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NO. 1

ADYAR

A little Indian village in the tropics—a group of buildings on a plot of sandy ground by a river and the sea! And, then, what more, to make a wonder-nook for all the world? A shrine, the very center of the unselfish magic of the world for all outward seekers! And two disciples who for many years have toiled, serving the unseen Workers of the world's salvation. And many learners live there joined with them in harmonious lives.

Over the whole earth are spread like bright golden flowers on a meadow-green, their younger fellow pupils, scattered singly or in the tiniest groups.

Each day from that shrine there flows renewal of the currents of God's grace. Hour by hour breathe forth the swelling waves of His puissant servants' power.

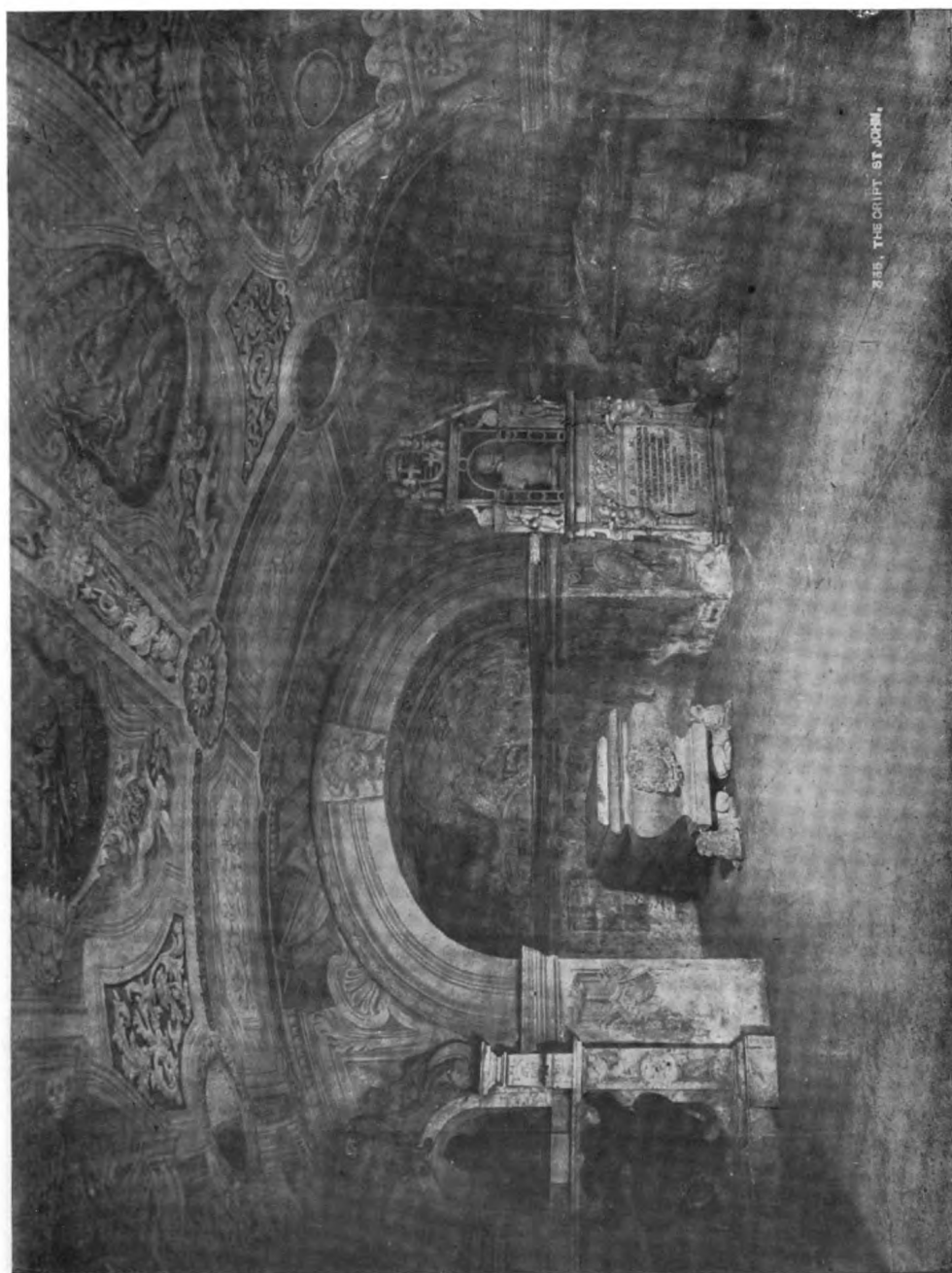
There must be many circlings of the globe with belts of glowing force, magnetic, astral and of other qualities.

One world-belt of such force is that of the potent stream which blazes westward from Adyar. Its deeper origin is in the mountain heights of the Himalayas.

Those who planned this world-encircling stream knew aforetime how to cause their servants to be born at well-chosen stations where the force-currents, otherwise moving hidden from men, should start forth to act here and there through their susceptible spirits. Like flaming arc-lights in the darkest night are the stations, the lodges of our society. And the members are dreaming of Adyar, musing upon the immutable Himalayas, fixed in thought, yearning for communion with those who, like Pythagoras and Jesus, wandered o'er the earth or now dwell in hidden abodes, sweet and small, withdrawn from the prattlings and scoldings of men.

Those who would aid, daily send love and adoration through that shrine to those that tend its fires and to those who pour down through it upon the world continually, their floods of strength, of wisdom and of love.

W. V-H.



335, THE CRYPT, ST JOHN.

THE CRYPT OF THE CATHEDRAL OF ST. JOHN, MALTA

A NEW VIEW OF LIFE

Tennyson in his old age wrote a little poem that describes life as it is seen by many thoughtful people. It is called "The Play", and is as follows:

"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."

To explain the drama of life there are two main lines of solution. Of these, the first is that of the evolutionist, who sees in life the mere "fortuitous concourse of atoms", giving rise to the evolutionary process, with its laws of the struggle for existence, the survival of the fittest, heredity, and other factors which control the well-being of the individual, but cannot be controlled by him absolutely to suit his needs of happiness. Nature furthermore takes no account of the individual, "so careful of the type she seems, so careless of the single life"; after the brief space of a life-time the individual ceases.

If in the trend of evolutionary events, each one of us started in life well equipped with favourable ancestral heredity, suitable environment in childhood and youth, with every opportunity for physical, mental and emotional growth; if during our manhood, such happiness as the individual may reasonably expect were his lot, then indeed when we come to face death, most of us would with a certain stoical resignation acquiesce in the annihilation before us. But not one in a thousand born to life is so favoured by evolution; there is no justice why one should be born to velvet and another to rags, why one child should be perfectly formed and another a cripple; with most people, when it comes to die, they have not had "a square deal"; they were born handicapped, and they fought through life handicapped. At this view of the problem the evolutionist can but shrug his shoulders, pointing out that nature takes no account of men's ideas of right and wrong, justice and injustice; she follows only her

own inscrutable purpose of "evolution".

The second solution offered to the problem is by the man of God. He differs from the evolutionist in seeing at the back of evolution the guiding consciousness of God; the Creator is all-loving and all-powerful, and not a sparrow falls but that He knows. Man is here on earth a brief space, and every moment of his life is important, for on the life he lives depends what shall come to him beyond the grave. But once again we might reasonably expect of the Creator, since He is all-powerful, that we should be started fair in life's race, and not so terribly handicapped as some of us were; if He is all-good, why at the birth does He not send each child to those parents only that give him the best heredity and the best environment during childhood and youth? The man of God terms all these natural questionings of the human mind as so many blasphemies; he but reiterates that we must trust in God, obey and reverence Him, and that for any injustice we have suffered during life, it shall be made up to us beyond the grave. Happy indeed are those who, seeing the "stage so gloom'd with woe", yet do not "sicken at the shifting scenes", and say in their heart of hearts "God's in His heaven; all's right with the world!" But to thousands who believe that "God's in His heaven", there nevertheless is the great difficulty in seeing that "all's right with the world".

There is a third solution, and that is offered by Theosophy. It states first that God exists, and says of Him: "The Principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception". He is the Creator and man is His creature, carefully planned to arise after ages of evolutionary process. The man, the individual, is not the body, but is a soul that has a perishable body. "The soul of man", says Theosophy, "is immortal and its future is the future of a thing whose growth and splendor have no limit".

