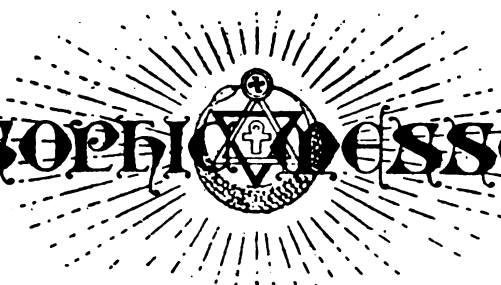


THE THEOSOPHICAL MESSENGER



VOL. XIII

LOS ANGELES, SEPTEMBER, 1912

NO. 12

EDITORIAL

The Krotona Summer School

I am happy to inform the membership that the Summer School here is a success, and that at the expiration of the first month, the faculty had registered one hundred members. Some of the lectures are given at the lodge-rooms in Los Angeles, and many of them in the Greek Theatre, during afternoons, at Krotona. I wish I could express all the approbation that the Director, the Registrar and the lecturers have merited for the skillful manner in which they have outlined the details, and the ability with which they have proceeded to put them into execution.

This experiment has been attended with so much success, that plans are now maturing for a winter course of a more extensive nature, to begin by the middle of January, and to continue for four months.

Moreover, plans are on foot for a Boys' School, to begin about the same time.

Members wishing to attend the Winter School, or parents desiring to send their boys here for schooling at the excellent Hollywood Schools and training along Theosophical lines under tutors after

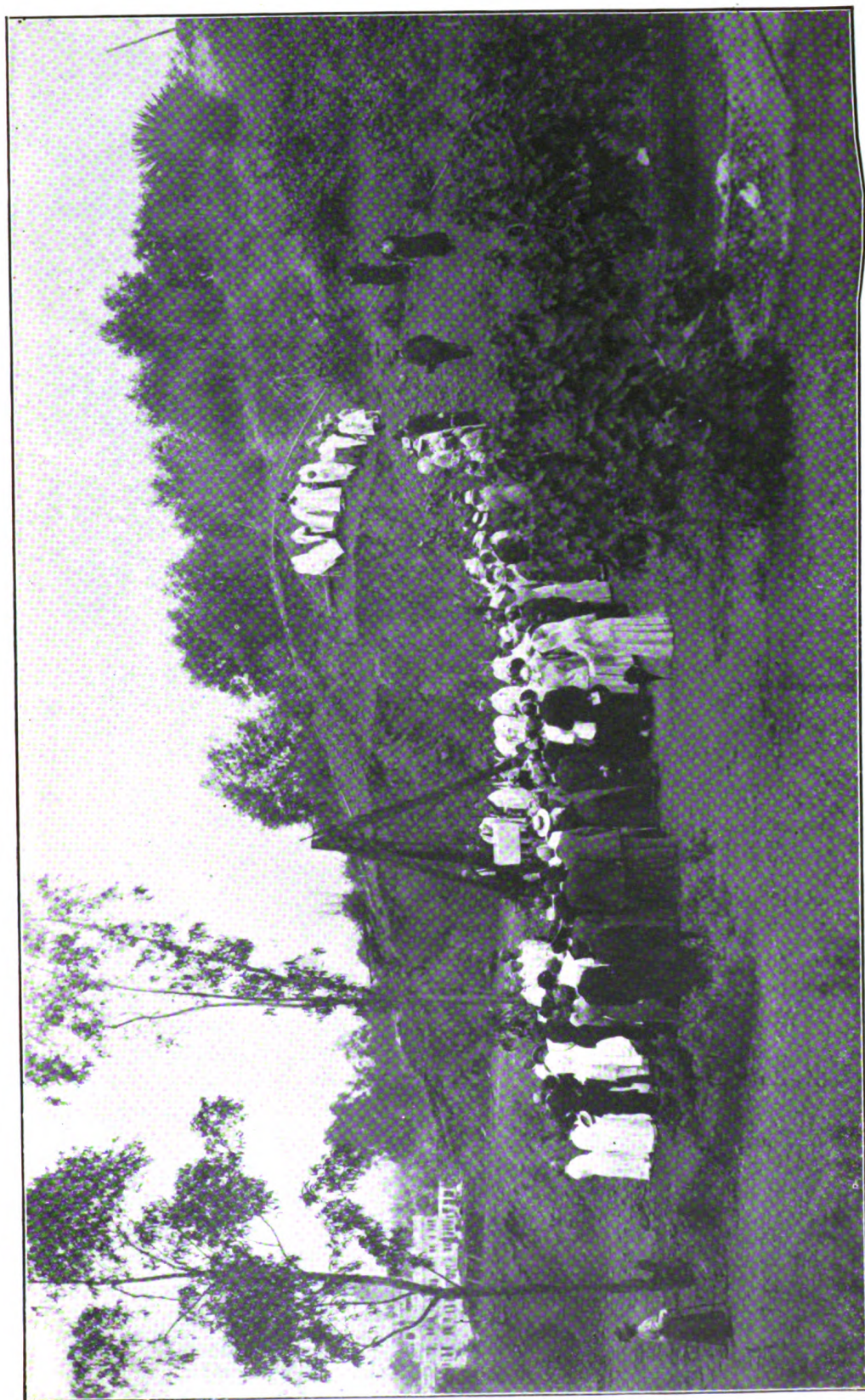
hours, will kindly communicate with the Registrar, Mr. Fritz Kunz, Krotona, Hollywood, California. But no definite plans should be made by parents to send boys here until after announcement is made that full preparations are completed to take care of the students.

The Convention

Again I wish to give notice that the Annual Convention will be held at Chicago on Sunday, September 15th, in Besant Theosophical Hall, Lake View Building, 116 S. Michigan Avenue.

Since the Convention of 1911, the Section has been incorporated under the laws of the State of Illinois, and is now a legalized body. The date of incorporation was September 21, 1911.

Under the new by-laws which were adopted at the said Convention, lodges as such can no longer vote in the Convention. The voting now is done by the individual members. Each member has the right to be present at Convention and cast his own vote, or to appoint a proxy to vote for him. Please read carefully notice of Convention following the



LAYING THE CORNER-STONE

finispiece of this number of *The Theosophic Messenger*, and if you have not already done so, kindly sign the proxy there printed, tear the same out, and forward it to Mr. Fritz Kunz, in care of The Theosophical Society, Lake View Building, Chicago, as he will be in the East when this number is issued.

*

A Warning Members are warned against a man with a foreign name, claiming to be a member of the T. S. and to have been admitted by Mrs. Besant at Adyar into an intimate part of the work. Members have reported his extraordinary Theosophical pretensions and questionable doings, and a newspaper clipping recently received shows that he has been arrested for check flashing.

Members should be on their guard as to strangers without credentials. Not many years ago, a very clever young woman travelled about and obtained considerable sums of money from members. She seemed to possess a glib familiarity with the "family affairs" at Adyar, and this passed as her credentials. It turned out that she was totally unknown at Adyar, and was only cleverly using some bits of information to dupe foolish Theosophists to cash her checks. I also recall the case of a young Hebrew who went around from lodge to lodge, obtaining money from members under false pretenses, some years ago.

One should not allow any sentimental ideas of brotherhood to cause one to lose one's common-sense in the presence of impressive strangers, and this grandiloquent gentleman from across the seas who is now engaged in making a reputation for himself and incidentally dragging Theosophy down, should not be countenanced. I do not know if he is a

member of the T. S. Even if he is, the T. S. has no rule of excommunication. But no lodge can allow a man of this ilk to take part in its public activities without injuring the cause of Theosophy.

*

Mrs. Russak Arrives Mrs. Russak is booked to arrive in New York on September 3rd, 1912, by the Steamer Kronprincessin Cecile, of the North German Lloyd Line. A most hearty and cordial welcome to her! She will be present at Convention, during the proceedings of which she will speak a number of times. She will also address the lodges and visiting members on Friday evening, just before Convention.

*

A Vision The following interesting letter was received from the Secretary of one of the T. S. lodges, and may interest the members:

"In answer to your kind invitation to the lodge to attend the laying of the corner-stone of the Administration Building at Krotana, July the second, at high noon, we wish to say that although we could not be with you on the physical plane, the members called a special meeting for that day to assemble and be with you in spirit. When the appointed hour arrived the members present went into the silence. Quietly the hushed murmurs died away. Then softly, gently floated in on the wings of peace the vision seen by more than one—of the beautiful thought-form hovering over Krotana—the lovely golden wings stretched over, and holding together the glorious white light within, whose vibration was so great that it took no form and all forms. The peace thought which came with it traveled to the furthest limits. As we came to the realization of the great message, we turned to one another with glances of understanding and sympathy, knowing what a privilege had been ours."

**Lodge
Lists**

The membership lists of the lodges should be regarded as confidential. The lodge officers, as custodians of these lists, should respect the confidence and hold them for the exclusive information and use of the lodge itself, and the Sectional Headquarters. I know of requests that have been sent to secretaries of lodges for such lists by people who only purposed to do harm. Where the lodge officers have not been aware of their duty in this regard and unwisely opened the doors of their lodge to the enemy, harm has already been done.

The Presidents and Secretaries will hereafter please scrupulously guard the lists of their membership, and decline every request to copy them. No one outside the proper lodge officers, except the General Secretary, should be allowed to have the membership lists, and this rule should be faithfully observed.

*

**Official
Changes**

Mr. Irving S. Cooper has been appointed to succeed Mrs. M. V. Garnsey as General Secretary's Representative for the Division of the North, with office at Besant Theosophical Hall, 116 S. Michigan Avenue, Chicago, which will hereafter be his address.

The Chicago Lodge has generously donated to The American Section its Book Concern, and the gift has been accepted by the Board of Trustees, subject to confirmation by the Convention.

In addition to acting as General Secretary's Representative for the Division of the North, Mr. Cooper will also act as Vice-President and General Manager of the book business, and will do duty as a National Lecturer, from time to time. His hands will be well filled; there will

be many demands made upon his time and energies by the large work which has been given into his charge. It is fortunate that we have him with us at this present juncture.

My grateful thanks are due to Mrs. Garnsey for her hearty response to my call when I needed her services, and for the conscientious manner in which she has performed her very many duties. I am asking her to continue to conduct the Propaganda Literature duties as heretofore.

Mr. Ray M. Wardall, 541 New York Block, Seattle, Washington, is hereby appointed General Secretary's Representative for the Division of the Northwest, succeeding Mr. Thomasson, resigned. This Division is hereby re-arranged, and includes Alaska, Washington, Oregon, Idaho, Montana and Canada west of Manitoba.

Mr. W. J. Walters, 393 Sutter Street, is hereby appointed General Secretary's Representative for the Division of the West, including California, Arizona, Nevada, Utah and Hawaii, succeeding Mr. Fritz Kunz, whose hands are overfilled with wider duties.

Mr. Thos. D. Dawkins, 1104 Blanco Street, Austin, Texas, remains General Secretary's Representative for the Division of the South, including New Mexico, Oklahoma, North Carolina, South Carolina, Arkansas, Tennessee, Louisiana, Mississippi, Alabama, Texas, Georgia and Florida.

Dr. F. Milton Willis, 25 Broad Street, New York City, remains General Secretary's Representative for the Division of the East, including New England and Middle Eastern States, West Virginia and Virginia.

Mr. E. Y. Blum, 203 Studio Building, Kansas City, Mo., remains General Sec-

retary's Representative for the Division of the Middle West, including Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, North Dakota and South Dakota.

The newspaper dispatches announce that the Rev. Dr. Church Union Wm. T. Manning, Rector of Trinity Church, and three of the most prominent Bishops of the Episcopal Church, have gone to England for a conference with the Archbishops and Bishops of the Anglican Church and her daughter in this country, as an initial step in merging all churches.

Their departure is said to be an official matter for the purpose of discussing Church union.

This is most interesting, as showing the tendency of the time.

It would be a good plan if **A Suggestion** the lodges were to erect a bulletin board in their lodge-rooms, and post on it notices, special communications from the General Secretary and other lodge affairs, from time to time. This would afford a useful way of reaching the members and keeping them posted.

The heads of all Bureaus and special activities will please send me their annual reports in ample time for use at Convention.

**Annual
Reports**

Labors Done

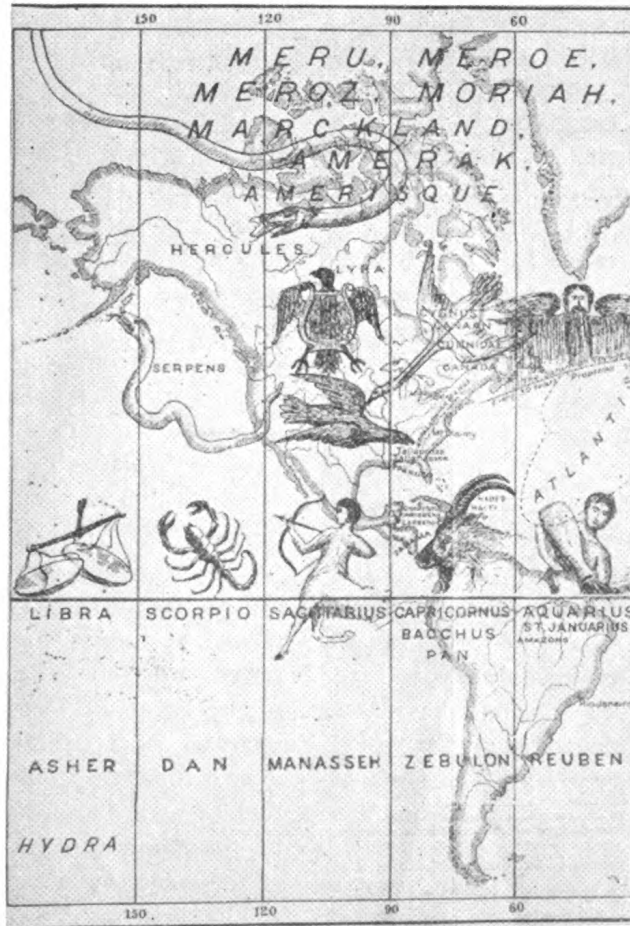
April 4, 1912.....	Mrs. Catherine Mann-Payzant.....	Brooklyn Lodge
April 29.....	Mrs. Nellie E. Tyler.....	Spokane Lodge
May 14.....	Mrs. Frances A. Cox.....	Santa Cruz Lodge
June 6.....	Mrs. L. E. Pomeroy.....	Santa Rosa Lodge
June 18.....	Mrs. Pauline McGrew.....	Honolulu Lodge
June 27.....	Mr. Arthur Rozelle.....	Webb City Lodge
July 23.....	Mrs. Lucy A. Clapp.....	Fremont Lodge

Rest in the Eternal grant unto them. O Lord.
And let Light perpetual shine upon them.

AS ABOVE, SO BELOW

(Continued from page 664)

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



Aquarius

From 30° to 60° west longitude falls to Aquarius. This is, like Pisces, a watery sign, and with it covers the site of the lost continent of Atlantis.

It is the Saint Januarius of the Roman Calendar and so, rightly located within its meridians, we find Rio Janeiro. It

has been hinted to us that the venerable Church of Rome has possession apparently of geographical and scientific knowledge and of pre-historic antediluvian history which for her own reasons she withholds from the world. Undoubtedly her early bishops always reported to the Pope, not only on ecclesiastical matters, but the geography of any new coun-

try, and sought to carry out the instructions of the Church when colonizing. That the Church had traditions of this ancient *universal* system and that she sought to perpetuate a historic continuity in her naming of places is borne out by multiple facts such as this of Rio Janeiro, or that of the Amazon River, also within this sign.

An ancient fable and an explorer's tale of an attack by female warriors still serve to explain the giving of that name to the mighty river. Is that all there is to it? Look overhead. The neighboring zodiacal sign is Capricornus or Bacchus or Pan. Strange is it that that old Grecian myth tells us, too, of a conflict between the Amazons and Bacchus, and stranger still is it that, on another continent, Rome's priests locate them correctly in conjunction! Now drop the plummet into the waters that roll over Atlantis. The legend states that the Amazons dwelt on an island in Lake Tritonis and that, with the victory of Bacchus over them, the island was swallowed up and the lake became part of the ocean. The Theosophist easily reads this as one of the closing chapters in that series of catastrophes that overwhelmed the Fourth Race and sunk beneath the waters the island remnant of the Atlantean continent. Stripped still further of its disguise, of poetic personification and of idolatry, the whole tale appears as the record of that actual conflict which rent in parts, through opposing modes of worship, the Atlantean people—a conflict fought by sub-races beneath these very western stars, but perpetuated by tradition among their separated eastern colonies until in ancient Greece it is found crystallized into a heathen (?) legend.

All facts of the past which the thought of the day does not understand are disig-

nated as myths! This one was far more than that, surely, to the Catholic Church, as her early foot-prints over South and Central America would indicate. Has the Vatican kept secreted all these centuries such historical knowledge as is now being recovered and made known through occultism?

*

Capricornus

This sign extends from 60° to 90° west longitude. Capricornus is the same as Bacchus, Dionysos, or Pan, the Goat-Man who conveys the applicant in the Lesser Mysteries from the nadir of darkness to the lighted altar. We give at the close of this article a copy of a rare old zodiac which has come down to us from very ancient Egyptian days, or, probably, the earlier time of Enoch the Prophet, when as one of the Zophesamin (night-watchers or astrologues of the highest degree) he learned the profound secrets of which early Phre-Mazons became depositaries. The portrayal on that zodiac of Capricornus (Anubis) should prove intensely interesting to students of the Symbolic Degrees—the candidate pictured as a fish-man *upon his knees* drawn forward from the lowest point of the downward arc by the guiding hand of his Goat-initiator holding the *free* end of the cable-tow about his neck.

The picturing also of the two succeeding signs may well be studied—Aquarius (Canopus), the second degree, a feminine sign, its productive and nourishing nature symbolled in the *ear of corn* body, its watery principle in the near-by *flowing wave-like lines*; this sign to be *passed* through before the fish-candidate is *raised* to be the fish-master, Pisces (Ichton), bearing in his left hand a square to mark his ascent from the plumb-depth of a winter solstice to the

level-equinox of Light, and, in his right, for further action, the swastika of radiating hooks emblematic as it were of the scythe of Time mowing down all seasons, or the four parts of the intersecting cross which will still lead him onward to the zenith and the exalted degree of a Sun-Savior.

What various religions, myths and mysteries have covered with veiled wordings and symbols; what modern science hints to the student of the geological glacial-drift period of the earth or the astronomical aqueous-ring stage of a planet—that, occult cosmogenesis has stated more plainly, and the fact that a great catastrophe occurred that overwhelmed and blotted out the life and light from that portion of the earth we are now considering is made obvious.

And “after the *panic* and *pan-demonium* were over, Jupiter of the eagles appears, nursed by the goat of Capricornus or Panama.”

The roots of words are always found to have been the acts, facts, or deeds of the past, just as new acts, facts, or deeds of the present time give rise to new words. So, ever since that dreadful event between the meridians of Capricornus or Pan, the world has possessed the word *panic*, signifying “unexpected terror” and, later, through the Greek *tragos* for goat, *tragedy*, literally “the sad and terrible life-phases, death, or calamity from Pan.” Undoubtedly Greek tragedy was an actual resultant of that “night of terror” which ancestors had experienced between the meridians of Capricorn, significant points of proof being its appearance in the worship of Dionysos (Capricornus) and that, originally, the tragic actor or singer always dressed in goat-skins.

Now compare Daniel viii:3-10 with what has been written, for both the geo-

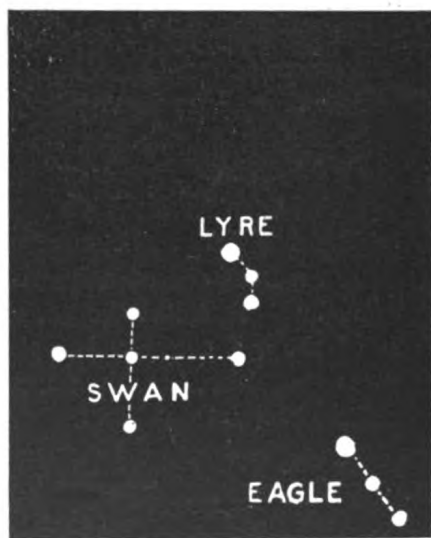
graphical and astronomical details: “I lift up mine eyes, and look, and lo! a certain ram is standing before the stream [Aries in Africa faces the location of Pisces over the waters of the Atlantic] I have seen the ram pushing westward, and northward, and southward. . . . And lo! a young he-goat hath come from the west, over the face of the whole earth and there hath been no power in the ram to stand before it. . . . And the young he-goat hath exerted itself very much toward the south and toward the east yea, it exerteth unto the host of the heavens, and causeth to fall to the earth of the host and of the stars.”

