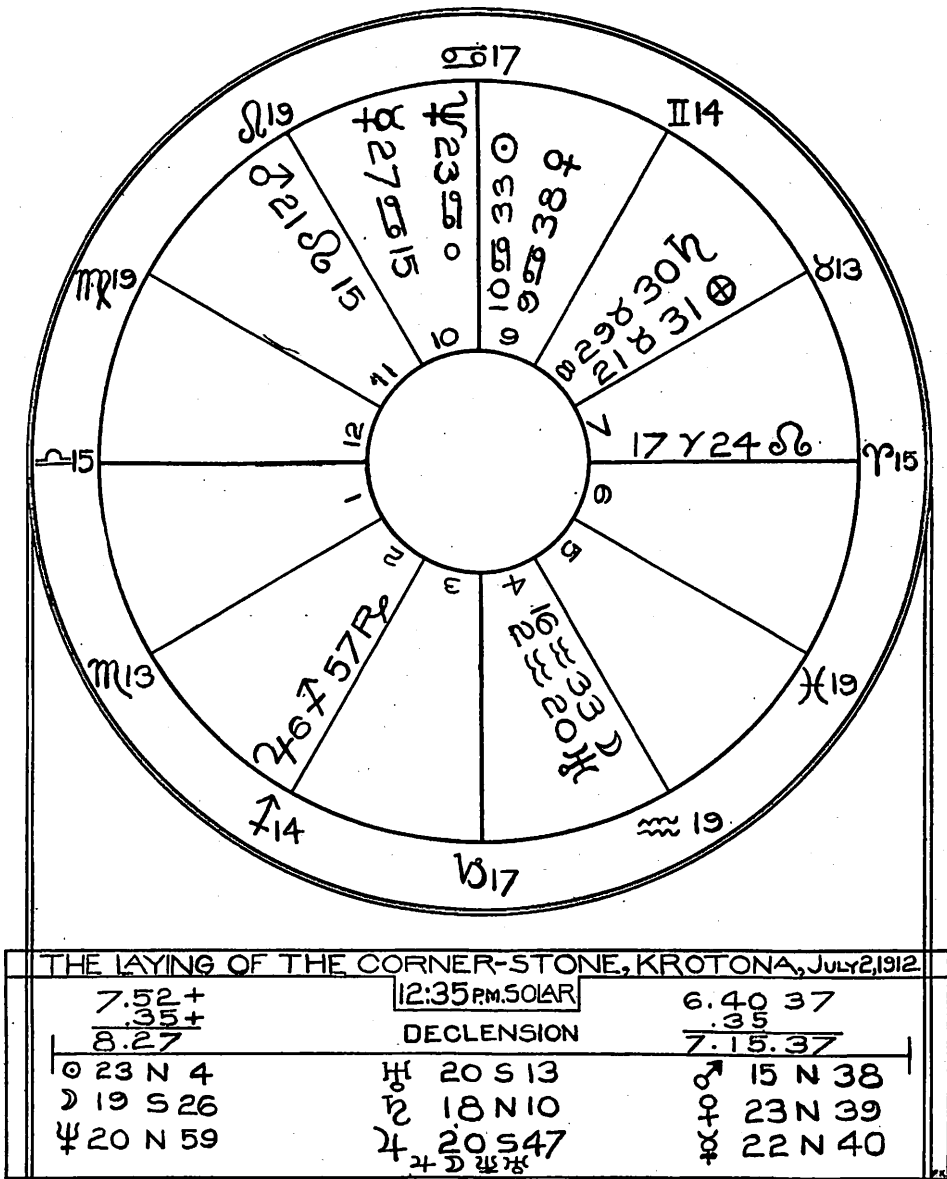
showering blessings of permanent value. Already one recognizes an unusual feeling of upliftment — even a tenderness toward the corner-stone, and an affectionate interest in the building to be. Indeed, the pervading feeling in the community is that a new day has dawned and a greater work lies ahead. These formal occasions have their value, both in the outer and inner worlds, and I sometimes think far greater in the invisible than we dare to know.

In the evening there was a reading of Kennedy's *The Terrible Meek*, followed by the usual "good-night service," and so ended the day which was to many of the devoted Krotonians what one described as "the greatest day of my life."

The members of The American Section have reason to congratulate themselves upon the hopeful and promising beginning of the work in the new American Headquarters, and if they will do their full part and strengthen the hands of the responsible officers who are making such strenuous efforts to create the most favorable conditions possible for the handling of the important work of the future, they will thus measure up to the unusual opportunity which has come to them in this age, and so will prove themselves worthy of more important responsibilities in the ages to come.

Into our midst has come a new life!





THE HOROSCOPE

The beautiful ceremony of the laying of the corner-stone at Krotona on Tuesday, July 2nd, receives added significance when the positions of the planets and luminaries in the heavens are considered.

The day selected (Tuesday) is the day of the week over which the planet Mars is said to rule; hence we should first consider the quality of the vibrations of that red orb of light.

Mars has been misunderstood in all his significance, because in former days he has been known principally as the god of war, of aggression, controversy and conflict, of wounds and bloodshed, and as a destructive agent as fire.

The world has progressed marvellously, however, and we are beginning to understand that the *constructive* power of Mars is most important, and that we can transmute his force for destruction into the building up of institutions, and for the carrying forward of the work of regeneration in the world, in preparation for the millennial period. Without such influence as Mars symbolizes, we should lapse into inaction and decay.

Let us then in this instance try to use his vibrations as those of energy, activity, forcefulness, enterprise and leadership, full of the right kind of impulse, but curbing our passions and aggressiveness in our desire to succeed.

Mars on this day was in Leo, a sign of his own nature, and where he confers the greatest vitality. He then sends forth the vibrations of love, candor and sincerity, despising all mean and petty actions, and helps us to a position of responsibility and authority in the direction and controlling of others.

Now let us consider the figure of the heavens as erected for the time when the Corner-Stone was lowered to its position and solidly placed upon its foundation, which was, by chronometer correction of watch time, 12:27 o'clock p. m. standard, and, as we are eight minutes later than solar time (because as the earth rolls from west to east, the Sun is overhead here eight minutes before he reaches the meridian of Pacific time, 120 degrees) the true time when the stone dropped to place was 12:35 p. m. A figure erected at that time shows 15 degrees of Libra on the ascendant and 17

degrees of Cancer on the midheaven. The ruler of the figure is the planet Venus, which was in conjunction with the Sun in the sign Cancer and in the house of long journeys, arts, sciences, philosophy and religion, a position of lofty ideals, refined and agreeable manners and sentiment, plastic and versatile, with many friends and students of humanity.

The degree upon the ascendant is translated as "Highly susceptible to mental impressions, quick mind, and hopes realized through brethren." This seems a remarkable influence, and more especially when we consider that there was no unfavorable, or so called afflictive angle of either planets or luminaries to each other, or to either ascendant or midheaven at that hour.

The hour chosen was that of Jupiter, who rules at this time of year, and in this latitude, from 12:05 to 1:17 on Tuesdays; and another singular fact is that, in the figure for the time of the ceremony, Jupiter occupied the house of money and was in his own sign Sagittarius. Here he gives assurance of financial support for the enterprise, and in conjunction with the Mars influence gives no reason to doubt the realization of hopes.

The enterprise and lofty purpose is Uranian, and the character of Neptune, both of which are of a subtle and spiritual nature. The former of these planets was in the house of the termination or outcome of affairs, in his own sign, where he signifies the result of the teachings concerning secret or hidden things and the advent of the Master in a new personality. Here also is the Moon in the same sign, Aquarius, the part of the heavens now occupied by our solar system in its march toward Alcyone, the

great centre, and signifies a diffusion of light and understanding.

Saturn was in Taurus, and in the house of occultism. He is here firm and of strong will, practical, plodding and demanding economy and self-denial. He promises money by papers, documents and inheritance, being at a good angle with Mercury, and the latter planet in midheaven.

Jupiter was parallel with both Neptune and Uranus, the planets which signify the effort and understanding.

Altogether, I consider the figure a most complete vindication in nature of the proper time, and the inestimable value of the new foundation of this home of Theosophy. May time bear out this judgment, and may we all work for this result.

Chas. T. Wood.



FORTUNE-TELLING, GOOD AND BAD

To an Astrologer

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and future, is revealed
There in my horoscope. I do believe
That yon dead moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one's grief,
Or joy, or failure, or success, pass on
To mar or bless my earthly lot until
It proves its Karmic right to come to me.

All this I grant, but more than this I KNOW!
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the Cause.
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon the earth. The deathless Me of me,
The spark from that great all-creative fire

Is part of that eternal source called God,
And mightier than the universe.

Why he

Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny
And use vast space as 'twere a board for chess
With stars for pawns; can change his horoscope
To suit his will; turn failure to success,
And from preordained sorrows harvest joy.

There is no puny planet, sun or moon
Or zodiacal sign which can control
The God in us! If we bring THAT to bear
Upon events, we mould them to our wish;
'Tis when the infinite 'neath the finite gropes
That men are governed by their horoscopes.

Ella Wheeler Wilcox.

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LETTER FROM THE PRESIDENT

Near Genoa, Italy,
May 29, 1912.

Dear Friends:

The last public function in which I took part was the Italian Convention, held this year in Turin. We had a crowded meeting for a public lecture, and I spoke on *Reincarnation applied to Social Problems*. The subject proved to be a very interesting one, and it is clear to the thoughtful student that the key to the understanding of our social problems lies in reincarnation and in the working of karma, while the spirit which will solve them practically is that of Brotherhood. Herein lies the value of Theosophy in the minds of those who are distressed by the unintelligibility of human life, and by the terrible poverty and misery visible on every side; they feel that no proposed remedy for these does more than touch the surface of our social wounds, and that even if they are skinned over by some political or economic reforms, they will burst out again ere long, and require new treatment. The cry is for a full and intelligent understanding of the causes of trouble, and for a remedy that will remove these causes. People are beginning to be tired of dealing only with effects. Propagandists would find it useful to think out the bearing of reincarnation on education, on criminology, on the treatment of the feeble-minded and the 'unemployable,' on the conditions of the poorer parts of great cities, on the different classes from which our population is re-

cruited. When the doctrine of reincarnation is generally accepted in the West, our social system will be revolutionized, and the keen and practical intellect of western nations will begin to apply it to all the conditions of social life.

Another Theosophical teaching which arouses the most intense interest is that of the Path, as understood among Hindus and Buddhists in the East. In the countries which have rejected Roman Catholicism, the idea that there exists a definite Path leading to human perfection had disappeared. The Roman Catholic Church has preserved the fact, and her mystical teaching and the lives of her Saints indicate quite plainly its general nature. But the definite and scientific treatment of the subject, common to both Hinduism and Buddhism, with the clear marking out of the stages and the assertion that men had trodden it in the past and can tread it in the present, was unknown to the public in the West until Theosophy brought it back from the East and asserted the existence of living Masters who were within the reach of the earnest and the pure. At first, H. P. Blavatsky's teaching on this was mocked at; it did not arouse argumentative opposition, but was met with a storm of ridicule. Now that same teaching is welcomed as the very water of life by eager thousands, who realize that the purity and sublimity of the ideals offered make religion a reality instead of a fashion, and bring a new inspiration into human life.

Reincarnation, Karma, Brotherhood, the Path, the Masters—these are the noble teachings which it is our duty to spread abroad, to popularize, to throw into the forms of the various religions, so that each may hear them in the language of the faith into which he has been born, the dear mother-tongue of

his own religion. Happy indeed are we, on whose pathway this light has been thrown; happier still if we become bearers of the light to others, until there shall be none in the world whose eyes it has not gladdened.

Your faithful servant,

Annie Besant, P. T. S.

INTUITION vs. PSYCHISM

A Letter from Mr. Jinarajadasa

As to corroboration of the dream you mention, where I came in, it may have been an astral experience or it may not. I cannot tell you more. You must remember that there is much work I should be doing, out of the body of which, except rarely, I should bring back no recollection. In fact I never try to bring back any remembrance of astral events, since this world's work is already too great for the energies available down here. You may be sure that any advice and instruction I could give you out of the body would be gladly given, just the same as down here, though you must remember that instruction is given on the astral plane in ways different from those adopted here. Hearing, seeing, demonstrating by objects, etc., as one recollects in a dream—are not necessarily the ways adopted out of the body; those would be the ways into which the brain consciousness translates the real methods. I would recommend therefore not to rely too much on the form and details of dreams, in which usually there is but a small fact of astral occurrence with a great deal of brain nonsense.

But there is this important point about

astral happenings; if there, out of the body, you have promised to follow a course of conduct, you will do so on return to the body, whether your brain recollects the promise or not; similarly, if there you have received definite teaching, your thoughts and actions down here will be influenced by it, even though you do not definitely remember. For whether in the physical or astral body it is the same you.

There is no need to bother to remember, satisfactory though it is of course to do so. What is important is to be always active *down here* by making opportunities for action; then out of the body all will be well, whether you remember or not. "Inasmuch as ye have done it," while awake, to the least of His brethren, we have done it to Him. We must never forget that. Study things of the other worlds, about psychic possibilities, be as instructed about them as you can, in order to be helpful on the astral plane, where you shall be called to help; but be sure of this, that no one who is not helpful here will be asked to help there.

There is really little need to know for certain which of our dreams are founded

on fact or if a psychic experience is or is not a hallucination. For what the Master primarily desires is a tool He can use in His work for men on the physical plane, a tool that can be used to influence them by thought and word and deed. He does not primarily want people who are psychic or who can be depended upon to recollect correctly on waking their astral experiences. If we want to serve the Masters, we had better prepare ourselves to be such tools as They need, not such tools as we think They ought to need.

Concerning psychism generally, if you care to know the result of twenty-two years' experience in the T. S., I would strongly advise all to leave it severely alone—till the time a Master of the Wisdom should give definite orders to commence psychic practices. Though I have a psychic disposition of a kind, yet in all these twenty-two years I have never done a single thing with it. I think my decision is more than justified, when I see how many good and earnest people have gone astray because they had a certain psychic ability and unconsciously exaggerated its value. I may be narrow and prejudiced, but I am distrustful of people who tell me what they "see," or of one's past lives or theirs, who corroborate astral experiences, or give messages from the Masters. They may be the best of people and what they say may be all true, but to me there is a want of perspective in their proceedings that is distasteful. I have seen so many splendid workers come to grief through psychism, for unless a psychic is level-headed (which usually he is not) he becomes very self-centred, and instead of being intent on the success of the Master's work, he becomes intent on himself

as doing that work, with the result that very little of real value is done.

If you are anxious to be of the utmost service to the Master, what you need is not psychic ability, but a rich endowment of intuition. It is intuition that will tell you to do the right thing at the right time in the right way. You need not be psychic to be intuitive, though, on the other hand, psychism often puts obstacles in the way of manifestation of the intuition. I hope sometime to finish an article I have begun on the workings of the intuition, which will probably help you to understand what I mean. But when all is said and done, each person himself alone is the judge of what is his intuition and what is not. Still this much can definitely be said, that whoever is impersonal in thought and sympathetic in feeling, though not the least psychic, is more likely to know of the intuition within him, than if he were to be the greatest of psychics yet lacked gentleness and dispassion.

You have all your life desired to be of use in ideal ways; now that you are a Theosophist your path is clear before you. You know, too, that we work, consciously or unconsciously, with laws, and as is the cause so will be the effect. You desire to come closer to the Master; work then as you have already done, and work still on. Never mind in the least if not a single psychic experience comes to you. Do the Master's work for men, and now that you are in the Theosophical Society do it in those most efficacious ways open to you in the Society. The knock you sound by patient and loving work to help others to know of Theosophy will be louder heard by Him than that sounded by any prayer or practice taught by psychics living or dead.

C. J.

THE DEVA OF A LODGE

[Editor's Note.—There is presented in this article a most useful conception, one that the lodges would do well to grasp and seriously act upon. While the author has caused some confusion in denominating a group thought-form, or elementary, a deva—a term usually understood in Theosophical circles to indicate one of the order of Beings in the evolution just above the human—yet she seems to be justified philologically, at least, for in a foot-note of the original publication she remarks: "I consulted a Sanskrit scholar, who assured me that the word 'Deva' can be applied to thought-elementals as well as to those beings who are pursuing a different line of evolution to ourselves."]

Some time ago I received a letter from the General Secretary of the New Zealand Section which has afforded me much food for thought. I transcribe some sentences by way of text to my paper:

"Lodges come into existence under certain astrological conditions, which affect them all their lives—some are born healthy, some sickly, and remain so for years. Looking at the lodges, they all have their marked characteristics, which they retain, no matter how many different individuals come and go and compose them. So with the sections and races, they are each born under their own particular star or deva, so that when we are looking for our lodges to be animated by a deva, we are only expecting what must take place in the natural course of events, and if we are wise, we try to expedite events by working with the deva."

I do not wish to talk about the astrological conditions, or the deva of the star, but of the deva we build for ourselves. Thoughts are things, and we have been told that every thought clothes itself in matter of the superphysical planes, and remains as an independent

entity for a time longer or shorter, with greater or lesser activity, according to the original impulse given to it, and according to the degree with which it is re-enforced by fresh streams of thought.

Every lodge room may be considered as the home of the entity formed by the collective thought of the members attending the meetings. We at once come to the practical question: "Do we wish our deva to live in an inn, or in his own house?" There is much to be learned from the text that "there was no room in the inn" for the birth of the Holy Child. We should have special rooms set apart for lodge business, so that the building of our deva may not be injured by the inharmonious, though not necessarily evil, thoughts and vibrations set up by different conditions.

Suppose we held our meetings in a drawing-room and the next day there is an afternoon tea held in the same place. I fancy our deva would feel very much out of harmony with the thought-forms set up by the gossip and tittle-tattle, the discussions about dress and amusements which go on when women (and men, too,) meet together for social intercourse. Our deva must be affected, and we should try to defend it from such deterioration. Nothing that I have said is to be considered as disparaging drawing-room meetings, which are perhaps a means of spreading our teachings in a pleasant and useful manner. I am talking about the regular meetings of the lodge, and for these we should provide a permanent home, so that nothing should interfere

with the harmonious growth of our deva. In India, many lodges have their own land, with buildings specially set apart for Theosophical work, and this is what should be the goal for every lodge to aim at.

We should also try to make our rooms beautiful, for our deva will be affected by the thoughts of all who come into them, and it will be injured if the impression is "what a dirty, ugly room they have here!" The room may be bare, but it should be scrupulously clean, and should contain at least one beautiful object, such as a picture or statue, to stimulate devotion and rouse the artistic emotions, for our deva must be perfect in every respect, and art and beauty are as necessary for the evolution of a deva as for that of a man.