Now this individual that we first note at

the birth of the child is not beginning his individual existence then; if that were the case, then indeed the Creator favours one sending him to be born in a rich home, and unjustly punishes another making him be born of poor and ignorant parents. No, the individual has already lived, and though we note him first with our senses only as he is the baby, he has really behind him a long past of existence, in which he has done good and evil, thought well or badly, has been righteous or wicked. But where did he live, and when?

To this question, many an ancient Christian writer like St. Clement of Alexandria, and Origen, gave the answer of "pre-existence", that is, in some kind of a spiritual condition, where it was still possible for the soul to have been good or bad following a freedom of will allowed by God. But Greeks like Pythagoras and Plato, and Hindu philosophers like Krishna and Buddha gave what Theosophy holds is the simpler solution and the truth: the life spent by the individual before his birth as a baby was on this earth, and not once but many times; the baby that we see is really an old soul who in many, many lives that lie behind him in other nations and other centuries has thought good and evil thoughts, done good and evil deeds. He comes the reaper of things he sowed.

This idea of Reincarnation explains why God, who is all-loving and all-powerful, makes a soul be born into poverty or with a bad heredity; that soul has deserved it. He is not being punished, but he is reaping his sowing; and however painful is the reaping, God intends that the character of the soul shall be made purer and stronger by the pain that is his just due for evil thoughts of injury to others in past lives, for harm and cruelty inflicted on his fellow-men in that, to us unseen, long past. Is another child born in the lap of luxury? Then, there also God does not favor; that soul is only being given his due for kindly actions in his past lives. We each reap our sowing, and each in kind; the actions of past lives, as they were good or evil, give us now the pleasures or pains of body; the thoughts of that long past result in the

character and temperament which each child manifests. "Who toiled a slave may come anew a prince, for gentle worthiness and merit won; who ruled a king may wander earth in rags, for things done and undone." Theosophy says of each soul: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his reward or his punishment."

But far more important than the explanation of present inequalities, is what Theosophy says as to the future of the individual. There is not a soul that lives but has a magnificent future; each shall grow into a genius, some to be perfect statesmen, beneficent guides of humanity, others as ideal poets, artists, saints, lovers, orators, organizers. In God's scheme of evolution souls are not to live for ever and ever adoring their Creator in heaven; they are to live life after life on earth, all contributing to bring a golden age. For this Utopia which shall give opportunities of comfort and growth for all, every type of soul in his perfection is needed, not only the saintly soul. Poet and dreamer, man of action and scientist, the practical man and woman of business ability—all have their part in the future.

And we are here this life on earth to train ourselves into the ideal character that God intends for each. The griefs of life are the reaping of a sad sowing; but as the Creator sends our reaping, He intends we shall grow in patience and charity and sympathy, and above all grow a little as the year's pass into the ideal He has for us. "Be ye perfect as your Father in heaven is perfect", Jesus Christ said. Can any more magnificent ideal ever be offered to men? Yet if that ideal is really a possibility, then surely it must only be as we return to earth to wear away our vices and learn those lessons of manhood and womanhood to learn which the Creator has planned human civilizations with their many religions and cultures.

Looking at the past lives of the individual to understand the justice of the present, looking into the future that awaits him to understand the opportunities of the present, then one can look again at "The

Play", and say more than Tennyson dared to say; he could but say "Our Playwright may show in some Fifth Act what this wild drama means." One who believes in the evolution of human souls through reincarnation can say: "See, the Playwright is showing now the Fifth Act! We come the reapers of things we have sown; but come

what may of grief and of disappointment now, some day we shall realize every dream; we are here now to rehearse the part we shall have in the Fifth Act—and that part is the perfect Saint, the perfect Scientist, the perfect Artist!"

C. Jinarajadasa.

FLOS SAECULORUM

What matter that a little time I play
An unregarded role upon the stage,
While prince and hero, mummers of a day,
Dazzle the gaping age,

Strut through their sounding parts and
think them real,
And all the homage of the world their due;
Till fate hath rung the curtain, turned
the wheel
And set the stage anew.

That which they are shall I be in my turn.
All that I am and have been, they have been.
Life's every lesson is for all to learn.
And yet I too have seen

My banner floating from a lordly keep,
And thronging helms behind me as I rode
Where thrones were battered down and
knights lay deep,
And blood of tyrants flowed.

Oh the wide field a-glitter with our spears
And gay with plume and pennant! Still I feel
The wild joy in my heart, and in my ears
The clash of steel on steel.

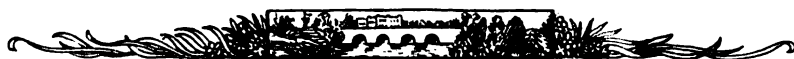
And one face flashes on me from the past,
Princess or peasant, as my lot hath been;
Ever my fortunes sharing, first and last,
In every life my queen.

Ah Love, we two have fared together far,
And strange fate known companioning
in lands
So old that time forgetteth where they are,
Buried in wind-blown sands.

And now I know of love that it must be
The flower that through all ages blossometh,
That time perfected for eternity,
Outlasting life and death.

And come what may beyond the curtained
years,
Oh love, our path is one, my goal is thine.
In weal and woe, in triumph and in tears,
Thy way shall still be mine.

M. M. Cass.



MALTA AND THE TEMPLAR KNIGHTS

Set in the center of the Mediterranean Sea, Malta is an island, one might say a colony absolutely unique, in its natural characteristics, its people, its history, and its population. Subject in winter to constant and wild storms, its temperature can sink to unpleasantly low degrees, though actual frost is practically unknown, but in summer—which means for six months of the year—the heat is almost tropical. The island was probably attached to the mainland at one time and separated from it by some volcanic convulsion. It is composed of a species of sandstone which glimmers white, dazzling and hot in the sunshine, and makes cultivation of the soil laborious.

From very earliest Phœnician days and probably even earlier, the history of the place has been a remarkable one. Its position, its size, its fine harbors, and its possibilities have always attracted to it the desires of the enterprising nations in its near vicinity, and always has it been harassed by attacks from "Jews, Turks and infidels", pirates and marauders of all nationalities. With varying success and for various lengths of time have these invaders taken possession of the island and in turn been ejected from its shores, leaving effects and traces of their sojourn behind them. So, always, the Maltese have been, if not a warlike people, a people forced into wars and strugglings, and certainly from their history have always shown themselves a brave and self-sufficient race.

It was in 1530 that the Knights of St. John of Jerusalem were given Malta as their chief stronghold and center of their Order by Charles V., emperor of Germany, who then held it by permission of the Papal See. Their advent plunged the island into new and desperate wars and tumults, but after protracted and terrible fightings when the Turks were finally driven out of Malta in 1566, more peaceful and prosperous times settled down on the island, and the rule of the Knights developed the place from its condition of almost uncultivated barbarity to perpetually increasing prosperity.

Notable had always been the capital, a

town standing in the center of the island, on top of a high ridge of hills; and here had been the center of the island life and the homes of all the native nobles, but after the evacuation of the Turks, La Valetta, the Grand Master of the Knights, considering the position too exposed to possible enemies, commenced to build a new town on a lower ridge of hill, which ran out between two natural, deep bays, a position which gave him the near use and command of both these most valuable harbours.

The town was called Valetta after its founder, and it quickly grew in size and importance. Using always for building material the stone in which Malta so abundantly abounds, huge palaces were reared,—first for the Grand Masters of the Knights, a Master for each nation (or "language" was the term used), and an auberge for every Master. Thus Provence, Auvergne, France, Castile and Portugal, Spain and Aragon, Italy, England, and Germany all built an auberge or "inn" of their Order, and all save that of Germany stand to this day to give us some idea of what manner of men they were in the days of La Valetta. Besides these eight chief auberges, the lesser knights were encouraged to build themselves houses and, as an inducement to do so, were permitted to leave such houses, on their deaths, by will to whom they would, a privilege not pertaining to their other properties. So Valetta grew to be a town of large, noble residences, and in those days because the builders were men without families, and because of the great heat of summer, all the sleeping and private apartments of these houses were considered of no account and to-day can often only be used for lumber or offices; but the living rooms were built spacious and splendid, every inch of them of smooth stone, walls of two feet depth, and seldom less than thirty feet high, often more. To-day our English voices echo (in spite of modern upholsteries) through the big rooms where armoured men used to live, and fight, and feast. They were great builders, also they were often great artists and delighted to decorate their houses, and to-day one often

finds one's self in hotels or public offices of which the ceilings and walls are decorated by paintings of such beauty and skill that New York or London would delight to remove them to their mansions. So the town grew up round these knightly residences leaving influences and memories of the Knights of Malta still permeating the busy, bustling city of Valetta.