And again, notice: “And he will send his angels with a great sound of a trumpet, and they shall gather his chosen ones from the four winds and from one extremity of the heavens to the other. And he will place the sheep [Aries] at his right hand, but the goats [Capricornus] at his left. Then he will also say to those at his left hand, ‘Depart from me, ye cursed [kata- against, ara- Aries] into aionian fire.’” This precisely agrees with the position of the astronomical sheep and goats and the location of the land destroyed by the cataclysms. In the Day of Judgment yet to come in the Aquarian Age, as at the time of the former destruction of the ancient Meroz-America, the sheep [Aries] will be on the right hand and the goats [Capricornus] on the left.

In the Bacchanalian tradition of this lost (?) history, the sacred animal ridden by Bacchus was called the *panther*, the halls of the god celebrated in those mysteries were draped with panther-skins, and “In his panther-skin, the priest wine outpoured,” while we have *pantaloons* as a caricature of the power which, drunken with the wine, caroused from Panama over the whole world.

Pan was adored in all parts of Mexico and Central America. Maia was his wife; and we find, naturally, Mayapan as the ancient name of the Central American peninsula and Panopolis its ancient capital. Comparison of the hieratic alphabet of the Mayas of Yucatan with the Greek letters and both with the symbols of the Creek Indians, as given in the books of Le Plongeon and Ignatius Donnelly, lead us to see the overtones as it were of this ancient name, *Mayapan*, slightly changed by History's breathings, in *Matapan*, the present name of the southern cape of the far-away Grecian peninsula in Europe, and in *Mattapan*, the same name swept northward in America and stranded on the shores of Massachusetts with the extinction there of an aboriginal remnant of the destroyed mother race.

And on the old home site is still a *Panama*, and the eyes of the world are yet turned in that direction while the great god of government which rules from the centre of the meridians of Capricorn fashions there a Pan-pipe through which shall flow the many-reeded harmony of the commerce of the world.



Farther to the north in the sky within these same meridians is the constellation Cygnus, the wounded downward-flying Swan, whose chief stars form athwart the Milky Way a splendid cross, emblem again of that stricken people destroyed by the arrow of the Almighty.

"Can it be the sun descending
O'er the level plain of water?
Or the Red Swan floating, flying,
Wounded by the magic arrow,
Staining all the waves with crimson,
With the crimson of the life-blood?"

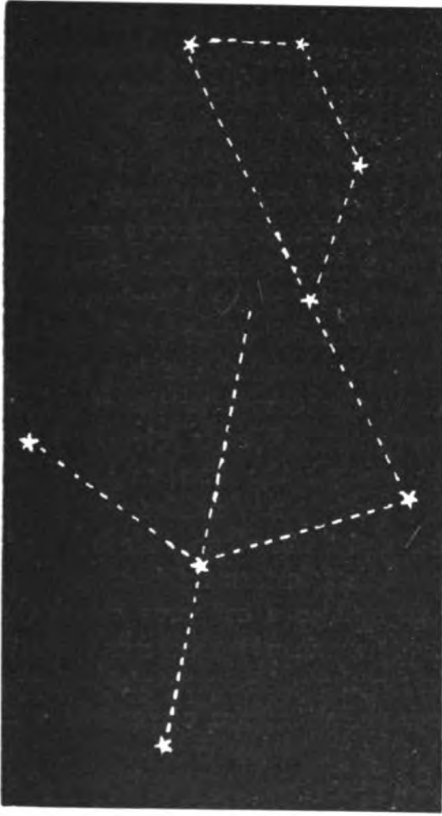
"It is the Red Swan floating,
Diving down beneath the water;
To the sky its wings are lifted,
With its blood the waves are reddened."

Knowing that the bird actually makes only harsh tones, literalists have speculated much and in vain over the legendary melody of the dying swan. Richard Wagner was no literalist when he made this same wounded swan appear at the beginning of his *Parsifal* story. As above, so below.

The swan was mythically consecrated to Apollo and we find on the earth, therefore, beneath the constellation, the Appalachian Highlands (the mountains of Apollo); and (is the reader any longer surprised?) for the Greek Mount Olympus we have the Creek Indian Mount Olaimy; for Potomus, Potomac; for Tellaphasse, Tallahassee. "American students of the classics may yet find that we are more to Hecuba and Hecuba to us than has been dreamed of in our philosophies."

Sagittarius

Sagittarius is *danus*, bow, and *dhanason*, arrow. Turning to this sign, 90° to 120° west longitude, we find directly over the central portion of North America the only eagles set in the skies, one toward the north, one toward the south.



Tell me, you who can, how came it that the United States national insignia appropriately exhibits the arrows of Sagittarius in the talons of an eagle? Did this Republic enter, at the hour of her birth, into full possession of a magnificent equipment of insignia purely and solely her own? "Over America alone does the eagle occupy his rightful position in the skies, the eagles of all other nations being either appropriated without archaeological or astronomical warrant, or inherited from ancestors driven by cataclysms above and wars below far from the ancient home to which the emblem of the eagle forever points."

Report has it that the adoption of the eagle as the U. S. standard was carried through in spite of the outspoken opposition of influential men such as Benjamin Franklin, Audubon, and others who

shared their dislike to it as an emblem. Who *did* stand for its adoption? The same power which determines alike the gleam of a star, the physiognomy of a race, and the destiny of a nation.

Again, the design of the Great Pyramid was chosen, from numerous designs, with little debate, for the reverse of the Great Seal of the Secretary of State of the United States; the first time that the flags of the United States and Great Britain—the only nations on the face of the earth called brethren—were borne side by side after the War of Independence, was in the streets of Alexandria; the United States flags displayed the eagles of ancient Egypt in America, the British showed the swan-cross, modified, of ancient Canaan in America. The identification, therefore, of modern Englishmen and Americans, Saxons and Isaac-sons, with the tribes of Joseph's sons, Ephraim and Manasseh, add a further significance to the sobriquets John Bull and Brother Jonathan, and likewise to our tie with the Egypt of old and the still more ancient tie with the "eagles and swans" which, as is even recorded by Plutarch, came to the Egypt of the Nile from the remote A-meru-ka of the West.

On our soil now stands one of twin Egyptian columns, on English soil its companion. The one on the London embankment was, before removal, lying prostrate on Alexandrian sands; the one brought to New York had stood erect. Can one not, if he has ever laid down or stood up the columns in a Masonic lodge-room, fancy from the positions in which these columns were found and their later respective distribution a suggestive historical symbol, and see in the workings of these warden-nations "what time it is" in the world?

Scorpio

120° to 150° west longitude, which includes western North America, falls to Scorpio, the sign accursed. Overhead we find the constellation of Hercules and the two serpents who attacked him at birth.

Scorpio was the emblem of the tribe of Dan, but we are told that the tribe *finally* rejected it for an eagle aloft, bearing a serpent in its talons. The traditions of that conflict between the old serpent and the Eagle still echo in poetry to the present day. Shelley verses it thus:

"For in the air did I behold, indeed,
An Eagle and a Serpent wreathed in fight.
What Life, what Power, was kindled and arose
Within the sphere of that appalling fray!
For from the encounter of those wondrous
foes

A vapor like the sea's suspended spray
Hung gathered: in the void air far away
Floated the shattered plumes; bright scales did
leap,

Where'er the Eagle's talons made their way.
Like sparks into the darkness: as they sweep,
Blood stains the snowy foam of the tumultuous
Deep."

And this same conflict will be fought over and over again, in the life of every man, till, in the highest sense, the labors of Hercules are ended, "bringing a cure for all our ills," as the Orphic Hymn has it.

In closing this last section dealing with the American continent, I would cite in support of the claim of immemorial antiquity for the word America, the fact that the root-sound *Mar* or *Mer*, was identified with this land long before the services of Americus Vesputius were rendered to geographical science and his name supposedly given to the New (but old) World. The Meroz of the Old Testament, Mt. Meru of the Hindu, the Amerisque Highlands and great ser-

pent Marak or Amorak of the Indians, the Markland or Marrickland of the Norse all go to prove, to the Theosophist, the early and continued association of "Mars" and "Mercury" with America, the latter especially, if the dissection of the bony framework of a myth reveals anything. Mercury was the son of Maia of Panama and Jupiter, who was nursed by the Capricornus goat. He was the messenger of Jupiter of the Eagle; he invented the lyre of Apollo (set in the stars over the Appalachian Mountains). He is always pictured with wings; the two eagles and the swan designate America as the land shadowed with wings. He holds either the musical instrument known as Pan's pipes, or else a caduceus or staff with the (American?) serpents entwined. Can anything be more plain than that Mercury in America comes to his own?

*

Libra

Libra extends from 150° to 180° west longitude, and thus governs the mid-Pacific region.

On good authority we are informed that the zodiacal sign of Libra is the great badge of the Roman Catholic Church and that it is placed on the breast of the Pope; there it is said to represent the human or Jesus condition of Chrestos, the descender into the pit, who rises from it under the sign Libra at the restoration of equilibrium or balance.

Our occult teachers tell us plainly that this mid-Pacific region will be the birth-chamber of a continent-home for a "forthcoming, grander and far more glorious Race than any of those we know of at present."

When shall this be?

Who knows save the great Masters of Wisdom?

But already there are travail pains; seismic and climatic disturbances, appearances of islands where there were none, and startling changes in ocean depths show that the child of Cyclic Destiny is growing within the Womb and that preparations are already launched for it to be born under the sign of Libra from earth's seventh daughter-continent.

Then no more shall the sorrowing Virgo of the East and the sensuous Scorpio of the West be parted by the Waters of Life and Death, but the three shall become one, a Libra of Spirituality above, and, below, a humanity of Perfected Men.

In the words of a Sage:

The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute "IS."

Isabel B. Holbrook.

(Concluded)



FREEDOM OF OPINION IN THE THEOSOPHICAL SOCIETY

A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human Brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colorless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical, they would see that to teach Reincarnation and Karma is quite as "sectarian" as to preach the coming of a World Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of Reincarnation and Karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World Teacher "compromise the neutrality of the Society,"

for I not only declare that no member is bound to accept this, but have even helped to establish a Special Order, *outside the T. S.*, for the spreading of this idea. All my life long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T. S. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves, and which they use, quite freely, to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please and they serve a very useful function; for they prove, by their presence in the Society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them, and the more harshly they treat me, the more obvious does it become that they are free.

Annie Besant.

—*From The Theosophist.*

"Wisdom is the lamp of Love, and love is the oil of the lamp. Love, sinking deeper grows wiser; and wisdom that springs up aloft comes ever the nearer to love. If you love, you must needs become wise. Be wise, and you surely shall love"

Maurice Maeterlinck.

THE VISION OF THE SPIRIT*

The history of humanity is the history of ideas, and the stages through which men have risen from savage to civilized are distinguishable one from the other by the influence of certain great doctrines. Among these teachings that have moulded civilizations the idea of Evolution stands out as heralding a new era in the world of thought. Considered at first as of mere academic interest, soon it was recognized as of practical value, and today it is known as necessary in the understanding of every problem in every department of being.

Nevertheless it is a fact that the doctrine of evolution is a theory after all. No one has lived long enough to see sufficient links in the evolutionary chain to attest that the changes postulated as having taken place actually did so occur, and that the chain is not a fancy but a fact. Yet evolution is accepted by all as a dynamic idea, for like a magic wand it performs wonders in the world of thought. It marshalls the heterogeneous organisms of nature into orderly groups, and from inanimate element to protoplasm, from unicellular organism to multicellular, from invertebrate to vertebrate, from ape to man, one ascending scale of life is seen.

"And striving to be man, the worm
Mounts through all the spires of form."

Yet none can say that evolution is an agreeable fact to contemplate, for there

is a ruthlessness to nature's methods that is appalling. Utterly cruel and wasteful she seems, creating and perfecting her creatures only to prey on each other, generating more than can live in the fierce struggle for existence; "red in tooth and claw with ravin" she builds and unbuilds and builds again, one-pointed only that a type shall survive and reckless of the pleasure or pain to a single life. Men themselves, proud though they be in a fancied freedom of thought and action, are nothing but pawns in a game she plays. The more fully evolution is understood from such facts as scientists have so far gathered, the more justifiably can men say with Omar of their birth, life, and death,

"Into this Universe, and *Why* not knowing,

Nor *Whence*, like Water willy-nilly flowing,

And out of it, like Wind along the Waste,

I know not *Whither*, willy-nilly blowing."

Of course this attitude does not represent that of the majority of men. Millions of men believe in a Creator and that "God's in his heaven, all's right with the world!" But it is no exaggeration to say that their optimism continually receives rude shocks. No man or woman of sensibility can look about him and not agree with Tennyson's comparison of life to a play,

"Act first, this earth, a stage so gloom'd
with woe

You all but sicken at the shifting scenes.

*A lecture delivered before the Thirty-sixth Annual Convention of the T. S., held in Benares, India, December, 1911. Reprinted by permission from *The Theosophist*, Adyar, Madras, India.

And yet be patient. Our Playwright
may show
In some fifth Act what this wild drama
means."

Both the idea of evolution and the idea of a Divine Guidance, as at present conceived, fail fully to satisfy the needs of men for an inspiring view of life. The former indeed shows a splendid pageant of nature, but it has no message to individual man except to make the most of his brief day of life and stoically resign himself to extinction when nature shall have no further use for him. The latter speaks to men's hearts in alluring accents of a power that maketh for righteousness, but it sees God as existing only in the gaps of that pitiless cosmic order that science reveals. It is obvious therefore that any philosophy which postulates an inseparable relation between God and evolution, between nature and man, is worthy of examination, and this is the view of life that Theosophy propounds in the light of one great idea.

This idea is that of the Evolution of Life. Just as modern science tells us of a ceaseless change of forms from protoplasm to man, so Theosophy asserts that there is *pari passu* a changing, growing life. This life does not depend on the forms, though we see it associated with them; of it Theosophy says that first it is indestructible, and second that it evolves.

It is indestructible in the sense that when an organism is destroyed, nevertheless all is not destroyed, for there remains a life that is still conscious. If a rose fades and its petals crumble and fall into dust, the *life* of that rose has not therefore ceased to be; that life persists in nature, retaining in itself all the memories of all the experiences it gained garbed as a rose. Then in due course of events, following laws that are comprehensible,

that life animates another rose of another spring, bringing to its second embodiment the memories of its first. Whenever therefore there seems the death of a living thing, crystal or plant, animal or man, there persists an indestructible life and consciousness, even though to all appearance the object is lifeless and processes of decay have begun.

Further, this life is evolving in exactly the same way that the scientist says that an organism evolves. The life is at first amorphic, responding but little to the stimuli from without, retaining only feeble memories of the experiences it gains through its successive embodiments. But it passes from stage to stage through more and more complex organisms, till slowly it becomes more definite, more diverse in its functions; as the outer form evolves from protoplasm to man, so evolves too the life ensouling it. All nature, visible and invisible, is the field of an evolution of life through successive series of evolving forms, and the broad stages of this evolving life are from mineral to vegetable, from vegetable to animal, and from animal to man.

The doctrine of a life that evolves through evolving forms answers some of those questions that puzzle the biologist today. Many a fact hitherto considered as outside the domain of science is seen as illustrative of new laws, and existing gaps are bridged over to make the doctrine of evolution more logical than ever. It further shows nature as not wasteful and only seemingly cruel, for nothing is lost and every experience in every form that was destroyed in the process of natural selection is treasured by the life today. The past lives in the present to attest that nature's purpose is not death crushing life, but life ever triumphant over death to make out of stocks and stones immortal men.

In each human being is seen this same principle of an imperishable evolving life. For man is an individual life and consciousness, an immortal soul capable of living apart from the body we usually call "the man." In each soul the law of evolution is at work, for at his entrance on existence as a soul, he is feeble and chaotic in his consciousness, vague and indefinite in his understanding of the meaning of life, and capable only of a narrow range of thought and feeling. But he too evolves from indefinite to definite, from simple to complex, from chaos to order.

Man's evolution is by successive manifestations in bodies of flesh, passing at the death of one body to begin life once more in another anew; and in this passage he carries with him the memory of all experiences he has gained in the past behind him. This aspect of the evolution of life as it affects men is called Reincarnation.

As all processes of nature are intelligible on the hypothesis of an evolution of organisms, so all that happens to men becomes comprehensible in the light of Reincarnation; as the former links all forms by species and genus, family and order, class and group, sub-kingdom and kingdom into one unbreakable chain, so the latter binds all human experiences into one consistent philosophy of life. How Reincarnation explains the mysteries around us and inspires us we shall now see.

Imagine with me that existence is a mountain, and that millions are climbing to its summit. Let many many days be needed before a traveller comes to his goal. Then as he climbs day after day, the proportion of things below him and above him will change; new sights will greet his eyes, new airs will breathe around him; his eyes will adjust them-

selves to new horizons, and step by step objects will change shape and proportion. At last on reaching the summit a vast panorama will extend before him, and he will see clearly every part of the road he climbed, and why it dipped into this valley and circled that crag. Let this mountain typify existence, and let the climbers up its sides be men and women who are immortal souls.

Let us now think for a moment of travellers at the mountain's base, who are to climb to its summit. We know how limited must be their horizon and how little they can see of the long path before them. Let such travellers typify the most backward of our humanity, the most savage and least intelligent men and women we can find today. According to Reincarnation these are child-souls, just entering into existence to undergo evolution, and to be made into perfect souls. To understand the process of evolution let us watch one of them stage by stage as he climbs the mountain.

The first thing that we shall note is that this child-soul manifests a duality. For he is soul and body; as a soul he is from God, but as a body he is from the brute.

"The Lord let the house of a brute to the soul of a man,

And the man said, Am I your debtor?
Said the Lord, Not yet, but make it as clean as you can,

And then I will let you a better."

The body he occupies has in it a strong instinct of self-preservation stamped upon it by the fierce struggle for existence of its animal progenitors; he himself as a soul coming from God has intuitions as to right and wrong, but as yet hardly any will. The body demands for its preservation that he be self-assertive and selfish; lacking the will to direct his evolution he acts as the body impels.

The Vision of the Separated Self

Hence at this earliest stage of the soul his vision of life as he climbs is that of the separated self. Mine, not yours, is his principle of action; greed rules him and a thirst for sensation drives him on, and he little heeds that he is unjust and cruel to others as he lives through his nights and days of selfishness and self-assertion. He seems strong-willed, for he crushes the weaker before him; but in reality he has no will at all, for he is but the plaything of an animal heredity he cannot control. He has no more freedom of will than the water-wheel that turns at the bidding of the descending stream; he is but the tool of a "will to live" that accomplishes a purpose not his own.

Millions of men and women around us are at this first stage. Their craftiness, hardly deserving the name of intellect, is that of a Falstaff for whom "the world is mine oyster which I with sword will open." In their least animal phases comfort is their aim in life: "they dressed, digested, talked articulated words; other vitality showed they almost none." The universe around them is meaningless, and they are scarce capable of wonder: "let but a rising of the sun, let but a creation of the world happen twice, and it ceases to be marvellous, to be noteworthy or noticeable." The centre of the circle of the cosmos is in themselves, and they neither know nor care if another and truer centre be possible.

Yet when we recognize that each of these souls is immortal and that his future is "the future of a thing whose growth and splendor have no limit," we begin to understand why at this early stage selfishness plays such a prominent part in his life. For in the stages to come he must be capable of standing alone, firm on the basis of a coherent individuality;

now it is, therefore, he must develop initiative and strength. He is quick to retaliate, but the germs of swift decision are grown thereby; he is domineering and cruel, but the seeds of intelligent enterprise result from the animal cunning he displays. Every evil he does must sometime he paid back in laborious service to his victims; yet on the whole the evil he does at this stage is less in quantity and force, for all its seeming, than that done in later stages where intelligence is keener and emotion more powerful. At a certain period in human evolution selfishness has its place in the economy of things, for selfishness too is a force used to build the battlements of heaven.

These souls, whose youth alone is the cause of their selfishness, are in their essence divine, and there is in them no evil of a positive kind; the vices are but the result of the absence of virtues, and the evil is "null, is naught, is silence implying sound." Each is a "good man" who deep down within him has a knowledge of "the one true way," though in his attempts to tread it he seems to retrograde rather than to evolve. Like plants in a garden they are all tended by Him from whom they come; He knows the perfect souls that He will make out of them by change and growth as the ages pass by.