Our rooms should not be used for any purposes except those which are completely in harmony with the objects of the Society. Of course, E. S. rooms should never be used for any but E. S. meetings, but societies which are formed for the purpose of helping our brothers, whether human or animal, might well be allowed the use of our rooms. The introduction of a slightly different line of thought might possibly help our deva to evolve better and therefore be more helpful to the members, for if we form our deva by our thoughts and emotions, it reacts on us and helps us as soon as we come under its influence.

No gossip or unkind thought should be permitted in a lodge room. There is no difference in kind between Theosophical and other gossip, but there may be a difference in degree, for Theosophists are trying to rouse their latent powers, and therefore any unkind criticism is likely to have a far stronger effect for evil than the equally spiteful and unkind thought generated by the less de-

veloped mind. Let our lodge rooms be kept for our higher thoughts and words. If, every time any member began to say something cruel and unpleasant, the president requested that the remark might be finished in the passage, as it was unfitted for the lodge to hear, speeches would soon be brought into harmony with the three rules which should govern Theosophical converse—that is, they would only contain that which was useful, true and pleasant.

Another point connected with the evolution of our deva is the necessity for different kinds of members to help to build him. We want the intellectual worker for his head, the devotee for his heart, and the karma-yogi for his limbs, and if one group is in excess then the body and soul of our deva will be out of proportion. Also we should have as many meetings of various sorts as possible, not necessarily very largely attended, if those who come are in earnest, but a constant flow of force into the thought-form we are building so that it may be continually charged with fresh power.

When we begin to study correspondences, and consider the Logos as made up of the hosts of beings in His universe, we may gain some light on the formation of our deva made up of the hosts of thoughts of the members of the lodge. It is a great responsibility, but also a great privilege to share in the building of such a magnificent thought-form, charged with beneficent influence to help all those who come in contact with it. So we should be prepared to work harmoniously with those who are on different rays than ourselves. Probably our deva will have an individuality which belongs more to one ray than another, as Dr. Sanders suggests, not merely because the lodge was born under a certain star, but also because the strongest thinker

will do the most effectual work in building. Few of us can be considered harmoniously developed in all directions, so we find lodge devas of all kinds. One may be coldly intellectual, another active and combatant, a third drowsy and inert, a fourth and fifth very cautious, the fourth not wishing to offend the prejudices of those around by the intrusion of new ideas, always afraid of shocking the feelings of people who are so swathed in antiquated garments of belief, that the only hope of freeing them is tearing away the cramping wrappings and allowing the blood to circulate freely. The fifth has caution developed in a less pleasant way. He is always looking at his purse and is afraid that meetings and lectures "won't pay." Now a spendthrift deva would not be a useful guardian of any lodge, but in the *Yoga Sutras* of Patanjali it is stated (Section II. 37) "Abstinence from theft being confirmed, all jewels approach (him who has acquired the virtue)" and the commentator adds, "When one has given up self-love, and thereby the desire for misappropriation, he stumbles at every step on wealth, without actually seeking it," which is another way of saying: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Those who fancy they detect in their lodge deva a tendency to penuriousness, and a fear of reasonable expenditure in the service of the Great Ones, and who see that money does not flow in freely for necessary lodge work, should examine their own hearts to see if they have completely overcome "the desire for misappropriation," whether the objects desired are physical, astral, mental or spiritual—that is, if they have completely overcome the desire for possession of things for the benefit of the personal self. A lodge in debt without the prospect of releasing

itself of the burden is a pitiable object. Expenditure for the work of the Masters is money well invested, especially if it is the means of cultivating the habit of self-sacrifice in the members. In one of his articles Mr. Leadbeater reminds us of a hymn in which it is said that the jewels in the heavenly crown represent the souls of those who have been helped on the Path of Righteousness by the wearer. Too many of us prefer to get a new hat in this life rather than expend money which may bring us a jewelled head-dress in the future. The purchase and lending of books or contributions towards the expenses of a lecture may be the means of bringing help to a soul in dire need. It must needs be that blessings come, but happy is he who is the agent for bringing about the benefit.

It is a fascinating thought that when we enter a lodge we are coming into the presence of a gracious, beautiful, wise, benevolent being whom we have helped to create. If we had had a share in forming one of the master-pieces of Greek statuary, how we should delight in the contemplation of our own handiwork, but not having developed sight on the superphysical planes we can only sense the results of our labors.

If anyone should object to the use of the word deva for the thought-form made by the members, or should think the idea fantastical and imaginative, there is one point on which we may agree and feel certain, and that is that there is an influence in every lodge room which can be felt by those sensitive enough to respond consciously to its vibrations, while it affects others who are unaware of the source of the noble and elevating thoughts which crowd into their minds when they attend the meetings. We have the responsibility of affecting our environment, and impressing our thoughts and emo-

tions on our surroundings, but we have a further responsibility which should be seriously considered by every member of a lodge. If the collective thought-form is harmoniously constructed it may be vivified by the life-currents of the Holy Ones, and be a channel through which the stream of the Spirit may pour. "Where two or three are gathered together in My name, there am I in the midst of them." This gracious Presence

may focus its force in the thought-form we have made. The peace which passeth all understanding may radiate from our lodge deva, if we have built into him the three-fold qualities, Will, Wisdom and Activity, by devotion, study and work, so that he may be in our midst the reflection of the Sat, Chit, Ananda of the highest manifested Logos.

K. Browning.

From *The Adyar Bulletin*, October, 1911

DHARMA

"A man's dharma, which is sometimes roughly translated as his duty, is a general expression covering his place in evolution, together with all the obligations, racial, national and personal which it entails.

"All those thoughts, desires and actions which forward a man's individual development are in accordance with his dharma, while those which delay it are contrary thereto. Those things which are indicated as proper by a man's dharma are right for *him* to do, although some of them might be wrong for a person further advanced.

"It will thus be seen that nothing is absolutely *right* or *wrong* in itself, but is only so *relative* to the development of the individual concerned. The things which are forbidden by the general moral or man-made laws are simply those which are contrary to the dharma of a vast majority of the people.

"In passing judgment upon the acts of his fellows, one should try in each case to ascertain *their* particular dharma as far as possible, or else abstain from judgment."

KARMA

"Karma is called the law of action and reaction. In practice we usually limit the term to those effects which accrue to a living intelligent being from causes which he himself has set in motion. It is the law of justice or retribution; it is an exact system of effects or results from pre-existing causes.

"In each act there are two different factors involved: First, the desire or motive of the individual concerned, and second, the laws of nature.

"The first occult maxim for the man who wishes spiritual advancement and freedom from rebirth is 'Cease to do evil.' Until he can refrain from active evil he will make little progress. The river of cause and effect will never dry up so long as it is fed by selfish desires, but, by substituting higher desires for lower, we can make its waters clear and pleasant rather than dark and evil. Performing all actions for the good of the world and without any desire for personal benefit therefrom, cuts off the springs which feed our karmic river and over its dry bed we can presently reach Nirvana."

DESIGNS IN SHAKSPERE

(Continued from page 583)

Hamlet

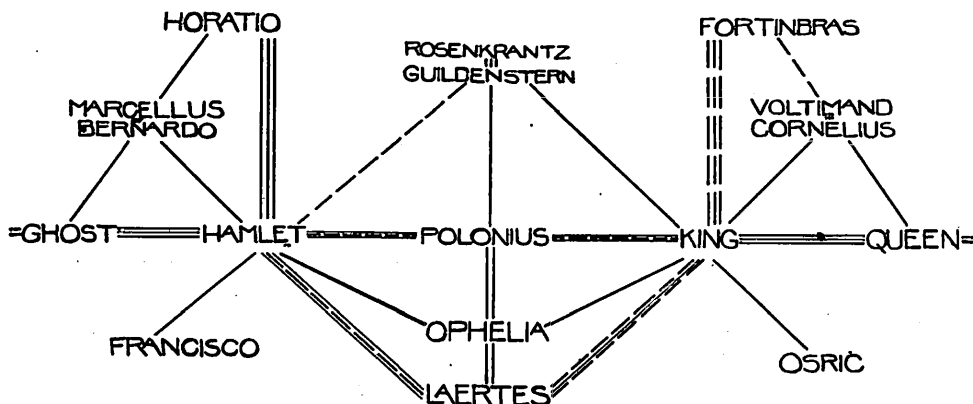
We have now dealt with two comedies, each a type. In *The Merchant of Venice* was the promise of fullness of thought and the incomplete mastery of expression that is to be seen more completely in the later plays, notably the great tragedies. In *As You Like It* there was the magic witchery of life in the forest of Arden, with beauty and serenity and calmness, marred only by a half-stifled discordant note from the court of Frederick. In contrast to this let us turn to the consideration of *Hamlet*, for if in this there is to be found a mechanical balance, then that mechanical balance may be safely postulated for the rest of the plays. Turmoil, spasmodic and hasty activity, rush in action, and delay—all these follow one another in quick succession in the tragic history of the Prince of Denmark.

The two central figures are without doubt Hamlet and the King, "the pairs of mighty opposites." Dependent upon Hamlet is the ghost, for the father is earth-bound until his son shall execute the vengeance to which he swears himself. Horatio, Marcellus, Bernardo and Francisco have all attached themselves to Hamlet, for they knew him in his youth. The Queen, flickering between the passionate gusts of emotion from Hamlet and the cold steady designing of the King, bears a certain relation to the King, somewhat similar to that of the ghost of Hamlet's father to Hamlet. The King and Queen jointly are responsible

for the death of Hamlet's father and then of Hamlet; the ghost and Hamlet plot to kill the King, but the Queen's death also results. Fortinbras, Voltimand, Cornelius and Osric are dependent upon the King, or, in the case of Fortinbras, in opposition to him. In another category lie Rosenkrantz and Guildenstern, Polonius, Ophelia and Laertes; these five are between the "pairs of mighty opposites" in a certain specific position.

All this is apparent at a glance in the design appended. Polonius succumbs first of all to his fate. Rosenkrantz, Guildenstern and Ophelia are soon brought to the end of their earthly careers. Indeed, the cross which is formed by a line drawn across the ghost and the Queen as one bar, and perpendicularly through Polonius as another, includes all those who die in the play; it is indeed a blood tragedy. Fortinbras and Horatio stand to each other as foils; Horatio and Hamlet are foils; Fortinbras and the King are foils; Hamlet and the King are foils—though each pair in its own manner.

How much illumination is thrown upon the situation by the knowledge of Karma! The links that bind the characters are of the strongest type among the principles. Deep affection between Hamlet and his father, and Hamlet and Horatio make them a triad of great strength. In opposition to these are Fortinbras, the King and the Queen. Rosenkrantz and Guildenstern are the



scraping and bowing courtiers *par excellence*. Marcellus and Bernardo are the firm friends of Horatio and Hamlet. In a like manner, Voltimand and Cornelius stand to the King as strong posts in his government, for they win for him peace with Fortinbras. Francisco is the virtuous counterpart of Osric, for he is the steady if commonplace adherent of Hamlet, for whom we have respect. Osric is the mean and servile adherent of the King.

There are moral qualities adhering to certain groups in this arrangement. The upper level contains four couples. Marcellus and Bernardo are soldier types, honest and steadfast. Voltimand and Cornelius are statesmanlike and efficient at their higher level of service. Horatio and Fortinbras are types of men that are reflective, but efficient. Rosenkrantz and Guildenstern have meanness, servility and treachery as their primary distinguishing characteristics. The men typifying two modes of action, Hamlet and the King, have between them Polonius, the weak and garrulous prime minister. This group of five people, the central line, embody the high tragedy. Perhaps it is worth noting that the central perpendicular column, containing Polonius, Ophelia, Laertes, Rosenkrantz

and Guildenstern, is the division of worldly wisdom and of pathetic well-meaning weakness. There is no spiritual difficulty here, for none of these are awake. The other five are alive to the situation; they have a spiritual problem to work out. Polonius, standing as he does at the juncture of two streams of evolution, is the first to succumb to the cross of death which marks the conjunction of these two streams. Then Ophelia, Rosenkrantz and Guildenstern are crushed. Then in a mad orgy of blood the lives of the King and Queen, Hamlet and Laertes are wiped out, and the ghost of Hamlet's father is released for its upward life. Another type of worldly wisdom is embodied in Francisco and in Osric. But the one is too low in the scale of evolution to be involved in the matter, and the other has his Karma elsewhere.

Thus we have seen that a great blood tragedy is amenable to this treatment—nay, we perceive that it demands this treatment for an understanding of its confusion and its apparent disorder. Let us apply the test to the greatest drama of the west, perhaps of the world.

He employs the fool, the witless, and the madman more than once; they are, as it were, the deep shadows in not only

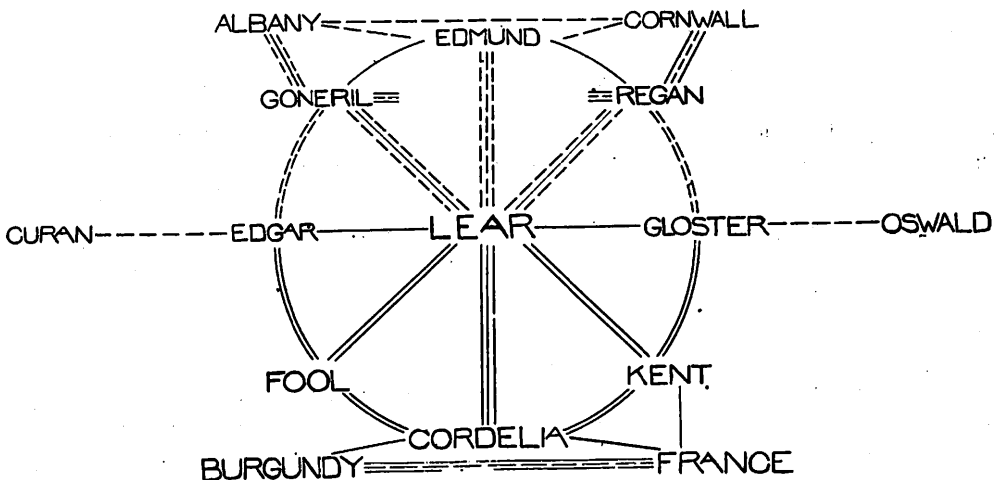
the tragedies, but also the comedies. None of them is quite like the other and we might almost venture to say that the intensity of a tragic situation is always brought out fully by the entrance and the words of a character who is simple-minded. The professional fool, as Touchstone, touches upon the pathetic only distantly. It is the mindless and innocent babbler who brings strongly to our mind, when the tragedy is at its height, the frailty of human kind.

King Lear

How terrible it is to have a king mad we can only tell by reading *King Lear*. But, in accordance with his general habit, the Poet employs the fool and the masquerading Edgar to drive home the awful chasm that exists in the personality of the King. The masquerading Kent is, in a certain sense, a fool, for it is his blundering and his poor judgment which add to the difficult situation between the king and his inhuman daughters. Gloucester, the faithful but inefficient follower of Lear, with all his loyalty, is left blind and helpless through the action of the Fates, perhaps because he allowed his cunning

natural son to betray with slander Edgar. The cunning of Edmund, Goneril and Regan, devilish and monstrous, is the common quality which binds the three together. It is the Fool, Kent and Cordelia who, possessing not the skill requisite to employ the situation to their own advantage, fail miserably in their attempts, the fool to amuse and pacify Lear, Kent and Cordelia to save his reason. Cornwall and Albany have in common their alliance with the elder princesses; they differ in almost all else. Albany and France are characters not unlike, and Burgundy partakes of certain qualities apparent in Cornwall.

A diagram which represents those situations is strangely perfect, and almost unbelievably accurate. Lear, strange anomaly as it may be, is himself the Pure Fool. He is surrounded by two sets of characters, divisible in two well-defined camps. Those above him are chiefly linked by bonds of antipathy, although, as it has been so well remarked, these monstrous daughters, with all their inhuman traits, are capable of love. Those below the king have within them great capacity for affection and do their utmost to support his failing mind against



the attack of the others. Cordelia is the inspiration and hope of these latter; Edmund is the inspiration of the opposing camp. Curan and Oswald, in opposition to one another, provide that fine touch which is never lacking to show how the small in aping the great make despicable the qualities which they imitate.

The singular inefficiency of Lear's affectionate followers makes it easy for Goneril, Edmund and Regan to carry out on the physical plane their plans. Kent is headstrong, Cordelia backward, Gloster blind to the dangers, Edgar fearful of his own fate, and the Fool only adds to the situation his capacity for making that situation more confused and less bearable. We cannot wonder that the outcome of the tragedy is what it is; Lear places his affection with those who hate him and denies himself to those who love him.

What makes this the greatest drama of the Western World? Perhaps this method of approach can contribute something to the answer. Lear is a man whose past is one of singular power and effectiveness. His kingdom is great, his followers many, and his friendship with other kingdoms close. He passes through that stage in life where all things become flat, stale and unprofitable. Without reason, almost against reason, he undertakes to pursue a policy which is to be a way of distracting his mind from the cares which have pressed upon it, thus giving karma a hold upon him he had long denied. Therefore, he designs this division of the kingdom and this strange test of the affections of his daughters; by that one act he divides the state into two parts, as we see them here. The forces are equal and opposite so far as the action on the physical plane goes. But how disastrous it is to the King to have himself the centre of their reaction!

"No contraries hold more antipathy than I and such a man," says Kent of Oswald; this is the keynote of the difference between the two parties, and Gloster points out the danger which is to wreck the state when he says: "I would have all well betwixt you," in addressing Lear and the elder daughters.

We have mentioned the effect upon Lear of Goneril, Regan and Cordelia and pointed out that the second triangle about him, composed of Edmund, Kent and the Fool, draw upon him in another fashion. Cordelia and Edmund are in complementary positions. Edmund is well treated in general by his father, but is an ungrateful son; Cordelia is a dutiful daughter, but very badly treated by her father. Edgar is in the same position to Gloster as Cordelia is to Lear in the matter of family relationship.

The Theosophist will see in this design what remains in the future by way of completion for the design. Inasmuch as the tragedy contains three of the most dreadful and horrible of human kind, we must expect that there shall remain much to be finished and balanced in the future. It may be long before the accounts between those below Lear and those above him in the chart shall be balanced; but ages are as but days, nay, but seconds in the progress of the universal drama. The acts and scenes which each man enters in upon are but a portion of the whole true history of his life; "each has his exits and his entrances, and each man in his time plays many parts." Lear's brain gave way under the terrible strain of the ingratitude of the two monstrous daughters, for his appeal that they should not make him mad they swept aside. The great debt that they owe him shall be paid to the last iota, and when the design is completed, great, indeed, will be its beauty. For in the working out of its

complexities, closer and closer will be the characters knit among themselves, and stronger and stronger the bonds of union in affection. So that the powerful Léar, with his magnificent force of character, should arouse in us more than pity and

more than admiration for that force when we know that his is to be a future wherein as loving aids, strange and inconceivable as it may be, will appear the very egos who made him a man more sinned against than sinning.

Fritz Kunz.