It was in 1581 under the rule of the Grand Master La Cassière that the great cathedral of St. John was built. It stands on the top of the ridge of hill, in the main street. The Strada Reale outside it is ugly and square and undecorated save by two squat belfries on the western side, and a stranger is astonished to pass from the plain ugliness of its sandstone exterior to the beauty of its rich interior. Everywhere—on ceilings, domes, arches, walls, chapels—is a wealth of exquisite paintings. Artists were fetched from Rome, Venice, Florence—all parts—to achieve the work; and most beautiful is the result. Allegorical subjects, religious scenes, saintly figures, are the chief objects of the paintings, and the beautiful richness of the original colourings has mellowed but not faded with time and makes a most harmonious and exquisite ornamentation for the sacred building. Almost as beautiful as the paintings on the walls and ceilings is the parquetry of the floor, on which all the knights of higher rank have monumental stones, engraved with the name and style of each, with their coats of arms and heraldic insignia emblazoned with agates, jasper, onyx, lapis lazuli, and all sorts of stones inlaid in the pavement. And on either side of the splendid nave open out the smaller chapels, a chapel to each "language", and, built by the knights of that nation; in most cases these chapels are the tombs of the Grand Masters of that language. In the crypt below the church lie the mortal remains of that fine old warrior and Master, Lisle d'Adam, also La Valetta, La Cassière and others. The church is immensely rich in gold and silver plate of all kinds, the gifts through long years of devotees, and one chief feature is the altar gates of solid silver that were painted black when Napoleon took posses-

sion of the island, in order that their worth might escape his avaricious eye and looting hand, a ruse that was successful, for they guard the altar of the Virgin's Chapel today, though but inadequately cleaned from the black coating.

The ritual and devotion of the Roman Catholic religion make a fitting atmosphere for this historical edifice, and for the psychic there is much to "sense" in the solemnity and sacredness of this ancient church. In fact the entire island is crowded with influences, which are easily felt by a sympathetic person; and there are more "hauntings" and "ghost" stories in Malta than are usually spread over a whole continent.

The Maltese are a curious people and naturally, as a result of the many strangers entering within their gates, are for the most part a blending of many mixed races. Arabs, Moors, and Turks have left many characteristics of the East, where Spanish and Italian and French types abound, with a frequent surprise of the blue eyes and red hair of the Saxon invaders. Their language also is as great a medley as the people. Maltese is spoken only, but entirely, in the two islands of Malta and Gozo, and they say that if a stranger were to accost a peasant in the real country far from the towns he would the more readily make himself understood by using Arabic than by any European language. I have just seen a goat herdsman knock at the door of the house opposite and heard him shout "Haleb", which is pure Arabic for "milk". The housewife has come to the door and for a penny has obtained the quantity of milk she needs, milked from the goat on the doorstep, and the herdsman has departed with a "Bon jour, Signora". Thus three languages have been used over the purchase of a pennyworth of milk.

No one could call Malta beautiful, but it has a charm of its own. The vegetation is abundant when cultivated, but the lack of rain through the long, hot summer and the difficulties of irrigation, obliged the cultivator of the soil to divide and bank up the fields into small portions by innumerable stone walls. From a bird's-eye view the

entire land looks much like an irregular chess-board. The use of quantities of white stone for walls, roads and all the buildings, added to the natural formation of the island, creates a very glaring and bald landscape. But the sunshine, the clear skies, and the blue Mediterranean, of which

one hardly ever loses sight or sound, give it a beauty as of a brilliant jewel, set all by itself, and the interest of the place is unbounded to those who care to inquire into its history.

Kate Graham.

THE MESSAGE IN THE DRAMA

In the spring we see life awaken in great and small. Trees, flowers, birds and all creatures feel the rising life. One musing on the same phenomenon year after year, cannot fail to recognize the oneness of life under all the myriad forms. Too often in thought we separate the bird from the flower, the deer from the grass. Yet they are all one. One life and one soul. So too, we separate the drama from literature, literature from art and art from science, yet these like all physical nature are also varying expressions of one. Collectively they represent the stage reached by humans in the world of mind. And that is why, because they are one, when the great Messenger came from the White Lodge, there sprang up as she passed, a great spring-like beauty in each of these departments. Her magic touch awakened the dry bones of literature, science and art and caused them to blossom forth into a strange new beauty. So that when Theosophy is presented to us from across the foot-lights, we need feel no more surprise than when, in the spring, a bird carols. The Theosophic life is rising like sap in the spring and must cause to blossom forth on all sides. Until recently, each drama has been the bearer of a single message. Each has sounded forth one note. *The Witching Hour* brought out the power of mind. *The Passing of the Third Floor Back* presented the beauty and value of the Christ-like life. Karma was the note sounded by *The Road to Yesterday*. And so on through all the category. But in the new drama, *The Return of Peter Grimm*, all these isolated notes have been brought together and a full chord is struck. Theosophists and Spiritualists, perhaps, hear the overtones

in all their fullness, but no one who hears Peter say "We never really die, we couldn't if we wanted to", will fail to realize that death is not the great destroyer, after all. In the first act Dr. Andrew MacPherson eloquently points out that "Science is only peeping through a half open door", and names such men as Crookes Lodge and Richet who have honestly investigated psychic phenomena and found that the dead can and do return. Some mediums are humbugs, the Doctor admits, nevertheless the results "are facts". But though Peter is unconvinced, he consents to drink a toast to "astral envelopes" and "spooks"! At the close of the first act Peter dies, but not before he had drawn from his adopted daughter, Kathrien, a promise that she will marry his nephew, Frederik. It is because of this promise that Kathrien, who loves another, and so finds it difficult to carry out her word, calls upon Peter to help her, and Peter returns from the dead. "You wanted me and so I came", he says to his daughter, who neither sees nor hears him, which causes Peter great perplexity. Human beings are blind to his presence. "And yet the watch-dog knew me, he wagged his tail as I went by". Having discovered since his death, that Frederik is not worthy of Kathrien, he seeks to turn his nephew from his purpose of marrying her, reminding him of his wicked actions and imploring him to undo a great wrong he has done. "You overlook one thing, the law of reward and punishment," he tells Frederik, and once, in his intense desire to make himself heard, he becomes partially visible to his nephew, who rushes out of the house in great terror. Finally Peter finds, in the person of the grandson of his housekeeper,

one whom he is able to impress and he manages to "get his message across". This little lad, Willem, is, towards the close of the last act, brought down stairs by the doctor and placed on a couch, as he is ill. Since Peter's death, he has always a great desire to be in the room where he had spoken to his dead friend. Upon the doctor's leaving the room to procure a drink for the feverish child, Peter comes in and Willem not only hears, but sees him and implores to be taken along by "Meinheer Grimm". He rises from the couch and to-

gether Peter and Willem move towards the door, singing, for little Willem, whose earthly life has been a sad one, is happy at last. The doctor returns, throws back the cover of the couch and discloses to view a dead child! But the real Willem is going singing out of the house, hoisted on the shoulder of one who loved him and was kind to him, for, as Peter has said, "Only one thing really counts—only one thing—love. It is the only thing that tells in the long run; nothing else endures to the end".

Alma Kunz.



The Secret Doctrine in a Montana Summer Camp.



Mrs. Minnie C. Holbrook
Died August 26, 1911

THE PRESIDENT'S ADDRESS

(Delivered at the conclusion of the Convention of the T. S. in England and Wales.)

It is my duty as President of the Theosophical Society, presiding over the annual meeting of one of its Sections, to say a few words to you before this part of our work is over.

First, let me congratulate you on the progress which has been made during the last year. More and more do we see, looking over the world, how true was the prophecy that from last year onwards a new wave of life would pour out over the world, and would carry forward the Society on its crest. We see evidence of that around us, not only here but practically in all the countries in which our movement is acting; and seeing that we may well take courage and realise that whatever difficulties may lie before us in the future, the success of this great spiritual Movement is assured.