"Though still confused his service unto
Me,

I soon shall lead him to a clearer morn-
ing.

Sees not the gardener, even while he
buds his tree,

Both flower and fruit the future years
adorning?"

Life after life these souls come to birth, now as men and now as women; they live a life of selfishness, and they die, and hardly any change will be noticeable in

the character ; but slowly there steals into their lives a Dissatisfaction. The mind is too dull to grasp the relation of the individual to the whole, and the imagination is too feeble to realize that "man doth not live by bread alone." Hence it is that "the thousand natural shocks that flesh is heir to" are duly marshalled and employed to ruffle their self-centred contentment ; old age and death cast over them shadows that have no power to sadden a philosophic mind ; disease and accident lie in wait for them to weigh down their spirits and make them rebel against a fate they do not understand. Till their hearts shall enshrine a divine purpose a Hound of Heaven pursues them and "naught shall shelter thee that wilt not shelter Me."

Thus are they made ready to pass on to the next stage ; the foundations of abilities have been laid, and the individual is firm on a basis built through selfishness. Now has come the time to begin the laborious work of casting out the self, and so there opens before the soul's gaze the vision of the next stage. According to the type of soul, this vision is either the Vision of the Mind or the Vision of the Emotions.

There are in life two main types of souls, the one in which intelligence controls emotion and the other in which emotion sways the mind. One type is not more evolved than the other ; they are both stages to pass through to grow a higher faculty, that of Intuition. The vision of the third stage is the Vision of the Intuition, but to it souls come from the first stage, either through intellect or emotion. Let us first consider those souls whose evolution is by way of the intellect.

The Vision of the Mind

We shall see in the past of these souls that much intelligence has been devel-

oped in the first stage ; their selfishness has made them quick and cunning to adapt opportunities to minister to their comfort. This intelligence is now taken up by the unseen Guides of evolution, and the soul is placed in environments that will change mere animal cunning into true intellect. The past good and evil sown by him will be adjusted in its reaping so as to give him occupations and interests that will force him to think of men and things around him apart from their relation to himself. Instead of weighing experiences in terms of personal comfort he begins now to group them in types and categories ; little by little he begins to see a material and moral order in the cosmos that is more powerful than his will. Each law of nature when first seen is feared by him, for it seems to be there to thwart him ; but later, with more experience of its working, he begins to trust it and to depend upon it to achieve his aim. A love of learning appears in him and nature is no longer a blank page ; he has ceased to be "a pair of spectacles behind which there is no eye."

At this stage we shall see that the selfishness still in him will warp the judgments of his mind ; he will be a doctrinaire, a pedant, combative and full of prejudice ; for all his intellect his character will show marked weaknesses, and he will often see and propound principles of conduct which he will not be able to apply to himself. Again and again he will fail to see how little he understands the world, since the world is the embodiment of a life that is more than mind, and whoso understands it with mind alone will misunderstand. Excess of intellect will become in him defect of intelligence, and he will see all things as in a glass darkly.

Many a life will pass while he slowly

gains experiences through the mind and assimilates them into a truer conception of life. By now he will have begun to take part in the intellectual life of the world, and when he is on the threshold of the next stage we shall find him as a worker in science, philosophy or literature. But his intellect has too great a personal bias still, and it must be made impersonal and pure before the next vision, that of the Intuition, can be his. Once again we shall see that there enters into his life a Dissatisfaction. The structures which he builds so laboriously as the results of years of work will crumble one by one because nature reveals new facts to show the world that his generalizations were only partly true; the world for which he toiled will forget him and younger workers will receive the honors that are his due. He will be misunderstood by his dearest friends, and "he is now, if not ceasing, yet intermitting to eat his own heart, and clutches round him outwardly on the Not-Me for wholesomer food."

But this suffering, though the reaping of sad sowings of injustice to others through prejudice, brings in its train a high purification sooner or later; the soul learns the great lesson of working for work's sake and not for the fruit of action. Now he knows the joy of altruistic dedication of himself to the search of truth. A student of philosophies but the slave of none, he now watches nature "as it is," and in a perfect impersonality of mind solves her mysteries one by one; of him now can it be said with the Pythagoreans that "a great intellect is the chorus of divinity." Thus dawns for him the Vision of the Intuition.

The Vision of the Emotions

I mentioned when describing the transition from the first stage to the

second that there were in the world two main types of souls—those who pass from the Vision of the Separated Self to the Vision of the Intuition by way of the mind, and those others who develop along a parallel path and pass from the emotions to the intuition. We have just seen how souls are trained through intellect to cast out the self; we shall now see how the same result is achieved for those in whom emotions sway the mind.

As the intellectual type showed in the first stage a marked development of intelligence of a low kind, so similarly shall we find that the souls we are going to consider show during the same stage a great deal of feeling. Not that this feeling will be refined or unselfish; indeed it will mostly be lust and jealousy, with perhaps a little crude religious emotion in addition. But the character will be obviously easily swayed by emotions, and this trait in the soul is now taken up and worked upon to enable him to pass to the next stage.

Following his emotional bent and selfish and oblivious of the feelings of those around him, the soul will compel others weaker than himself to be the slaves of his desires; but the passion and the sense of possession he has of these that minister to his lusts will link him to them life after life, till slowly he will begin to feel that they are necessary to his emotional life and not dispensable at will. Gradually his impure passions will be transformed into purer affections, and then he will be brought again and again into contact with them so that his emotions shall go out impulsively toward them. But the evil he wrought them in the past will now cast a veil over their eyes and make them indifferent to him. He will be forced to love on, to atone for past evil by service, but despair will be the only reward; when in resentment he

tries to break the bond that ties him to them he will find he cannot. He will curse love, only to return again and again to love's altar with his offerings.

Though life now becomes full of disappointment and despair, in his serener moments he will acknowledge that in spite of the suffering it entailed, his emotional life has slowly opened a new sense in him. He catches now and then glimpses of an undying youth in all things, and the world that seems dreary and ageing will reappear under certain emotional stress as he knew it before life became a tragedy. These glimpses are transitory at first, lasting indeed only so long as the love emotion colors his being; but there is for him a time,

"When all the world is young, lad,

And all the trees are green,

And every goose a swan, lad,

And every lass a queen."

Life after life, fostered by his transitory loves, this sense will grow in him till it blossoms into a sense of wonder. Then nature reveals in all things in life new values whose significance he can henceforth never wholly forget. While love sways his being each blade of grass and leaf and flower has to him a new meaning; he sees beauty now where he saw none before. Everything beautiful around him—a face, a flower, a sunset, a melody—will link him in mysterious ways to those he loves; the world ceases to be a blank page.

"Love wakes men once a lifetime each,

They lift their heavy lids and look;

And lo! what one sweet page can teach,

They read with joy, then close the book.

And some give thanks, and some blaspheme,

And most forget. But either way
That and the child's unheeded dream
Is all the light of all their day."

It will happen that this sense of wonder is intermittent, and that there come periods when the world is veiled; but the veil is of his own making, and must be torn asunder if he is to possess the Vision of the Intuition. Once more there enters into his life a Dissatisfaction—a discontent that Love itself is transitory after all. Those he loves and who love him in return will be taken from him just when life seems in flower; friends he idealizes will shatter the ideals so lovingly made of them. Cruel as it all seems it is but the reaping of sad sowings in past lives, but the reaping has a meaning now as always. He has so far been loving not Love but its shadow, not the Ideal from which nothing can be taken away but its counterfeit which suffers diminution; he must now see clearer and feel truer. The character must be steadied so that it shall not rebound from enthusiasm to depression, nor be satisfied with a vague mysticism that prefers to revel in its own feelings rather than evaluate what causes them.

Hence the inevitable purification through suffering; the dross of self is burned away till there remains the gold of a divine desire. He then discovers that the truest feelings are only those that have in them the spirit of offering. Now for him, thus purified in desire, and for that other type of soul made impersonal in intellect there dawns the Vision of the Intuition.

The Vision of the Intuition

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness." All souls that have come to this stage have learned by now the bitter lesson that "it is only with Renunciation that Life, properly speaking, can be said to begin"; they have proved in their own

experience that what once seemed death was but a "repentance unto life." They have now discovered the meaning of life—that man is a child of God come forth to life to be a co-worker with his Father. It matters not that a soul does not state to himself his relation to the Whole in these terms; it only matters that he should have discovered that his part in existence is to be a worker in a Work, and that nothing happening to himself matters so long as that work proceeds to its inevitable end. He knows that the end of thought and feeling is action for his fellow-men, and that this action must be either dispassionate and without thought of reward or full of a spirit of grateful offering.

He possesses now the faculty of the intuition, which transcending both reason and emotion yet can justify its judgments to either. He grows past "common sense," the criterion for common things, into an uncommon sense, for life is full now of uncommon things of whose existence others are not aware. In men and women he discerns those invisible factors which are inevitable in human relations, and hence his judgment of them is "not of this world." In all things he sees and feels One Life. Whatever unites attracts him; if intellectual he will love to synthesize in science or philosophy, if emotional he will dedicate himself to art or philanthropy.

Now slowly for him the Many become the One. The Unity will be known only in the vision of the next stage, but preparing him for it science and art, religion and philosophy will deduce for him eternal fundamental types from the kaleidoscope of life. Types of forms, types of thoughts, types of emotions, types of temperament—these he sees everywhere around him, and life in all its phases becomes transformed because it reflects as

in a mirror Archetypes of a realm beyond time and space and mutability.

"Everything of mortal birth
Is but a type;
What was of feeble worth
Here becomes ripe.
What was a mystery
Here meets the eye;
The Ever-womanly
Draws us on high."

"The Ever-womanly" now shows him everywhere one Wisdom; science tells him of the oneness of nature, and philosophy that man is a consciousness creating his world; art reveals in all things youth and beauty, and religion whispers to his heart that Love broods over all. His sympathies go to all as his will is ever at their service.

Not far now is the time when for him shall dawn the Vision of the Spirit. But to bring him to its portal a Dissatisfaction once more enters his soul. No longer can that dissatisfaction be personal; the sad reaping of sorrow for evil done is over, and "only the sorrow of others casts its shadow over me." Nor is it caused by any sense of the mutability of things, for absolutely, without question, he knows his immortality and that though all things change there is behind them what changes never. Yet while he climbs to his appointed goal Dissatisfaction must always be.

It comes to him now as a creator, for with intuition to guide him, he creates in that field of endeavor in which he has trained himself in past lives; as poet, artist, statesman, saint, or scientist he is one of the world's geniuses. But though his creations are a miracle to all, yet to him they are only partly true and only partly beautiful, for he sees the ideal which he would fain bring down to men, and knows his failure as none others can know. Life is teaching him "to

attain by shadowing forth th' unattainable."

As thus he grows life after life, scientist and poet, artist and saint now merge into a new type of being who sees with "larger other eyes than ours." He has regained his integrity of heart and his innocency of hands and is become "a little child"; "by pity enlightened" he is now Parsifal, "the Pure Fool," who enters upon his heritage.

The Vision of the Spirit

Then it is that at its threshold there meets him One who has watched him climbing for many a life and all unseen has encouraged him. This is the Master, one of that "goodliest fellowship of famous knights whereof the world holds record." In him the soul sees in realization all those ideals that have drawn him onward and upward; and hand in hand with this "Father in God" he now treads the way while the Vision of the Spirit is shown him by his Master. Who shall describe that vision but those that have it, and how may one less than a Master here speak with authority? And yet since Masters of the Wisdom have moved among men, since Buddha, Krishna and Christ have shown us in Their lives something of what that vision is, surely from their lives we can deduce what the vision must be.

In that Vision of the Spirit the Many is the One. "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth; Him and Him only knowing one crosseth over death, no other path at all is there to go."

Now for the soul who has come to the end of his climbing each man is only "the spirit he worked in, not what he did, but what he became." There is no high nor low in life, for in all he sees a

ray from the Divine Flame; as through the highest so through the lowest too, to him "God stooping, shows sufficient of His light for us i' th' dark to rise by." Life is henceforth become a Sacrament and he is its Celebrant; with loving thoughts and deeds he celebrates and at-ones man with God and God with man. He discerns, purifies in himself, and offers to God "infinite passion and the pain of finite hearts that yearn"; from God on high he brings to men what alone can satisfy that yearning.

He has renounced "the will to live" and thereby has made its purpose his own; "foregoing self the universe grows I." Yet he knows with rapture that "I" is but a tiny lens in a great Light. Henceforth he lives only that a Greater than he may live through him, love through him, act through him; and evermore shall his heart whisper, in heaven or in hell, whithersoever his work may take him, "Him know I, the Mighty Man, resplendent like the Sun, beyond the Darkness; Him and Him only knowing one crosseth over death, no other path at all is there to go."

Thus do we, the happy few, the precursors of a new age, see life in the light of Reincarnation. As the evolutionist sees all nature linked in one ladder of life, and earth and sky and sea testify to him of evolution, so do we see all men linked in one common purpose, and their hopes and fears, their self-sacrifice and their selfishness, testify to us of Reincarnation. Life and its experiences have ceased to be

" an arch wherethro'
Gleams that untravell'd world, whose
margin fades

For ever and for ever when I move."

No longer can the world be for us as the poet sang:

"Act first, this earth, a stage so gloom'd
with woe
You all but sicken at the shifting scenes.
And yet be patient. Our Playwright
may show
In some fifth Act what this wild drama
means."

The Fifth Act is here before our eyes.
It is that Vision of the Spirit that is the
heritage of every soul, and thither all men
are slowly treading for "no other path at
all is there to go."

C. Jinarajadasa.

THE BUILDERS

We are like workmen set each by the architect upon some single bit of carving. One has given him to fashion a fragment where incompleteness breaks a promise of beauty. Another has set him only level lines and surfaces of blank monotony. To one it falls to carve a head without a body; to another, a lovely face; to another, a grotesque visage; to most, patterns seemingly of little grace or meaning.

But the task of each demands long labor and utmost care.

At last, the various blocks are put together, and lo! there rises a glorious cathedral, filling eye and heart with its majesty and loveliness, stirring the soul

with heavenward emotions, destined to draw to it and shelter within itself one generation after another of devout worshippers.

So the Temple of the living God, the heavenly Jerusalem, is building through the ages. Whoever in high place or in low is living the life of fidelity and love, is carving a stone for that fabric. The pattern for his work is given by the Master in the heart of every one. Be patient and hope to the end. The morning will dawn, when the Lord shall show to our longing eyes that for which we have waited, and the fulfillment shall transcend our highest hopes.

G. S. Merriman.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

Wm. Henry Channing.

When God lets loose a thinker on this earth, then beware, all things are at risk! It is like a great conflagration breaking out in a forest or city and no man knows where it will end.

There is no science that may not be flanked tomorrow; there is not a literary reputation nor the titled names of fame which may not be revised and condemned.

The religion and governments of nations, the manner and morals of mankind are all at the mercy of the new analysis.

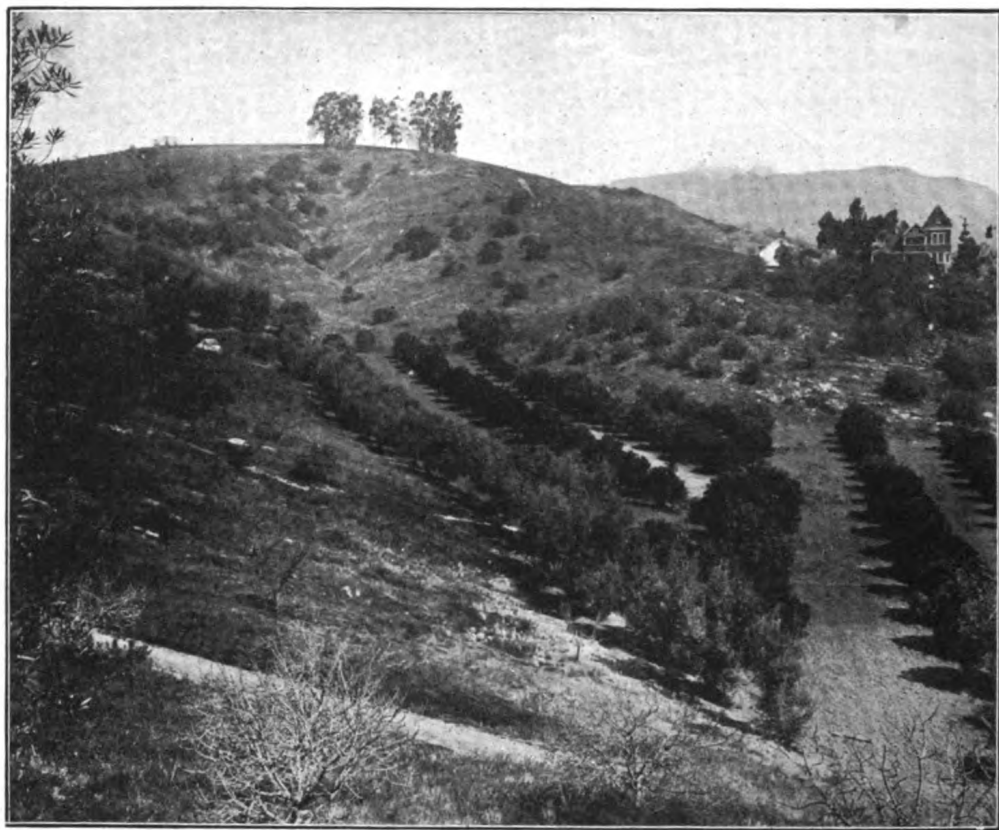
THE CITY, THE HILLS AND THE SEA

Near the close of a clear day in the spring of 19— a solitary horseman was seen travelling slowly along a road, wooded by drooping lace-like foliage, that wound up a certain valley on the southwestern slope of North America. His erect figure bespoke the practiced equestrian, but the travelled gear gave hint of the long journey. His head was bare and from his shoulders dropped a simple white and spotless garment to his feet, which were shod in soft sandals. Dark hair and beard, and a deeply tanned complexion gave him the appearance of one long in the open air and from a sunny climate. But most singular of all and most compelling were eyes that never faltered in their gaze and whose depth was unfathomed and unguessed. A group of country folk in pleasantly colored summer garb looked with mild curiosity upon one who chose so antiquated a mode of conveyance and replied eagerly to questions which he put to them, questions evidently as to the road, for a patriarchal figure in the group pointed with energetic gesture at the hills before the traveller and spoke earnestly as he did so. With a word of thanks the horseman swung forward on his way and rode on in silence toward the top of a little rise before him. This short level stretch from the road was free from trees, and as he emerged from the foliage the beauty of the scene which burst upon him drew from the solitary figure an involuntary exclamation of approval.

Before him rose terraced hills, green with verdure and glorious with a multitude of blossoms. Rising like parapet upon parapet and receding before his

steady gaze, the hills carried the eyes of the traveller ever upward until they rested upon the last peak of all, a pointed prominence drawing the gaze upward as does a spire. Immediately before him rose a flight of stairs of massive stone, gleaming white in the sun and reflecting in the surface the blue of the sky and a tint of the sunset from the west. Cascades of water flowed on either side of the staircase and from these two great fountains pulsed and rose and fell half-way up the immediate slope. On the top of this first hill the traveller rested his eyes and there saw the crowning glory of the architecture of the buildings that dotted the slope of the mountain. Then he turned to the south and west and there, stretched before him, was a great city running from the hills on one side down the valley to the sea, which gleamed and glistened through the clear air.