(Concluded)

THE SURVIVAL OF THE FITTEST AS A DIVINE LAW

Excerpt from an article in *Bibby's Journal* 1912.

When Charles Darwin made known the law of "The survival of the fittest," he revealed the working of Divine Justice in Nature. The almost universal prejudice and passionate opposition among religious people which the announcement of his discovery aroused was based, not on the fact itself, but upon a total misunderstanding of that law. That opposition has today nearly died out; but even yet one frequently hears this law referred to as a "cruel law," and the belief in it denounced as tending to destroy pity and love. Such people always think of this law as "the survival of the cruellest," or "the survival of the strongest," and here is where the misunderstanding arises. The correct term, "The Survival of the Fittest," must not be lost sight of; for the fittest are never the cruellest, and rarely the strongest. The strongest and cruellest creatures have long since passed away, and have given place to weaker, but *more intelligent* creatures and beings.

For what is the survival of the fittest but the survival of the best? In a world of continual progress, it must needs be that the best at every period takes precedence of the worst—the good of the bad, the fit of the unfit. This, indeed, is the

very meaning of progress. This progress, this advancement, this survival of the fittest, resolves itself into a moral principle, into a divine law.

Opponents of this teaching tacitly assume that the most selfish are the fittest to survive, and they thereupon condemn the teaching as callous, and accuse Darwin of making selfishness supreme. But the error is theirs, and not Darwin's or the law's.

Remembering that it is the fittest that survive, what, then—in this universe of law and order—constitutes the fittest? It is evident that the fittest are the more advanced specimens of any given species. Not the strongest; not the cruellest, not the most selfish, not even the finest physically; but the most advanced, those most in line with the order of evolution.

The fittest at one period are not the fittest at another. There was a time when brute force was dominant, but that was when nothing higher had been evolved. Yet even in that long-distant period—ten millions of years back, when gigantic monsters held sway upon earth—something higher was being evolved. Already, intelligence, yea, and unselfish love, were beginning to make themselves felt, for those great beasts loved and

protected their young. So all who most unselfishly shield their offspring, be they beasts or men, will be most protected and will best flourish, while, obviously, any species that neglects its offspring will rapidly perish.

Thus, long, long ages ago, the fragile babe of intelligence was born in the manger of brute force, and since then, all through the ages of struggle, it has been gradually but surely overcoming the brutal strength and terror, so that today intelligence has conquered, or almost conquered, for the strongest brutes have passed away for ever, having given place to beings physically weaker and smaller, but better, and more morally perfect.

Without the operation of such a law man could never have come into existence, for man is, up to the present, the crown and summit of a process of struggle, selection, and progress which began many millions of years ago, when the first forms of life appeared upon the earth. Man is the product of the law of the survival of the fittest operating through millions of years, perhaps through millions of ages; yet in brute strength he is far inferior to many animals. He rules the earth today because of the principle of intelligence within him. But there is being evolved in man a higher principle than intelligence, namely, *Divine Love*, which is as much higher and more powerful than intelligence as intelligence is higher and more powerful than brute force. I use the term "Divine Love" in order to distinguish it from human affection, and from that intermittent kindly impulse, which are both spoken of as love. Intelligence may aid selfishness, but not so Love; in Love all selfishness is swallowed up and brute force is no more, both being transmuted into gentleness.

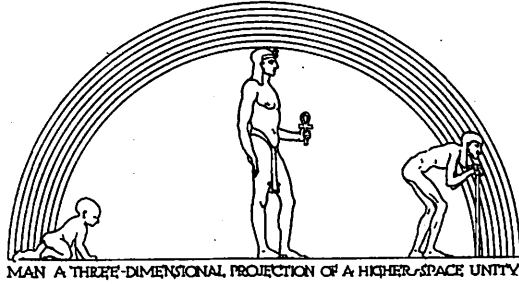
The beginnings of this Divine Love are

already in the world. We see its wonderful operation in the few men in whom it has been perfected, namely, the Great Spiritual Teachers who, by their precepts and the example of their lives, rule the world today; selfish men worship them as God. We see in these men the prophecy of what Love will do in the distant future, when a large number of men possess it in an advanced degree; how selfishness and selfish men will submit to it and be governed by it, as the brutes now submit to man's intelligence and are ruled by it. This Love is making its appearance not only in the Great Teachers, but in men less evolved; and though in these it is as yet in a more or less rudimentary form, nevertheless the stirrings of its gentleness and joy are being felt in many human hearts.

Gradually and inevitably, selfish and aggressive men will come to have less and less power in the world; will become more out of harmony with the growing environment of peace and good-will, till at last they will pass away from the earth altogether, as the gigantic brutes have passed away, no longer fitted to survive in a world conquered by Love, and in which righteousness and truth have become triumphant.

Thus this law, as presented by Darwin, is the aspect, in Nature, of the operation of Justice, or Love; for in the light of Truth, Justice and Love are seen to be one. The spiritual aspect of the law was intimately known by all the Great Teachers, and men have overlooked the fact that these Teachers embodied it in their teaching. Thus the precept of Jesus, "The meek shall inherit the earth," is none other than a simple but divine statement of the law of the survival of the fittest.

James Allen.



ON "MAN THE SQUARE"

This is an essay * on cubical symbolism of great profundity. The author has beautifully expanded the inspiring thought found in *The Secret Doctrine*, which compares the human moment of existence to the moment of plunge by a solid body out of air down into water. Knowing each entity to be some aspect of perfection represented by the cube, the author recognizes that the impress described in the mathematical film that separates the planes will be some symmetrical figure at all moments of the plunge. From glimpses of those geometrical figures described in the firmament he inhabits, can be found hints of the symmetrical and cubical nature of man. H. P. B. says of souls in their flight or passage: "Out of the Future into the Past, presenting momentarily to our senses a cross-section as it were of their total selves as they pass through Time and Space (which is matter) on their way from one eternity to another."

This writer shows that the stream of

**Man the Square*. A higher-space parable, by Claude Bragdon, author of *The Beautiful Necessity*, etc. Publisher: The Manas Press, Rochester, New York, 1912. 34 pages; price 15c.

humanity can be viewed as a shower of cubes streaming through this boundary film, each striking it and penetrating it at an angle peculiarly his own; hence the varying aspects of these expressions of perfection. Each individual has his own attitude of approach and no two have the same; each senses his goal to be the same as his neighbor's, and that all are created in the likeness of the greater eternal perfection. Each feels that there is much more to himself than he can express in a lifetime; that his aspiration and intuitions soar into another dimension, which is toward his Maker. It is shown that the plane or film is within a greater cube which is the archetype of the lesser ones, "within which they move and have their being." The plane of consciousness which at intervals they enter is the world known to us as "Matter," and being a plane is two-dimensional. It so becomes a geometrical conception. There is another dimension beside these two, at right angles, which proves and defines the nature of the greater cube, which is the *Father* to all the lesser. We get a new meaning and significance for the trinity, and ask ourselves which aspect of God

can be this last defining dimension. The small cubes moving about in the larger one correspond to the divine or higher selves of men identical in form and substance with the Great Self, the Father in Heaven. A beautiful re-statement of the axiom, "Heaven is all about you." The other dimension is there always ready to be acknowledged.

Such is the evidence of the phenomenal world. It occupies a place within the cosmos corresponding to a horizontal film within a cube. The small cubes which penetrate it partake of all the powers of the greater one. Their consciousness is limited to the two dimensions of the film and their best testimony of an existence is the boundaries they have described in it. These small cubes are replicas of the larger one in everything except size. "As is the great, so is the small; as is the outer, so is the inner." But we suspect that nature's way is to expand the smaller to the size of the larger cube by constantly stimulating expansion in the smaller one. What has so often been described as the breathing forces of the Logos may be such a process of contraction or compression by the greater toward the smaller, whereby growth toward the Greater One is truly one of expansion by respiration stimulated by this bellows of the cosmos.

"Each unit, in its cube body, attains to a realization of its form and structure through the many tracings that it makes in physical matter (the film world), each transit being an incarnation, a personal life. The events of each life seem, to the personal consciousness, to slip away into nothingness, never to be recovered, but every experience of every film life, all of its contacts with other cubes, are indelibly impressed upon the higher body and by the cube consciousness may be recovered at will, since all inhere in the bounding

planes of the cube. For this reason, when cube consciousness is attained by the personality the memory of past lives is recovered. All lives may be lived over again as vividly as before; the indwelling consciousness has only to seek out in the boundaries of its cube body the particular point or line of contact with the film world in which the vanished event inheres. More than this, when any cube unites with any other, the indwelling consciousness of each, overpassing its normal limitation, is able to share in all of the past experiences of the other as though they were its own. By multiplying these contacts until all the cubes coalesce, each individual consciousness might share the experience of every other, from the dawn to the close of the cycle of manifestation. This is Nirvana, 'the Sabbath of the Lord.'"

Very enlightening is this writer's speculation on the unfolding of the cube into six squares arranged together as the Christian Cross. He sees therein an interpretation of the Sermon on the Mount, and his remarks are well deserving of attention. The story of the sacrificing Christos here gets a new meaning. Sharing with Him all consciousness and all dimensions, perceiving that the time has come for the Great Renunciation that will show forth His glory in a world darkened by ignorance and death, as a pure ray of the One Light "it enters one of the little crystal cubes, and shattering it along certain of its edges, folds its six faces down into the film-world so that they lie there in the form of a cross—a sevenfold figure, four squares lengthwise and three across. Thus it crucifies itself upon matter that, by its broken body, it may manifest to plane-men as much as they may apprehend of their higher or divine selves. This body of Christos, though so poor and limited a

SIMPLICITY IN DIET

In the evolution of life from the most primitive forms up to the highly organized beings, the problem of nutrition has been and always will be a most important one. Those who have studied this subject with an unprejudiced mind and from every point of view, can clearly perceive the influence of diet, or more generally speaking, of the mode of living in the rise and downfall of nations, as well as in the success or failure of the individual. By success, I do not mean the accumulation of a vast fortune or the mere acquisition of fame or notoriety, but the ability of helping others on the pathway of life, of leading them on to grander heights of human perfection, of giving health and happiness to one's fellowmen and of setting a noble and inspiring example before the world.

Simplicity of living made Athens and Rome centres of art and science; gluttony and intemperance, greed and selfishness laid them in ruins. What a great difference exists between the life of Napoleon the First and Louis Carnaro. We see the former at the age of fifty, after having recklessly murdered thousands of his fellowmen to satisfy his insatiable ambitions, succumb to a malignant disease which was in the last instance the outcome of his perverted dietetic habits. On the other hand, we must look on Carnaro as one of the greatest benefactors of mankind, who by his own account, written toward the close of more than a century of useful life, showed the means of his complete restoration from an almost hopeless complication of bodily infirmi-

ties; demonstrating, most convincingly, that acquisition and maintenance of perfect health to the full limit of life ordained by Nature, is a blessing whose realization is within the power of every human being.

The human race, like the anthropoid apes, is by nature frugivorous, but the majority of people, especially of Europe and America, classify themselves as omnivora, if not as carnivora, taking their food from every conceivable source and in every possible artificial preparation to satisfy their perverted and depraved appetites; they completely overlook the fact that man has lost his natural instinct which still guides the animal living in perfect freedom in the realms of nature in the selection of food.

Fortunately, man's lost instinct is now slowly replaced by the researches of modern science, especially food-chemistry, physiology and biology. These sciences, as well as practical experiences, emphasize the great and universal truth that the vegetable kingdom is the storehouse of all nutrition, giving us the greatest variety of products from which to select our food; that flesh foods should be debarred from our dietary, not only for sanitary reasons, but on ethical grounds as well.

The killing of animals in order to devour their flesh is an outrage on all human feeling. If every one who eats flesh foods could be taken to the shambles to watch the agonized struggles of terrified victims as they are dragged to the spot where knife and mallet slay them; if he could be made to stand with the

odors of blood reeking in his nostrils, meat-eating would soon be a thing of the past. I fully realize that this change in man's attitude toward the lower world, his recognition of his true place and function in nature, means in many respects a complete reversal of his habits of life. But the human intellect and will, if they be really exercised, can readily reduce the body to submission without serious physical disturbance. People will ultimately understand that rational nutrition is one of the principal factors not only in the prevention, but also in the cure of all diseases to which man is heir.

The various products of the soil are always best in their natural state, ripened by the enlivening rays of the sun, filled with vitality, unblemished by the hand of man. More than other products of the soil, fruits enjoy a free and uninterrupted exchange of the influences of light, heat and air by which the electrical forces of the sun are transmitted. Vital electricity is thus stored up in the fruits in a higher degree, and while we cannot grasp or determine this subtle power by chemical analysis, we can feel its enlivening effects through our whole system.

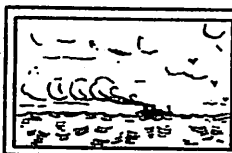
Simplicity in diet is the foundation of lasting health. A great variety of artificially prepared foods served at the same meal leads to overeating and indigestion, creates a desire for stimulants, and gradually undermines health and morals. Most all diseases are the result of our perverted dietetic and hygienic habits. One of the greatest superstitions of our age is that disease is caused by germs or other outward influences; that there are specific remedies for each form of disease which is but a penalty for transgression of nature's laws. When abnormal conditions arise in our organism, the fundamental

cause must be found and removed. Understanding this, we will not try to dose away the penalty which is intended as a part of our education.

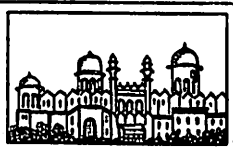
Let us preach the great and universal truth that the restoration and preservation of health is merely a matter of living in harmony with nature. The Supreme Intelligence which develops an invisible cell into an organism of the most wonderful perfection certainly knows how to restore health if not hampered in her wise but often misconstrued ways. The laws of nature can never be changed to suit man, but man must study these laws and act accordingly. Nature can never be superseded by human make-shifts, but will go on to build her wonderful works in unabating grandeur when the feeble creations of human hands will have crumbled into dust or sunk into the sea of oblivion.

From the pure fountain of nature flows the stream of energy and health which renews and invigorates our race. In every period of the world's progress men and women have received the greatest strength and inspiration direct from nature. To live in the open, in the sunshine, in the fields and woods, drinking pure air into the lungs, living on the simple products of garden and orchard, keeping a high attitude of mind constantly directed toward the welfare of his fellowmen, is, indeed, the ideal life. With the increasing knowledge of our actual position in nature, we may hopefully look forward to the time when an age of plain living and high thinking shall have man so regenerated that he will walk the earth a century and more, carrying out that great law of evolution which culminates in the mental and physical perfection of the human race.

Otto Carque.



Adyar Letter



The Hindu residents at Adyar live at the Quadrangle or at the Bhojanashala where caste customs are observed. One day last spring they entertained their white brothers after their own fashion, and a truly interesting and pleasant fashion it proved to be. We were invited to come to the "little big" banyan, and there we found matting and carpet spread over a big square of ground. Benches were placed around two sides for those Europeans who wished to sit on them. The Hindus and most of the Europeans sat in the Hindu fashion, cross-legged, on the carpet. Two expert violinists, girls, played and sang an accompaniment while two smaller girls sat facing them keeping time to the music by clapping their hands and occasionally joining in. Indian music has a charm of its own. There is nothing of the nature of harmony made by many parts. The same air is played on the violin and sung by all the singers. There is a monotony about it, but also a rhythmic swing that is very pleasant.

Our hosts gave to each guest a tiny basket of dry palm leaf and fastened with bits of woody stem. In it was a ball of "sweets," as the English say; candy we would call it. The Indian people make a more hygienic candy than we do, putting into it grains or grain flour as well as fruits and nuts. This particular kind contained ground nuts, bits of fruit, sugar and dal, which is an In-

dian variety of the pea. The candy was delicious. Next came another little basket bearing a "wada," a flat, circular cake with a hole in the middle. It is not sweet, but is made of flour, nuts, etc., and is fried in "ghee," butter that has been boiled to preserve it and which is used as a substitute for lard in cooking. "Jack fruit" and bananas followed. "Jack fruit" is a sort of big rough melon, from which bits of the centre are cut. They look like lemon-colored flowers and have an exquisite fragrance and a pleasant flavor. "Paperdums" were served. They are thin paper-like flour cakes, like small plates.

The Hindus satisfy the sense of smell as well as the sense of taste. At the close of the meal, two varieties of fragrant greens were brought on silver trays and each guest was given a sprig. Then sandal water was poured on the hands from a silver vase with a tiny silver dipper. The fragrance lingers for hours. Lastly, betel leaves and ground erica nuts were served from a silver tray. Several leaves were placed one over another, then a bit of ground nut put on them. They have a spicy taste and make an appropriate close to a meal. Betel nuts do not make the teeth red unless chewed with lime.

Mr. Sreenivasa Row, keeper of the Bhojanashala, read an instructive and interesting paper on "Food in Hindu Scriptures," which we append.

Mary K. Neff.

Food in Hindu Scriptures

Among the Hindus, Annaprashna, food-taking, is considered one of the sixteen sacraments which purify a man. Whenever food is given the babe for the first time, an auspicious day and hour and a suitable astrological conjunction are chosen and a ceremony is performed. Many are the rules framed in the Scriptures for the preparation and taking of food. Space forbids our going into details, and only some of the most important are here given.

The *Bhagavad Gita* says: "Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou doest of austerity, Oh, Kaunteya, do thou that as an offering to Me." Even in our degenerate days, many of the orthodox Brahmans do observe some of the rules, at least in letter, if not in spirit, to sanctify food so as to make it a fit offering to Ishvara.

Among ancient Brahmans, males were not permitted to be cooks. If any Brahmana descended to the position of becoming a professional cook, he was considered a Shudra, unfit to receive any gifts. Manu says: "Food prepared by one who is puffed up with pride, or who is excited by anger and other passions, or who has any sort of disease, is not fit to cook."

Food must be cooked by those ladies only who prepare it with the sole object of offering it to the Lord of Lords, Parameshvara, with the mind fixed on the Lotus Feet of Ishvara, observing perfect silence, with perfect purity and cleanliness. I am sorry to say that the above rules are not observed nowadays, as most of the well-to-do gentlemen consider that it would be degrading to their position if the ladies of their families prepared the meals. So male cooks are employed, who are generally of no character, as it is impossible almost to get good men in this

class. In ancient days, whenever occasions arose for preparing feasts for large numbers, Shudras were engaged, but otherwise the ladies of the family were in the habit of preparing the family meals.

When the food is cooked, all the dishes without exception, should be taken to the worship-room (where images of Ishta Deva and other Great Beings and Saligrams and Lingams are kept) and placed on a spot set apart for the purpose, which should be washed beforehand and a square drawn. Then the worshipper offers it to the Deities by sprinkling Kalashodaka, or sanctified water, over the food and by chanting Gayatri and other mantras. It is only after this that all the members of the household, together with guests and others, sit for meals. Guests must have preference in every way. They must be given first seats and honored as Devas.