May I now make a suggestion to you, with which I am sure every one of you will agree? It will be necessary, however, to consider the method of carrying it out with great care and deliberation. Has not the time come for the Society in England and Wales to have for itself a worthy Headquarters in the Metropolis of the Empire? You must, from your geographical position, from your place in the world-empire, occupy the leading place in the Movement so far as the English-speaking lands are concerned, and it is not quite consonant with the dignity of the Movement that you should have to meet always in a hired house, necessarily a drain upon your resources, and in many ways unsatisfactory. In Scotland, by some ingenious magic known to the General Secretary, they have managed to secure an admirable Headquarters without practically incurring a debt. What the canny Scotchman can do, surely the Englishman ought also to be able to do. You must not let your younger sister outstrip you so far in this respect. It seems to me that it might be possible for you, especially as the value of town prop-

erty tends to go down, to secure a site on which you might build Headquarters. If you could secure a central piece of land—not, of course, in the very middle, say, of the city of London, nor in an outlying district, but within reasonable reach of the centre, where land is not at a prohibitive price—if you could do that, and then employ one of the architects who are to be found in the Society to make a good plan, suitable to the needs of the Society, you would at once largely increase your dignity and also the convenience for the carrying on of the work. As it is now, whenever there is a meeting a little larger than usual, the officers have to run about all over the place trying to find a hall; and even for the most ordinary meetings you are compelled to gather upon the stairs as well as in the rooms. Now that is really not wholly satisfactory, and I remember on White Lotus Day there were more people on the staircase than inside. Surely, if you remember that, and remember also that White Lotus Day is a recurring festival, it may stir you to find out either some generous donor, or some reasonable *tour de force*, which may enable you to secure the necessary land, and on that to erect the necessary building. I speak here with very great fellow-feeling, because I myself have been buying much land and building a great deal, and I do not see why you should not follow the example of Adyar and increase your land and buildings until they suffice for the work which is to be done. I will not say that in Adyar we have quite reached that happy point, because there are ever more and more people wanting to come; but still you might make a race with us for it, and that is a point which I venture to commend to you and to the General Secretary, who may immortalise his name by making a fine Headquarters.

Let us next consider the question of new workers among you, the coming back into the Movement of old workers of the centuries and millennia which lie behind us—a question which is likely to occupy very much space in our Movement during the

coming years. The drawing together of large numbers who have co-operated in the past, and who will co-operate again in the near future, is a fact which we cannot afford to ignore. Hence you ought all to be on the look-out in your own branches of the Society for all promising boys and girls who show special attraction towards Theosophical ideas, and who, even in the days of extreme youth, shadow out possibilities which in the future they may realise. Try to keep a real look-out for such welcome new-comers, and whenever a new worker comes forward give him encouragement, give him welcome, show him that you desire his help, and are willing in all ways to take advantage of any force that he may bring to your assistance. And in order that that may be so, carry out that system, if I may so call it, which has been so often proved to work satisfactorily, of always receiving new suggestions with welcome and not with discouragement. I remember, in the old days, when Mr. Judge was working in America and made such rapid progress there, that one of his great characteristics was that if anyone came to him, man or woman, bringing some scheme (and occasionally the schemes really were not very wise) he would always say to the man: "Set to work and carry it out," and would give him any help he could. That is one of the secrets of success in a Movement like ours. We must not become fossilised. We must not, we elder people, think that the wisdom of the ages is concentrated in us, and that not a single fragment is to be found outside our own circle. We must be ready to take new ideas, new suggestions and plans, and to encourage initiative in every direction. Sometimes a plan may be a little wild at first; but if someone's heart is in it you ought to encourage and not discourage it. Where you find earnestness and willingness, you may be fairly sure that a little help wisely given will eliminate the weaker part of the plan, and bring out everything which it has in it of utility, of possibility of success. And so I earnestly ask each of you, and especially the older workers, that they will keep an open mind to all the ideas that are brought

out, especially by the younger generation, remembering that the future is with the younger and not with us, and remembering also that when they are old we shall come back again as the younger ones of that day, and shall have meted out to us in our youth the same amount of sympathy that we have given to the younger in the days of our authority.

Now there is another point of enormous importance with which I will ask you to bear. You know how often I have said to you, in meeting after meeting, in paragraph after paragraph, that the safety of our Society lies in the freedom of its thought, and in the fullness of the expression of that thought. I see, from time to time, a tendency among our most earnest workers to lay down certain lines of thinking which they say other people ought to follow. Now no one has a right to dictate to another how he shall think, or along what lines he shall speak. There was a phrase used by one of our members about "heretics". There are no heretics in the Theosophical Society. You can only have heretics where there are dogmas, and we have no dogmas in the Theosophical Society; and unless that is remembered, our Theosophical ship will always be in danger of running on to a rock, or sticking on a sandbank. H. P. B. warned us of that long ago. Now, when she warned us of that it was not that she did not hold strong opinions herself, nor that she did not express them extremely vigorously at times. She was by no means a colourless personality; but she knew, as every Occultist knows, that while you may hold strong opinions for yourself, and express them strongly, no Occultist will try to impose those opinions upon another, or make the measure of his own belief the measure of the acceptance of the other. There is *nothing* which we are bound to accept in the Theosophical Society except, its Three Objects—and sometimes people forget that. We came in on those, and no one has the right to limit the liberty which was offered to us on our admission to the Society. No one has a right to add other Objects without the consent of the whole body of the

Theosophical Society. And above all, the words and opinions of one particular teacher, either great or small, must never be used as a fetter on discussion, or made an obstacle to the free expression of the thoughts of others. Now I say that myself because I am one of the people so often quoted as an authority. You do me ill service when you place me as an obstacle to free and fair discussion. Some of you may say: "Yes, but you are right." That may be. It is very likely that I am; for I know, on these matters, far more than any one of you can know. But that is not a reason why you should believe me until your own intelligence assents, and until your own conscience approves. If in your heart you find agreement, ah! then follow as warmly and as enthusiastically as you will; but it is no part of right enthusiasm to blame another who does not feel the same, nor to try to make an opinion of mine a test of loyalty to the Society as a whole. And there is a danger of it; for many of you love me dearly, and I am grateful for your love. Many of you trust me wholly, and I try to be worthy of your trust; but to make it valuable it must be spontaneous; to make it valuable it must be utterly unforced; and it ceases to be spontaneous and unforced if a feeling should gradually go out: "Oh, the President says so-and-so, and therefore we ought to do it."

In the search for Truth there is no prize save the possession of the Truth, and there is no penalty save that you have not found it. What reason, then, for quarrelling or disputing? If anyone does not see a great truth, surely that is no reason why blame from another should be added to the loss which comes from the not-seeing? There are great possibilities in front of us. There are new openings before us. There is a mighty Teacher coming Who shall gather the peoples together and speak the divinest of truths; but that is no dogma of the Theosophical Society. There is no compulsion upon any to accept, or to believe that true; and the Lord Maitreya would not be served if the Society, chosen to be the herald of His coming, attached

penalty to non-belief, or ostracism to non-acceptance. The moment people see a truth they accept it: until they *do* see it they are hypocrites if they pretend to accept it. That has been the great fault of the Churches in all ages and in all the religions of the past. They wanted to argue about the truth. They quarrelled and fought about the truth. They penalised the non-acceptance of the truth, and forced it down unwilling throats. Truth is a Light, and the moment the Light shines those with eyes can see it, and those who see it not must wait the time until their eyes are opened and they see. And the opening of the mind's eyes is not hastened by blame, by condemnation, or by the cold disapproval which with us so often takes the place of active persecution. If there is one thing that I have brought out of the experience of the past it is that the moment the soul sees the truth, that moment it springs forward to accept it, and you might as well try to get a beautiful open rose by taking a bud and tearing it open so that the sun may shine upon it, thus ruining the flower by the premature and forced opening, as try to drag open the human mind to accept a truth until the sunshine has opened it naturally, and the man is ready to respond.