After this brief halt he turned for a further ascent of the hill along the well-made road leading to the main building at the top. As he came nigh unto this place he heard the voices of children singing, and the carrying tone of an organ. His face lighted with joy and again he paused to allow his eyes to take in the view of the city, the hills and the sea under the crystal sky. Then he turned for a last time toward the white temple before him, whence came the music, rode to the portal, dismounted, paused once more and then stepped inside the door. His entrance was marked by the hush of the voices of the children and the dying away of the organ tone until silence and a fragrant peace reigned over the hills, and poured forth down the valley and over the city



KROTONA FROM THE SOUTH LINE

A spur of the Coast Range running in a westerly direction from the main range is called the Sierra Madre Mountains and the foot-hills to these mountains, running also east and west, are called Santa Monica Hills. In these hills Krotona is situated. To the north and east lie the peaks of the Sierra Madres and the Coast Range; to the west and the south and the southeast a still more marvelous panorama is before us. The rapidly growing city of Los Angeles fills a great portion of the valley and stretches away to the south with the San Pedro hills rising beyond on the very edge of the sea. The valley runs to the west and to the south. The sea is visible on clearer days, which are not infrequent. On exceptional days can be seen two or three islands forty miles away. Of the

climate nothing need be said here, for its serenity and its uniformity are known the world over. Krotona itself has the advantage of every one of the qualities which we expect from a centre which works with the world and yet demands peace and repose. It is backed by a primeval territory, the rolling hills above mentioned. At its foot, a block away, is a street-car line, part of the incomparable service of this country. The water supply is ample and promises soon to be more than abundant. The ground is cultivable throughout and has certain qualities unusual even in this southern land, for we can raise even the banana, while the avacada, or alligator pear, cherimoya, fig, orange, grapefruit, lemon, pomegranate, apricot, peach, grape and quince are among the fruits now grown on the es-

tate, and vegetables, a variety of melons, and a multiplicity of gorgeous flowers of the semi-tropical varieties show that this is a veritable garden of fertility and luxuriant growth.

We herewith show a picture of a portion of the estate with a few of the rows of the orange trees, and in the immediate foreground several fig trees. On the hill at the right, just over the orange rows, are small, dark, low trees, the familiar sombre vegetation of the olive. Crowning the hill behind Krotona and on the horizon of our picture is a little grove of eucalyptus of unusual grace, a landmark for many miles around.

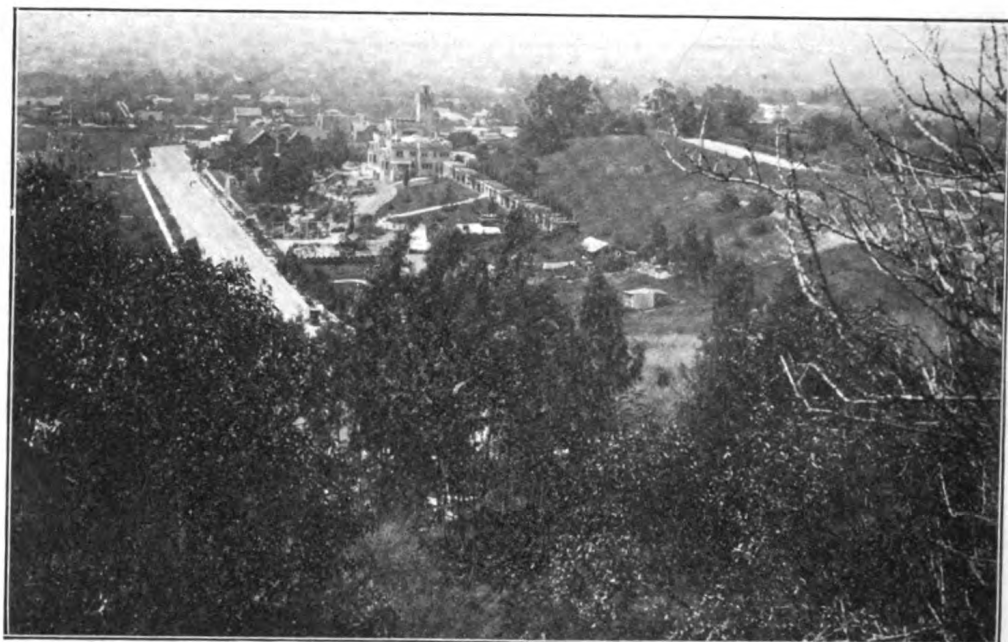
The second illustration brings us nearer to the hill of the olive trees just mentioned. Behind is a prominent peak with roads winding upward; this is

Mount Hollywood, a feature of landscape that is unusually impressive and singularly satisfying to the eye. The rolling hills impress upon the observer the beauty of line and form rather than the grandeur and majesty of the mighty peaks which lie still further behind.

The little house in the centre of the picture is now occupied by members of the Society, although as yet it is not an integral portion of the estate. Both of these views are taken looking to the north from a southern boundary of Krotona. Were the reader to walk from this place along that southern boundary a little further west, a distance of a few hundred feet, his eye would meet this view of Hollywood and the immediate environs of Krotona, the building and lots which lie to the south of our southern



MOUNT HOLLYWOOD IN THE DISTANCE



CASTLE SANS SOUCI IN THE MIDDLE FOREGROUND

boundary. The grounds in the foreground are those of Castle Sans Souci, the private property of a local citizen. This is but a partial indication of what is the closeness of our American centre to the people of this country, for the main portion of the city lies to the left of the observer of the scene we are now contemplating. Here is a busy little centre and one of singular beauty, the old town of Hollywood with its combination of quaint cottages and residences in the mission style and more modern and pretentious dwellings and business blocks. It is a fitting introduction to the greater activity of the metropolis which lies to the east and to the south.

If now we walk to the north along the pleasant lane herewith portrayed, which runs along the western slope of the range upon which Krotana is situated, we have before us a scene that rests the eye at all times indeed, but it is one of particular charm and repose in the morning or evening light. This is the spur which



OLIVE LANE

runs down to the sea, and has in it so many pockets of fertile soil and so many pleasant walks and drives. The cultivated patch opposite and in the immediate centre of the picture shows into what this country is capable of developing under suitable care, and the roads are mute tribute to the kind of commu-

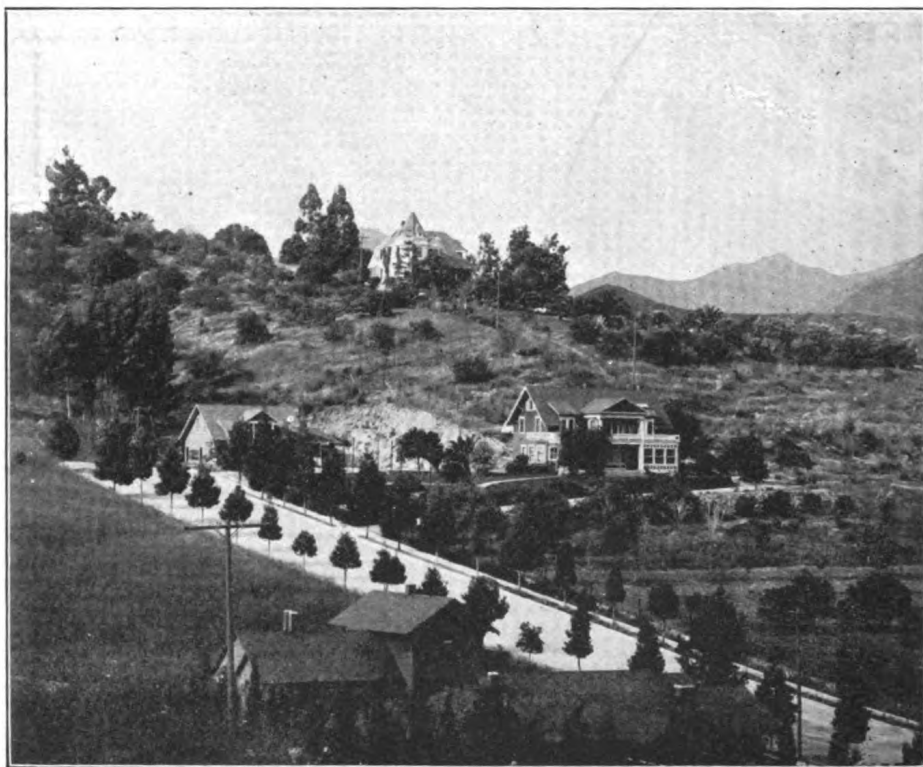


THE VALLEY LEADING TO CAHUENGA PASS

nity in which we are living. Hard gravel finish, a sort of excellent road-making unknown in most portions of this country, and free use of curving lines in their construction make their outlook good for the traveller by motor or horse or bicycle. If the reader will look carefully in the immediate foreground and somewhat to the right he will see that the road curves over a canyon by a structure in keeping with the character of the country. Once more the graceful eucalyptus adds to the outlook. This scene is constantly before us as we work and as the writer shapes these lines he looks out over this identical scene and off into the blue haze beyond.

Krotona itself, some twelve acres, the point from which these pictures have been taken, now merits our attention. It is difficult, however, to take it all into

one photograph, as every new angle presents a new view. First let us look at the southern slope. The estate itself lies behind the pillared house a little to the right of the centre of the picture and includes the building in the centre and on the sky-line, with its pointed turret and surrounding shrubberies, Norfolk and other pines, palms, and the like. Its western boundary runs over to the right and down along the line of the telephone posts that are visible and patent signposts of our proximity to civilization. The rest of the estate lies behind the house and over the little ridge and includes a Greek theatre and an orange grove among other things. The building on the extreme left, with a white square turret and fronted by a splendid pine, which has been christened the Colonel Olcott Pine, is now the property of a Theo-



KROTONA FROM THE SOUTHWEST

sophical member and bids fair, with its five acres, to add a great factor of usefulness to the possibilities of Krotona.

A portion of the estate viewed from the east is shown in the accompanying picture, which also presents the three upper dwellings that lie high up on the hill behind Krotona proper. In front are three cottages which face upon Beachwood Drive and are backed by Gower Drive, the winding road in the foreground. The house on the extreme right high up is a brown one, now rented as the offices of the Theosophical Society and the Esoteric School. This house is set off by a charming garden



KROTONA FROM THE EAST

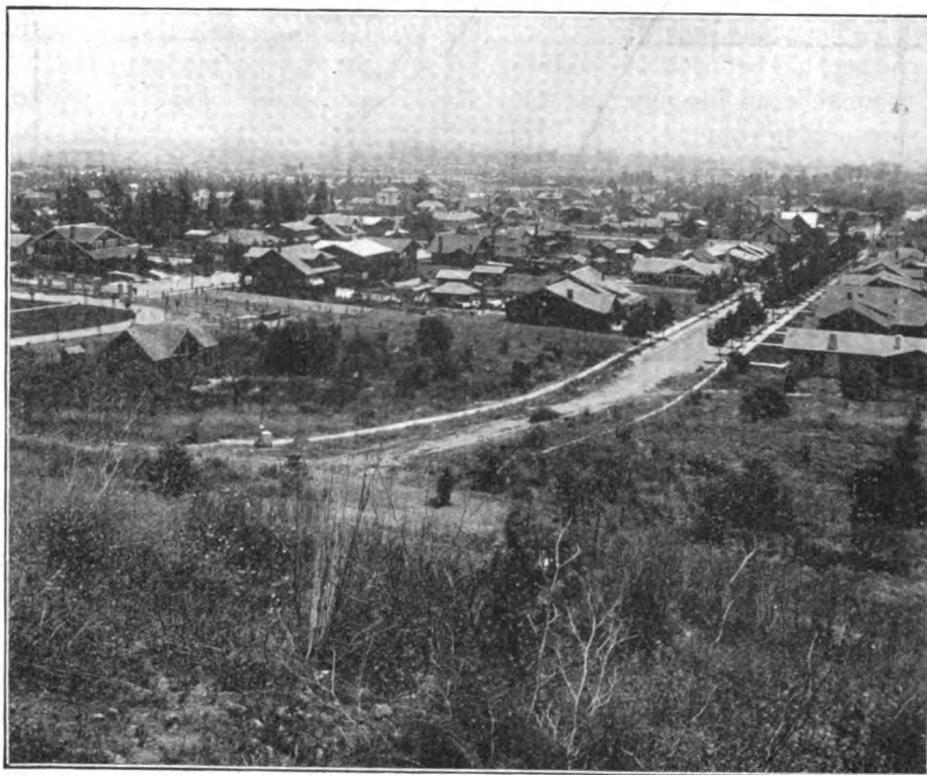
effect, of which the most striking feature is a set of hedges of gorgeous geraniums which stand head high and surround the entire building two or three rows deep. Graceful pepper and stately eucalyptus

trees are visible at the back. This house, as one can see, has before it a level ledge, which commands an incomparable view of the surrounding country. At night one looks out over a sea of myriad lights, the city of Los Angeles and its suburbs; the lights thread hither and thither from the densely settled and well-lighted portion just before us. Upon nights when there is no moon the stars of heaven meet those of earth, and when there is added to the scene the effulgence of our satellite, the witchery and the magic of the landscape are so inconceivably complete that one is transported again into the Golden Age where he "fleets the time carelessly."

The house lower down on the left is the one before mentioned as belonging to a member of the Theosophical Society and possesses in its five acres splendid building sites, bearing fruit trees and some splendid shade trees and shrubbery. But most interesting of all the points about this picture is the valley which extends upward from the point where the tent is seen a little to the left of the centre and in the middle foreground of the picture. This little canyon, which begins where the reader sees the beginning of the orange grove on the left, runs backward and upward in a perfect amphitheatre in which the natural arrangement vies with the perfection that it has for the purpose to which it is now being turned. This photograph was taken before the road was put in, as it now is, and before many other improvements were made, as the last illustration shows. The unsightly barn to the left and its attending debris have all been removed. A pleasant cottage has been erected on the right of the canyon and clearance made all up and down the slope. In addition there has been placed the nucleus of what is to be

a great out-of-doors theatre, a modern Greek theatre in a modern Crotona. We give our readers here a view of the beginning of this theatre. Already meetings have been held out in the open with great success; the natural beauty of the surrounding quarters and the shade offered by the eucalyptus trees above contribute much to the enjoyment of the audience. It will not be long before this terraced arroyo will be the scene of lectures by leaders who can command thousands. We can safely picture an eager audience filling the little valley that lies below the white house on the hill, breathing in every word of a speaker standing a little above the place now occupied in our picture by the tent.

When the estate was purchased there was standing upon it one house and a small wooden structure which was used by the previous owner as a garage; in addition there was a two-room frame structure since converted into a dwelling. The estate has now not only the main dwelling, but also three cottages clustered at the head of the orange grove, as well as the open-air theatre, which has already proven its great value. All this has been carried out with a view to the future when the erection of buildings in better keeping with the dignity of our great purpose may be accomplished. So as yet no buildings have been placed on the outer slopes. As the visitor steps from the street-car which comes within a block of the estate, and walks northward along the street in the foreground of the accompanying illustrations, Vista Del Mar Avenue, he passes comfortable dwellings and pleasant shady lanes of our neighbors, until the end of the block is reached, marked by the three or four vacant lots in the foreground of the picture,



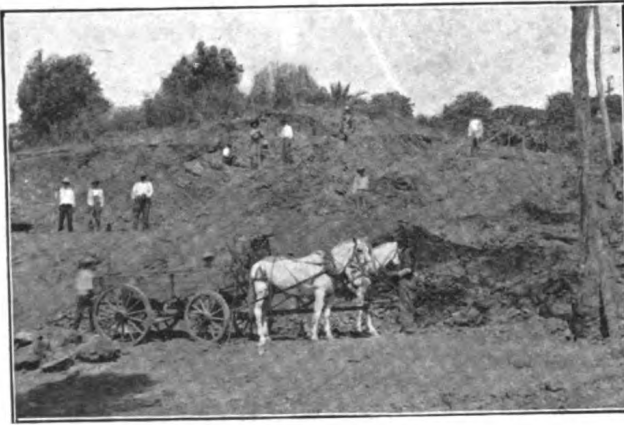
VISTA DEL MAR AVENUE AND EAST HOLLYWOOD

and a square white mail box labeled "Krotona." The new road is a continuation of Vista Del Mar and carries the visitor to the left of the picture, which he has before him. This is an easy ascent, and passes through a little grove of eucalyptus trees as this small picture shows. At our right could at this moment be seen the excavations for the first large building to be placed upon the estate, of which an elevation will be later presented. This will be designed and executed in a style which suits the needs of the workers it will shelter and the nature of the climate, as well as the requirements of the site, which is superb. Not only does one look to the east over a splendid private estate (of which a corner of the lawn is just visible to the left of the upper picture) and over others to the west, but also in the sweep about the cir-



THE NEW ROAD

cle to all sides he commands a full view of the city, the valley and the San Pedro Hills. The site is so chosen that at the rear it reaches the peace and seclusion of the community and at the front it presents to the public an easily accessible



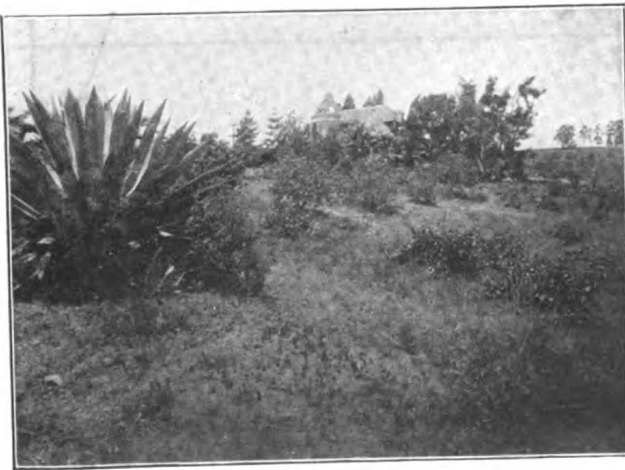
EXCAVATING FOR BUILDING

headquarters only a block from the street-car line. Thus the future is full of promise as far as plans and possibilities may make them, and even partially materialized are they, for the excavating work at least is completed.

As we continue upward we pass curious plants, and come upon the old dwelling of the estate. The approach to it is bordered with loquats and palms and a luxuriance of



AN APPROACH TO THE HOUSE



THE HOUSE FROM THE SOUTHEAST

marguerites standing three feet from the ground. Here and there are glimpses of the heights which breathe out an indescribable sense of repose over the estate, until one wonders whether or no the quiet and serene hills have not a primeval charge of wholesome magnetism, which, quite as much, if not more than their restful lines, radiates upon the sojourner a steady and powerful current.

There is herewith a photograph of a few of the Spanish and Indian laborers employed at this work. One of them works with energies inspired by the knowledge that he is a fellow of the Society and therefore a co-partner in this great beginning of a truly great work, one in which the seemingly little and the apparently great effort acquire true values.

We hope soon to present to our readers an elevation of the first large building that will be erected. This is to be an office building capable of providing accommodations for not only the Theosophical Society and its necessary offices and workers, the Esoteric School, the Order of the Star in the East, and the managers of the Krotona estate, but also ample facility for lecture halls, cafeteria and kitchen, rest-rooms, Masonic hall, and a roof-garden. This building, for which excavations are completed and for which the corner-stone has been laid, as described in a previous issue, will stand at the head of Vista Del Mar and one block from the street-car line, so that it will be within easy approach by the residents of Los Angeles and yet it stands upon land which is dedicated to the

Theosophical Society and its work.

This is but a forecast of what is to come, for with the Krotona Institute already established as a Summer School, offering 144 lectures on various topics, and a Winter School as well as a Boys' School projected for the coming winter, and with the ulterior plan of a University of esoteric interpretation and training, Krotona promises to justify the courage its founders expressed in adopting the name which signifies so much. With the co-operation of the members of the American Section and such of our friends as are interested, all these plans may indeed be quite readily fulfilled. Already much has been done; roads have been made which make the hilly country easily accessible to motor cars and vehicles of any description; cultivation has

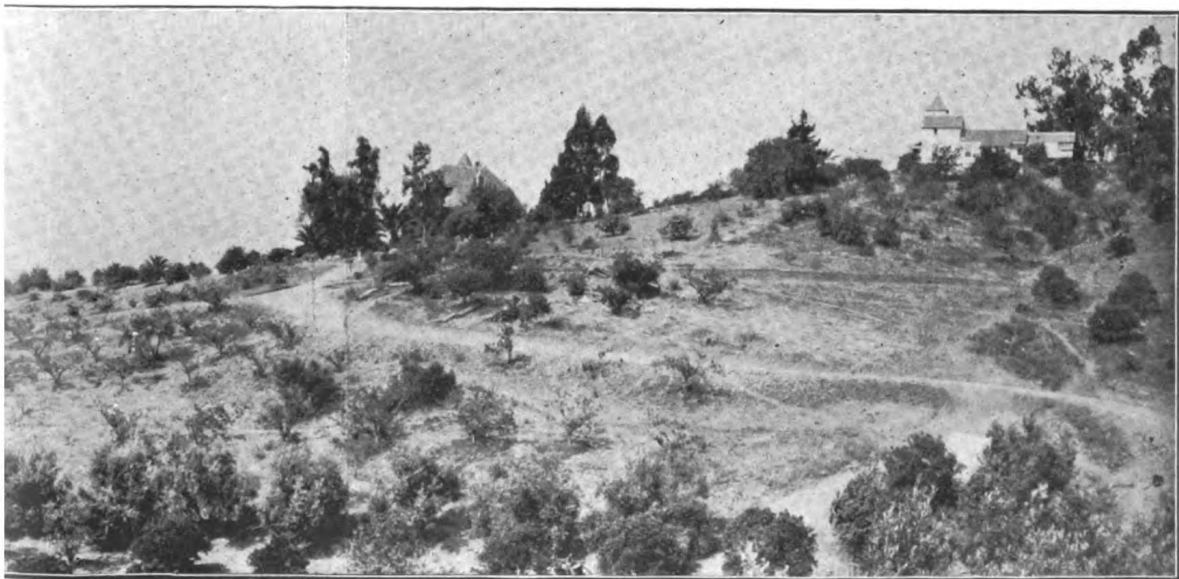


KROTONA FROM THE

gone forward apace so that we are in part living upon our own products; the buildings that have been planned are not numerous, but are sightly and will be in keeping with the landscape. Now it is the opportunity of the membership to carry to its fruition this great work so well begun. We have pictured to them in our opening paragraph one of the possibilities that stands before a spiritual centre in this country. And it is one only, for great are the glory and the splendor that lie before them under this serene sky and in this land of progress. It is not a dream nor yet a vision never to be fulfilled, for it lies within the lifetime of most of us to see here a centre whence will radiate out not only physical activities that we know, such as lecturers and readers, but streams of force

cascading from heights and sources undreamed of and pouring out over this city and others throughout the country and acting as refreshing streams to tired humanity, lifting out of the desert and wilderness of materialism those whose lives bid fair to be lost in the struggle for wealth or mere existence perhaps. Theosophy and occult science are the silver and golden keys that unlock the barred gates. Great is the opportunity for a truly great work. Let us then cherish the ideal which we have been building up here in the American Section and now that the chance has come to put it into execution, never cease to bend our energies to the fulfillment of this, the first great step toward a practical realization of a Divine Kingdom on earth.