Rules are also framed as to seats. They must sit in a line, with a distance between each other so that one may not touch another while eating. Leaves, or plates of bell-metal or gold or silver, are used for taking meals. In case of bell-metal plates, every one should have his or her own plate. A bell-metal plate used by one in eating should not be used by another unless it is purified by placing in fire for a time, as prescribed in the books.

The floor must be washed and a square should be drawn with water before the seat of each diner and on this square leaves must be placed with their apexes pointing away from the person. This has a significance. The square represents perfection, as all its sides are equal, all its angles equal, and all the angles right angles. A plantain leaf with its top upwards represents a triangle and a flame, and it signifies that man, who is imperfect in the beginning, will become perfect by means of the flame of knowledge by eating such food and so much only as

would help to keep the body in good health, under control, and in perfect activity.

On these leaves food is served. The servers should not eat anything until those who are taking meals finish and get up. Until everything cooked is served, the leaves should not be touched. Then the householder gives permission to sanctify the food. On being permitted, everyone sprinkles water on the food, makes a circle with water round the leaf, sets apart four morsels of food out of that which was served on his leaf, placing them on the right side of the leaf and saying: "One morsel to Chitra, one to Chitrageeta, one to Yama the Lord of Death, and the last to all living beings." Then they request for Hastodaka water for the palm, and generally the lady of the house gives it. When water is poured into the palms shaped in the form of a cow's ear, they drink it, saying: "Let this water become nectar." Next they offer five morsels to their own five vital airs. When the hostess is pouring water, they chant in Sanskrit: "O Parvati, the life of Sankara, the Lord, give us alms for attaining Vairagya (dispassion) and

Jnana (wisdom)." After this, they begin to eat. Everyone, however large the number of diners may be, must begin simultaneously and must finish simultaneously. No one is allowed to get up as he pleases. It is also ordained that perfect silence should be observed so as to have the mind fixed on Ishvara. In modern days, we only find one here and there who observes silence. The other rules are generally observed by the orthodox in the country.

The Narayanopanishad says: "By eating prescribed food in the prescribed way the vital airs act in the proper order; by that the body becomes strong; being strong he will be able to think; by deep thinking faith arises; by faith one's intellect grows wide and keen; by that the mind becomes quiet and calm; by that one becomes Santa, is not disturbed by the pairs of opposites, good and bad, profit and loss, honor and dishonor, etc.; when the mind becomes perfectly blank, then waking consciousness comes to an end; then memory of past lives also awakens. In such a state of mind one becomes able to know the Self."

J. Sreenivasa Row.

WITHOUT DISTINCTION OF COLOR

From address of Abdul-Baha (Abbas Effendi) at Hull House, Chicago, April 30. Reported from oral translation by Dr. A. W. Fareed.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there

is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the point of contact, or common to all. But as regards the distinction of kind, the mineral is dis-

tinct. The vegetable is distinct from the animal and as regards the particular kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

If a man should possess wealth, can we call him an image and likeness of God? Or is the human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God?

God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. With numerous points

of contact and the one point of difference, are you going to allow this least of differences to separate you? *But there is need of a great, powerful agent which can overcome all these prejudices; a power which nothing in the world can withstand, and which may overcome all other powers.* That great power is the Love of God. His Holiness BAHÁ'Ó'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. Therefore let it be known that color is of no importance.

That which is essential is the humanitarian aspect. That is the manifestation of Divine virtues. Man is not to be pronounced man simply because of bodily attributes; he is to be judged according to his intelligence and to his spirit. Let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.



FAMILY RELATIONSHIPS IN THE LIVES OF ALCYONE

LIFE 16. INDIA. 11182-11111 B. C. (V. 1)

(MERCURY)

Perseus

Olympia-Tolosa

Orpheus

Adrona-Herakles†

Iphigenia-Glaucus

Alcyone-Cygnus

OSIRIS

Regulus

Polaris

Mizar-Telemachus

Proteus

LIFE 17. INDIA. 10429-10356 B. C. (V. 1)

BRHASPATI-
URANUS

Alcyone-Ajax

NEPTUNE-

Proteus

Siwa-Telemachus

Mizar-Regulus

Helios

Achilles

Vesta

Dorado

Pindar

Melete

Proserpina

Hector

Fomalhaut

Albireo

Auriga

Phoenix

Algol-Glaucus

Polaris

Fides-Parthenope

Ausonia

Aleph

Irene

Theseus

Gimel

Calliope

Iphigenia

Beth

Soma

Daleth

OSIRIS-Cruz

Proteus-NEPTUNE

Aletheia

Ophiuchus

Draco

Cassiopeia-Demeter

Ajax-Alcyone

cf. above

cf. below

cf. above

Argus-Elsa

Demeter-Cassiopeia

Andromeda

Wenceslas

Aurora

Olympia

Viola

Lomia

Minerva

Altair-Tiphys

Regulus

Centaurus-Iris

Orpheus

Boreas (sailor)

LIFE 17b. CHINA. About 10800 B. C. (IV. 4)

MARS-JUPITER	Ulysses Aldebaran SATURN Leo- <i>Beatrix</i>	Vega Psyche Leto Pegasus Mira Rigel
	Vajra	Bellatrix Perseus Procyon Aquarius Arcturus
{ Castor-Aries Alcestis	Selene- <i>VENUS</i> Lyra	
Herakles-Arcor	Capricorn Capella Adrona Concordia Libra Phoece Canopus	Disciples of Herakles:— Melpomene Alcmene Hygeia Boötes Sappho Pollux
Alastor Corona Rhea-Velleda		
Spica-Virgo	Sirona Taurus Betelgueuse Sagittarius	Melpomene-Pollux Cetus

LIFE 18. POSEIDONIS. 9672-9586 B. C. (IV. 5)

NEPTUNE- Herakles	Albireo-Concordia MERCURY		Cetus Procyon Lacerta Cancer Pollux
		Ulysses-Phoece Vajra Achilles Perseus Rigel	
	Alcyone-Vega	Bellatrix URANUS Selene Aldebaran Mira Sirius Viola Taurus Orpheus Minerva Tolosa Pegasus Berenice Leto Libra Fomalhaut Iphigenia-(—)	
	Psyche-Virgo		
Gemini			
Arcor	Leo-Alcestis Hector		Telemachus Vega Glaucus
	(—)-Soma		

Capella-*Beatrix*: OSIRIS, Polaris, Capricorn, Herakles, Mizar, VULCAN

LIFE 19. INDIA. 8775-8692 B. C. (V. 1)

MARS- <i>Corona</i>	Ulysses- <i>Orpheus</i>		
	{ Aletheia Dorado MERCURY Lyra		
Pindar- <i>Cruz</i>			
		{ Siwa Betelgueuse- Ausonia Irene- <i>Regulus</i> Sagittarius- <i>Elsa</i>	{ Proserpina NEPTUNE Minerva Olympia-Soma Aleph Pomona Sirona
		{ Aquarius-Draco Algol-Calliope Canopus-Centaurus Arcturus-Beth	{ Phoenix Tolosa Lomia Telemachus Daleth Juno Hebe Stella Clio
MERCURY- Proteus	{ Alcyone-URANUS Mizar-Polaris Parthenope- Iphigenia	{ Iris Tiphys Cygnus Auriga Altair	
Castor Aries Cetus Scorpio			
	Melete-Wenceslas	{ Fides-Cygnus Argus Cassiopeia Andromeda	{ Glaucus Gimel

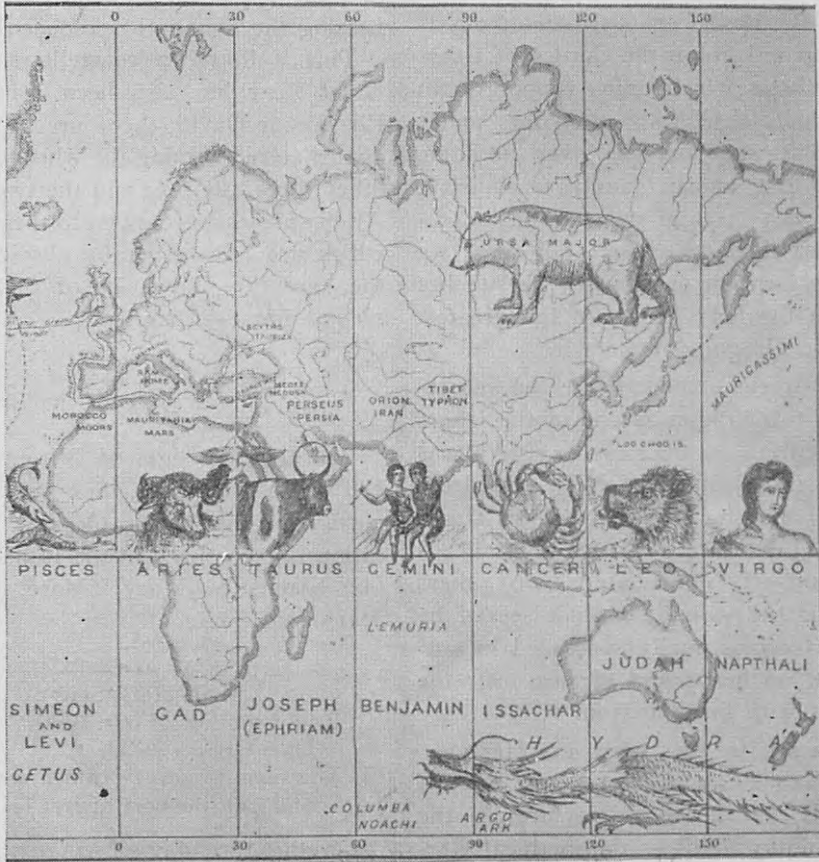
LIFE 20. INDIA. 7852-7774 B. C. (V. 1)

VIRAJ- <i>Herakles</i>	{ SATURN- MERCURY VULCAN	{ BRHASPATI NEPTUNE Orpheus-Glaucus URANUS
Aurora- <i>Vajra</i>	Alcyone- <i>Rigel</i> Cygnus-Iphigenia	{ Perseus-Telemachus Mizar-Soma

AS ABOVE, SO BELOW

(Continued from page 576)

The map, complete, will be found on page 572, June number.



Leo: 120°—150° east longitude. China lies beneath this constellation with its Leo Choo Islands, the Gulf of Leao, the district of Nan-Loo, etc. Among proper names we have Leo, Lee, Loo, Lao, Laotze and in Siam there is a people called Laos. The letter L is known to have represented originally the figure of a lion and the line of its curving tail

stands now as the symbol of that sign on many zodiacs.

The national heraldic emblem of China is the fiery head of a dragon. The constellation of Hydra appropriately (and occultly) extends from the meridians of ill-starred Cancer through Leo and Virgo into Libra, thus extending from the Indian Ocean to the Pacific.

"Yon immense
Serpent, which wears its dripping mane and
vasty
Head ten times higher than the haughtiest
cedar,
Forth from the abyss, looking as he could
coil
Himself around the orbs we lately looked
on—
Is he not of the kind which basked beneath
The tree in Eden?"

In the East, Ceylon is pointed out as the supposed site of the Garden of Eden, a hypothesis which gains support from our map in that, lying as it does under Gemini, its stars presided over the home of the first human family (Lemuria). There was wrought out that far-reaching fratricidal cataclysm and, what we did not mention previously, the site lies beneath the fiery breath of the greatest of Great Dragons of the skies.

The Greeks commemorate the subjection of this dragon as one of the labors of Hercules. In their myth, Hydra was a water serpent, a terrible hundred-headed monster who dwelt in Lake Lerna (Lemuria?). If one of its heads was cut off, immediately two others grew, if the wound was not seared by fire. Hercules finally succeeded in cutting off its heads and searing over the wounds with burning iron.

Heracles is the same as Hercules. The Heracles of *Rents in the Veil of Time* is, as we know, performing the same mighty deeds as the mythical Hercules of old, traveling as did he, over the whole earth, wrestling with the serpents of ignorance, beheading the hundred-headed dragon of selfishness, searing the wounds of the world with the burning-iron of truth, and hewing out paths of Peace in its thorny wilderness, fit for Blessed Feet to walk therein.

To the north, extending through part of Gemini, across Cancer and part of

Leo, bringing it over the great plains of Russia, is the constellation known the world over as the Great Bear. When we hear therefore the growls of the Russian Bear or see the heraldic emblem of that land of the Czar, can we believe that, as far as we are able to ascertain, a prehistoric astronomico-geographical allotment gave that country a right to the only bears set in the stars? Are we passing the bounds of credence?

This well-known constellation of the Great Bear has also been named the Chariot of David, the four stars of the quadrilateral forming the wheels, and the other three, the pole and the two horses. Arabic names were given to them, names which are now generally obsolete, with the exception, however, of that of the *second* horse—*Mizar*.

Virgo

Beneath the sign of Virgo, 150°—180° east longitude, lies the western portion of the Pacific Ocean. This location is recognized in the Roman Catholic hymns to Mary (Mare, sea) as Star of the Sea.

Ave Maria Stella!
(Hail, Mary Star!)

"Bright mother of our Maker, hail,
Thou virgin ever blest;
The ocean's star, by which we sail
And gain the port of rest."

On the 15th day of August the sun is so entirely in the constellation of Virgo that its rays render invisible this cluster of stars, and so the Church, appointing that date as one of her holy days, says: "This day the Virgin Mary is taken up into the heavenly chamber in which the King of Kings sits in his starry seat." Furthermore, the constellation of Virgo rose upon the horizon at the precise hour of midnight on Decem-

ber 25, the holy date fixed by the Church for the Nativity of the Son of the Virgin.

Her zodiacal mansion was called the house of corn (Beth-lehem) and she is now generally pictured on zodiacs as bearing a sheaf or sheaves, but the ancient Persians, Chaldeans and Egyptians used as symbol a virgin suckling an infant.

"O sacred symbol of divine perfection!
O Infant Angel, fortunate and free!
O sinless outgrowth of divine affection!
The mother saith: 'God gave thee life
through me.

In bearing thee I drew divinity
Down through my mother-bosom. He came
down

Who wears the universe for a crown.
Thou art more ancient than the Pleiades
In spirit-life, my child, my angel-star.
The golden fruit of all God's harmonies
Thy hands have plucked in angel heavens
afar!"

We are told that Virgo ruled during the Golden Ages "when the earth brought forth fruits in abundance without the labor of man." On our map we find marked *Maurigassimi* the site of what is often spoken of as a lost continent. From its sunken debris and from that of less submerged islands, have been rescued specimens of pottery, fossils of animals, stone fortifications and other relics of a destroyed antediluvian civilization.

Among the Hindus, Virgo is known as Durga, a divine woman standing upon the sea and arrayed in a robe adorned with stars; among the ancient Peruvians she was *Veracocha*, which signifies Foam of the Sea. "Veracocha was neither flesh nor bone, and yet ran swiftly, lowering mountains and raising valleys, and who rises from the water and disappears in it."

Virgo is also the original Sleeping Beauty of our fairy tales, whom nothing

could awaken but the kiss of the Prince, the life-giving Sun. "Her palace, alike in Grecian myth, Hindu legend, and upon astronomical planisphere, is set around with ring-fences (planetary orbits) seven."

Our readers are asked at this point to return to our starting place, the Great Pyramid, and from there again journey, now to the West.

Aries

Aries, the sign of the Ram, extends from 30° east longitude to the Greenwich meridian, and is the station of the planet Mars.

Forlong gives as synonymous with Mars, Mers, Meres, Maha, Ars, Aries; an examination of classical and modern maps brings to light a surprising number of places within these meridians named from those root words: *Marseilles*, *Mauritania*, (possibly also *Morocco*); the *Areiopagus* and the Temple of Ares in classical Greece; the towns of *Arles*, *Arelatum* and *Tele-Martius*; *Marmarica*, *Marsa-La-Beit*, *Area Philaenorum* and the great *arid* wastes of Sahara.

We have made no mention as yet of the correspondence between the zodiacal signs and the twelve tribes of Israel, but we cannot pass the sign now under consideration without doing so. The language of prophecy is figurative, and the very essence and nature of figurative language is the interpretation of the new and unfamiliar in terms of the familiar and the known. When we realize the precision and the exactness of the astronomical and astrological allusions in the Old and New Testaments, we can hardly fail to study that history of the twelve tribes of Israel with enhanced interest, and to see that by correspondence the original twelve tribes stood for ini-

tiates or chosen people of the secret order of the world-encircling twelve signs of the zodiac, that stupendous Bible of the skies.

Gad was Aries. Aries ever led in the zodiac, and conformably to this astronomical fact we read in Deuteronomy 33: 20, "And [Gad] hath torn the arm, also the crown. And he provided the *first part* for himself, for there the position of the lawgiver is covered and he cometh with the heads of the people." Now the constellation of Cepheus, the lawgiver, wearing the crown, will be found on a celestial chart within the meridians of Aries, while one of the nearest stars to it is still called Gadi. On the earth underneath we have Rusgade or the promontories of Gad, Baal-Gad as the name for the god of fortune, and the modern Cadiz (formerly Gadiz) in Spain.

Still more interesting, we find beneath the sign of the Ram, the Eternal City, Rome, more anciently known as Roma. Whether we look for its meaning in the Latin language or the Greek, or Arabic, or Egyptian, or Persian, or Turkish, or Hindu, or Assyrian, or Hebrew, or Sanscrit, the meaning is the same. *Rama* and *Roma*, *Rom* and *Rum* signify strength, and also height, as of hills. The seven hills or heights of Rome correspond to the seven stars of the Pleiades, and *are at the point of the solar passover from Taurus to the Ram*.

We find here also the explanation of that vernacular saying or semi-proverb, "All roads lead to Rome," and likewise the ancient association of the name of that particular city with *groma*, i. e., crossroads, so that the City of the Seven Hills bore also the title "Rome of the Crossroads." The astronomical fact was that, when the Vernal Equinox was in the sign of Rom, or the Ram, that was,

of course, the place of the crossroads or intersection of the celestial equator and the ecliptic. This intersection, "this place of the cross," dates from the catastrophe in the solar system by which the plane of the earth's equator was caused to diverge from that of the ecliptic, which crossroads, or crucifixion, was in the sign of the Ram, or Lamb of Gad. The location of the Papal See of the Church of Rome at this City of the Crossroads becomes doubly significant and truly most occult.

Anciently the Ram appears to have been figured as facing *towards* Taurus instead of away from it as now, and the Ram's horns were called the ox-goad in allusion to its driving, as it were, the adjacent Bull before it. The authority given Abraham or Ab-ram, father of height, in Hebrew history, and the role rams' horns played in their wars and worship, as well as why we call to this day a certain engine of destruction a battering-ram, are thus explained.