That is the thought that I would leave with you. For going about the world as I do from one place to another, I find a tendency here and there to set up a new orthodoxy, to set up prophets who must not be challenged; and that is all alien from the spirit of the great Movement in which we are. No Master demands belief from a disciple. I have heard One say (it has been said to myself when I heard something said that I did not understand): "Oh! never mind, you will understand it presently." And that is the right attitude. If you are sure you are right, be glad of the truth you know, and so hold your truth and live it, that others near you may gradually be opened also to see and receive. I have been told: "Oh, then you do not care whether people think rightly or wrongly." Yes, I do, but I want the right thought to come in the right way, by inner

recognition, and not by outer compulsion. To me, right thought is of the utmost importance—"As a man thinks so he is"—and there is nothing sadder than to see a man who should recognise a truth with his eyes bandaged against it by some secondary fact, some hardness or unwillingness of heart. But, because I hold Truth so precious, because I hold Truth so vital, therefore I would only hold it up so that all who can may see its beauty and recognise it as they recognise the sun in heaven. The sun does not quarrel! the sun does not assert itself: it shines the whole time; and if one does not see it, it is either that the eyes are blind or that some clouds for the moment have come between the eyes and the sun. So is it with Truth. Truth is ever shining, ever uplifting, but sometimes our eyes are not opened to it, sometimes clouds of prejudice, of self-conceit, may act to shut out the Light for a time. Never mind! The Truth will go on shining more and more; the clouds will tend to vanish more and more; the eyes will begin to open. And so let us keep our Society free, worthy of free men and women as members. Let all truth be spoken out, and error also; for error perishes better in the sunlight than it does when hidden underground. Do not be afraid for the Truth. As Milton said: "Whoever knew Truth put to the worst in a fair encounter?" And so let us show our love to Truth, our loyalty to Truth, by believing in her Light, by holding her up that all may see. And above all, never identify loyalty to Truth with loyalty to a person; but remember that loyalty to a person is only right when that person embodies for you more of the Truth than elsewhere you can find, and then it is really loyalty to Truth, to Truth incarnate; such loyalty will raise and help you, but it will never make you narrow, bigoted, or harsh to those who do not as yet see the Truth as you see it.

From the Vahan.

The universe is a spectacle which the Deity offers Himself; let us carry out the intentions of the great Choregus in contributing to make the spectacle as brilliant, as varied as possible.

Renan.

THE ORDER OF THE STAR IN THE EAST

The Order of the Star in the East, which has as Protector Mrs. Annie Besant and as Head Mr. J. Krishnamurti (Alcyone), has been organized in America with the following officers: National Representative, Miss Marjorie Tuttle, 2453 East 72nd Street, Chicago, Illinois; Organizing Secretaries: Mr. Fritz Kunz, 42 West Street, Freeport, Illinois; Miss Helen Jasper Swain, 7332 Coles Avenue, Chicago, Illinois; Dr. B. W. Lindberg, 327 Shukert Building, Kansas City, Missouri.

The Declaration of Principles, acceptance of which is all that is necessary for admission to the Order, is as follows:

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make *Devotion, Steadfastness and Gentleness* prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him, and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

All who wish to join the Order should, unless they have already done so, send their names and addresses to Miss Tuttle, enclosing fifty cents for the silver star, the badge of the Order, which is made up as a pin with safety clasp, lapel-button, or pendant, and which members of the Order are requested to wear as far as possible. Any of the above officers will be glad to furnish information about the Order.

ALBERTUS MAGNUS AND ROGER BACON

"Metalls of kinde grow lowe under ground,
For above erth rust in them is found;
Soe above erth appeareth corruption,
Of mettalls, and in long tyme destruction,
Whereof noe Cause is found in this Case,
Buth that above Erth thei be not in their
place

Contrarie places to nature causeth strife
As Fishes out of water losen
their Lyfe:

And Man, with
Beasts, and
Birds live in
ayer,

But Stones and
Mineralls under
Erth repair.

Albertus Magnus, Albert Goot or Albert von Bollstadt, was born at Lauingen, probably in 1193. He was educated at Padua, and in his later years he showed himself apt at acquiring the knowledge of his time. He studied theology, philosophy and natural science and is chiefly celebrated as an Aristotelean philosopher. He entered the Dominican

order, taught publicly at Cologne, Paris and elsewhere, and was made provincial of this order. Later he had the bishopric of Regensburg conferred on him, but he retired after a few years to a Dominican cloister, where he devoted himself to philosophy and science. He was one of the most learned men of his time, and moreover, a man of noble character. The au-

thenticity of the alchemistic works attributed to him has been questioned.

The celebrated Dominican, Thomas Aquinas, was probably a pupil of Albertus Magnus, from whom it is thought he imbibed alchemistic learning. It is very probable, however, that the alchemistic works attributed to him are spurious. The

author of these works manifests a deeply religious tone and, according to Thomson's *History of Chemistry*, he was the first to employ the term "amalgam" to designate an alloy of mercury with some other metal.

Roger Bacon, the most illustrious of the mediæval alchemists, was born near Ilchester in Somerset, probably in 1214. His erudition, considering the general state of ignorance prevailing at this time, was most remarkable. Professor Meyer says: "He is to be regarded as the intellectual

originator of experimental research, if the departure in this direction is to be coupled with any one name—a direction which, followed more and more as time went on, gave to the science [of Chemistry] its own peculiar stamp, and ensured its steady development." Roger Bacon studied theology and science at Oxford and at Paris; and he joined the Franciscan order, at what date,

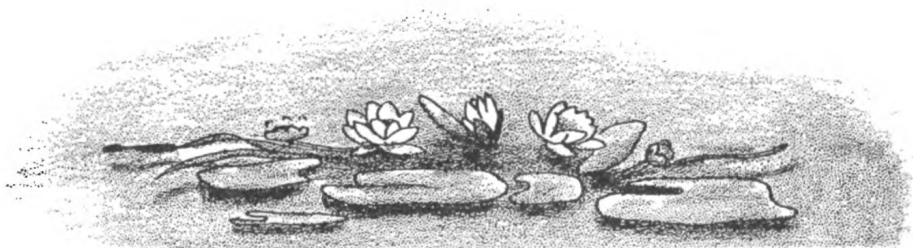


Albertus Magnus

however, is uncertain. He was particularly interested in optics, and certain discoveries in this branch of physics have been attributed to him, though probably erroneously. It appears, also, that he was acquainted with gunpowder, which was, however, not employed in Europe until many years later. Unfortunately, he earned the undesirable reputation of being in communication with the powers of darkness, and as he did not hesitate to oppose many of the opinions current at the time, he suffered much persecution. He was a firm believer in the powers of the Philosopher's Stone to transmute large quantities of "base" metal into gold, and also to extend the life of the individual. "*Alchemy*," he says, "is a Science, teaching how to transform any kind of metall into another: and that by a proper medicine, as it appeareth by many Philosophers Bookes. *Alchemy* therefore is a science teaching how to make and compound a certaine medicine, which is called *Elixir*, the which when it is cast upon mettals or imperfect bodies, doth fully perfect them in the verie projection." He also believed in Astrology; but, nevertheless, he was entirely opposed to many of the magical and superstitious notions held at the time, and his tract, *De Secretis Operibus Artis et Naturae, et de Nullitate Magiae*, was an endeavour to prove that many so-called "miracles" could be brought about simply by the aid of natural science. Roger Bacon was a firm supporter of the Sulphur-Mercury theory: he says: ". . . the natural principles in

the mynes, are *Argent-vive*, and *Sulphur*. All mettals and minerals, whereof there be sundrie and divers kinds, are begotten of these two: but I must tel you, that nature alwaies intendeth and striveth to the perfection of Gold: but many accidents coming between, change the mettals. . . . For according to the puritie and impuritie of the two aforesaid principles, *Argent-vive* and *Sulphur*, pure, and impure mettals are ingendred." He expresses surprise that any should employ animal and vegetable substances in their attempts to prepare the Stone, a practice common to some alchemists but warmly criticised by others. He says: "Nothing may be mingled with mettals which hath not bene made or sprung from them, it remaineth cleane inough, that no strange thing which hath not his originall from these two [viz., sulphur and mercury], is able to perfect them, or to make a chaunge and new transmutation of them: so that it is to be wondered at, that any wise man should set his mind upon living creatures, or vegetables which are far off, when there be minerals to bee found nigh enough: neither may we in any wise thinke, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison." The one process necessary for the preparation of the Stone, he tells us, is "continuall concoction" in the fire, which is the method that "God hath given to nature." He died about 1294.

From "*Alchemy*", by Chas. Redgrave.



PARCIVAL. FIFTH BOOK

*The Holy Grail**(Continued from page 715)*

"Open!"—"And to whom? Who are you?"—"Within your heart I wish to enter!"—"You wish to force yourself into a narrow space; what will happen, for I can only stay there with difficulty?"—"My entering shall cause you no regrets, for wonders have I to tell you."—Oh, it is you, Lady Aventure (Legend)? Oh tell me where the worthy Percival is choosing the path, whom Kundrie drove to seek the Grail with many a bitter word? Whither did he go when he left Artus? Has he despaired of joys? Has he won high praise? Was he rewarded with love or heart-sorrow for many a combat? Was he at Montsalvas since that time? Did he see Amfortas again, whose heart lay buried in woe? Let me go with Percival into the distance, give me an account of his thought and his deeds; let his innermost being be laid bare by your light."