Fritz Kunz.



NORTHEAST CORNER

THE CRUCIFIXION

One of the noticeable features of Catholic countries is the prevalence of the Crucifix in public places. It is not only found in shrines, chapels and cathedrals, where one expects it, but also on the highways. It is not an uncommon sight to see a huge cross erected in a business district, holding the agonized form of the dead and bleeding Christ. To a traveller from a country where there is no such public display of a symbol deemed to be especially associated with ecclesiastical places, this experience comes with a shock, and yet, one can but realize that the constant reminder of the sacrifice of the Divine Man for humanity, even in the crude form, has not been without its value, and one longs that the day might come when the interpretation of this symbol upon a higher level might be understood of all men.

The prevalence of the symbol and the perpetuation of the thought it holds have served to establish in the minds of the people a consciousness of at least the fact that the Christ has made a supreme sacrifice for humanity, albeit in the form of a single tragic incident. But the present need is that the waning belief in the personal blood sacrifice of the physical body of the Divine One should be caught up and lifted into the higher conception of which the current one is but the outer shell.

Theosophists understand that the sacrifice of the Logos upon the cross of matter began at the foundation of the world and is continuous; that it represents a sublime concomitant of the manifestation of His Life in form, and per-

sists during the entire existence of the world of form. It is a great and continuous cosmic verity. But there is another sense in which it may be understood in connection with the Person of the Christ Himself. But before stating that, let me relate an incident.

There was once a man who had very justly won the high respect and trust of a large number of people. Although he possessed the qualities that made him stand out as a spiritual giant among men, the time came when a misunderstanding arose, and many, trusting to superficial speciousness rather than an enlightened intuition, failed to sustain their attitude of appreciation, and turned upon their friend and benefactor and indulged in unworthy thoughts of him, of objectionable, and, in some cases, violent character. The result was that these thought creations of his erstwhile friends gathered about him and became a huge aggregation of evil, horrible to behold. This man, whom I will call the Great Friend, possessed nothing in his nature that this loathsome, composite elemental could fasten itself upon, and so was, by virtue of the purity of his nature, safely protected from its dangerous influence. The natural result in such cases would ordinarily be the recoiling of the wicked thoughts upon those who sent them, thus expending their evil energies upon their own creators. But the Great Friend, who had the power of clear vision, and knew the Law full well, deliberately and carefully drew out of that form all its poison, its hateful venom, and with agony to himself passed its tearing and rending

vibrations through his finer bodies, until all the loathsome colors had disappeared. There was then nothing left but pure white light, the force aspect of the form, and into this he poured his love, goodwill and blessing, and then he sent back this transmuted and purified thought force to those who had cruelly sent it forth. This done, he turned away, a partial cripple for days to come. He had absorbed the sin of his detractors into his own personal nature and sent it forth again transmuted as a brother's love. To do that meant keen and Christ-like suffering.

At this stage of the world's progress, men do not realize the wonderful truth that all men really are brothers. Neither is it realized that each is, in the truest and most intimate sense, a son of God, shining with the Light Divine, having a royal inheritance running back to the One Eternal Self, and moving onward to that Self again. On the contrary, the blindness of ignorance reigns over the world, and the heresy of separateness is rampant, and so there arise in all directions, and at all times, huge masses of emotional and mental creations, emanating universally from the races of men, which are selfish, lustful, cruel and generally evil.

But there lives a Mighty One for Whom there is no blindness, and for Whom the Great Heresy has no existence. His life is one of long, constant, faithful and vigilant service in helping to purify and spiritualize mankind. Once He, too, was a man as you and I, and life after life, incarnation after incarnation, passed through various stages of experience, learned the great lessons of life, emerged from them in his rapid and wonderful growth, and stepped out of the thralldom of the human stage into the human-divine. Then, as all life is con-

tinuous and growth is an unending evolution, He rose until He reached the high stage at which He was called to accept the sublime duties of World Teacher, or Redeemer, as the Christians understand Him.

Is it not possible that what the Great Friend did in his way, in transmuting into good the evil of those who had thought evil of him, was only a reflection of what is being done constantly by the Mighty World Teacher, the Christ of humanity, day by day, in His lofty way, drawing out of the huge thought form constantly made by the planet's humanity, much of its evil, passing it through His Divine Nature, suffering the torture involved in its transmutation, and then sending back the mere force of it in the form of a pure, Divine Benediction? May it not be true that this is the real sacrifice that is constantly being enacted, and which is crudely symbolized by the Crucifix? If humanity could only be awakened to the reality of this truth, would there not be less of the reckless use of force in the world, less of the heedless doing of evil, for fear of adding some suffering to the Divine Protector whose sublime interest in the welfare of humanity leads Him to suffer so constantly upon the cross built by human blindness and ignorance?

No wonder that, in the allegorical representation of the sublime tragedy, the words were spoken: "Father, forgive them; for they know not what they do." If men only knew, they would do their utmost to withhold the deeds and thoughts that require such constant transmutation and they would spend their highest energies in faithful service to the One Who is serving them so tenderly, so divinely, for their eternal well being.

A. P. Warrington.

LIFE 21. EGYPT. 6986-6909 B. C. (V. 1)

VIRAJ-Corona		MARS-VULCAN	Herakles-Lutetia	{ Deneb Theodoros Gemini
Calliope-Iphigenia: Glaucus, Aleph, Elsa				
{ SATURN-JUPITER: Lyra, Pallas, VENUS				
{ BRHASPATI-MERCURY: NEPTUNE, Pindar, Mizar, Sirius, OSIRIS, Orpheus, Vajra				
{ Selene-Achilles: Aldebaran, Vega, Vesta, Aurora, Beatriz				
{ NEPTUNE- URANUS Pindar-Beatriz Mizar-Elsa Sirius-Ursa	{ Albireo-Cassiopeia Centaurus-Altair	{ Clio-Trapezium Hector Proserpina-Canopus Berenice	{ Markab Beth Gimel Daleth Parthenope Telemachus	
				{ Algol-Aletheia Wenceslas
	{ Castor Aletheia-Algol Virgo Taurus	{ Dorado Viola-Mira Ophiuchus	{ Melete-Concordia Hebe-Arcturus Sappho-Capella Juno-Perseus Lacerta-Pollux	
				{ Fomalhaut Ajax Regulus-Proteus Bellatrix Aquarius Egeria-Flora
	{ Ulysses-Capricorn	{ Helios-Alcestis	{ Draco Cetus Pollux-Lacerta Polaris Arcor Capella-Sappho Siwa Ausonia Concordia-Melete	
				{ Alcyone-Antares

OSIRIS-Aldebaran	Proteus-Regulus	Irene	
	Psyche	Olympia	
	Aries	Adrona	
		Minerva	
	Cassiopeia-Albireo	Clio-Trapezium	Markab
		Hector	
Orpheus-Vega	Betelgueuse	Proserpina-Canopus	cf. below
	Tiphys	Berenice	
	Iris		
	Rigel		
Vajra-Melpomene	Andromeda		
	Auriga		
	Altair-Centaurus		

Selene-Achilles: Aldebaran, Vega, Vesta, *Aurora*, *Beatrix*

Aldebaran-OSIRIS	Proteus-Regulus	Irene	
	Psyche	Olympia	
	Aries	Adrona	
		Minerva	
	Cassiopeia-Albireo	Clio-Trapezium	Markab
		Hector	
		Proserpina-Canopus	Beth
		Berenice	Gimel
Vega-Orpheus	Betelgueuse		Daleth
	Tiphys		Parthenope
	Iris		Telemachus
	Rigel		
Vesta	Andromeda		
	Auriga		
	Altair-Centaurus		
Aurora	Castor	Dorado	Melete-Concordia
	Aletheia-Algol	Viola-Mira	Hebe-Arcturus
Beatrix-Pindar	Virgo	Ophiuchus	Fortuna
	Taurus		Stella
			Sappho-Capella
			Juno-Perseus
			Lacerta-Pollux

Boreas

Thetis

LIFE 22. INDIA. 5964-5947 B. C. (V. 1)

Phoceia-Chameleon Alcyone

Elementary Theosophy

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

HAVE WE EVER LIVED ON EARTH BEFORE?

(Continued from page 688.)

OBJECTIONS

1. *I Do Not Wish to Reincarnate*

To this proposition that the man includes both a permanent immortal being and a temporary personality, and that the latter periodically emanates from the former, many objections are made, some of which demand serious consideration, while others accrue only from misapprehension of the teaching and disappear at once when the doctrine is understood. Others again are a mere expression of desire on the part of the objector and can have no validity in a philosophical discussion.

Of the latter class one of the most familiar objections is "I do not wish to reincarnate; I have had enough of the struggle of life; when I am through with this earthly career I wish no more of it." This might be placed alongside the other natural wish for continuous life in the physical body. "I do not wish to die" is a more universal sentiment than is "I do not wish to be born again."

In this aversion to reincarnation probably lies the greatest obstacle to the acceptance of the doctrine. "I do not wish to reincarnate." One might fairly retort

"Did you wish to incarnate this time in your present body and environment? If so, what do you think of the wisdom of your choice? Does your experience so far lead you to the conclusion that the facts of nature and life which affect you so strongly are as you would desire them to be? Are men's desires the measures of nature's laws and acts? If in this life, that which you desire and that which you receive are so widely different, what reason have you for supposing that things will be different in another existence, and that you will then have everything that you desire here?"

True nobility, ideal manhood, would desire that the life should be cast in those conditions where it would be of the most use to others, not a life of inglorious ease but rather one lived where the struggle may be hardest and where our fellow-man needs us the most. How ignoble, how petty, we must be in those moments when we could deliberately choose to spend an eternity of ease and inactive enjoyment in the glories of heaven while humanity upon earth needs the counsel, the helpful uplifting thoughts, the wise assistance which we are enabled to give

to the extent to which we have profited by our own experience! If the ideal manhood toward which we strive includes the value of usefulness to our brother man—and how low must be the ideal in which this thought does not dwell—then with all the fervor of soul which permeated the life of a Jesus or a Buddha we should long to return to earth-life again to give to others the benefit of the wisdom gained by those lessons we have already learned, and in the performance of that duty to others to gain fresh knowledge and power for ourselves. Thus, in increased usefulness, in the power to perform still greater services for humanity, we shall gain the highest reward for duty done.

By suffering, nobility is acquired; and temptations find their compensation when we learn that through them comes increased powers for usefulness. The power to assist others in their temptations, trials and sufferings is born out of our own tribulation. Jesus' power to save was none other than that acquired by his own past temptations and sufferings. (Heb. 2:18.) And if His mighty power to comfort and strengthen "them that are tempted" lies "in that he himself hath suffered, being tempted," one of the most exalted aspirations which may help to lift man to nobler planes of action will be that the powers which he develops and the knowledge which he gains in his dreary struggles of life now shall hereafter be devoted to the uplifting of the fallen and the relief of the tempted and suffering in lives which are yet to come.

2. *Reincarnation Not Transmigration*

Our sympathies, at least, must be with those whose objection to the idea of reincarnation is that they understand it to

mean that they may return in lower forms of animal life. To most human beings that is a repulsive thought, but the exponents of the doctrine declare that such is not their teaching. They say that it is impossible for the human being to descend into animal form; that, however degraded we may become, however low we may fall in the scale of humanity, the human entity finds its lowest limit of expression within the bounds of human form. Our life is one of evolution. We are steadily pressing forward. We may fail to take advantage of the opportunities set before us; we may refuse to learn our lesson; we may mark time while the rest of humanity steadily marches forward, but we cannot turn back the wheel of progress; we cannot thwart nature's great purposes.

They declare that this idea of transmigration which is held by the ignorant of many lands is but the degradation of the true teaching of reincarnation. It is not difficult to imagine the process of thought by which the teaching that man *by his acts* makes his character and that character will find expression in physical form in future lives on earth, should, to the undeveloped mind, gradually come to mean that he who played the brute in one life should as a punishment assume the form of the brute in a subsequent career. The same literalism which has been the camp-follower of religious teaching in every one of the world's great religions had its influence here, but in this as in other cases that which, rightly understood, is a gospel of reason and hope, becomes, when misconstrued, the parent of superstition and despair.

3. *Memory of Past Lives*

Upon the threshold of the subject of reincarnation we meet with a question of

a more serious nature: "If I have lived on earth before why do I not remember the fact of my past life, or at least some of its incidents?"

At first glance, at least, this seems to be a serious difficulty in the way of the general acceptance of the proposition of pre-existence. Back of the question lies an implied argument which may be expressed as follows: "If I had ever lived before I should certainly remember it." Putting this in logical form it would run as follows: "Every event which has occurred in past experience I can remember. I do not remember any event in a previous life in a physical body on earth, therefore no such event ever occurred and I have never had such a previous life."

The conclusion rests upon the premises and if either of the premises be incorrect the conclusion is worthless, and the whole argument falls to the ground. Let us examine the premises carefully. Is it true that every event which has occurred in our past experience can be remembered by us? Have we not forgotten many of the events of childhood and of later years? How many can remember what occurred exactly ten, five, or even one year ago today? If we were asked to write out in detail from memory every event that has occurred during our whole lifetime how little of it we would be able to accomplish! We could not relate one-hundredth or even one-thousandth part of every event in life. Here and there something which made a marked impression on our consciousness has remained and can be recalled almost exactly as it occurred, but of many things which we at first declare that we perfectly remember, we discover, upon closer examination, that most of the de-

tails are wanting. If we notice the changes that take place in the story which an old man repeats time after time, we find a gradual transformation taking place until around the central fact a new mass of detail is woven, supplied not from memory, but from his reasoning as to what ought to, or must, have occurred at the time. Memory is not perfect. It cannot be said that of every experience of life the record has remained accessible to our normal consciousness.

While our every-day experience testifies to the inability of the personal man to recall all the events of even this life, there are also some abnormal instances of the lapse of memory which completely answer the assertion that a failure to remember a previous experience is proof of its non-occurrence.

Baron Du Prel in *Philosophe der Mystik* relates the following: "Miss R— enjoyed naturally perfect health and reached womanhood without serious illness. She was talented and gifted with a remarkably good memory and learned with great ease. Without any previous warning she fell one day into a deep sleep which lasted many hours and on awaking she had forgotten every bit of her former knowledge and her memory had become a complete *tabula rasa*. She again learned to spell, read, write and reckon, and made rapid progress. Some few months afterwards she again fell into a similar prolonged slumber, from which she awoke to her former consciousness, that is, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other, and possessing only the memories and knowledge acquired in previous corresponding states."

In this case there is a physical brain through which the various series of events passed, only to be periodically obliterated.

F. E. Titus.

(To Be Continued)

THE VALUE OF SYMBOLISM

A symbol has been described as the pictorial expression of a thought or emotion, and this may be a true definition as far as one aspect of symbolism is concerned.

But symbolism reaches much further than pictorial expression, for there is a symbolism of speech and even of thought, and, if we trace the evolution of mankind and of the individual, we shall find that symbolism has been one of the principal factors that has helped the child and the race to rise from a mere condition of sensation to a conception of the Divine underlying all things.

Many are apt to undervalue symbolism and say: "Let us do away with the symbol and grasp that which it is intended to represent;" but those who thus repudiate the ladder hardly realize that they are yet standing on one of its rungs, although perchance they look down on the rung beneath them. The greatest abstract thinker is still dealing with symbols of the Real, although those symbols may be very different from those which carry meaning to the savage who worships his wooden idol adorned with symbols of the qualities with which he credits his divinity.

Symbolism may, therefore, be said to be universal, and that which is universal is generally a necessity of the human race. Symbols are characteristic of every religion, and the study of these symbols will often bring us nearer to the real teachings in any religion than even the sermons of its preachers.

The growth of symbolism lies hidden

in the pre-historic ages of the world, but wherever it is met with it will be found that careful study of that which is ignorantly accepted reveals that the symbol covers a hidden truth enshrined in its seemingly childish or peculiar form.

Most men are agreed that man has not evolved his religion for himself, but that each religion has proceeded through Divine teachers as a guide to man in his upward struggle towards light and knowledge. If that is the case, and if the early teaching was given by those who knew to those who did not know, we can easily see that symbol would be the most appropriate form for the exemplification of the great truths. If, on the other hand, we say, as some do, that it is through the growing mind of man, unaided by direct teaching, that the truths have been evolved, the necessity for symbolism is still evident. That thought which some minds may dimly sense has to be put into words and pictures before it can be imparted to others. From whatever point of view we regard the growth of knowledge, it is certain that symbolism has been from the earliest times, and still is, the expression of all that man has the power to conceive. And we find that this use of symbols to portray the thought behind is as much required in science and literature as it is in the world of religion. The Chinese language, one of the oldest of antiquity, has a symbol for every word; the Egyptians in their hieroglyphics had a somewhat similar custom of representing their meaning in the form of pictures; and even in the present day

the diagrams of algebra and mathematics are but symbolical representations of lengthened processes of reasoning.

It is not difficult to see the value of symbolism. The eye has been trained by ages of development to receive impressions from the external world. These impressions come in groups, so that the idea of complexity of form can be transmitted to the brain. Take, for instance, the form of a cross; the mind at the sight of a cross does not consciously separate the two lines, the horizontal and the perpendicular—they form, so to say, one impression on the mind. If we take, therefore, this symbol, which is one of the oldest in the world, we shall see that the presentation of the cross will convey to the mind of the perceiver as a single impression all that has been linked by usage and teaching to that symbol. It will not be necessary for the mind to analyze and separate the impression into its component parts, but these parts will blend together with the ideas connected, and thought or emotion will be aroused by their combination as a whole.

To the devoted Christian that emblem of his faith, and of all that has been associated with it through his religion, will be a symbol that will rouse him to courage in danger, to hope when sorrow overwhelms. To the one who, either in philosophy or in some of the more ancient religions, has explored its hidden meaning, the cross will speak of life working through form, of the dual forces through which all manifestation takes place and the unity of all in the centre.

The symbol, therefore, calls up a complex idea to the mind, and it is on this account that symbolism is of such value as a means whereby knowledge may be easily assimilated by the neophyte.

In the ancient Mysteries of Egypt, pictorial representation formed a great part of the teaching, and it is certain that any ceremony in which we have taken a practical part takes a livelier hold on the mind than if it were merely read in a book; therefore were the mysteries the acting of the truth to be realized.

It is true that in the present day there are many to whom symbolism, ritual and ceremony are not attractive, but this is really due to the degradation into which the teaching by symbolism has fallen, and not to any essential failure in the symbol itself. The symbol has ceased to evoke the idea, because the idea has never been associated with the symbol in the learner's mind, and perhaps in no way is this more evident than in the ritual and ceremonies of Masonry. Symbols have lost their power because the teachings connected with them have not been handed on by those who knew, those who *know*, not having usurped the function of teachers. But it is folly to cast aside the symbol because we do not understand it; let us rather study the underlying truth, so that whenever we see the symbol, or hear the magic formula, all that that symbol represents, all that that formula expresses, will at once arise in the mind and be guiding helps in the daily trials of life.