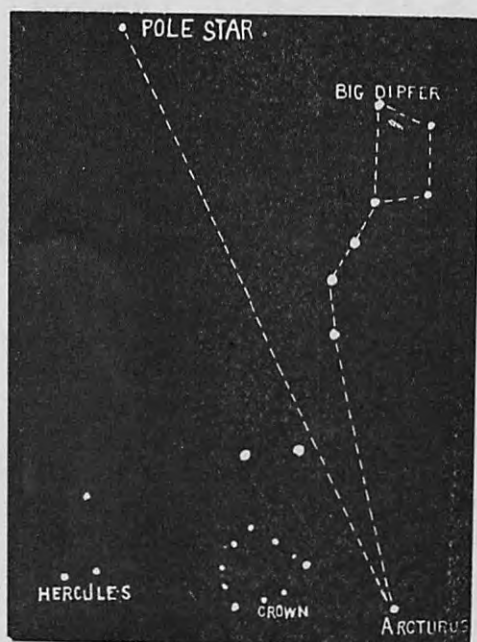
The transfiguring of this old Hebrew Ram of Gad into that great symbolic figure of Christianity, the Lamb of God, is no unaccountable anomaly. It is said that in the cathedral of Troyes the Lamb of God is there sculptured as a Ram.

"Behold the Lamb of God (the Ram of Gad) to whom Cherubim and Seraphim continually do cry. Let the whole earth stand in awe of Him. For He cometh to judge the earth; with righteousness to judge the world."

Whether regarded as symbol or idea, the fact of a universal revelation and the continuity of divine influence everywhere and at all time remains.

Turning to the nomenclature of *Rents in the Veil of Time*, we have the name Mars bestowed on the leader, the Manu to be (we shall have more to say on this later, in connection with the word Mercury); also, an ego is given the name

Corona, who, when born on earth under this constellation of the crown and the lawgiver, used the ram's horns of war and the ox-goad of might and leadership to head the legions of Rome; who then refused the Crown that ruled the world; and who, again, in a 'yet-to-be,' according to our sixth root-race papers, will bring the crowned heads "under his star," into a great brotherhood of nations, and guide them in the ways of Peace.



Pisces

Pisces, from the Greenwich meridian to 30° west longitude, was accounted one of the most malignant signs in ancient astrology, ruling over violence and death. It particularly interests us as the constellation under which Christianity has arisen.

While the signs of the zodiac are regarded in the abstract as measuring thirty degrees each, their actual boun-

daries, from the figures of their constellations as drawn upon celestial maps, vary really from twenty to forty-five degrees. Consequently, to determine by exoteric computation the precise connection between the constellations and events and dates in history becomes a matter of difficulty, and one that brings no consensus of opinion among computers.

One writer fixes the time of the Vernal Equinox in the first point of Pisces at 155 B. C.; another 598 A. D.; a late astronomer merely states the signs and the stars corresponded about B. C. 100. Mr. Parsons, in his book, computing upon an equal measurement ratio from the Great Pyramid, fixes it as 29 A. D., thus in fair conformity to that kept by the Christian Church.

The fish as a symbol of the Christ of two thousand years ago is too well known and generally used to need attention here. "We are little fishes in Christ, our Great Fish," wrote Tertulian long ago. Note on the map the location of the constellation, Cetus, the "Great Fish," within these meridians, the whale that "swallowed" Jonah. Theosophists can understand that striking allegory as representing before men the Universal, the Cosmic, in figures of the personal, or the non-cosmic, staged in the sky in a starry tableau, and dramatized on earth by the swallowing of Atlantis by the watery monster of the deep.

In the writings of St. Clement of Alexandria we find also a prophetic sentence which at this point will serve us as a most terse and occult summary of pre-Christian times. He writes: "Let the dove and the fish and the vessel flying before the breath of the wind be signs unto you." Note how our map interprets and corroborates this. In the constellations of Argo (ship or ark), Co-

lumba Noachi (Noah's dove) and Cetus (great fish), is recorded the precession of the equinoxes from the time of man's "Fall" into the sins and grossness of ill-starred Cancer and Gemini through his

ascent to the sign of Pisces and Christian dispensation, a record bound into the souls of men by long earth experiences in Lemurian and Atlantean lives.

Isabel B. Holbrook.

(To Be Continued)



[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.]

HAVE WE EVER LIVED ON EARTH BEFORE?

(Continued from page 602.)

5. *An Analysis of the Human Being*

In order that we may better comprehend and judge of the merits of this proposition of rebirth, let us analyze the human being, considering it as three-fold in its nature.

FIRST, and lowest, there is the physical body with its physical vitality. SECONDLY, the personal consciousness with its mental faculties of reason, etc., associated with, tinctured and sometimes dominated by desires. THIRDLY, a higher consciousness, to which many names have been given, but which we will name the individuality, of which the personal consciousness is but a limited and temporary expression.

The lower form is ever an instrument of the higher. This has been helpfully acknowledged in the purely scientific world by Sir William Crookes in his *Inaugural Address to the Psychical Research Society* in 1897 when he presented

the idea that the lower form exists to subserve the purposes of the higher. He said: "When we take a physical view of a human being in his highest form of development, he is seen to consist essentially of a thinking brain—the brain itself, among its manifest functions, being a transformer whereby intelligent will-power is able to react on matter. To communicate with the external world the brain requires organs by which it can be transported from place to place, and other organs by means of which energy is supplied to replace that expended in the exercise of its own special functions. Again, waste of tissue and reparation have to be provided for, hence the necessity of organs of digestion, assimilation, circulation, respiration, etc."

To communicate with the external world consciousness requires this physical body. We thus regard the physical man as an instrument by which the brain,

the vehicle for thought, and nervous system are enabled to carry out their purposes, by which mind may affect and be affected by matter.

6. *Man's Many Bodies*

Making a more critical study of the man, we are told that he is composed of a nucleus, or essence, which contains, potentially, all the powers which he can manifest. This essence constitutes his individuality. As the essence of one fruit may be distinguished from the essence of every other fruit by certain characteristics, although the form of that fruit is not revealed in the essence, so one human soul is distinct and distinguishable from every other human soul by this essence of its being, which in itself is formless.

Next in degree below this essence stands the mental body. Here the individuality, clothing itself with an extremely subtle form of substance, works upon that substance. The qualities inherent in the individuality permeate and color it, and there are thus manifested the mental qualities, such as judgment, perception of abstract truth, etc. There is at this stage no dimming of mental perception by personal considerations or desires, hence the mind acts at once and directly upon the subject of consideration. There we see face to face. The result is clear mental perception, mental qualities unmixed with passion or desire—pure mentality. Even upon the physical plane we notice in all persons of good judgment and comprehensive mind the ability to rise above their desires, passions and emotions, and only as they can thus arise is their mental vision unclouded and trustworthy.

The third stage of the human being is constituted by a further descent of the individuality, now interwoven in the

mental body, into a lower degree of substance to which the name astral matter has been given. This is much coarser in texture than the mind stuff which formed the matter of the mental body. As certain substances will respond to and absorb more readily than others the heat rays of the sun, so this astral matter responds more readily than any other to the forces of passion, desires and the lower emotions. All such attributes present in the pure individuality were there inactive, because there was no substance there which would respond to them. Neither would the mental body, while unmixed with the astral, respond to those forces. But the astral matter does so respond. Hence in the astral body is the great field of activity for the passional or desire nature.

The fourth division is the physical body, the individuality now being interwoven with first, the mental, and next, the astral body. Here matter becomes perceivable by the physical sense organs.

For the human being, the mind is the all important thing; the physical and other bodies being merely the means by which the development of the mind is carried on. Our sense organs are the avenues through which consciousness may come in contact with the external world. Our physical body is affected by physical forces. With these forces the mind can come in contact only through the instruments which are furnished to it in the sense organs of the physical body.

The physical has two important divisions—dense and etheric. The dense includes solid, liquid and gaseous. The etheric is composed of forms of matter more rarefied than the gaseous, but still on the physical plane.

The particles of matter in the dense physical change quite rapidly, the impermanency depending much upon the

mode of life, the occupation and the mental disposition. A complete change, it is believed, occurs in the healthy human being at least once in every seven years; not a particle of matter is there today that was there seven years since; bone and flesh and blood have entirely disappeared, to be replaced by new material.

7. *Connecting Links Between Mind and Matter*

The etheric body is more permanent than the denser physical. It holds the denser physical particles in place, and, therefore, is the mould of the physical form. Being of a finer grade, it answers the purpose of a connecting link between the ruder physical forces without and the human consciousness within. Those external forces are transmuted from lower to higher. We may look upon the human being as physical, sensational, mental and spiritual, in which vibrations are changed from one grade to another until the human ego within is enabled to contact, though sometimes but feebly, the comparatively coarse vibrations of the physical phenomenal world. Thus we gain our knowledge of the world in which we live and of which we form a part. Who has not had his profoundest emotions stirred by the sight of the depth of space in a starry night? Through it the mind has been stimulated to take its boldest flights of imagination and of thought. In that process we have the transformation of physical energy into mental and emotional force. Those light vibrations which reach us from the most distant stars strike the retina of the eye as purely physical energy—rates of vibration which, extremely rapid though they are, may be measured by physical instruments. From the retina the vibrations pass along the optic nerve to the brain—still purely physical. In

that physical there is no sensation which the human entity within cognizes. Inhibit the consciousness of the man from his body, as may be done in hypnotic trance, and all external vibrations beat fruitlessly upon his physical form. A connecting link has been temporarily laid aside and the physical forces do not affect the consciousness.

That connecting link is a body which is composed of a grade of matter much finer than the physical yet linked with it. It is in this body that the vibrations of physical force are changed into sensation. It has been named the sensation body, the astral body, the body of desire. Thus there comes to our consciousness the sensation of light, which, as it crosses into the realm of mind, becomes transmuted into thought.

The inverse operation also takes place, and thought and emotion are changed into various forms of physical force. Mr. Howard Swan in the *Electrical Engineer* reports his experiments which show that thoughts cause light-forms to be created in the eye. Tesla mentions the same fact. Helmholtz found that, in a perfectly dark room, he could see by the light generated by his own eyes. It has been found that these light-forms are under the control of the will and consequently we have will and thought expressing themselves in physical vibrations—in sound, form and color. The energy which gives rise to thought is of the same essential nature as that which moves the grossest forms of substance. The one energy expresses itself in countless gradations of activity from the highest to the lowest forms of consciousness. Thought passes out into the physical world and is there registered as physical force. This wondrous dynamic chain of correlation binds into living unity the realms of mind and matter; thought kindles emotion, impresses

an atomic change upon the nerve, becomes an impulse of force which, traveling outward, though it may require myriads of milleniums to compass its flight, will exert its influence upon the remotest star which swings in the profound depths of space.

8. *The Subliminal Consciousness*

Wonderful is the mechanism which binds mind to matter. But in the mind itself there are depths of being far beneath the surface. That portion of the mind which is active and which we ordinarily use is but a temporary and limited portion and manifestation of our full mental being.

The members of the Psychical Research Society have been active in collecting and carefully sifting the evidence of abnormal mental manifestations. Science has come to the conclusion that there are two grades of consciousness, and informs us that "our ordinary consciousness would appear to be in fact a selection from a much larger field of potential consciousness."

Conceding that there is an individual, potential consciousness back of the personal, possessing larger and more highly developed powers than the latter, it becomes evident that the larger consciousness must have had a pre-existence. Otherwise, whence comes its developed powers? Their range transcends the possibilities of the present personality. It cannot be the product of the activities of this present limited physical existence. Its history must reach back into the past. Developed powers must come through processes of development. What more reasonable, then, than the explanation that many periods of activity have preceded the present and that the progress of the soul has been accomplished by means of the slow process of evolution?

If millions of years have been required to evolve the matter of the rock up to its present stage, shall less time be required for the perfect development of the human soul? The higher the entity stands in the scale of consciousness the longer must be the time required for its perfection. An immense period of time must have been required to develop mental powers up to the level of even the average human being.

9. *The Divine Source*

Whence the origin of this higher consciousness? What is the great reality of which human consciousness is a phase? Is it the ultimate of being, or has it a still higher source? We are compelled to step back from the particular to the universal. Thus doing, we realize, or at least we may intellectually comprehend, that human consciousness is divine consciousness—the great universal consciousness, the mind of God—thus expressing itself at this particular level of its infinite capacity. Each human soul is a portion of the great universal soul. It is the infinite mind radiating through innumerable centres, each centre being a human soul—a man. The human consciousness is a centre of consciousness within the Supreme Intelligence. Each centre has the power to direct the energies with which it is endowed. Each soul has all the potentiality of the great Universal Soul of which it is a part. The consciousness of each man is the consciousness of God; not all of it, but a portion of it, a phase of it. The centre of each man's own individuality—the centre of his own consciousness—stands rooted in Deity itself. Emerson in the *Oversoul* poetically words this idea: "Man is a stream whose source is hidden. Always our body is descending into us from we know not where."

The poet Tennyson caught glimpses of this greater Self. He writes: "I have never had any revelations through anaesthetics, but a kind of waking trance (this for lack of a better name) I have frequently had quite up from my boyhood, when I have been alone. This has often come upon me through repeating my own name to myself silently till, all at once as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and that not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words; where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

10. *The Personality and the Individuality*

Even as the individuality is a ray of intelligence sent forth from the Divine Mind, so it sends forth a ray of its own

pure mentality, which, distorted by the body of passions and appetites, and limited by the nervous system of the physical body into which it comes, but feebly represents the purity and strength of the source from which it proceeds. This ray of mentality becomes the personal consciousness born in infant form.

The personality is transient in its expression. It is as much of the immortal consciousness as can express itself in and through a physical brain and body. There are *immense reserves* of force behind, which may manifest themselves on other planes of being, but temporarily they are not operative here, except in the very limited expression which our personal consciousness is.

Our life is linked to the life of nature and of God, in which it finds its centre, its source and its Self. *Here*, limited, localized and conditioned for the purpose of its development; *there*, it is immortal and continuous.

F. E. Titus.

(To Be Continued)



In the "Introduction to Yoga," we find it stated that the universe was formed for the purpose of the evolution of man; it is stated in the "Study in Consciousness" that some of the kingdoms of nature, as the vegetable, would have evolved even if man had not been here. How reconcile the two statements?

The second statement deals with the fact that evolving plant life is guided on its upward way by Devas and the na-

ture-spirits under them; the selection of the fittest to survive and the necessary modifications of structure to bring new types are directed by these invisible agencies. Man's part, in so far as he breeds new varieties and domesticates wild plants to supply his needs, is an almost negligible quantity, since his action is chiefly guided not with a view to the evolution of the vegetable life but with the object of making for himself

his life a little easier. From the plant's standpoint man does little to help its evolution. Even if humanity had not appeared, the evolution of the vegetable kingdom would not have suffered since those responsible for its evolution are Devas and not men. Of course what help horticulturalists give is used by the Devas, but that help is not absolutely indispensable.

As to the first statement, it will be understood that man has passed through animal and vegetable life, and has gained all the experiences those kingdoms can give him. It is true that man still is influenced by the vegetable and animal life around him, and if he co-operates with both kingdoms they can help him to unfold some of his divine possibilities. But he would be guided to unfold them in other ways if there were no animal or vegetable kingdoms. These two kingdoms are not necessary for his evolution, though their existence is utilized for that purpose.

Perhaps what causes a seeming contradiction in the questioner's mind is the fact that man's help is necessary for the evolution of the *animal* kingdom. As before with plant life, the work of development of types is done by Devas; but for the highest type of animal life there is a possibility that was absent in the vegetable. This is individualization, and individualization takes place with the help of man. Hence, men are necessary in the development of the animal kingdom. But the converse, that animals are necessary for man's evolution, does not at all follow.

C. J.

*

Why is it that we sometimes see a child, who is of a happy and lovable disposition until after the seventh year is passed, when the Higher Manas becomes more closely united, become irritable, ex-

acting and disagreeable? Should not the opposite be the case?

The child before the age of seven is hardly more than a passive little animal showing moods and states, pleasing or disagreeable, resulting from his environment or condition of health. The Ego has not yet taken possession of its instrument, the personality. This phase is also peculiarly parallel to the earlier stages of human evolution when the Ego was yet but brooding over the animal propensities of infant humanity. After seven years the Ego becomes the inhabitant of the bodies of his personality and can then the more clearly express himself, for either good or bad, according to his individual nature for this incarnation. It also sometimes happens that the Ego may be dissatisfied with his new surroundings.

A careful reading of the famous poem by Wordsworth, *Ode on Intimations of Immortality*, will give a light on this question of the involution of the ego into matter which no mere prose can do. The "shades of the prison house" which "begin to close about the growing boy" are felt by him to be a restraint to his activity. If the questioner will read a series of remarkable essays by Kenneth Grahame in a book called *The Golden Age*, it will round out his appreciation of the nature of this difference between the child, the youth and the grown-up.

M. O.

*

Can a person of low development "lose his soul," or does such a fate occur only with those who have greater responsibility by reason of highly evolved intelligence?

We are taught from *The Secret Doctrine* that in extreme cases of intelligent, persistent evil, knowing it to be so, personal immortality is conditional; thus we

could speak of a *lost* soul only in such extreme cases of greater responsibility, by reason of highly evolved intelligence. For the ignorant, what is usually thought of as *losing the soul* is simply that it makes so little progress in its round of evolution that it has not grown strong enough or wise enough to pass on into the next, but must, as it were, drop back and complete its work in the same round with the next entering members. This is like failing to graduate with his class, which makes it necessary to work and study another year to fit himself. Thus the term "lost," as applied to the soul, becomes "hindered" or "delayed," which means retarding the final development of the soul.

Mr. Leadbeater's article, *Lost Souls*, in his book, *The Inner Life*, page 201, is a most excellent reference recommended to those who wish to consider this subject further.

T. T. M.

Could a still-born child be regarded as a mistake of nature, or would the parents and child be working out karma?

Nature sometimes makes mistakes and thus learns. We could, however, hardly consider this case as a mistake of nature, but rather her adaptability to the requirements of karma. We are taught that conception may take place without the presence of a reincarnating ego, a purely animal conception which belongs to the distant past and can now result only in still-birth; thus there could be no karma concerned for the child as it would not properly be a child. The karma would seem to be for the parents; they must have deserved the disappointment. "When a child is still-born, there has usually been no ego behind it, and consequently no elemental." See *The Inner Life*, Vol. II, p. 302. T. T. M.

What constitutes the three elemental kingdoms?

As said in *A Study in Consciousness*, p. 80: "We have in the First Elemental Kingdom materials ready to clothe abstract thoughts; in the Second Elemental Kingdom materials ready to clothe concrete thoughts; in the Third Elemental Kingdom materials ready to clothe desires." The three elemental kingdoms constitute the matter of the higher mental, the lower mental and the astral worlds ensouled by the Second Outpouring—the life of the Second Aspect of the Logos which imparts to that matter the capacity to hold together in forms.