Now the Aventure tells us that he wandered through many a land on horseback, and passed over seas on ships; and that whoever rode against him in a joust suffered, if not death, the danger thereof. The sword presented to him by Amfortas was broken in a combat, but the spring Lak, which gushes from a cliff at Karnant, proved what Sigune had praised it for, by making it whole again. Always it showed itself to be a loyal companion of Percival, and a helper in battle. He who doubts this sins.

Once Percival rode through a forest. There he found a hermitage newly built, through which a rapid stream was flowing. A pious woman had chosen it as a home; she had renounced all joys to strive for the love of God. Grief flowered ever freshly from her heart, because of her loyalty. United in this hermitage Sigune and Schianatulanter dwelt together, but the latter lay dead in the coffin, while she was living a life of repentance, and dedicating her days to the dead knight. Her mouth, once fresh and rosy, had paled and withered away. Mass has not been sung for her for a long time; the pleasures of the world have died in her. Even had she been the wife of

her beloved knight the advice given by Lunete to her mistress Lady Laudine would have been wasted on Sigune. (When the husband of Laudine had been slain by another knight, her maid Lunete advised the lady to be gracious and forgiving to this man, "for methinks the one who conquers is more worthy a knight than he who is overcome").

Percival rode up to see if he could find someone in the house who might direct him on his way, and whether God would grant his wish here. He called out, but when a woman's voice answered him he was ashamed because he had not at once dismounted. Now he did so, hung his shield on a tree, took off his sword, and drew near the window, asking the lady to come out. Sigune prayed him to be seated on the bench outside. He sat down and asked her about her life and who supported her in this lonesome place. She replied, "Every Saturday night there is brought to me from the Holy Grail through Kundrie la Sorcière enough food and drink for a week. Ah, if otherwise I could be fortunate, my support would not give me any trouble." Then she told him the story of her love and her grief; she wore a ring from her lover in token of her true union before God with her slain knight, although never actually married.

Now Percival recognized his unfortunate cousin, and as soon as he removed his helmet and his face shone with a bright glow, in spite of its being blackened from the iron, she knew him also, and exclaimed, "Is it you, Sir Percival? How are you faring? Has the Holy Grail already reappeared before you? Have you experienced its wonders?" But the knight replied sorrowfully, "Alas, only sorrows in great numbers has the Grail brought to me; I have carried all my joys to the grave on its account. A land I left behind me where I wore a crown; driven forth by the longing of my heart I deserted a wife so beautiful and good that better fruit never rested in a mother's heart! How I yearn for her chaste love! Yet still more intense is my longing for the

high goal, to see again the Grail and Montsalvas. Ah, cousin, you do me great wrong, if you will scold me, full of hate, and yet know how bitter sorrow is tearing my heart." She said, "*Enough, if my anger left the thorn of repentance in your heart*". Many joys you have been deprived of, because you did not ask the question, which would have brought you the highest happiness, and to Amfortas salvation. Now your high courage is lamed, and a flood of sorrows harasses your heart, which might have laughed gladly to the future, had you considered the seriousness of the question". Parcival said, "Whoever has suffered pains is loaded down with more; so it is with me. Dear cousin, now you shall act according to true kinship; help me with counsel and console me. Also tell me, how is it with you? I should pity your grief, but I have sunk so deeply in woe and sorrow that even the power to sympathize is paralysed in me." "Then may His hand help you, to whom all sorrows are known," said Sigune. "Perhaps it may be that a path may lead you there, so that you may again see Montsalvas, and consolation may spring from your heart. Kundrie la Sorcière has ridden away from here only a short time ago; only I am sorry I do not know the way she took. Whenever she brings me food her mule stands yonder where the stream springs from the rock. I advise you to hasten and ride after her. Since she will hardly make haste on your account, it may be that you can shortly overtake her."

Then the hero did not tarry longer; he prayed for leave to depart at once, found the path taken by the mule, and hastily trotted after. But soon the path which he had chosen lost itself in the thick forest, and with it the Grail is again lost, as also the pleasure of glad hope which had arisen in his sorrowing heart.

The hero had not ridden far, when a man boldly stands up against him, a man in full armor, which shines brightly. The costliness of his battle garment shows that he is not a common man. This knight called out, "Sir, I regret that you have trespassed too boldly on the forest of my lord; therefore retreat, before you shall be served with

that from which your courage will falter. For Montsalvas is not accustomed that anyone should ride so near it, unless it may be for reckless fighting, and to obtain that thing which outside the forest is called dying".

The helmet still hung on his hand, but now he angrily closes it over his head; he places the spear in position. The result of the combat is not in doubt. Parcival has had many such encounters on his journeys. The two knights run hard against each other; the lance of the Templeise glances off from Parcival's high breast, while he with skilful intent guides his spear down the helmet band, so that the knight is hurled backwards over his horse, and down into a deep rock gorge. In the might of his onrush, Parcival's horse fell after the conquered knight, but the hero seized a cedar limb in the fall, and held fast to it, then swung himself back on the rock. Below him in the depths of the gorge lay his horse crushed to death. The Templeise, painfully recovering from the severe thrust, hastily clambered up on the other side, and soon disappeared in the forest. There may the Grail again bring him into possession of what he had lost to Parcival!

When the latter had regained the level ground above, he found the battle horse of the Templeise unable to leave the place, for the bridle had become caught. Parcival at once took possession of this horse, released its bridle, and hastened to mount it. Now that he had come into this find he did not grieve too much over his lance which he lost in the encounter. Neither the strong Lâhelin, nor the proud Kingrisin; neither King Gramoflanz, nor Comte-La-Joie, son of Gurnemanz, had ever ridden in a better joust than that in which this horse was gained.

The hero now trots away, without knowing whither away, and deeply sorrowing that the Grail has again been snatched away from him, after it seemed so near. Restless, driven by the fire of yearning, as before, Parcival rode aimlessly about, seeking adventure. How long? I know not the number of weeks. One morning, as a thin coat of snow was covering forests, valley



and mountain, he met in a great forest an aged knight, gray-bearded, with a face so clear and bright that it drew forth reverence and honor. His wife was walking by his side, and both wore on their pilgrimage only gray mantles, hairy and hard. Their children, two lovely maidens, walked with them; and all were barefooted. After them, at no great distance, followed more knights and squires, but all without weapons. Even some small lady-dogs were with the party: so that one must conclude that it was no common lord, who had undertaken the pilgrimage in such array.

The splendid armor of Parcival contrasted sharply against the poor clothes of the pilgrims. The knight approached the old man and, surprised at the sight, questioned him as to his journey. This one, however, answered him almost ill-humoredly, saying that holy days were not suited for seeking adventures, since it behooved man to observe them, and to walk before the Lord, without weapons, barefooted, with prayers and penitences. Then Parcival spoke to the old knight, "Ah, Sir, what time of the year it is, how moon after moon is passing, how the weeks follow one another, and how the days are called,—all this is entirely unknown to me. I served one, who is called God, with steadfast loyalty, before His might threw over me a blasphemous curse. His help was promised to me; yet I had to tear myself away from Him, since He has denied it to me wholly". The old man asked, "The One of whom you speak, is He the God born to the Virgin? If you have not lost faith in Him, and believe that He was made man and suffered for us on this day: then the warlike armor ill suits you to-day. For to-day is Holy Friday, which gladdens all the world, and which it may observe in crushed abasement. Oh, when was shown a greater love than that which God manifested to us, when for our sake He was hung on the cross? If you have been baptized, then your heart must therefore go out in pain and sorrow. He has given away His life, rich in worth, for our guilt, through which, without Him, man would be lost and destined to hell. Therefore if you are not a heathen, think, Sir, on

this day! Ride ahead on this way; then you will soon reach a holy man, who will with teachings and counsels turn you aside from your misdeed, and indeed release you from sin, if with sincere repentance you will confess to him".

It pained the two daughters that their father bade the youth go on through cold and snow. The sympathy of their hearts led them to beg their father to direct the stranger to their tents which were erected near by. The old man agreed with them and prayed the hero to share food and drink with them in their tents. Mother and daughters joined their entreaties with that of the old knight. Parcival heard their sweet words; but he thought, "It would show bad manners to ride with them, while they are walking. It is better for me to take leave of them, since I name only with hate Him whom their hearts regard with love, and in whose help they trust so completely, but who refuses me His mercy, and has burdened me with sorrows". Therefore he begged leave to ride on, thanking them sincerely for their good will, and they granted it reluctantly.