Symbolism, therefore, should not be looked upon as only fitted for the young of the human evolution. The symbol will speak to the child soul according to his development, but it is also the great reservoir of truth given by the mighty ones of old to hold the teaching that the infant mind could not grasp. Those who seek shall find.

Kt. O. H.

—From Translation No. 101.
Dharma, L.L., Benares, India.



ANCIENT WISDOM

Lesson Eighteen

1. Define the divine Spirit in man, and tell how it is related to the three-fold Logos.

2. What is the Monad and how is it brought into manifestation?

3. What part of man's consciousness is developed on the three lower planes?

4. What are the characteristics of the buddhic plane?

5. What particular problem must be solved by those who dwell on this plane?

6. Why do the forces of the buddhic plane of unity break up the idea of separateness existing on planes below?

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

We have been told in trying to help a sick person or one in need, to visualize him in his causal body. How should this be done?

Think of the person with a clear consciousness, if possible, of his need. Then image his ovoid causal body, allowing the thought of the physical body to fade from the mind for the moment; then invoke the blessing of the Master upon him and try to realize that the Master is filling his causal body with divine white light until it is radiant with His pure blessing; then gradually become reconscious of the physical body and realize the absorption of such of this divine force as may be by it, from its own ego or causal body,

DER MENSCH UND SEINE KOERPER

SEITE 87-95

1. Was koennen Sie von dem Menschen selbst sagen als Unterschied von seinen Koerpern?

2. Was sind fuer das Bewusstsein eines unentwickelten Menschen Gegenstaende von Interesse?

3. Was ist ein Konzept?

4. Was sind die Wirkungen, welche die mentale Thactigkeit auf den physischen Koerper ausuebt?

5. Was ist das, was man Character nennt?

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

karmically passed downward. Often a phrase is helpful with some temperaments: "Master, I bring a sufferer with (the ailment). May he receive Your Divine Blessing."

This method is safer because of its impersonality and because of the invocation of the Master's help. It is possible for earnest but unwise members to do a great deal of harm by the wrong use of thought-power, not only by assuming a wrong diagnosis, but by sending force too personal in character. So it is safest and best to bring the sufferer visually into the Presence of the Divine One and invoke His blessing. Your part consists in making the form, which you must do strongly

and with determination ; but it is best that the life force poured into it should come from a Being far higher than you.

In a case recently reported to me, members were earnestly trying to send love to another, but they were doing it in a very personal way, innocently enough, with the result that a sort of hypnotic web was thrown over the one they were trying to help, quite defeating the object in hand. The method lacked impersonality. The invocation to the Divine One and the visualizing of Him as giving the help directly eliminates the personal element. Success attends what we do for Him and in His name.

A. P. W.

Would you kindly ask Mrs. Besant to state the attitude of Theosophy towards Bahaism? Has the Bahaist movement originated from the White Lodge? Baha Ullah specifically states that it is useless to look for the advent of another great prophet and revealer after himself until at least another thousand years or more have elapsed. Is Abdul Baha a forerunner of the Christ, or considered so by Theosophists? Is it advisable for Theosophists to join the Bahaist movement?

Theosophy cannot be said to have any attitude, save that of sympathy, with all movements of a spiritual nature. Its attitude to Bahaism is the same as towards other religions. To my mind all spiritual movements are due to impulses from the one White Lodge; I know nothing special as to this one. I do not, of course, agree with the statement made above as by Baha Ullah; time will prove; we need not quarrel over it. Theosophists probably vary in the opinions they hold as to Abdul Baha, and no one has any right to commit them to any special view. There seems to be no object in

Theosophists joining the Bahaist movement; in their own Society they have all that the Bahaists teach, and more, except the exclusive belief in one particular person. Every Theosophist is free to believe in him, but the T. S. can never be committed to belief in any one particular Teacher.

Annie Besant, P. T. S.

—*The Vahan*, July, 1912.

We have been told that the Great Soul who starts and keeps under his protection a religion, remains on the physical plane while there are any who still follow that religion. Could you tell me who was the founder of the Jewish religion, and is he still on the physical plane?

A study of the origins of the Jewish religion does not warrant the supposition that it was definitely "founded," as was Christianity, Buddhism, Zoroastrianism and Mohammedanism, by a Great Teacher. The modern Jews are descendants of Atlanteans of far-off days who were led from Atlantis to Arabia before the Fifth Root Race was founded. The religion they professed is partly revealed to us in the Old Testament.

It hardly deserves the term religion, as applied to the modern great religions. The cult of the Jews, before the captivity in Babylon, was largely elemental worship, and the Jews recognized the existence of many such "gods." The particular tribal god then worshipped was called Jehovah. and his narrow and jealous dominion over his followers is seen again and again in his commandments. This desire for burnt offerings and inability on occasion to give victory to his people against tribes worshipping other "gods" also show distinctly this character of a Jehovah as a tribal god.

During and after the Captivity a re-

markable change takes place in these rather primitive religious ideas of the Jews. Influenced by the more spiritual religion of the Babylonians, and taking too, later, certain conceptions from the Zoroastrians (for Cyrus who led them back from captivity was a Zoroastrian) Judaism develops a highly spiritual phase. Then it is that Jehovah as a jealous tribal god drops into the background, and God as the maker of heaven and earth, and as the Almighty God, appears in Jewish religion. The Day of Judgment, the Resurrection, and other ideas have been traced by higher critics to these outside sources.

Judaism, in its highest and spiritual phase, was not then definitely "founded"; it is the result of change and growth due to various influences. Naturally all these influences would be guided in their action by the Head of the Department of Religion at the time; but there is no record to show that He himself incarnated, or sent one of His pupils to do so, to found it in this higher phase. On the other hand, the present Bodhisattva appeared as the Christ to the Jews, and tried to mould Judaism into a new mould; He succeeded with only a few and Judaism refused to listen to Him. Later He sent Mohammed to the Jews to mould Judaism once more into the new mould He desired for it. At first the Jews accepted Mohammed and then rejected him.

We can therefore hardly imagine that Judaism has a definite founder inspiring it, though all present spiritual avenues in Judaism will be utilized by the Bodhisattva as He utilizes every channel for His inspiration. But Judaism is hardly a religion in the sense that a definite Master of the Wisdom is in charge of it alone. Seeing that Judaism today is most akin, historically and in its spiritual beliefs, to Mohammedanism, probably its

destinies are being guided by the Adept who is in charge of the latter religion.

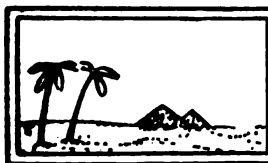
If the Jews had accepted the Christ, or even if later they had accepted Mohammed, who was sent by the Christ, what a different thing Jewry would be today! They sought for a world empire, and did not see the opportunity that came to build an empire of the spirit. When next the Bodhisattva comes it will be not for one faith or one creed, but for all religions. Will the Jews then allow Him to gather them into His fold, and become members of the universal religion He will establish, or will they once again reject Him? I wonder. It is for such members of the T. S. as are Jews to see to it that as many of their brethren as possible will listen this time to Him whom God sends.

C. J.

What is the meaning of Kismet?

Kismet is the Mohammedan view of Karma which expresses a sort of foreordination, illustrated by the saying that "A man is born with his fate tied around his neck like a millstone." From the Theosophical point of view, we believe that this is not quite true. In the preface to *Rents in the Veil of Time*, Mr. Leadbeater gives us some interesting observations on these points and from them we gather that there is what may be considered a foreordination as far as the Monad only is concerned which, on its own high plane, determines the certain things which it is to do. But as he drops down a part of himself to ensoul his vehicles, he gives that part a certain freedom of *will* in carrying out his wishes and this will, exercised in the personality, might to a certain extent retard or postpone his plan; ultimately, however, the higher plan or pattern of the Monad is sure to be accomplished.

M. O.



The Field



The larger papers accept our copy with less reluctance than formerly, and seem willing to eliminate the sensational features so prominent a few years ago.

We are urging our T. S. speakers in the smaller cities to hand city editors short summaries of their addresses. In many places our lectures are given on Sunday evening, and editors will accept almost anything for Monday morning papers, as Sunday is usually an "off day" for news. Such summaries should not cover more than one-half or three-quarters of a column of space.

I believe the Press Bureau should subscribe to some first-class clipping bureau, and to that end have corresponded with several.

E. B. Catlin.

From a Letter

In answer to your editorial *A Service urgently needed*, I am sending one dollar. For the future I will pay for my *Messenger*, doing so gladly, and really think it should have been done all along. It is not the Theosophical spirit to be asking something for nothing given, and should this be fostered in the T. S.? Human nature will accept the softness of gathering where we have not sown if left to form the habit of doing so; and, too, the *Messenger* is no longer the leaflet which could be gotten out at trifling cost as at the first, but now represents work and help of a kind that every member of the Section should recognize. In truth, there is now a show of childish

thoughtlessness and lack of a right feeling of the responsibility of the situation in us when we willingly accept the *Messenger* as a gift. Certainly it must be the case with others as with me—that we have not given the matter proper thought, and once mentioned would bring us all out of the selfish attitude of—of—well, let me say it, of mental and spiritual beggars. Our unawakeness to the higher claim upon us is amazing sometimes, and much after the kind of emotional deadness expressed in Lord Duff-Gordon's answer to the Investigating Committee's question to him in regard to the heard cries of the Titanic's wrecked passengers, struggling in the sea. "Since your boat was not full why did you not go to their rescue?" "It never occurred to me."

A Theosophic Theatre

In the extreme north-eastern corner of the little hamlet of Schwabing, the well-known paradise for artists in Germany, a large building is soon to be erected, to be the German Central Home of the T. S. with a church, theatre, and a hospital in which treatments are to be given in accordance with Theosophical methods.

The structure will bear the name "High School for Intellectual Science." It is to be crowned by two domes, the smaller one covering the temple or church proper, while the other will be over a large auditorium intended for the delivery of lectures and dramatic and musical performances.

This Theosophical centre will be of great importance from various points of view, as to intercourse with strangers as well as with regard to the different confessions and religious views. The whole undertaking is to be carried out with the assistance of Theosophists only, and ample means have been provided.

Capitol City Lodge

July 8.

Hon. H. V. Brookshire, ex-member of Congress, now resident in Washington, has this last season delivered several lectures before the lodge, dealing with the philosophy of Plato, Spinoza, and Emerson.

All our lectures and study classes have been well-attended, the audience numbering among its members some of the most thoughtful and intellectual persons of the city.

Janet B. McGovern.

Springfield Lodge

June 11.

In accordance with our new by-laws, our annual meeting is now held in June, so that plans can be perfected for beginning the year's work promptly in September. We have also appointed a council to have charge of all business. Both of these features have proved helpful in simplifying the routine work.

Our propaganda committee sent out 100 copies of *Is Theosophy Anti-Christian?* to ministers, and used the same number in our own work, and recently twenty-five copies each of fourteen pamphlets were bought and freely circulated.

Five study classes were maintained part of the year and three continued to the present; in addition to this a member has organized a study class in a town in Connecticut.

Emma L. Bragg.

St. Paul Lodge

June 19.

A nice light room in a new building in the centre of the city and convenient to all street-car lines has been secured as headquarters.

Several hundred postcards, with room for a written notice of lodge activities on the address side and a short definition of Reincarnation and Karma on the other, have been provided at the expense of two members; five of these cards are sold for a cent to members, thus providing the means to keep the supply unexhausted; notices on the cards are then written in and the cards mailed to names in the N. W. Telephone Directory. Already we have gained one new member and larger attendance at lectures by this method.

A. K. Hern.

Albany Lodge

June 27.

Mr. Cooper's series of lectures has proved a stimulus to greater activity and deeper devotion among our lodge members. The ability and the accuracy with which he answered questions after the scheduled lecture mark him as one not only well versed in his subject but able to present his knowledge promptly and concisely.

Anna Emmons.

Edmonton Lodge, Alberta

July 1.

Our lodge has now been in existence for a little over twelve months. As we have grown stronger and in better position to spread the teachings, so has the circumference of the circle within which we function enlarged.

We have had our difficulties, but the surmounting of them is training us and making us better equipped to meet and overcome greater troubles, and we look

upon them as so many necessities for our advancement. We realize that with the rapid growth of this western country a great responsibility rests with our lodge, and we are doing our utmost to get into touch with the new people who are continually coming into the city; also we are striving to make ourselves worthy to be used by the Great Ones as a channel for the outpouring of the great teachings of Theosophy over Central Canada.

Lionel Williams.

*

Toronto Lodge

July 1

The year now ended has been an eminently satisfactory one.

By far the most interesting activity, and the most promising, has been a series of study groups. Paracelsus, Early Greek Philosophers, Astrology and Psychic Phenomena have been dealt with thus far and a big program is in prospect for the coming season.

Another activity that has borne fruit in a most satisfactory way is Mr. Smythe's series of articles appearing weekly in the *Toronto Sunday World* under the signature "Albert Ernest Stafford."

Sunday lectures on Theosophic subjects; Monday lecturettes dealing with modern mystical literature; occasional addresses before Masonic Lodges, clubs, schools and other institutions—in all two hundred and forty-nine public meetings have been held under the auspices of this lodge during the year.

The library has shared greatly in our expansion, over fifteen hundred books being loaned out during the year. A group of members undertakes the work of repairing and rebinding worn volumes. The book steward's department has become self-supporting and is able to care for the library out of its profits.

Roy Mitchell.

German-American Lodge, St. Louis

July 4

Since we succeeded in establishing our own headquarters, the outlook for broader lodge activities is very promising. Our comfortably situated and nicely equipped study and class room is becoming as dear to our friends as it is to us. A year ago, during the summer, our Sunday attendance often was but 6 or 8; now it is 18 or more. Our lodge is like a little plant that has surely taken root.

Emma Niedner.

*

Milwaukee Lodge

July 13

This completes our second year. While we have not in some respects fulfilled our hopes in regard to membership or aroused a wide-spread interest in Theosophy, we have made progress and gained valuable experience.

We have undoubtedly inoculated some Theosophy into the public mind through the installation of boxes of leaflets in R. R. stations, hotels, public library, etc.; we have little success, however, in getting articles of a Theosophical nature printed in the newspapers. Our experience here would seem to show pretty conclusively that if we expect to give our ideas any general publicity, we must do it ourselves through our own medium. To this end let us by all means increase our circulation of *The Theosophic Messenger* and make it as attractive as possible.

H. M. Stillman.

*

Seattle Lodge

July 12

The whole Society may well feel proud of the record made by our local lodge during the past winter. There has been a general increase of interest among the

members and a desire on the part of a constantly increasing number to engage actively in promoting the movement. The whole Section has felt a great stimulation as a result of the establishment of Sectional Headquarters at Krotona. Already the effect of the new centre is being felt and the lodges throughout the country are awakening to the necessity of working together as a unit in order to carry forward the work on a national scale.

The interest in the Order of the Star in the East is increasing, as well as the membership, and to such an extent that it has been deemed wise to hold weekly instead of fortnightly meetings.

A Round Table as an auxiliary to the Order of the Star in the East has been established in Seattle with a Knight and Six Companions, their special work being helpfulness to children and animals, and their watchword "Service." Already keen interest is being taken by the companions and they are visiting the Orthopedic Hospital, orphanages, etc., and planning ways of being of general utility and helpfulness.

The Saturday afternoon teas of the Karma and Reincarnation League have drawn an average attendance of over fifty, and nearly 800 pamphlets were sent out by the League in the month of June.

Ray M. Wardall.

*

Buffalo Lodge

July 25

Our lodge was particularly fortunate in having Mr. Irving S. Cooper with us for a week. His lectures were *The Coming of the Master; Preparation, Outer and Inner; Occult Advancement; Psychism and Spiritual Progress; The Heart of the World; The Task that Lies Before Us; and Shadows and Realities.*

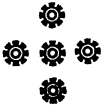
Mr. Cooper shows clearly that his association with the active organization in Adyar has developed qualities that mark him as being a constructive worker in the preparatory campaign of helping to mould the public mind for the coming of the Great One, and his success here goes to show that when the truth is presented logically to the thinking man or woman there is a quickening and awakening of the desire to be of service.

While with us, Mr. Cooper baptized in the name of the coming Teacher the infant daughter of Mr. and Mrs. James E. Taylor. The ceremony, though short, was a beautiful one and made a strong impression on the members of the lodge and all others present. The performance of this little ceremony is perhaps unique in the annals of the American Section, and perhaps even of the Society as a whole.

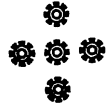
Baby Jean, although only a little over three months old, watched Mr. Cooper most intently during the whole ceremony and seemed to take an interest in what was being said. Afterwards she was introduced to all the members as a likely candidate for membership in the T. S. when of age. James E. Taylor.

Mr. Thore Netland of Oakland, California, has translated into Norwegian-Danish, Berry Benson's *Reincarnation Parable.*

Here is a somewhat original method. Ladies spending the summer at a mountain hotel made it a point to have a T. S. leaflet placed in each guest chamber; if it was taken, to add another, and, where possible, to speak to the guest and endeavor to stimulate an interest in the teachings of Theosophy. Useful propaganda has thus been accomplished.



Leagues and Bureaus



Golden Chain Work

A member of the Oakland lodge, having obtained excellent results during a long experience as a teacher in public schools from the use of the *Golden Chain* verses in the morning devotional work, had about two thousand copies of these verses printed, and last winter a number of T. S. workers assisted her in mailing these to the superintendents of public schools in all the principal cities of the United States, with the result that many of them wrote most cordial letters in response, saying they would be glad to incorporate the verses in the devotional work of their schools.

The idea of doing this work was prompted by the fact that a principal in one of the worst districts of one of our large western cities, seeing this couplet on the blackboard, was so impressed by it that he instructed his teachers to make use of it each day, and he reported that nothing he had ever done had so uplifted the moral standard of his school.

A member in Monroe, Louisiana, read the *Golden Chain* before the Mothers' Club of that town and asked that they consider its value. As a result the club voted to ask the superintendent of schools to have it placed in the schoolrooms there and recited each morning.

The same member, because the teachers in the schools of that place "punish in every sort of cruel way," has now given a paper on *Corporal Punishment* before the club, presenting the question in the light of her Theosophic knowledge, and so forcibly that the thoughts

therein must, through the working of Law, pass on to the "thought-form" of the school-world and carry out their beneficent mission.

In *On the Watch-Tower* of the May Theosophist, Mrs. Besant notes that the following admirable "Oath of the Athenian Youth" has been hung upon the walls of schoolrooms in Cincinnati:

"We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us."

The *Golden Chain* is now being taught in all the schools of Canonsburg, Pa. Some time ago one of our members went into one of the rooms where the prayer was being taught and found it written on the blackboard with the signature "Annie Besant" added, thus bringing that name to the notice of teachers and children in an admirable way.

T. S. workers in the school world have golden opportunities. Oh! let them not in the many discouragements of their calling lose heart by fixing eyes upon daily and too near "results." Let them see not so vividly the slum children of foreign nations, but beyond them to the souls which, in some distant time, may bud again for their race the blossom

type of a Garibaldi, a Thomas Moore or a Thorwaldsen. Let them more forget the vicious and the stupid-born in the joy of recoloring Crime with the white of Virtue, of transmuting Ignorance into Knowledge. Such work "In His Name."

*"Lifting the smallest and frailest
Into his bosom, and holding
His staff for the stumblers to clutch,
Jizo, the Diamond of Pity!
Jizo, the little ones' God!"*

Mrs. De Leeuw's Lectures

During the lecture tour through the West and Northwest made by Mrs. Alida E. de Leeuw, one hundred and seventy-three meetings were held, ninety-six being given for Theosophy and seventy-seven for Co-Masonry. Besides these she attended many informal semi-public gatherings, and gave numerous interviews.

The tour was begun January 5 and ended June 15; its itinerary included the circling of half a continent, St. Louis, Kansas City, Mo.; Denver, Trinidad, Col.; Rock Springs, Sheridan, Wyo.; Salt Lake City, Sunnyside, Utah; Pocatello, Idaho; Butte, Anaconda, Dillon, Helena, Great Falls, Red Lodge, Mont.; Spokane, Seattle, Renton, Tacoma, Cle Elum, Wash.; Victoria, Vancouver, Cumberland, B. C.; Ashland, Ore.; Oakland, San Francisco, Los Angeles, Cal.; San Antonio, Austin, Texas; New Orleans, La., and a number of lesser places.