ANCIENT WISDOM

Lesson Seventeen

1. *What is the sole barrier to communication in Devachan?*

2. *What takes place in the Casual Body as the Mental Body disintegrates?*

3. *Describe the awakening of the soul as it passes out of Kamaloka into Devachan.*

4. *When does the Thinker shake off the Mental Body?*

5. *When does the personality begin and end?*

6. *What is individuality?*

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

DER MENSCH UND SEINE KOERPER SEITE 80-87

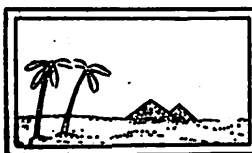
1. *Wie ist es moeglich, dass das was wir Boeses nennen zu guten Zwecken verwandt wird?*

2. *Was sind die anderen Koerper des Menschen, welche hoeher sind wie der Causalkoerper?*

3. *Was sind die zeitweiligen Koerper, und wie werden dieselben gebraucht?*

4. *Beschreibe die Groesse der menschlichen Aura?*

Antworten sende man bitte an Mrs. F. P. Breese, 3762 Lake Ave., Chicago, Ill.



The Field



San Antonio Lodge

May 30

Mrs. de Leeuw is the first lecturer who has taken a long journey *on purpose* to make the truths of philosophy a little clearer and plainer to the struggling class of students in San Antonio. Although only with us four days, she managed to give us three public lectures and one for members only, all of which drew good audiences; much interest was shown. She not only lectured, but allowed any number of questions to be asked—a privilege of which the public was not slow to avail itself. All were struck by the directness of her answers and the patience she showed. We are sure that her visit here will result in much good and we shall look forward to the time when we may welcome her again.

L. G. Weatherhead.

Reno Lodge

June 1.

Mr. Elliot Holbrook recently visited our lodge and delivered a public lecture on *The Symbology of the Triangle*. We feel greatly indebted to him for his instructive lesson and the good his visit did us.

All agree that "White Lotus Day" proved the very best meeting since we organized our lodge. One member provided a souvenir book-mark for each one attending consisting of a lotus blossom painted on a card with the beautiful thought of Madame Blavatsky: "Master

knows; He can see everything, and what happens to me does not matter. He can see and put things right."

J. H. Wigg.

San Jose Lodge

June 3.

In reviewing the work of our lodge, the one fact most apparent is the strong spirit of harmony holding our members together in earnest thorough study.

We meet for study two or three times each week, keep a reading room and library open three days a week, and participate in "Brotherhood" meetings at the Spiritual Temple.

Through the kindness of some ladies, former members of a lodge, our library has been augmented by some seventy-five volumes, which greatly increases our lending facilities.

The lodge keeps a little receiver filled with tracts and leaflets on Theosophy in the railroad station, and another in the chief park of the city. The latter is doing splendid service.

Mr. T. W. Thomasson of Vancouver was with us one evening, helping us by his cheery optimism and by his hearty and generous response to our questions. We had, also, the great privilege of having Mr. Elliot Holbrook lecture on *The Symbology of the Triangle*. The coming of these two has been of vital importance to us, since they increased our strength and understanding and widened our outlook on Theosophy.

Annie J. Reed.

Helena Lodge

June 3.

Our work has been confined to individual distribution of literature, wherever we find any interest expressed. It is pleasing to note that there is an ever-increasing number who are anxious to read the truths of Theosophy.

We find in circulation in our public library, including those donated by our members, eighteen Theosophical books. We have subscribed for both *The Theosophist* and *The Theosophic Messenger* and placed them in the public reading room.

We have had the pleasure of a visit from Mrs. de Leeuw, who came in the interest of Co-Masonry, but who gave while here a public Theosophical lecture in the Unitarian Church to a fairly good sized audience.

F. W. Kuphal, Jr.

Pacific Grove, California

From Pacific Grove, where there is not yet a lodge, comes splendid news. There are seven or eight unattached members resident in that little town, and they meet together in classes for study every two weeks at the home of Mrs. S. E. Merritt, a pioneer Theosophist and a splendid student and teacher. Outsiders are invited to the class meetings and, as a result, there is much interest in the community and marked improvement in Theosophic knowledge among members.

There is available a good lending library, the property of the above-mentioned member, consisting of all books by leading Theosophic teachers, from H. P. B. to the present.

Being in correspondence with several active T. S. lodges in this state, and with the headquarters at Adyar, this little centre keeps itself in touch with T. S. activities. Two active members have suc-

ceeded in securing access to the columns of a daily paper published in the town of Monterey (but half an hour's ride from Pacific Grove), and therein, each Sunday, may be found an article on Theosophy, Reincarnation, Karma, Thought Power, the World-Teacher, etc. An item inserted each time states the address of the member supplying the articles, and also an invitation for those interested to call. In this way many have become acquainted with our philosophy for the first time, and have been brought into touch with the literature, which they are offered on loan. Receptacles in the railroad stations at both Monterey and Pacific Grove are kept filled with leaflets, and the public library in the last-mentioned town contains a number of books by Mrs. Besant and others. On the reading tables *The Theosophic Messenger*, supplied by one of the resident members, may always be found.

Clara B. Walters.

Oakland Lodge

June 7.

Our lodge is doing fairly satisfactory work conducting several study classes. A public lecture is given every Sunday evening by students from Oakland, San Francisco and Berkeley, and we have quite a flourishing Lotus Circle.

The Rev. C. Spurgeon Medhurst stopped in Oakland on his way from Adyar to China, and gave two interesting lectures; Mr. Knudsen of Honolulu also lectured when he stopped here on his way to Krotona; and Mrs. de Leeuw when in San Francisco in May, met Oakland Lodge members one afternoon.

Cora G. Owen.

Los Angeles

June 7.

For more than two months now the writer has been attending the noon-day

meetings held daily at the Theosophical rooms in the Blanchard building. The self-sacrificing and earnest labors of Mr. Hardy and Mr. Knudsen surely have made each one of their interested auditors themselves anxious to help in the great cause. Business men and women from all over the city of Los Angeles are taking advantage of this rare and great opportunity, and it is gratifying to note the deep interest that all feel who are getting closer and closer to the happy realization of the advantages they are deriving and are permitted to enjoy.

There is often such a perfect hush during these discourses that one feels it would be sacrilege even to hear the proverbial pin drop. Truly, one cannot fail to realize that the very atmosphere is already being charged and permeated for the preparation of the great World-Teacher and that our minds as well are being made ready to know and recognize Him when He comes.

Madame Griselda.

German-American Lodge

June 9.

The German-American Lodge, which found shelter for almost a year in the Barr Branch Library, opened its own headquarters on April 7, 1912, in Room 19, Butler Building, 3109 South Grand Avenue. And what a cozy place this is, equipped with charts, diagrams and a circulating library!

The Sunday public lecture is followed by a general discussion, questions answered, and all the important points summarized by one of our friends who is peculiarly gifted to do this. To me this last feature seems so essential, like gathering the gems of the afternoon in a little bag for each one to carry home.

Dear Dr. Edmondson's assistance during his sojourn in this city will ever be

remembered; splendid audiences enjoyed Mrs. de Leeuw's lectures in January, great spiritual uplift was given by Mr. Unger in February, and Mr. Holbrook delighted us with highly interesting discourses a number of times.

The Master's work goes on. Our enthusiasm is contagious.

Emma Niedner.

Capital City Lodge

June 10.

Capital City Lodge has been unceasing in its efforts in propaganda work for months past, much literature having been sent to the residents of the District by Mrs. Otilina Lindgren and her assistants.

Attendance upon our lectures and classes is constantly on the increase, the presence of Mrs. Janet B. McGovern among us being an important factor in causing larger audiences and membership, through her great knowledge of Theosophy and ability as a teacher and speaker.

W. W. Baker.

Viveliuss Lodge

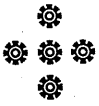
June 15.

Although not a charter member of Viveliuss Lodge remains to respond to its roll call, the few earnest members that are now working under the name are endeavoring to live up to the early traditions, and our cause is gaining ground slowly.

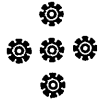
Mr. Unger's recent lectures in Detroit have put new courage into our hearts and brought increased attendance at lodge meetings and additions to our membership.

On May 17th, the stereopticon lecture on *The Constitution and Powers of Man* was given in the First New Thought Church by its pastor, Mrs. Margaret C. Lagrange, to over three hundred persons.

Ethlyn T. Clough.



Leagues and Bureaus



Music Correspondence Bureau

To the Members:

A demand is felt by the musical members among us for some direction or guidance in music along Theosophically understood lines. The proposed bureau ought to link such people together and through them gradually develop transactions of far-reaching value. Music furnished the basis of the Orphic Mysteries and occupied an important place in the Schools of Pythagoras. In the days of those great Teachers it was used as a science, playing a helpful part in the spiritual life, and it must again, sooner or later, take its rightful place in the Temple of the Wisdom. Those possessing a special aptitude in this branch, and wishing to join hands with others and try to reach a deeper knowledge of the use of music as a means of spiritual unfoldment, may now help in the formation of a body of intuitive and trained artists who ought to be able, as time goes on, to develop their knowledge of the inner side of this great science and so bring back to the world some of the lost knowledge belonging to it.

A. P. Warrington,
General Secretary.

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In spite of the vast sums spent annually for music in America, the understanding and appreciation of the art is not as discriminating as it might be; education in music is an expensive luxury, little of it practical and all necessarily conducted on a commercial basis; the competitive strife that prevails is a per-

petual baleful influence on artistic standards and we are as a people not especially original or creative in music.

The writer entertains no prejudice against the American musician nor is he pessimistic regarding the future; quite the contrary, in fact, agreeing most hopefully with the statement made by Joseph Joachim in a letter written shortly before his death a few years ago, that the country destined to lead in music in the near future is America.

Especially may we be optimistic at this time when so many unusually gifted children are being born. A recent estimate gives four per cent as the proportion of supernormal children in the public schools and steps have been taken in some of the states to segregate these and provide them with suitable facilities for more rapid development.

Dr. Steiner, in one of his books, speaks of meretricious music as a crime to childhood. Cheap music suggests and encourages cheap emotions just as certainly as pure and strong music stimulates purity and strength of character and awakens higher states of consciousness.

There is felt a need to know what the critical judgment of competent persons has been regarding the aesthetic basis of music; what the highest ideals for the art have been and particularly what qualities are prevalent in the music that has lived and been approved by the most sensitive minds.

It is believed that an organization within the Theosophical Society, for the systematic study of music, both objec-

tively and contemplatively, with a free and frank exchange of thought, aspirations and experiences, will prove to be a valuable arm of service and alike beneficial to the body and to the individuals thus co-operating.

I have been asked by the General Secretary of the American Section T. S. to organize a Music Correspondence Bureau and I herewith cordially invite all members of the Section who may be interested to send me their names, whereupon there will be forwarded an outline of the proposed work. It is desired that the class begin its studies in September, so an early response to this notice will greatly facilitate organization.

Address the writer at Chestnut Hill, Meadville, Penn. *Frank L. Reed.*

Library Catalogue Bureau

The work of this Bureau has been flourishing for some time and has now come to the point where its need should be explained to the members of the Society that they may render their assistance. Hitherto, it has been the work of one member; it should have a corps of a dozen at work on it and the entire American Section should be interested in its progress.

The purpose of this Bureau is to file, on reference cards, in much detail, subjects appearing in Theosophical and allied literature. It is purposed to have on record and at the immediate disposal of any interested person all the published information upon any given subject. For example, let us suppose that some one wishes to read up or investigate some point as, let us say, the inhabitants of Mars. By writing to this Bureau and stating his wishes he would soon have in his hands a type-written list of all the references, Theosophical and otherwise

which bear upon the subject. He would be given the volumes and pages or chapters in numerous works relating to the question in hand, and thus in a very short space of time could find for himself all that is generally known upon the needed point.

For lecturers this Bureau would have a unique value, for it would lighten their burdens by very much. Instead of working through numerous books and magazines, the lecturer would apply to the Library Catalogue Bureau, which would provide for him the references in hand, and enable him to prepare a forceful and comprehensive lecture in an exceedingly short time; and he would have the confidence that comes of knowing that the subject is well covered. Those who have tried to get information with inadequate facilities can appreciate what such an index would mean to the average student in comparative study, in quick reference, in self-help, in enabling him to offer timely help to people outside the society on a question just then in their minds; what it would mean of service to our own public speakers and greater workers in giving them one added facility to lighten their heavier toil; also what it would mean to new lodges and workers to have placed within their immediate reach the inspiration of past methods and work for the enrichment of their own.

This is a call to the *entire* membership of the American Section to co-operate in a specific, practical, and valuable manner. All that is necessary is for every individual to bear in mind that, when he has read something of interest, it is incumbent upon him to take down the subject of the work, the chapter, the page, and a memorandum of the material under his attention at the moment and to write it out legibly and forward

it to the head of this bureau. Let us suppose that one is reading a copy of *The Scientific American*. He finds an illustrated article showing that, if a full front portrait is taken of a man and the face divided vertically and equally and the two *right* halves joined accurately, the result is a picture of a person absolutely different in character and disposition from that one formed by two *left* sides. The first, of the two right halves, is spiritual, intelligent, broad and dignified; the face formed of left sides (if the man be right-handed) is either empty, weak, inefficient, or almost criminal and thoroughly undesirable. This is a fact in science which bears specifically and emphatically upon the truths of the spiritual life. As it is right and just that we should share our information with others and put it on record where those wishing can obtain it, the member, therefore, whom we imagine reading this article should immediately, before his attention leaves the book, copy out the necessary data from it (the work of two minutes, perhaps) and forward the same at once to the Head of the Bureau.

In order to facilitate the work we publish herewith four little illustrations showing the records made of the reference:

Theosophy.

Theosophy and architecture, 11.

Claude Bragdon.

Ts. Mes. 11:18-24. Oct. 1909.

No. 1 is a card bearing the subject, title, name, and reference to pages, volume and date.

Architecture.

Theosophy and architecture, 11.

Claude Bragdon.

Ts. Mes. 11:18-24. Oct. 1909.

No. 2 bears subject, title, name and reference.

Theosophy and architecture, 11.

Claude Bragdon.

Ts. Mes. 11:18-24. Oct. 1909.

No. 3 bears title, author and reference.

Bragdon, Claude.

Theosophy and architecture, 11.

Ts. Mes. 11:18-24. Oct. 1909.

No. 4 bears author, title and reference.

These are reduced facsimiles of the cards, which are plain white and unruled, 3x5 inches in size. For every reference there are four such cards made out (except in certain cases which we need not mention). Members who wish to assist could provide themselves with such cards and follow the first one of the four in sending in their information, leaving the Bureau the work of making the others. While it is not essential that the references actually be sent in on cards, doing so would greatly facilitate the labor of the Bureau and add to its efficiency. In the case of a book, the title, author, inclusive pages, year and place of publication or publishers are best given. In the case of a magazine, the year, month, volume, number and inclusive pages should be all mentioned in the reference.

For those who can do it there is special work to be done in this Bureau. Will not some send to its Head their names and addresses, offering to do such work of reading and reference as they can, either specifying the sort of reading they wish most to do, or giving the amount of time they would be glad to spend upon the work? It will be very

easy for some during the summer months to read and supply many references, though certain books, however, can best be handled when definitely assigned to individuals.

This is to be a universal call, and it should meet a universal response, for it is not hampered in any way by geographical extent or distance or other physical plane restrictions. The scope of this Bureau is world-wide; its effectiveness has no limit; and so flexible is the range of its work and so great is its gamut that there is a place in it for every individual. The enormous value of this Bureau can be seen immediately when we but stop to realize how rapidly the literature of our Society is pouring upon us. Therefore if this call be answered by all those who are able to offer careful and accurate co-operation, the value of the Bureau will be enormously increased and its important work quickly advanced.

The present Head of the Bureau is Miss Julia E. Johnsen; her address is 2542 29th Avenue South, Minneapolis, Minnesota. It is urged upon the reader that he at once communicate with Miss Johnsen and offer such service as he can properly perform.

Fritz Kunz.
Ass't. Gen. Sec.

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Karma and Reincarnation League

The work of getting articles into the newspapers is gaining in importance. A number of individual members are doing splendid work and reaping the success due to perseverance. A series of articles with the heading "Theosophy, Karma and Reincarnation" is being published in a leading newspaper of Idaho, a state where a lodge is much needed, and which we hope will have one in a reasonable length of time. Very successful writing

for newspapers has been done by the Duluth lodge-unit. Every week something is sent to the press about reincarnation or karma. Another splendid article was printed in the *Portsmouth Daily Blade*, Ohio, written by Mr. Max Wardail.

We would like once more to call attention to the fact that the secretary of the League is always glad to send out material which may be used for the newspaper work, either directly or by rewriting the articles a little in order to adapt them for local purposes. Also any member who has time to write articles explaining the teachings of karma and reincarnation in a simple and popular way is urged to communicate with the secretary and send in such articles, so that they may be made use of elsewhere. Finally, should anyone know of newspapers which would gladly publish such articles, it would be appreciated if this were reported to the secretary, who will see that these newspapers are supplied with suitable material.

C. Shuddemagen.

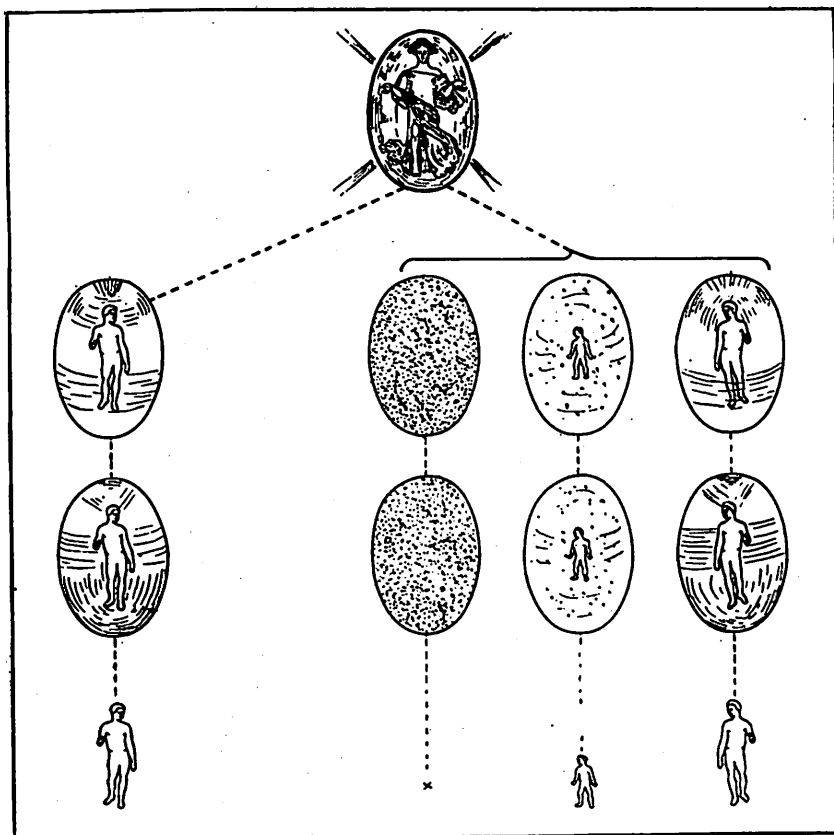
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Stereopticon Bureau

We are glad to report that stereopticon lanterns have been purchased at the following points: Pittsburgh, Los Angeles, Oakland (Calif.), and New Westminster, B. C. These lodges as well as individuals both rent and buy slides on Theosophic subjects from the Bureau. Pittsburgh is supplied with *Thought-Forms* slides; Los Angeles with *Thought-Forms* and *Man, Visible and Invisible* slides; Dr. Mary C. Plumb, Oakland, Calif., has purchased slides on *Thought-Forms*, *Man, Visible and Invisible*, and some miscellaneous subjects, and has an order in for many slides yet to be made. Mr. A. E. Thomas, New Westminster, B. C.,

is ordering a set each of *Reincarnation and Karma* and *The Constitution and Powers of Man*. It is his purpose to use these in lecturing in his territory until they are well known, then exchange them

for some other sets. This is a splendid idea. Dr. Plumb will lecture in her territory also, with a splendid series of stereopticon talks. The other lodges have the same idea in mind.