Onward rode Herzeleide's child, chaste and merciful. Loyalty he had inherited from the mother, but also sorrow, which virtue sometimes seems to despise and sometime to beautify. *Now for the first time* Parcival thought of his Creator, how mighty He must be who accomplished the All of the World by His power. He said, "Can God's mighty arm indeed overcome my sorrow? Was He ever kind to a knight; did any knight ever win hire from Him; or can shield and sword ever deserve His mercy, so that He might offer His help to a loyal man, burdened with trials? And if to-day His help is to be had, then may He help me if He can!"

He turned back and passed the penitents; the maidens may have preferred to have him stay, rather than hurry past them. To himself he exclaimed, "If God's power is so great that man, animals, earth and sea manifest it, then neither will I deny Him high praise. Onward then, my steed, and show whether God's powers are in you; follow His lead freely, and take me to the goal

of the journey, where He may show me His mercy." Thus he rushed over the forested hills, and to his great surprise he soon reached Fontäne la Salvage, the same place where in the hermit's cell he had under oath testified to Jeschute's innocence.

Here dwelt the chaste and abstemious Trevrezent, for he had renounced for all time wine, mead and bread. His chastity required him also strictly to refuse all foods from what is coursed through by blood, as meat and fish, that thereby he might kill out the desires of his own flesh. Thus devoted to a pure and holy life he strives with fasting and scourging to dedicate himself wholly to God, and that his chastity may enable him to conquer the devil.

Here at last Parcival finds teachings regarding the Grail. Whoever asked me about it before, and was angry because I did not at once disclose the secret, his anger was misplaced. Kyot requested me to remain silent about it, just as he himself acted in accordance with the order of the Aventure, not to divulge this until it was bidden him to do so,—and how to weave it into the poem in the right place—by the Legend itself. Now, however, I tell it freely, as he does: Kyot, the well-known master of song, found this Legend in an out-of-the-way place in Toledo, written in heathen script. He had studied its alphabet well, before he received its meaning, even without the art of magic, through the grace of baptism. Otherwise the Legend would never have been heard, and no heathen trickery could force the Nature of the Grail to be made known, and how its wonders could be perceived.

Flegetanis, a heathen, stood high in art and science, through the power of the spirit. This seer was descended, on his mother's side, since Solomon, from an old Israelitic family, much older than the time when the holy baptism became our shield in battle against the evil ways of the devil and the fire of hell.—First he told about the Grail's sacredness and wonders. Being a heathen on his father's side he worshipped a calf as though it were the true God. How can the devil mislead a wise man so utterly that he can not recognize Him from whose hand

flashes omnipotence, and to whom all wonders are known? Flegetanis possessed enough wisdom to teach about the journey of the stars, how they set and rose, and in what time each one completes its celestial orbit.—The human being may be read in the course of the stars. Once he read in the stars and found a secret teaching, which he handed on with cautious tongue, regarding a thing which was called *Grail*: "It was left behind on Earth by Legions (Schaaren), who, when they were purified from sin, ascended again to the Stars. Afterwards was formed a union of Baptised Ones, chaste and pure, to be the keepers of the Grail. Blessed and highly honored is he who is chosen for the Service of the Grail'. Thus wrote Flegetanis thereon. Kyot, the wise master, driven by the intense desire for knowledge, searched everywhere through Latin books, to find where there may once have been a nation so spiritual and pure in life that it could have fulfilled the conditions for the care of the Grail. Therefore he read with great eagerness the chronicles of very many lands, as France, Ireland, and Britannia; in Anjou (in South France) he found the right course: He read the story of Mazadan and thus learned from a reliable source the whole history of his race, and further how from Titurel and his son Frimutel the Grail came to Amfortas, whose sister Herzeleide, more to her sorrow than her joy, married Gamuret, and from him bore a child who is the hero of this Legend.

Although the country was covered with snow, the youth recognized the place as the one where he had reconciled Orilus and his wife. At that time he did not meet the host who now received him, greatly surprised at his being armed on this holy day, yet asked him to accept his hospitality. Parcival dismounted and told how he had been directed thither by the pilgrims, who had praised the hermit's wise counsel. From Parcival's description Trevrezent knew that they were: Kahenis, a lord of Pontturreis, whose sister had married the mighty king of Kareis, with his wife and lovely daughters. Each year they would come to his hermit's cell. Then the hero asked Trevrezent whether he had been frightened when he had come galloping

up. The hermit replied that a bear, and even a deer, would frighten him more than would a man. In his youth he had been a brave knight himself, who had striven to gain ladies' love, and whose chastity had sometime been overcome by sinful thoughts.

The hermit took the horse to a spring of water which gushed forth from a rock; he cut some grass and herbs for it; and then he led his guest who was nearly frozen with the cold into a cave where he could stretch himself out upon some straw near a fire and warm his body, after taking off his armor. Then Trevrezent put a mantle on him and took him into a second cave, hewn out of the rocky cleft, in which was his collection of books and an altar with a chest of relics upon it, which Parcival recognized. He told Trevrezent how he had once sworn an oath upon it, and had taken a painted spear which stood against the wall outside. With this he had won high renown, for he had unconsciously unhorsed two knights while he was thinking deeply of his dear wife. At that time he still had honor and fame; now an army of sorrows was assailing him, such as never was withstood by man. He asked how long a time had elapsed since he took the spear. Trevrezent said it was five and a half years and three days ago that Taurian's spear was taken away, and showed the date in his prayer book.

"Woe"—exclaimed Parcival—"now only I know how long I have wandered about aimlessly. Joy has been snatched away from me, who has been crushed by the burden of grief. Sir, hear more of my sins: Since that time no eye has seen me near where churches or minsters stand, and God's praise is made known. I sought nothing but combat and battle, and bear hate only to God, who has vengefully brought bitter shame and woe over me! My sorrow he has increased overmuch, and my joy he has buried alive. If God's power can give help what other anchor would my life have? But it casts me into the abyss of grief."

The host sighed and regarded Parcival: "Sir, leave off this error, and learn to trust in God, whom you will yet see full of help. Seat yourself here, and tell me freely how it happened that God has thus received your

hate. But first hear with patience how I shall prove his innocence, and praise Him as merciful. Although I am only a layman, yet the teachings of the books is known to me, and how they write: That man shall always remain faithful in the service of Him, whose help is great, and who was never tired of helping in every earthly sorrow. Disloyalty is hateful to him, for He is Loyalty Himself. May He be praised eternally, who has shown Himself so merciful that His noble and high nature became incarnate for our sake. God is called, and is, the Truth, and false living pains Him; remember that well. And always hold to this: That you will never leave Him who never abandons His own. Therefore extinguish the heat of your anger; for whoever sees you thus will deem you fallen into insanity. Have you heard of Lucifer and his company, who yet were created without spleens by God? Now tell me, Sir, whence do they take their envy, through which they were led into endless strife with the Creator, until they, for reward, fell from God's throne into hell? Astiroth and Rhadamant, Belial and Belcimon—with the other shining celestials—because they hated God—had to wander to where the pitchpool flames. When Lucifer and his hosts were thus damned, the mild God created a man after his own image; His hand formed Adam out of earth, then out of his side was made Eve who was given us as a companion by misfortune, and who brought sin into the world, since she violated God's command. From them offspring was born; but one of the children—woe!—was carried away by wild selfishness, so that he destroyed the maidenhood of his ancestor. You may ask questions hereupon, before believing this. That it happened is true, but sin was thereby manifested.

Parcival said, "Sir, I will believe it willingly enough; but who bore the man who would rob his ancestor of her maidenhood, if I understood you rightly?" Trevrezent replied, "I will remove your doubt; the Earth is known as the Mother of Adam; he sprang forth from her bosom, and yet she remained a virgin. Then Kain, whose father was Adam, slew his brother Abel, and

as his blood streamed upon the pure earth, woe, there was desecrated the Earth's virginity. Thenceforth the envy of men continued to grow strong in eternal bloody strife. But nothing in the world is so pure as a maiden in innocence. Consider how pure are the virgins, since God Himself became the child of a virgin. For when the Earth was thus dishonored, God did not abandon it, but called forth a second virgin, from whom a babe was taken in whose form the mild God Himself clothed Himself, in the image of the child of the first virgin mother.—Honor (Heil) and woe came to the race of Adam; honor—since it is kin to Him, whom the angels see enthroned over them in the highest place; and woe no less—since His children have sinned so heavily against His kin. For this, oh, may He be merciful, who has suffered human sorrow with unequalled loyalty, and has striven against sin. Therefore, let only Him rule within you, if you wish to obtain bliss. Turn away from the path of sin; be not so irreverent in word and action; for who would revenge himself for a few pains with godless speech, of his reward I tell you this: his own mouth convicts him. You should learn piety from the ancient teachers. Plato, many years ago, and Sibylle, the seeress, said sooth: Some time there will come to us a Substitute to redeem us from evil and all guilt. The highest hand leads us with divine love through hell to bliss, but the godless remain behind there. The Father of Love is a clear transparent Light, and does not vacillate in His Love; blessed is he to whom He may grant it! But the world may purchase His love or His hate.