An excellent record of services rendered!

In nearly all places the lodges were found to be keenly alive and making earnest efforts to work for the cause and anxious to co-operate and help to carry out the plans of the leaders of the Section. The audiences, both public and of

members only, were good throughout, especially if it be remembered that no advertising was done officially and but sparingly locally. The newspapers made favorable comments upon her lectures wherever she went.

Most public and all private lectures were followed by questions, occupying about two hours in all. Where more than one public lecture was given the attendance increased considerably, and the close attention given as well as the nature of the questions, showed genuine interest and understanding.

Mrs. de Leeuw is extremely well fitted for this work, as all who have had the privilege of hearing her know, and undoubtedly much stimulus has been given through her to the work in the large number of places visited.

The Theosophical School

The Theosophical School, 415 West 115th St., New York City, has finished its second year of experience. It has been located in a small apartment on Morningside Heights, in the Columbia University District, with a sign in the window announcing that all ordinary school subjects, as well as languages, music and art, were offered to the public.

Only individual lessons were given. There were applications for regular daily attendance, as customary in other schools. Theosophical literature was used in foreign language lessons, also for grammatical analysis and reading in English.

The School met with most courteous recognition in the neighborhood and called out no adverse criticism. The most important fact in regard to the School is that its existence established a precedent that other Theosophical Cen-

tres might well follow. Theosophists greeted its appearance with pleasure and several contributed generously to its support.

Annie C. McQueen.

Prison Work Bureau

Pain, sorrow, injustice and disgrace seem to be necessary conditions for spiritual growth; hence those resting under the shadow of the Common Law welcome the helpful teachings of Theosophy. It is, to them, a greater message of encouragement and hope than to their more fortunate brothers. The prisoner is a derelict on the great sea of Life; he is a castaway, thirsty for water that is not salt with unkindness; hungry for mental food. His first letter from a Theosophical correspondent teaches him that he is not alone in the world; that there are men and women to whom the word Brotherhood is a living verity, and each heart-throb in a darkened cell finds its answering pulse in another unit of humanity, is echoed in the heart of another "part of the great whole," who sees in his erring brother one who has been cast by the storms of passion upon the desert island of prison life and who is worthy of succor and rescue.

It might seem that the prisoner would be the last of all men to welcome a truth making himself alone responsible for his present condition in life; but having suffered so much more than his share of retribution he seizes with eagerness the assurance that he is on a potential basis with every unit of humanity, that "we are all in the same boat," as it were, and he is willing to take his place by the side of his brother, and share the burdens of the world with him on terms of equality.

Every prisoner would be free. Yet true liberty does not consist in the com-

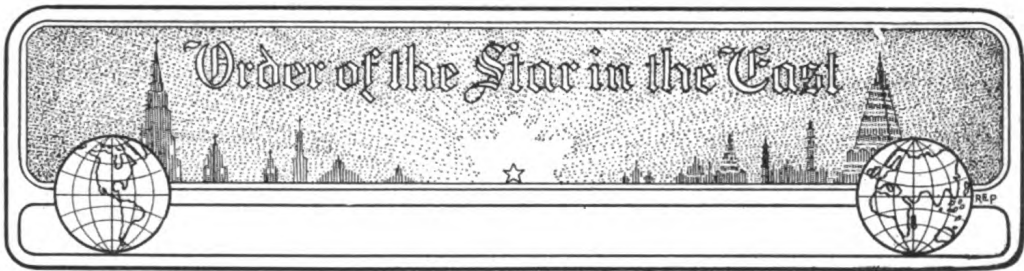
plete freedom of body and mind, but in their complete subjection to the Higher Self. This idea of freedom does not appeal to the prisoner at first, but within each man's heart burns the light of the soul, a faculty of the Ego, or the real Self, which corresponds to physical eyesight and which recognizes truth at sight; gradually this faculty develops within the derelict until at last he recognizes the truth that the man only is free who is a slave to no desire. He sees that true liberty may be attained in prison—in certain stages of development is more apt to be attained in prison than elsewhere, for while physical and mental perfection are best subserved by favorable environment, spiritual development is more rapid in apparently adverse circumstances.

Ninety-two of our members have offered their services to the Bureau. Many of those who are not corresponding with prisoners are visiting county and city jails, houses of correction, and similar places, and are doing what they can to comfort the inmates by talking with them and distributing Theosophical books and leaflets.

We are gradually overcoming the objections of Wardens and Chaplains and our workers are more welcome than when they first began. Our greatest need is similar to that of every other department of the Section—we need speakers; *but we are training them*, and from the ranks of our younger members.

Every Theosophical correspondent is delighted with the work, and the prisoners are grateful. Each prisoner we are able to interest serves as a "centre," and in turn interests others. With proper attention there is no reason why we should not do as well in other prisons as we are now doing in Deer Lodge.

E. B. Cattin.



The following information, which pertains mainly to the organization of the United States Section of the Order of the Star in the East, is offered in the hope that it may aid not only the officers and active workers of the Order, but that it may also suggest lines of useful activity to others who would like to join the movement and take part in the active service of spreading the knowledge about the near coming of the World Teacher.

1. The National Officers for the United States are: *National Representative*, Miss Marjorie Tuttle, 2453 E. Seventy-second St., Chicago, Ill.; *Organizing Secretaries*, Mr. Fritz Kunz (West and Northwest Division), Krotone, Los Angeles, Calif.; Dr. B. W. Lindberg (South and Middle West Division), 327 Shukert Bldg., Kansas City, Mo.; Miss Helen Jasper Swain (East and North Division), 7332 Coles Ave., Chicago, Ill.; *Agent of National Representative*, Mr. Irving S. Cooper, care of Theosophical Society, Lake View Bldg., S. Michigan Ave., Chicago, Ill.

2. The United States Headquarters and General Office of the O. S. E. will be located, after October 1st, 1912, at Krotone, Hollywood, Los Angeles, Calif.

3. The territory under the supervision of the National Representative in the United States has been apportioned into three divisions, each of which is in charge of an Organizing Secretary. Local officers should report to the Organizing Secretary who is in charge of their district. (a) The West and Northwest Division contains the States of California, Oregon, Washington, Montana, Idaho, Nevada, Utah, Arizona, Alaska, the Hawaiian Islands, and, for the time being, Canada. (b) The South and Middle West Division contains the States of Wyoming, Colorado, New Mexico, Texas, Oklahoma, Kansas, Nebraska,

South Dakota, North Dakota, Iowa, Missouri, Arkansas, Louisiana, Tennessee, Mississippi, Florida, Alabama, Georgia, South Carolina and North Carolina. (c) The East and North Division contains the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Virginia, West Virginia, New Jersey, Delaware, Maryland, Ohio, Kentucky, Indiana, Illinois, Michigan, Wisconsin, Minnesota, and District of Columbia.

4. Mrs. A. H. Taffinder, Krotone, Hollywood, Los Angeles, Calif., has been appointed to act as the Press Representative in the United States. Clippings should be sent to her of all articles of interest to the Order which appear in newspapers and magazines, and to her application should be made for information about press work.

5. Members of the Order residing in any city may organize by calling a meeting and nominating a local representative and a local secretary. Such nominations must then be sent for ratification to the Organizing Secretary in whose territory the city is found. It is, however, always the privilege of an Organizing Secretary or the National Representative to *appoint* local officers or to refuse to ratify, if it seems best to them, the nominations made by the members. Nominations are not valid until they have been ratified by an Organizing Secretary and the names of the local officers have been entered upon the records of the Order. There should not be more than one local representative in a city, but there may be more than one local secretary if the stress of work justifies this action.

6. Groups of members are urged to co-operate with the General Office by keeping the National Representative fully informed of all important activities. Groups or members contemplating the reprinting or publication of articles or pamphlets would do well to consult first with the General Office, in order that

such work may not be duplicated. Copies of all publications should be sent to the National Representative, Prof. E. A. Wodehouse, Shanti Kunja, Benares City, India, and to the Editor of the *Herald of the Star*, Adyar, Madras, S., India.

7. Copies of rituals adopted by any Group ought to be sent to the National Representative, who will in turn pass on a copy, if necessary, to the Head and secure his approval. All business of the Order which may be of interest to the Head should pass through the hands of the National Representative, in order to relieve the Head as much as possible of letter writing and at the same time keep the National Representative fully informed as to the needs and problems of the Order in the United States.

8. Since there are no dues or fees in connection with the Order, the expenditure of the General Office of the O. S. E. for printing, typewriting, stationery and postage must be met by voluntary donations. Members are asked to give, therefore, in proportion to their means. Donations should be sent direct to the National Representative, who will promptly acknowledge them.

9. Members desiring to transfer their membership from one country to another should write to the National Representative of the country which they wish to leave.

10. Members should promptly notify the local secretary of any change of address, or if unattached to any Group, write at once to the National Representative.

11. The duties of a local representative are to lead and teach, to organize classes, meetings and lectures, to supervise and encourage the formation of sub-groups, to answer enquiries, and to present the certificates of membership to applicants upon their admission to the Group.

12. This presentation of the certificate should take place, whenever possible, at one of the regular meetings of the Group, and the local representative or a higher officer if present, should hand it in person to the applicant, who is asked to come forward to receive it.

13. The duties of a local secretary are to assist the local representative, to attend to all correspondence, to keep a correct list of the names and addresses of all members of the Group, to notify the National Representative of a change in address of any of the members, and to forward applications to the General

Office of the O. S. E. A list of all local members will be sent to each newly organized Group; this will enable the local secretary to compile a complete record of the membership of the Group.

14. Local secretaries are recommended to keep a stock always on hand of application blanks and silver stars, so as to supply newly entering members at once with the badge of the Order and to avoid writing for stars every time a member is admitted. This needless correspondence wastes time and money.

15. Local officers will please take great care to see that stars are sold only to those who have applied for membership in the Order. Non-members are not entitled to secure a badge of the Order.

16. It should be understood by the officers of the Order and announced at public meetings that the only requirement asked of those who wish to join the Order is that they sign a slip of paper on which has been written or printed the following: "I wish to join the Order of the Star in the East and I fully accept its Declaration of Principles."

17. Before sending in applications, local secretaries are asked to: (a) Write their own name at the bottom of each application so that the certificates may be returned to the right secretary. (b) Observe whether the name and address of the applicant is perfectly legible. If not, it is advisable to rewrite very clearly the name and address of the applicant at the bottom of the blank, being careful to add the prefix of Mr., Mrs. or Miss, as the case may be. If this point were attended to, the General Office would be relieved of much unnecessary labor and the possibility of mistake would be reduced to a minimum. It is expected that the applicants sign the forms personally, as they are accepting the Declaration of Principles.

18. In writing to an Organizing Secretary or to the National Representative, it would be a thoughtful act to enclose stamps for reply. If money is sent in the form of a draft, the correct exchange should be included in the amount of the draft.

19. Local secretaries are asked to bring at intervals to the attention of the members the value of subscribing to *The Herald of the Star*, which is edited by the Head of the Order. The subscription price of this quarterly magazine is 40 cents, and subscriptions are received and acknowledged at the General Office.

20. There are several types of meetings

which may be held by the members: (a) Public lectures. (Mr. Irving S. Cooper is prepared to deliver lectures to the public and to members only. Arrangements may be made by writing to him direct.) (b) Classes, public and for members only. It is recommended that the classes vary in their character, so as to meet the needs of different temperaments. Classes may be devotional, religious (studying comparative religions), ritualistic or practical. In those of the latter type, the ways and means of spreading a knowledge of the coming of the Teacher would be the chief subject of discussion. The following books may be studied if desired: *The Changing World*, *The Immediate Future*, *At the Feet of the Master*, *The Inner Life*, *Universal Textbook of Re-*

ligion and Morals. (c) Home Groups. The influence of the Order would be greatly increased if each member would gather round him each week, in his own home, a few friends whom he would try to interest and teach.

21. Members are urged to do all in their power to spread the literature everywhere which tells of the coming of the Teacher. The plan adopted by the Group at Los Angeles and described on page 551 of *The Theosophic Messenger* of June, 1912, should be carefully read, as it is full of valuable ideas.

22. Supplies may be obtained at the General Office of the O. S. E. as listed on an advertising page of this issue of *The Theosophic Messenger*.

Marjorie Tuttle.

HIS NEAR COMING

Old Hymnals, used a few generations ago, contain some rapturous expressions of the Coming of Christ:

"To reign in every nation,
To rule in every zone;
O world-wide coronation,
In every heart a throne."

John Milton, Isaac Watts, John Keble, Bishop Heber and Horatius Bonar are among the many poetical contributors of hymns which proclaim Him. It might be seemly to revive some of those old favorites so that those of a devotional nature may ring out their love to Him. They create an avenue through which can be poured praise and adoration to the Most High, and this splendid outpouring of force no doubt is of service to the Higher Ones. Mr. Leadbeater

tells us that the outpouring of unselfish devotion or affection moves in an open curve; that though some of its effects inevitably react on the sender, the grandest and noblest part of its force ascends to the Logos Himself, and the response, the magnificent response of benediction which instantly pours forth from Him, falls into that reservoir of force held for the general helping of mankind.

Many are the faithful hearts which have enjoyed singing these words:

"Thou art coming, O my Saviour!
Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing!"

A. H. T.

A celebrated Belgian mathematician, ex-director of the Royal Observatory, has recently made a pronouncement, based upon his scientific studies, about the near coming of the Christ. The Belgian pa-

per in which it was published gave, in a succeeding issue, generous space to a full exposition of the Order of the Star in the East and corroborative Theosophical references.



BOOK REVIEWS

The Second Coming of the Christ, by Jacob Bonggren. Publishers: The Theosophic Book Concern, 59 East Van Buren St., Chicago, Ill. Price, 10 cents.

This small pamphlet is a very good addition to our literature about the coming of the great Teacher. The work is, in form, a well-chosen collection of the most striking Bible quotations which refer openly or symbolically to the second coming of the Christ, the quotations being commented upon and their Theosophical interpretation presented. Many interpretations of the rather fantastic Scriptural statements about the coming of the Christ have been given, both inside and outside the Church, yet we think that Dr. Bonggren's simple and clear explanation of the passages will appeal to those who reverence the Christian teachings and who are also advanced enough to grasp the spirit of the words rather than the letter only.

The little treatise is thoughtful, scholarly and to the point, the paragraph headings also well chosen. We rejoice to know that its author is a member of the Order of the Star in the East and I heartily recommend it to members of the Order. Those of our O. S. E. members who are working especially along Christian lines will find the pamphlet very useful for reference and study.

M. T.

Creative Thought, being *Essays in the Art of Self-Enfoldment*, by W. J. Colville, author of *Ancient Mysteries and Modern Revelation*, *Life and Power from Within*, etc., etc. Wm. Rider & Son, Ltd., 164 Aldersgate Street, E. C., London, 1912. Price, \$1.25.

This is one of those combinations of Theosophy and New Thought which are more for the "general" than the Theosophic reader. It would be desirable, indeed, if thought power were taught in a more rigid manner in order that there might not be any doubt as to the great responsibilities incurred in its improper uses.

The author is by no means rash in regard to his recommendations for the use of thought power. It is very easy, however, for one who does not have high psychic powers to err in giving specific directions in regard to so important a topic, especially where the question of healing the physical body is concerned.

W. V-H.

When the Sun Moves Northward, by Mabel Collins. Publishers: The Theosophical Publishing Society, 161 New Bond Street, W., London. 1912.

This little book is a revision and extension of the *Mystic Ritual from the "Story of the Year"* and the *Teaching Concerning the Resurrection from "Green Leaves,"* by the author. It contains twelve instructive chapters devoted to a formidable series of ceremonies and ordeals to be observed by him who enters the "School of Love" during the six sacred months of the year, from December to May, inclusive. These are the months "When the Sun moves Northward," according to the esoteric Egyptian ritual.

There are definite, unique rituals scattered through the book, and he who would penetrate into their mysteries must enter into the mystic spirit which pervades every sentence and try intuitively to comprehend the spiritual knowledge which the author so subtly suggests. It is a book particularly attractive to the mystic, for those who are seeking the Path of Devotion.

The author says: "It was inevitable and essential that, at a certain point in the history of the human race, these rules should be brought from the ethereal into the material world, written down in human language, and given to those who desired them. That I myself, who write these pages, was given the great privilege of performing this task, was the result of the endurance of many bitter ordeals in successive incarnations."

The key-note of the book is "What light is to Nature, love is to the heart of man."

A. H. T.

To Members of the Theosophical Society. Publisher: The Theosophist Office, Adyar, Madras, India. pp. 120. Price, 12 cents.

A little pamphlet which appeared quite recently under the title of *Information for Inquirers* has made a place for itself immediately by its directness, its simplicity and, no small item, its little cost. Now comes this

paper-covered book which can well be classed with the pamphlet just mentioned. It is a collection of papers which are of inestimable benefit. Although intended for new members primarily it is not wholly without use to older Fellows of the Society for it gives from Madame Blavatsky, Mrs. Besant, Mr. Leadbeater and Mr. Jinarajadasa messages which their experience showed them should be delivered to new members and which, therefore, we should all know that we personally may deliver them. That we may give honor where honor is due it should be said, quoting Mr. Kirby in the Foreword, that "this pamphlet, since revised and enlarged, was first prepared for the Italian Section." This book conveys only credit for the compiler.

F. K.

The Secret Garden, by Frances Hodgson Burnett. Publisher: Frederick A. Stokes. Price, \$1.35.

In *The Secret Garden* Mrs. Burnett has eclipsed all her former efforts, much as she achieved in them; her latest book, although written for children, is so full of wisdom that it makes a strong appeal to older readers.

The story concerns two cousins, Mary Lennox, born in India, and Colvin Craven, an English lad. Mary's parents suddenly die of cholera and she is taken to live at Misselthwaite Manor where Colvin, whose mother died at his birth, lives a lonely, selfish, invalid life, surrounded by servants who obey his every whim. Mary, who has been left entirely to the care of her docile Ayah in India, is equally spoiled and both children are miserably unhappy. After Mary arrives, the miracle begins. First comes the interest in gardening; then the gradual change of character in the two cousins, which is largely brought about by Dickon, a peasant lad, whose great, generous soul loves everything and everybody. He is a worthy son of a mother beautiful in maternal love, not alone for her own twelve happy healthy children, but for the two motherless children who are so much in need of mother-love and mother-wisdom.

The paramount idea of the book, which is told in language so simple that children can easily comprehend it, is that *thoughts govern all physical life*. As the cousins grow to possess happiness their life becomes a kind of game in which Magic—White Magic, not Black

Magic, as Mary gravely explains—accomplishes many favorable results.

The book is a practical text-book in ethics. No child can read it and not be influenced by it and become more thoughtful of the rights of others.

C. H.

Biographical Sketches of American Artists, compiled by Miss Helen L. Earle of the Biographical Department and published by the Michigan State Library, Lansing, Mich., 1912; pp. 201.

This bulletin is the result of an increased public demand for biographies of American artists and other information relative to the growth of art in America. It contains ten portraits of distinguished American artists, with the frontispiece of John White Alexander, President of the National Academy of Design, New York.

138 American painters, 38 sculptors, 62 illustrators, 36 etchers, 20 miniature painters, 41 mural and stained glass designers are biographically treated, with lists of their important works.

An exhaustive bibliography with periodical references completes this instructive bulletin, which is a credit to the compiler, and confirms the chosen quotation from Plotinus that "Art deals with Things, however, incapable of definition and that belong to Love, Beauty, Joy and Worship.

A. H. T.

The Great Pyramid Jeezeh, by Louis P. McCarty, author of *Health, Happiness and Longevity*. Publisher: The author, San Francisco, 1907. \$5.00 net. (Although the date of this book puts it outside the list of recent publications and the rules of a review department, we believe there are readers who have not heard of it, and will be glad to learn of its value.—Editor.)

It is both surprising and gratifying to find a book so pervaded by occult ideas as this proves to be.

The author says of the builders of the Great Pyramid whom he calls "Atlanteans," that: "They not only knew all that we now know, but they successfully navigated the air, could temper copper harder than steel. . . . knew the distance to the planets, and could overcome gravitation" (p. 92). The last statement is rather remarkable coming, as it seems, from a non-Theosophist.