Method of Reincarnation

A slide of the stereopticon lecture *Reincarnation and Karma*.

Top figure is the Ego.

Column 1, Incarnation "A."

Columns 2, 3 and 4 are the different stages of Incarnation "B."

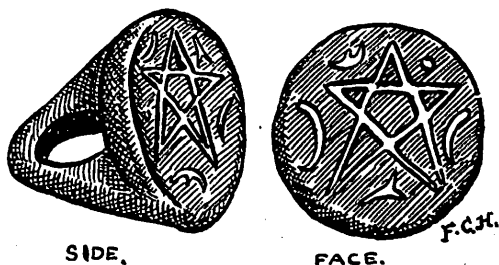
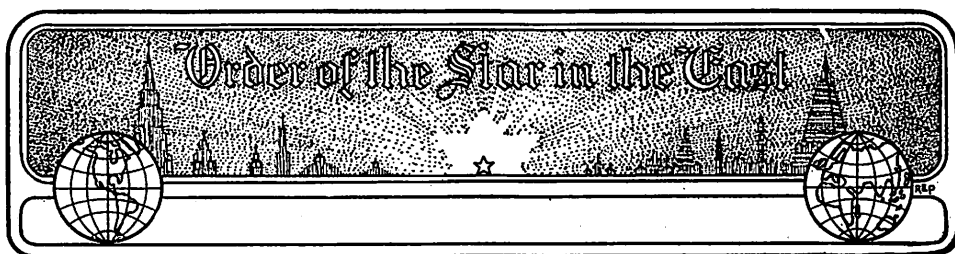
Column 2 shows the ovoids of the lower mental and astral planes practically colorless, just the loose, unorganized matter; the Ego is coming down to

birth and is taking up his lower bodies, including the tiny physical.

Column 3 shows the child as it gives expression to feeling and thought; the auras of astral and mental bodies manifest color, etc.; the central portion copies exactly the physical body.

Column 4 shows the adult stage, the full-grown personality "B."

See the Chapter on *The Return to Birth*, page 290, in Mr. Leadbeater's *The Inner Life*.



THE FIRST BADGE OF THE STAR IN THE EAST

It will certainly interest many readers of *The Theosophic Messenger*, especially those who are taking a great interest in the promised advent of a great World-Teacher, to inspect an object from my little collection of historic talismans which I regard as little else than an amulet, worn from twenty-five hundred to three thousand years ago, very much with the same intention as the silver "star in the East," which so many Theosophists throughout the world are wearing today. It is an incised button of black diorite found in Syria, which reached my hands direct from natives having not the slightest idea of its meaning or associations. Diorite is an extremely hard stone very much employed by all the Eastern peoples of old for the fabrication of their seals, both cylinder and cone-shaped. This article, however, is shaped much more like a button, as will be seen.

Symbols and other cryptic allusions to the coming of the Christ, as I shall some day perhaps be able to demonstrate, are far more common among the remains of

the ancient world than most people have any idea.

The two fishes, in India called the fish of Benares, are widely distributed throughout both real antiquity and the latter's lingering younger sister, the Orient. They are the sign of Pisces and allude to the Piscian Age, which was ushered in by the advent to power of the Caesars. Associated with a star, they allude directly to that wonderful conjunction of three planets which occurs every 794 years in the constellation Pisces, planets which were kept track of by the Eastern Magi during countless ages under the assurance that Pisces was the sign under which the Logos-Messiah was to descend to terrestrial rule.

My little Syrian, probably Phoenician or Chaldean, button then plainly exhibits its intention. The five-pointed star is the age-old symbol of the Heavenly Man. Above, to the right and left, are dots representing the Sun and the Moon crescent such as always accompanied repre-

sentations of Mithras, Ormuzd, and the early representations of the Crucifixion. On each side is one of the fish of the Zodiacal sign Pisces, and below a crude Aries, "the lamb slain from the foundation of the world."

The workmanship of this amulet is of the crudest possible description, the design being deeply cut, however, so as to act as a seal on wax. No student of Christian archaeology can fail to perceive

the pointed allusion, as described above, to the coming of Christ under his appointed astrological signs and, while I am fully acquainted with Messianic symbolism and its derivations, I have been astounded at the mute evidence presented by this old-world relic of personal devotion to the *coming* Christ as a prototype of the devotional spirit gathering force at the present moment.

Frank C. Higgins.

Notes

A member who wears the emblem of The Star in the East was travelling in Peru a few weeks ago and saw the same little silver star flashing out its light from the coat of a South American member of that Order. At that moment another link was formed which shall help to unite two continents.

In Chicago the Star members, under the leadership of Mr. D. S. M. Unger, are inaugurating a very good type of O. S. E. activity. Their plan is to establish home circles in various parts of the city, some Star member making an effort to draw a little group together and to give all the information possible which would help others to understand the coming of the great One and the attendant circum-

stances of His appearance in our world. They hope in this way to reach and teach mothers and home people who might not be able to attend down-town meetings.

Mr. Irving Cooper has been helping the O. S. E. work much during his stay in New York, Albany, Rochester, Syracuse and Buffalo. We learn the results of his Star in the East lectures as new members ask to join the Order and local officers are established in the places he visits. We are grateful to Mr. Cooper and Adyar for all this.

So in these ways the Order of the Star in the East is going on, new plans being made and new workers reached, even in the midst of our summer vacation time.

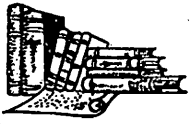
Marjorie Tuttle.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

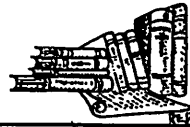
You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear

around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is a history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried it all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.—*Victor Hugo.*



BOOK REVIEWS



Fate Knocks at the Door, by Will Levington Comfort. Publishers: J. B. Lippincott Company, Philadelphia. Price, \$1.25.

In his writings Mr. Will Levington Comfort is attempting to bring into the unheeding rush of American life something of the contemplative reposeful nature of the Eastern existence.

The Yogi of India, who sits all day in the blinding sun with mind inward turned upon matters of the unseen world, and dependent upon the charity of the villagers who see that his begging-bowl is never empty, would be reckoned a complete failure according to our standards of success. But he, with serene contented mind, and with no objective responsibilities to fret and harass his life, would look upon our multi-millionaires, with their eager rushing after more millions, their myriad cares and anxieties, their unfailling dyspepsia and other bodily ills, as a most unfortunate class of humanity.

There is a middle path which is highly desirable as well as attainable, and that is clearly depicted by Mr. Comfort in his latest book, *Fate Knocks at the Door*. It is a book so replete with bits of wisdom that it is invaluable for that quality alone. But Mr. Comfort's marvelous ability for swift, rapid movement as to plot, already established in his former works, *Routledge Rides Alone*, and *She Buildeth Her House*, is displayed to the greatest possible advantage in this, his latest work, and his expositions concerning esoteric matters are correct in every detail.

Mr. Rudyard Kipling, whose tales of India are filled with different phases of occultism, is the only other fiction writer, so far as we know, who has written much and truthfully concerning matters often derided by our Western world. It is a significant fact that both these powerful writers draw their knowledge of mysticism from the same source. Mr. Kipling did his first work as a journalist for the *Calcutta Pioneer*. Mr. A. P. Sinnett, Vice-President of the Theosophical Society, was editor of the *Pioneer* at the time. Madame Blavatsky visited Mr. and Mrs. Sinnett yearly at their charming home in Simla. Consequent-

ly the vivid stories of Indian life that were being turned in by the promising young journalist were carefully scanned, and revised if their statements concerning occult matters were found to be erroneous in any way.

In Mr. Comfort's first book, *Routledge Rides Alone*, is contained a humorous but kindly account of a visit made by one of the minor characters in the book to the Theosophical Headquarters at Adyar, India. The late Colonel Olcott is spoken of as "a rounded man, who had not lost interest in the New York bar or press simply because he was president and founder of a great body of generally refined men and women who have the temerity to believe that buying cheap and selling dear is not the supreme glory of man."

Mr. Comfort showed considerable temerity himself in speaking thus of a society which many otherwise cultured people deem it good form to ridicule. Not content with that, he has continued to develop, in each successive book, sound and sensible ideas concerning the higher evolution of man, until in *Andrew Bedient*, the hero of *Fate Knocks at the Door*, he gives us a dignified, commanding, lovable example of the disciple on the Path who has already passed beyond the ordinary stages of human evolution.

In one respect Mr. Kipling and Mr. Comfort differ greatly. The former writer has never publicly acknowledged his indebtedness to those who guided him so carefully in esoteric matters in his early writings, and in his later style of writing he has abandoned that field entirely with consequent decrease in power and quality as to his work; while Mr. Comfort, in answer to a recent letter of inquiry, sends this message to the readers of *The Theosophic Messenger*: "I am glad in any way to make known the big service of Theosophy to me, and I believe that all that is deep and wonderful in the driving energy of American spiritual life has been strengthened and accelerated by the works of H. P. B. and her igniters." And with each book he plunges deeper and deeper into the vast stores of occult wisdom which are at the command of all who choose to draw upon them.

With so much already accomplished in the presentation of truths vitally essential to the further intellectual and spiritual growth of man, we predict for Mr. Comfort a brilliant future in the world of letters. C. H.

Manuals of Occultism, No. 2, Ways to Perfect Health, by Irving S. Cooper. Published at The Theosophist Office at Adyar, Madras, India, 1912. pp. 119; board covers.

Mr. Cooper begins his treatise with this most excellent definition of health: "*Perfect and thorough co-operation between a serene mind and its responsive body in which every organ is sound and properly active.*" Then he makes the broad statement that health is the object of nutrition and thus much consideration is given to food and its natures and uses. Why eating is a part of the economy of Nature and the influence of foods are dealt with in a very instructive manner and need but a thought to find confirmation in the unhampered mind. He shows in an exhaustive way that the eating of animal flesh should, for scientific reasons, be discouraged generally, and from moral and occult lines discontinued as rapidly as possible. He gives all reasons why children should not be given meat as an article of their diet. In his interests for the largest and best welfare for evolving humanity, Mr. Cooper very logically shows that the prevailing custom of meat-eating is most fatal to the higher moral development and that it handicaps spiritual progress. Vegetarianism is advocated very clearly to be the only safe and rational system of dietetics, and his thoughts on the value and use of the body lend a new idea to the general reader which can well be given careful thought.

The ideal body, which is an instrument of the mind, must be governed by moderation and temperance in all things, which he gives as the key-note of a healthy life. The radiation of our own conditions and influences upon others about us in daily association is one of the most helpful points made in the book. In connection with this thought he makes very emphatic and logical the fact that a body, to become responsive to the higher and most helpful things about us, must, through a wisely trained sensitiveness, be built up of the most refined and wholesome material particles, thus making the matter of food an important factor in higher living, morally and spiritually. Reasonable variations of the accepted funda-

mental rules form the basis of a rational system of nutrition, and he states that any easily digested, wholesome and vital foods which yield a good proportion of energy, heat and tissue is a good general rule to answer the ever-asserting question, "What shall we eat?" The work emphasizes the fact that human beings must train their minds to enable them to *eat to live well* instead of the simply pleasurable way of living to eat.

The manual seeks to offer to the public a terse yet popular description of the fundamental laws of health, and to glean out the more important facts from the mass of conflicting opinions which at present exist. The author attempts also to weld together the results of the investigations of physical and occult scientists and show that, instead of opposition, which is generally too hastily inferred, they really dovetail with one another. The result of Mr. Cooper's thoughtful study of this subject is offered for the careful consideration of earnest people who have come to realize that the health of the race is of profound importance and who wish to contribute the power of their thoughts and the example of their lives to the side of simplicity of diet and purity and wholesomeness of habits.

J. L. K. H.

A Son of Perdition, by Fergus Hume. Publisher: Wm. Rider & Son, London. pp. 403; illustrated, 6/-net.

The frontispiece of this volume bears the caption, "She stood apart from her physical vehicle;" the sub-title, on the following page, is "An occult romance;" the dedication is "To Mrs. Annie Besant, President, Theosophical Society, who is eloquent, wise, patient, and tolerant;" the following leaf bears this: "Note: The Author is indebted for the description of the Star-Worship contained in Chapter 15 to Mr. C. W. Leadbeater's articles on 'Ancient Chaldea,' which appeared in the February, March and April numbers of *The Theosophical Review* during the year 1900." Is this not sufficient guarantee of interest for the Theosophical readers of novels? And the book fulfills the expectations which these things arouse.

It is a novel in which a disciple of a Brother of the White Lodge is portrayed as contesting with the Son of Perdition for the control of certain individuals who lie within their sphere of action owing to the interrelation of them all

in a past life in Chaldea. The name of Fergus Hume to those who have read *The Mystery of a Hansom Cab* is sufficient warrant that they shall read a novel of action and of interest; it is easy now to point out that this volume has specific and special interest for Theosophists, even those of us who are far too busy to read the average fiction. The preliminary observations of this review are straws, but there are many sign-posts. On page 3 we find one of the characters explaining the truth about nature-spirits and fairies; on page 8 there is mention of reincarnation; on page 22 the author has his characters employ thought transference. And such are the great truths running through the entire volume.

The accuracy of Mr. Hume in his use of occult facts is very great, and very sympathetic is his application of these to the purposes of a novel. Indeed the great flaw in the book from the point of view of fiction is that the author seems to be so much interested in the mechanism of psychic life that he enters upon dissertations which hold the action at times; no doubt this is scarcely a fault to the stranger to Theosophy who will drink in all the numerous passages of this nature that the book contains. Thus on page 236, when Alice is driven from her physical body by magic, this excellent description of the astral world is employed:

"With a choking sensation she strove to open her eyes and lean forward, but her body would not obey her will, and she rested, inert and powerless, where she was. There was a momentary struggle between spirit and matter, a sick sensation of loosened bonds, and then she found herself standing upright gazing at her motionless body lying in the chair. It was alive and breathing, for she saw the rise and fall of the breast, but she, in a similar body, stood apart from her physical vehicle, distinct, and—so far as she knew—unattached. Before she had time to grasp the situation, the library vanished, and she was environed by a restless atmosphere of color. It was as if she was clothed with the splendor of sunset, for there was no hard-and-fast outline; no visible form: all was cloud and color, materials waiting to be shaped by the will into something which the soul desired."

Another example of the detailed treatment of psychic matters is found in that portion which describes the transfer of Narvaez to the body of Hardwick. It is a great satisfaction, all in all, to find now that the splendid work of the leaders of the Theosophical Society is bearing its fruit in these fields which are within the reach of the masses of humanity, and will deliver to them the sustenance which they crave with a spiritual and therefore

powerful desire. As long as we keep Theosophy in a technical abstraction its limitations are great. Therefore we recommend this volume for other reasons than its merits as a story. F. K.

A Mathematical Theory of Spirit, by H. Stanley Redgrove, Asst. Lecturer in Mathematics at the Polytechnic, London. Publishers: Wm. Rider & Sons, Ltd., London. pp. 125. Price, 2/6 net.

The writer attempts to show that there is a definite correspondence between the world of spirit and the world of matter that may be expressed mathematically. The work is, in fact, a treatment of the doctrine of correspondences, starting with the statement attributed to Hermes Trismegistus and coming down to Swedenborg. The author seems to be entirely ignorant of the far fuller and more scientific treatment of the subject found in Theosophical literature. He complains of the loose and indefinite use of the term "spirit;" he seems to mean by spirit that which is beyond physical sense perception. He partially recognizes the three worlds of thought, feeling and action, or "thought, affection and speech," and their discrete relations; yet he puts one in the material world and the other two in the spiritual, apparently not seeing that together they form the region of the personality and one is no more spirit than another except for the different subtleness of the matter of the worlds.

Finally, fascinated by the thought that the so-called imaginary quantity $\sqrt{-1}$ must have a real metaphysical meaning which it hardly has in the physical, he suggests that this factor may represent the relation between the physical and the spiritual worlds. Though he shows that every fourth application of this factor brings back the starting point, and though he asks the question, "May there not be a third world?" he apparently does not see that, if the doctrine of correspondences is true, we must be able to apply this factor endlessly, and unless there is still another factor we would come back to the physical world with every fourth application. With another factor to give a spiral motion instead of turning endlessly in the quadrants of a plane we would get a series of worlds, one more spiritual than the last and pseudo-infinite in number, which might be nearer the facts than two or three worlds only.

The want of preparation and investigation of

the work already done; the want of a clear definite statement of the problem to be solved, and the want of continuity, is more than suggested to the reader of the book.

Had the author, before writing, studied the Ancient Wisdom, especially as far as it is set forth in standard Theosophical books, he would have given the world a very different book. It is interesting to the Theosophist who reads it to watch the gropings of a seeker in the dark. It has no doubt been of great help in the evolution of the writer himself and many people will find there quite all they will want for the time. We therefore recommend it as quite worth thoughtful reading.

E. H.

Myriam and the Mystic Brotherhood, by Maude Lesseuer Howard. Publisher: John Wurtele Lovell, New York. pp. 370.

The author states in the preface that her one object has been to weave a few ideas into a simple story easily understood. She has accomplished her task to a degree, but the few ideas become legion; the book, starting in with an intensely interesting, strong thread, gradually weaves in so much that is new and strange that one questions the ability of even an occult student to follow and comprehend the many points made.