He states elsewhere: "The last cataclysm

of any importance, which sank the continent that connected Central and South America with the land that once occupied the surface of the Atlantic Ocean . . . occurred at least 50,000 years ago and the Great Pyramid Jeezeh was built at *least* 5731 years prior to that date, for the purpose of an Initiatory Asylum of the Architects, Builders and Masons, who in their day ruled the world in every particular from the moral to the political and educational" (p. 91).

In what manner the author has obtained his exact (?) information as to dates of cataclysms, etc., does not appear. (In this connection see Mr. Leadbeater's *Inner Life*, Vol. II, p. 152. Also Scott-Elliot's *The Story of Atlantis*, p. 47, edition of 1909.)

The author also makes some interesting statements concerning California. These are regarding the little known "picture writings" upon the face of South Dome, Yosemite Valley (p. 416), and the rocking-stone near Truckee (p. 417).

He has given us a book which is a veritable mine of useful information, combined with matter of great interest. *A. J. B.*

The Truth about Christ, by Dr. F. Milton Willis. Published by the author, Grantwood, New Jersey. Booklet of 40 pages. 1912. Price, 10 cents; \$1.00 per dozen, postpaid; to book concerns, 66 cents per dozen, postpaid. Second edition. Useful for propaganda.

A lecture giving to the public Theosophical teachings on this important subject. It especially appeals to those who feel the inner impulses that precede the awakening to the larger life that Theosophy unfolds, and will impel its interested readers to turn to where the luminous pages of *Esoteric Christianity*, *The Christian Creed*, *the Changing World* and *The Immediate Future* deal with this same subject.

Suggestion and Psychotherapy, by George W. Jacoby, M.D. Publisher: T. Fisher Unwin, London, W.C. Illustrated. Cloth. Price, 7s 6d net. 1912.

Dr. Jacoby is a well-known neurologist; his book is scientific in character yet popular in treatment. In it he reports this singular case of self-suggestion showing the interrelation of mind and body and how the circle

made up of suggestion, fear, emotions of other kinds, and bodily disorder is formed.

"An intelligent literary man, twenty-four years of age, accidentally struck his knee against the edge of a table. He said the blow was insignificant and caused hardly any pain. He always had a notion, however, that injuries to the knee were particularly dangerous. Under the influence of fear, which, as we all know, augments our sufferings, the disorder grew and the apprehensive patient consulted a surgeon, who found nothing wrong, but advised rest in a reclining-chair and cold applications. Under those conditions the idea of illness gained more and more ascendancy over the patient's mind. One day, as a result of self-observation, he felt something was wrong with the other knee. He communicated his fear to a physician, who considered the involvement of the other knee quite possible because, he said, there existed a 'symmetry of sensibility' between both legs. A few days later the patient bumped his right elbow and, in conformity with this law of 'symmetry,' which he now understood, he soon had pain in the left elbow, too. In consequence of inactivity his digestion became sluggish, his appetite waned, and he believed himself to be suffering from cancer of the stomach, the symptoms of which he then studied with the aid of popular writings. For months he lived on a restricted diet, lost in weight, and became more and more ill. The emotional state induced by his notion of having cancer in turn set up numerous disturbances of function, such as palpitation of the heart and shortness of breath, which still more increased his fears. Thus he got into a vicious circle in which his emotional processes produced bodily disorders, and those reciprocally aroused new emotions. In this deplorable state the patient, who in the beginning actually was not sick at all, the entire fabric of his disease having been woven essentially by his imagination and the resultant incorrect mode of life, existed for eight years. Then he went to Dubois, who cured him in a week through psychotherapeutic influence."

Taken from M. A. B. for July-August, 1912.

Taken from M. A. B. for July-August, 1912. and Middleton. Publisher: T. Fisher Unwin, London. pp. 270. 1912. Price 5s net.

The stories consist of a record of the lights

and shadows peculiar to a highly-strung sensitive temperament building for itself ideal conditions to offset the actualities of human experiences. Like a series of object-lessons they repeat the struggles and the flights, the pros and cons of human life, the unavoidable contacts of personalities with conditions.

"The Story of a Book," beginning on page 116, is a departure, for therein is omitted all sentiment, the author desiring only a finished literary production. In this he succeeds and the result is a beautiful *dead* book.

In each story a lesson is taught if the reader but find it; no story is finished, the end being left to the imagination of the reader. Continual reference is made to the emotional and the astral, all very vague and undefined, however, but still suggestive. Because of the unusual character of the book it may excite sufficient interest to land now and then a reader upon some definite shore. S. E. G.

FROM THE MAGAZINES.

The Path opens July number with *Consciousness and Matter*, by D. N. Dunlop, the editor, an address before the Theosophical Fellowship, London, April 16, 1912. *Parthenogenesis* is a translated letter from a Chinese schoolmaster, wherein an attempt is made very cautiously and courteously to remind us that the virgin-birth of the child Jesus seems inadequately supported by tradition. *The Archaeology of Easter Island*, with illustrations and to be continued, deserves mention.

The Column continues in July, *The Race Problem*; *Money*, by the editor, and *The Evolution of the Soul*, by L. W. Rogers, and has a clarion call for purity of life from Walter De Voe in *Conserve and Direct Your Vital Force*. Mr. De Voe's article is reinforced by "Levi" in his article, *Practical Guide to Unfoldment*, along the line of purity.

The American Journal of Sociology has an article on *Race Psychology; Standpoint and Questionnaire, with Particular Reference to the Immigrant and the Negro*, by Prof. W. I. Thomas, of the University of Chicago. *Socialism in the Light of Social Science*, by Albion W. Small, also of the University, is a lecture planned by the Department of Philosophy and Science of the Chicago Woman's Club.

Education for June voices an earnest plea in *The Place of Art in the American College*, by Prof. W. J. Leonard, for the cultivation of a love for beauty to counteract the "crude materialism" of the present day. In an article, *Great Instructors*, Horace Mann closes with these words: "Be ashamed to die until you have won some victory for humanity."

The Literary Digest offers to those whose hearts are attuned to the spirit of brotherhood, *Better Days for Cuba and Mexico*; and the promulgation of what seems to be rather racial doctrine by Dr. Maurice Fishberg in a recent book on *The Jews; a Study in Race and Environment*.

The American Freemason contains as the most interesting article in the July number, the introductory chapter of *Historical Background* of the Masonic Revival of 1717, by the editor, who seems to realize the weightiness of his subject. A. T. Abbey in *There is Need for Unceasing Vigilance* would inculcate greater brotherly love among brethren.

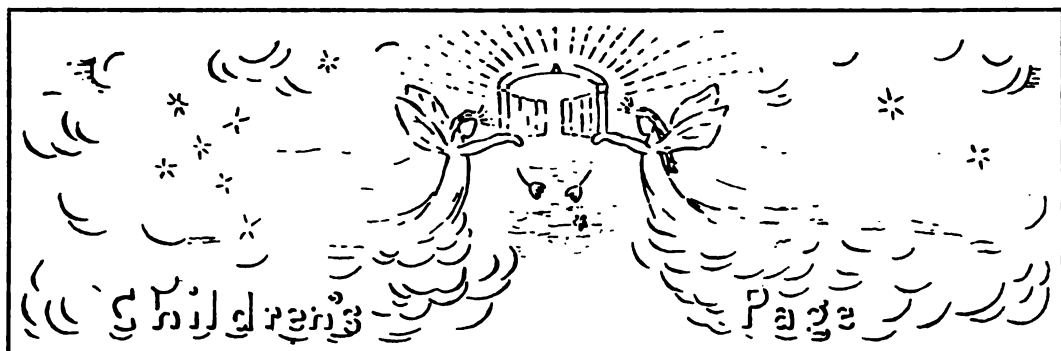
The Occult Review for August has three interesting and important articles: *Hindu Magic*, by Scrutator, concerns omens as found in Hindu classics which can be traced to traditional legends consistent with Hindu philosophy; *Side-lights on Jacob Boehme*, by Arthur Edward Waite, with helpful information on the works of this noted author and references to the most earnest students of his various works; *Through the Depths*, by Lady Archibald Campbell, is suggestive of the higher plane significance of the *Titanic* disaster.

The latest issue of *New Lotus Blossoms*, a bimonthly published at Leipzig by Dr. Franz Hartmann, opens with his article, *The Coming Messiah*, the substance of which is that:

Innumerable sects await His coming, which is necessary. If the world is to be redeemed from general egoism.

But opinions are divided as to whether that coming will take place in the form of a spiritual flooding of the world, or whether it will be through a personality. Both will probably happen. Why should not a man be born in our own days, who like Jesus and the Buddha, would be a light-bringer to those who cannot see the light without a torch? But we can hardly say how He will appear when He comes.

Mr. C. Jinarajadasa's splendid article, *When He Comes*, is also therein translated into German.



TINY TOM

They called him Tiny Tom and he was a waif of the city. An occasional crust thrown him by some kind-hearted citizen, washed down with a swallow from one of the many fountains which New York has placed at various points for just this purpose, formed his usual meal. Of course he sold papers, but with all the joy and glitter of the theatre, how could he spend his pennies elsewhere? His attire was ludicrous—when you stifled pity. He picked it out of ash-barrels or stole it when opportunity allowed.

Throughout the summer, with many others of his kind, he slept in the nooks and corners that all large cities conceal and, in the winter, with the same companionship, struggled for a warm place within the air-current of some factory-fan hidden from watchful eyes up an alleyway. Each morning he arose at dawn and dipped his grimy little hands and face in the nearest pool or fountain, not, I must confess, for purposes of cleanliness but to wash away that lassitude which arises from sleeping in scorching heat on one side and piercing cold upon the other. Then, laughing, scolding, screaming, shouting, like a flight of sparrows he and the others swarmed upon the streets.

Never had he known a parent's or a kinsman's love, so when English Curly, the tramp, found him shivering in an abandoned baker's wagon almost dead with lagrippe one cold damp day in autumn and nursed him back to health, Tiny Tom conceived a great heart-warming love for Curly. How could he discern the tramp's far-seeing guile? The man told him tales of travel and described the country-side in rude but graphic words. Tiny Tom's imagination grasped all he said, and pictured more; he burned with lust for travel and when Curly told him he was about to leave New York and travel southward, begged that he might go.

So, one day, they crossed to New Jersey and boarded a freight at eventide and rode all night and the following day and again the second night. When they left the train the second morning, Tiny Tom gazed upon soft Virginian skies and fields of snowy cotton. Curly immediately led the way to a nearby wood where he built a fire and made coffee in a surly silence which the boy did not choose to break. Above, the live-oak arched in bowers of deepest green with here and there a patch of lighter hue where mistletoe had rooted. A mocking-

bird poured forth his melody from throat of gold and the dawn of Indian summer threw its charm and haze over everything. Cotton-pickers, loud-lunged but musical, lent the harmony of human complement to a scene of genuine beauty. Yet Tiny Tom was melancholy; he missed the noise and bustle of the city—the thunder of the elevated, the pavement clatter, the clanging bells and all the city's roar. His chin quivered and his lips trembled, then big tears rolled down his cheeks unheeded. He was lonesome for the streets and alleys, the huge office buildings and the ugly tenements, the wharves and the rivers with their ships from all nations, and longed for the old life and companionship. In place of a noisy, strident gamin, a timid, nerveless child looked into Curly's face and begged to be taken back. Curly harshly repulsed him and thrust a can of coffee into his hands; then he acquainted him with his new duties, which were to beg, peddle and steal, after which he impressed his ownership upon the lad by beating him horribly. Thus Tiny Tom started the new life.

For three awful years he traveled with Curly when the thing he feared happened; he begged a town near Baltimore after three others that day had done so, and he failed to collect a cent. He hung about the suburbs afraid to meet the man, yet fearing more to leave. Curly threatened his life should he run away and he believed the man spoke truly. When darkness fell Tiny Tom returned and Curly beat him as he had expected. Long he lay with stifled sobs staring through his tears at the great evening star as he had often done before. Tiny Tom had never heard of God, so he turned to the stars. As it neared the horizon, he fancied it beckoned to him and he stealthily arose and followed.

When he had reached the railroad, it sank beneath the sky-line and he boarded the first freight train that arrived, which chanced to be going westward. Tiny Tom had escaped.

Curly located him two months afterward working for a gardener near Pittsburgh, singing as happily as an oriole in a nearby tree while he worked. Tiny Tom heard a heavy step crunching through the crisp celery and looked up—into the eyes of English Curly. His face went white as the neighboring hawthorne bloom and a sudden weakness smote his heart and spread to his limbs, and he sank to the earth at Curly's feet like a crushed bird, raising his clasped hands in silent supplication.

"Come," said the man shortly. The lad followed in mute fear while Curly led the way to the nearest railroad track. Here they silently waited for a train. Eventually a heavy freight lumbered through and Curly helped the boy to enter a car, and followed himself. When the train was well under way, Curly addressed the lad in not unkindly tones. "Now go to sleep, Tom," he said. The unwonted gentleness of the man amazed the boy and filled him with suspicion. A dreadful fear took possession of him and he shrunk into the farthest corner of the car.

At length, above the roar and rattle of the train, he heard the heavy breathing of the sleeping man. Opening the end-door he hurriedly climbed onto the top of the car. The round red moon had just rolled above the eastern horizon as Tiny Tom emerged and ran over the top of the long, serpent-like train. Although the sun had disappeared in the west, it was still light and he glanced furtively behind him from time to time through fear of Curly. When he had placed what he felt to be a safe distance between

himself and the tramp, he prepared to descend to the lower end of a ladder in order to alight when the train slowed down sufficiently. It was at this moment that a man's form appeared above the tops of the cars. Tiny Tom saw him and, believing it was Curly, became wild with terror, lost his footing and fell from the train; he went down and down until he struck at the bottom of a steep bank where he lay unable to move and conscious only of a great throbbing pain.

Soon, however, he ceased to heed it; Tiny Tom was dreaming; he was gazing at his star although he knew it was still day. Suddenly, to his surprise, daylight faded and the great host of stars twinkled in gentle friendliness above him from which his star loomed in regal splendor. A delicious sensation of rest crept over him and he felt himself drawn by tender arms to a gentle breast. Never had Tiny Tom known a mother's love, nor a kindly clasp, and he forgot his rags and nestled closer. A drowsy murmur filled the air; it was only the sighing of the branches, the whisper of the winds, the rustling of the leaves, and the hum of nocturnal insects, but to his ears it was inexpressibly sweet, a gentle cradle song, the low melodious lullaby of a phantom mother lost in the hazy mists of the delicious past. It floated upon twilight air enchantingly and lulled him fast to sleep.

He awoke, bewildered, within a wondrous garden full of delicate hues and perfume. Tiny sprites were tending flow-

ers all about, but they paused in their work to gather round on butterfly wings and sing in baby chorus:

"We are children of the poor,
Welcome, little brother."

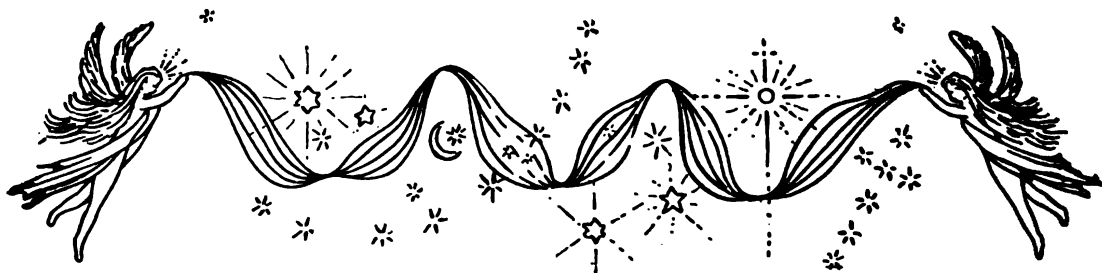
He clapped his hands, then paused to stare at them, for palms and fingers had been larger and, to be truthful, grimy. Amid a chorus of elfin laughter he gazed into a pool; he looked the same, but smaller and oh! so beautified, but even while lost in joy and wonder, the sprites took his hands and all floated away to a beautiful matron-spirit who sang:

"I am the World-soul;
Toiling babies are my charge,
And homeless waifs and widows."

Next morning Tiny Tom found himself floating on a rose-hued cloud over a railroad grade near Pittsburg. Below him a group of men with bared heads and streaming eyes were standing by a tiny form. They were gazing at a waif of the city, wan, ragged, cold. Earth was on his lips and in his hair, and a fragment of earth concealed a great gory wound in the forehead. The large dark eyes stared up stonily at the deep blue of the June sky. Tiny Tom approached and hung over them in the air while he looked on his likeness as he had known it. It seemed far-off and vague, that form, like a dream, and as he floated away on the western breeze he said with infantile joy:

"What a waste of sorrow! Dear Mother, let them awaken from their dream!"

Wm. Goodman.



THE STORY OF THE PRINCESS MAUD

Part III

The little green man had stared at the stream but a moment when the turtle's head appeared above the surface of the water. As he came swimming toward the shore, Maud sprang to her feet in great alarm, but the little man held up his hand, saying:

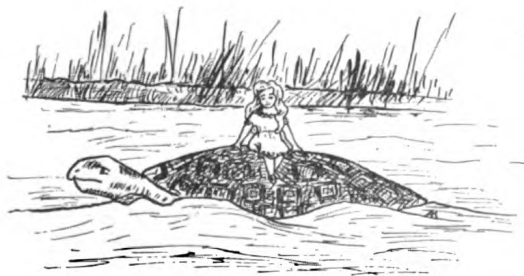
"Be calm, Princess, be calm. Old Mock is perfectly harmless."

The old turtle climbed up the bank and said to the little man:

"You called me, sir?"

"Yes," replied the little man, "this little girl wishes to cross the stream, I wonder how it could be done."

Old Mock turned his little eyes toward Maud, who was surprised to see that he did not look at all fierce; instead he looked very kindly at her as he inquired, politely:



"Will you ride on my back, Princess?"

Maud eagerly accepted his offer and the little man helped her to seat herself comfortably. As they floated away, she waved gratefully to him as he stood on the bank.

The turtle carried Maud very carefully through the water and when she remembered how naughty she had been, she felt very much ashamed. When they landed on the opposite shore, she held out her hand, saying:

"I am very sorry, Mr. Turtle, for having been so naughty. I will never be so again."

Old Mock gave her a cold wet paw as he answered:

"Think no more of it, Princess, I forgive you," and he glided into the water and was gone.

By this time Maud had grown very hungry indeed and just as she was wondering where she might get food, a squirrel came scampering up, bringing with him a sweet nut, nicely cracked open, so that the Princess could easily eat it. Then the two big Bumblebees came sailing through the air, though now they were not buzzing angrily, but humming as softly as when nurse sang Maud to sleep. They settled gently down beside the Princess, and Bumble said:

"Are you fond of honey, Princess?"

My Brother Hummer and I have brought some for your refreshment."



Maud accepted gratefully, happy to think that the woodland creatures had forgiven her. When she had finished her repast, she bade them all good-bye and went on her way. Presently it began to rain and, as she was looking about for shelter, a white rabbit appeared before her.

"Come into my house, Princess," said he, "you will find it quite warm and dry."

The Princess was glad to follow the white rabbit and she sat at the door of his nest until the rain had ceased, while the rabbit explained to her how the wild creatures lived. He told her how the birds built their nests of sticks and

lined them with feathers, so that the little birds might be warm and comfortable; how the busy ant worked to make galleries and halls in his house, where the baby ants could run about until they were old enough to go out-of-doors. And Bunnie told her many other things about the woodland creatures, reminding Maud that even the tiniest creature wished to live and be happy. The Princess promised to remember and to be kind to every living thing.

The rain had made everything quite wet but Bunnie said: "Hop on my back, Princess, and I will carry you home in a jiffy!" So when Maud had climbed upon his back, Bunnie was off like the wind and in a few moments had reached the garden gate. Maud jumped down and, to her great delight, the moment her feet touched the ground she was transformed into a tall little girl once more. Maud kissed Bunnie gratefully and then sped quickly across the lawns to tell her Queen-Mother all about her strange adventures.

There was great rejoicing in the palace when it was found that the Princess had grown from a fretful little girl into a kind and gentle one. Everyone was delighted, from the Queen-Mother down to the old gander in the kitchen garden, who told the story of the Princess Maud to his geese, as they all went waddling down to the stream in a nice even row.

"Betty."

*"There is nothing so good, it seems to me,
As a good little boy, unless it be
A good little girl as good as he."*



THE GOLDEN CHAIN

A Morning Prayer for Children



I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

Annie Besant