The story brings into everyday life much that has heretofore been peculiarly associated with the secret and unknown. Reincarnation, karma, the bringing through of nightly experiences in the other worlds, the Great Brotherhood with its centres in different parts of the globe, Initiations and Masters: all subjects heretofore known to the occult student but rarely mentioned publicly are brought forward and elucidated in a most matter-of-fact way.

The story opens with the conveying across the desert of Bill Anston as a prisoner. On the trail he and his guard come across two children whose protectors have succumbed to the heat of the plains, as does the sheriff himself a little later. Bill carefully tends the boy and wee girl until, quite worn and exhausted, they are met by an old man of saintly bearing, who tells Bill that he has been expecting them and has everything ready for their reception, leading them at once to a hut in the mountains. Here the trio is allowed to rest and come in touch with the mysteries of the Brotherhood, for the first time in this incarnation. After a day of recuperation one of the Brothers ac-

companies them to the home of the children where he remains a few days at the request of the children's mother, the character with whose development the story is intimately concerned. The mother is told of her peculiar tie with Bill Anston in past lives, and how each one grows and evolves to the great goal in human life, that of Initiation.

The author has brought all to a wonderful climax in setting the great scene of the First Initiation before her readers. She has been able, perhaps through the sacredness of her subject, to ensoul her very words descriptive of that sublime scene with a wonderful force and vitality.

This could well have been made the *finale*; from this on, the book takes a different tone and is so crowded with events and facts that one becomes dazed.

That Mrs. Howard has made a wonderful beginning is certain, and with her grasp of occult truths and her courage in dealing with them it is hoped more books may come from her pen.

E. R. B.

The Body of His Desire, by Mrs. Campbell-Praed. Publishers: Cassell & Company, New York. Price, \$1.20.

One of the indications of a steady growth in the spiritual tendencies of the world is the constantly increasing volume of stories being published concerning the possibilities and potentialities of the unseen planes.

In *The Body of His Desire*, Mrs. Campbell-Praed has presented a striking picture of the evils that a man of considerable spiritual and intellectual strength may bring upon himself by striving to create on the astral plane that which he sternly denies himself on the physical plane. The results, so pitifully realistic, and the enforced misery ensuing therefrom, form the vital part of the story. Asceticism, with its miserable train of abnormal experiences for the man who practises it, is clearly manifested in the life of Reverend Reginald Chalmers, the hero of the book.

Of far more interest to the thoughtful reader is the character, Donck Van Dreen, the wise, practical, sensible man who learns of the struggles through which Reverend Chalmers is passing, and is able to render him efficient aid.

All that he has to say concerning matters esoteric is based upon the actual knowledge which the author, as a Theosophist, has at-

tained. It is very illuminating, and exceedingly helpful to those who may have need of it.

C. H.

Quotation from Mrs. Annie Besant's review of Mrs. Campbell-Praed's book, *The Body of His Desire*, which appeared in the April *Theosophist*:

"From the occult standpoint the form created by passion and a powerful will must have had as inhabitant an elemental, not a human soul; for the fair Neseta of so far-off a past could not have been summoned by a craving, however strong, to dwell in the thought-form created by her loved of that ancient time. The moral of the tale is, however, a useful one: to take care how we use the mighty creative power which lies within us, lest out of a fascinating vice we weave a future scourge. Stronger than many dreams is the creative intelligence and unless turned to noble ends it may readily dig a pit for our feet."

A Textbook of Theosophy, by C. W. Leadbeater. Publisher: The Theosophist Office, Adyar, Madras, India, 1912. pp. 221. Price, 1s 6d net.

The world-wide audience which eagerly awaits any new work from the pen of our President or Mr. Leadbeater has welcomed without a dissenting voice the advent of a new primary book from the latter. In a little compass much is said. We note with admiration the simple style, the excellent arrangement, the marvelous concentration and wonderful clarity that appear in this little volume. The work has appeared serially in *The Theosophist*, closing with the April number. No one of the chapters is more important, perhaps, in view of what has been before written by the same author, than the chapter upon "The Formation of the Solar System." There also is the test of teaching ability; for he who can deal with the cosmic movements so that the less instructed of us can comprehend all that is said and even carry away the fullest conception of the great outpouring of the Logos, must be, as his great co-worker has so well said, "a born teacher."

It is not amiss to add that the format is in keeping with the content. The type is clear and large, the paper excellent, the proof-reading good and the binding of the better order.

F. K.

The Significance to America of the Coming Christ, by Janet B. McGovern, is a pamphlet of 20 pages which could be used for propaganda work. There is a page devoted to the occult association between certain broad ideas and the digits 1912.

FROM THE MAGAZINES

Practical Ideals, edited by J. W. Winkley, M. D., Boston, published in its March number *The Power Regnant*, by Agnes Boss Thomas, wherein she ably verifies the key-note of the ideal life that "Nothing is worth having save that which is possessed by giving." The same number has a philosophical explanation of *Cosmic Consciousness of Our Lord* (to be continued) and two excellent poems, *If the Eye Be Single* and *The Larger Vision*.

The June *Occult Review* has *Are Human Souls Re-born on Mars?* by Franz Hartmann; *Through a Window in the Blank Wall*, by Sydney T. Klein; *The Mystical Poems of Rossetti*, by Chas. J. Whitby, and *Woman and the Hermetic Mystery*, by A. E. Waite. This last has four most interesting symbolic illustrations and proves that the hand of woman was in evidence in the Hermetic practice of Alchemy.

The June issue of *The North American Review* contributes to the reading world *What Is Baháism?* by James T. Bixby; *The Philosophy of Education*, by John Grier Hibben, and *The Great Illusion*, a reply to Rear-Admiral A. T. Mahan, by Norman Angell, regarding important national questions.

Man appears as the new form of *The Metaphysical Magazine*, with Leander Edmund Whipple as editor. Students of the law of reincarnation will find in the January number an article on *Reincarnation as Taught by Jesus* by Agnes Boss Thomas; *The Self and Science*, *The Secret of Spinoza*, *Metaphysical Geometry* and *A Call to Repentance* in the same number merit mention. In the April number is an article *Concerning Astrology*, by Cornett Tyson Stark, and one on *The Soul and Individuality* by the editor. *The Faculty of Observation*, by Charles Hallock, Ph.D., is a contribution of high merit.

Masons will find in the July *American Freemason*, published at Storm Lake, a discussion of *The Needs and Present Opportunity of Freemasonry*. "By thus bringing together many conclusions—taking the light from many angles—we may hope for a broadened conception of the Fraternity." Also, the editor, under the title *The True Esotery of Masonry*, answers "Where shall I find the mysteries of Masonry?" with clearness and sincerity. "The Arcanum is not revealed to him profane in spirit, even though he wears the girdle of the initiate."



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 II

There is no doubt that the little green man was a fairy, for the black powder which he had shaken over the Princess Maud had a very curious effect upon her. From a little girl of ordinary height, she began to grow into a very tiny one, becoming smaller and smaller every moment, until by the time she awoke, she was only a few inches tall. When she opened her eyes and found what had happened to her, she was horribly frightened. Everything about her looked so large and strange. The little bush under which she had fallen asleep seemed to have grown into a tall tree. A toad-stool near her was as large as a tent and even the grass blades were high and thick. Before she could rise she beheld a huge creature coming towards her. At first she could not tell what it was, but as he came nearer she knew it was a frog, walking upright and looking about him as if in search of something. The Princess kept very quiet, hoping she would

not be seen, but the great creature spied her in a moment and opening his wide mouth, cried in a throaty voice:

"Aha! What have we here? As I live,



it is the same little girl who prodded me with a stick only this morning. Ahem, I believe I shall be obliged to——"

But the Princess did not wait to hear what he intended to do. With a shriek, she sprang up and stumbled away through the tangled grass, never looking back to see if the frog were coming after her. Had she done so, she might have seen his bright eyes twinkling with mirth and his broad mouth grinning wider than ever.

Maud ran and stumbled along, falling at almost every step, tripping on the grass and twigs and crying as she ran. She had gone but a short distance when she felt a tug at her dress. She turned round, thinking a thorn had caught her skirt, but instead it was a big turtle who was holding fast to the hem of her skirt. The Princess struggled wildly to escape and when the turtle suddenly released his hold, she fell headlong upon the ground.

"How do you like that, Princess?" he asked snappishly. "Do you find it pleasant?" Then he ground his jaws together in a terrible manner and looked so fierce that Maud was glad to escape with her life, looking back at every step and fearing that at any moment another woodland creature might appear to hunt her. She clambered into a small bush, hoping she might be safe, but alas! she had no more than settled herself comfortably on a branch than a squirrel caught sight of her and promptly began to throw acorns in her direction.

"Too bad. Missed her that time," he chattered. "Must try again. Will do better next time. It's great fun to frighten little girls."

Poor little Princess. By this time she was crying very hard indeed and scarcely knew what to do. She feared to remain in the bush and she was equally

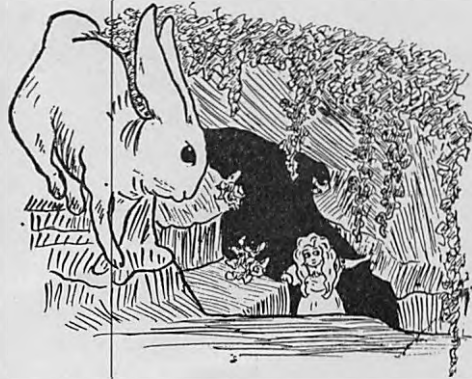
afraid to descend to the ground, but the squirrel was deliberately choosing another nut, so she scrambled hastily down and set out in the direction towards which she thought her home must lie.

Suddenly she heard a great humming noise and two bumble-bees came circling about her head.

"Zum, zum," said one of them threateningly, as he flew close to the Princess. "Do you see this girl, Bumble? It is the naughty Princess Maud. I tell you, Brother, she thinks nothing of tormenting woodland creatures."

"What you say surprises me, Brother Hummer," sharply returned the second bee. "Does she not know that we can suffer pain as well as human beings can?"

Maud hurried away. The two bees buzzed so loudly and angrily that she feared they meant to sting her with their sharp needles. She found the entrance to a rabbit's nest and slipped thankfully into the dark hole, for she felt sure that here at least she was quite safe for the moment.



But Mr. Rabbit returned home and, when she heard his footsteps, she peeped out with round, frightened eyes. There sat the owner of the nest looking at her

with eyes so big that they seemed like two pink full moons.

"I am a vegetarian," remarked Bunnie, "otherwise I should probably eat you." But he waved his enormous ears and wrinkled his pink nose in a way that struck terror to her heart and she was thankful when he moved aside so that she could creep from the nest and go on her way once more.

Hot, tired and hungry, the Princess was forced to move on. She finally reached the edge of the little stream across which she had jumped so easily only that morning. But now she was so tiny that the stream seemed like a wide river and she knew that she could never, never cross it. In despair she sank down beside the water and burst into tears.

"O, Mama, Mama," she sobbed, "if I ever get home to you I will never be cruel or naughty again."

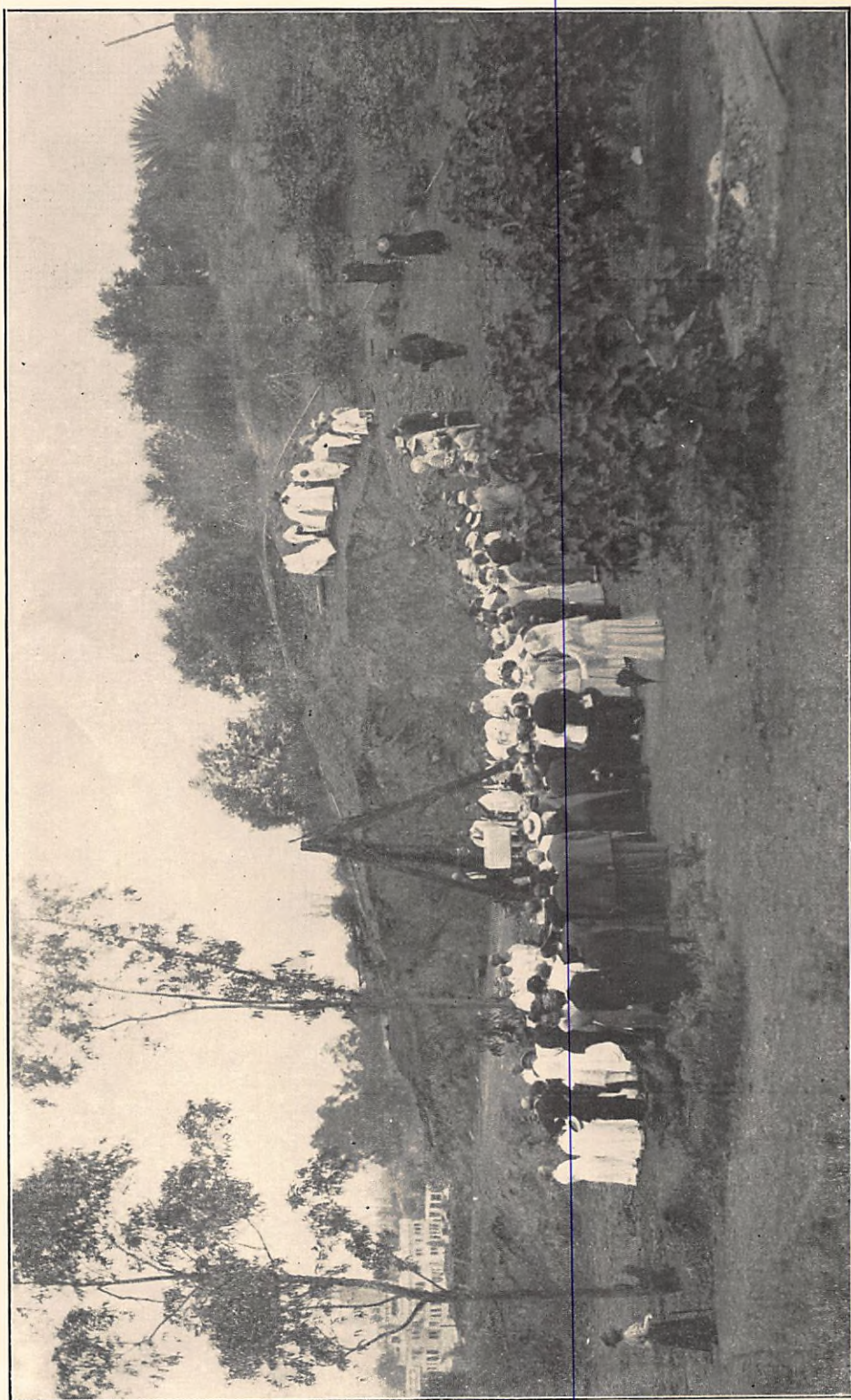
And no sooner had she spoken the words than she heard a low little laugh just at her elbow and there stood the little green man, his round green face positively beaming and shining with joy.

"Good, Princess, good," he chuckled. "Fine, excellent!" he cried, as he hopped gaily about beside the astonished Maud. Then he skipped to the water's edge and gave three soft little pats with his hands and stood looking hard at the water at his feet.

The pleasant surprise which awaited the Princess Maud I will tell you next time.

"Betty."





LAYING THE CORNER-STONE

NOTICE OF CONVENTION

The Twenty-sixth Annual Meeting of The American Section of The Theosophical Society is called to convene at Lake View Building, Michigan Ave., Chicago, on September 15, 1912, at 9:30 A. M., for the election of officers and the transaction of other business. Under the by-laws adopted at the late Convention, every member is entitled to vote in Convention either in person, or by proxy. So the former representation by Lodges through delegates no longer exists.

The elective officers are: Albert P. Warrington, *General Secretary*; Elliot Holbrook, *Treasurer*; F. J. Kunz, Thomas H. Talbot, Robert W. Ensor, Elliot Holbrook, *Board of Trustees*; J. Harry Carnes, George H. Shibley, Albert P. Warrington, *Judicial Committee*.

CHANGES.

The by-laws require that "the annual meeting of the Section shall be held on the second Sunday of September at 9:30 A. M., but the Board of Trustees may postpone or anticipate the meeting by one week."

Soon after the Convention of 1911, the American Section was incorporated in the State of Illinois, and under the laws of that state, a meeting on Sunday would not be legal for the transaction of business.

The Board of Trustees has decided to "postpone" the Convention this year from September 8 to September 15, but owing to the legal point mentioned, the meeting will transact no business on that day, except to receive proxies, and to adjourn, so far as business is concerned, until the following morning, September 16, at 9:30. This will leave the whole of Sunday to be devoted to meetings of the E. S., the O. S. E., and to addresses by Mrs. Russak, Mr. Cooper and others.

All members, whether intending to be present or not, are requested to kindly and promptly:

- (a) Cut out this page;
- (b) Sign the proxy below;
- (c) Insert therein the name of the person whom they wish to act as their proxy in case the names already printed in the proxy may not be preferred; and,
- (d) Mail this page thus signed to Fritz Kunz, Assistant General Secretary, Krotona, Hollywood, Los Angeles, Calif.

Please do not insert the General Secretary's name in any of the proxies.

It is hoped that all the members will do this *now*, otherwise they may forget. There is no need to delay the matter for later decisions, as one may revoke one's proxy at any time, either by one's personal presence in the Convention, or, if such should be desired, by writing to the General Secretary before Convention.

A. P. WARRINGTON, *General Secretary*.

PROXY

Know all men by these presents, That I, the undersigned, a member in good standing of The American Section of The Theosophical Society, hereby appoint....., or if he should be unable to serve, I hereby appoint Mrs. Marie Russak, or if she should be unable to serve, I hereby appoint Mr. Carlos S. Hardy, or if he should be unable to serve, I hereby appoint Mr. Irving S. Cooper, to be my proxy, for me and in my name to cast my ballot or vote in the Twenty-sixth Annual Meeting of the said Section to be held in the City of Chicago, on September 15, 1912, or in any adjournment thereof, and to act for me in said meeting as fully as I myself might do if personally present, hereby ratifying and confirming what my said attorney may do for me in my name and stead.

Given under my hand and seal this.....day of....., 1912.

(SEAL)

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Please sign and return immediately.

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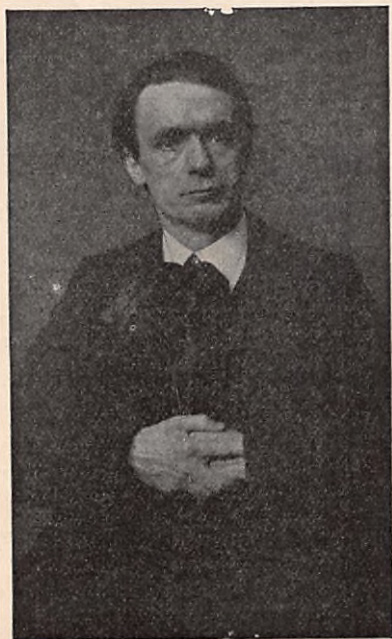
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