Now consider well, what is more wholesome? Divine Truth flees from the impenitent sinner; but who atones for the guilt of sin serves piously for divine favor. This is experienced by him whose thoughts are pure. Thoughts elude the light of the sun; thoughts are imprisoned even without a lock, and inaccessible to all creatures; produced in the dark, they are absorbed unseen; the Deity, however, is a radiant Light, which pierces through the thickest walls, and feels the slightest movement in the depths of the heart. Would you now wage war against God, who is ready to meet you

with love or with anger? Oh, know that you are the one who is lost! Therefore that He may look on you with love: *change your disposition!*"

Parcival thanked the holy man and, being asked by Trevrezent to tell his sorrow, said that his greatest longing was for the Grail, and next for his dear wife. Regarding the Grail the hermit cautioned him not think, in his simplicity, that he might ever win it; "for it remains forever lost to every one who has not been chosen by Heaven itself for its service." "You were" exclaimed Parcival, "at the Grail?" "Yes", was the answer; but Parcival would not yet admit that he also had seen the Grail. Therefore he asked the hermit to tell him what he knew of the Grail and its Order. And Trevrezent began: "I know there lives constantly with the Grail at Montsalvas a knightly band who have devoted their work and their honor wholly to it. These are called Templeisen; they are nourished by a precious stone, clear, pure, and of wondrous virtue, *Lapis Exillix* it is named. By its means the Phoenix burns itself to ashes, but this renews its life, so that it rises up from it with new powers, and more beautiful than ever before. No harm can befall a man on the day that he has seen that stone, and for one week after that he remains free from death. Of the one who can see it every day, be it maiden or man, the color and shining glow will remain unchanged; and in two hundred years the hair would not turn gray; and such power is imparted to man by the stone, that flesh and bone retain the strength of youth. This stone whose wonders I have tried to describe, is called the Grail. Sent by the highest hand, there comes to it a message to-day, which endows it with new power; for to-day is Holy Friday. A shining white dove descends from heaven and brings a small white offering (Oblation), lays it on the holy stone, and then soars up to heaven again. Always on that holy day the dove returns and lays its gift on the stone, which gives it the power to yield whatever edibles the earth may produce, as food for the knightly brotherhood.

(To be Continued)

C. Shuddemagen.



SPIRES

Part of the story of arches spires tell in pointing upward, away from our lower selves, to our higher selves, to God. When we look at a great city spread out below us upon a plain the springing spires of cathedrals and churches delight the eye and satisfy the heart, testifying to man's common aspiration toward a heavenly life and a common heavenly Father.

The totem poles of the red Indians, the tumuli of other stone-age men, the pagodas of the Chinese, Siamese and Japanese, old Egypt's obelisks, the minarets of the Moslems, the Western campaniles and bellfries, the pointed domes of Byzantine cathedrals have the same story to tell us.

Some gifted, perhaps inspired architects of mediæval cathedrals have used many spires upon some of their edifices so that, as in the case of the Milan cathedral, the whole structure seems, with its many pointed Gothic arches and its leaping spires, almost to float toward the sky.

Of oneness, of unity, stand, like devas, giving their ing generations

Spires are like
Made Perfect
existence of God



spires tell as patiently they
sentinels through the
message to the fleet-
below.

the fingers of Just Men
pointing to the
and the way to Him.

W. V. H.

A BURMESE REINCARNATION STORY

A friend of mine put up for the night once at a monastery far away in the forest near a small village. He was travelling with an escort of mounted police, and there was no place else to sleep but in the monastery. The monk was, as usual, hospitable, and put what he had, bare house-room, at the officer's disposal, and he and his men settled down for the night.

After dinner a fire was built on the ground, and the officer went and sat by it and talked to the headmen of the village and the monk. First they talked of the dacoits and of crops, unfailing subjects of interest, and gradually they drifted from one subject to another till the Englishman remarked about the monastery, that it was a very large and fine one for such a small secluded village to have built. The monastery was of the best and straightest teak, and must, he thought, have taken a very long time and a great deal of labour to build, for the teak must have been brought from very far away; and in explanation he was told a curious story.

It appeared that in the old days there used to be only a bamboo and grass monastery there, such a monastery as most jungle villages have; and the then monk was distressed at the smallness of his abode and the little accommodation there was for his school—a monastery is always a school. So one rainy season he planted with great care a number of teak seedlings round about and he watered them and cared for them. "When they are grown up", he would say, "these teak-leaves shall provide timber for a new and proper building; and I will myself return in another life, and with those trees will I build a monastery more worthy than this". Teak-trees take a hundred years to reach a mature size, and while the trees were but saplings the monk died, and another monk taught in his stead. And so it went on, and the years went by, and from time to time new monasteries of bamboo were built and rebuilt, and the teak-trees grew bigger and bigger. But the village grew smaller, for the times were troubled, and the village was far

away in the forest. So it happened that at last the village found itself without a monk at all: the last monk was dead, and no one came to take his place.

It is a serious thing for a village to have no monk. To begin with, there is no one to teach the lads to read and write and do arithmetic; and there is no one to whom you can give offerings and thereby get merit, and there is no one to preach to you and tell you of the sacred teaching. So the village was in a bad way.

Then at last one evening, when the girls were all out at the well drawing water, they were surprised by the arrival of a monk walking in from the forest, weary with a long journey, footsore and hungry. The villagers received him with enthusiasm, fearing, however, that he was but passing through, and they furbished up the old monastery in a hurry for him to sleep in. But the curious thing was that the monk seemed to know it all. He knew the monastery and the path to it, and the ways about the village, and the names of the hills and the streams. It seemed, indeed, as if he must once have lived there in the village, and yet no one knew him or recognized his face, though he was a young man still, and there were villagers who had lived there for seventy years. Next morning, instead of going his way, the monk came into the village with his begging-bowl, as monks do, and went round and collected his food for the day; and in the evening, when the villagers went to see him at the monastery, he told them he was going to stay. He recalled to them the monk who had planted the teak-trees, and how he had said that when the trees were grown he would return. "I", said the young monk, "am he that planted these trees. Lo, they are grown up, and I am returned, and now we will build a monastery as I said".

When the villagers, doubting, questioned him, and the old men came and talked to him of traditions of long-past days, he answered as one who knew all. He told them he had been born and educated far away in the South, and had grown up not knowing

I have been asked to write my impressions of my English visit, but when one runs over in one's mind the unrelated impressions received of people and things, one does not find it easy to classify them into very orderly form. So I will turn on the Cinema of my memories mostly as they come, and in doing so there passes in quick review scenes of beautiful green meadows, with noble trees; miles of golden grain; funny little railway trains; picturesque villages; houses bristling with chimney pots; ugly train stations;—London, a stupendous city, holding humanity of every type; the ubiquitous motor bus; the noisy, unnecessary tube; impressive ruins; stately cathedrals, and all seen in the setting of the finest weather.

Such are some of the passing forms of inarticulate life that one recalls. Then there are the slow moving pedestrians; a happy holiday folk; the music of the cultured English tongue, in contrast with the unendurable Cockney; the happiness, patience, the good nature and orderliness of a London crowd; the splendour of a great civic procession, at the crowning of the king, and the wonderful foresight and grasp of detail displayed in its arrangement, down to the most trivial point.

And then there was the succession of meeting upon meeting—T. S., public, C. M., and E. S., with interviews, visits, teas, the meeting of old friends, and the making of new.

Most valuable and interesting of all were the meetings and public lectures, for there one heard again the voice of our revered President, and saw the precise and thorough way in which our British cousins do things. Of the E. S. meetings I must of course say nothing more than that they impressed me deeply with their value and significance. The sight of the strong earnest students at these meetings was most pleasing.

Of the C. M. work—I was impressed with the keen interest shown therein, with its orderliness, and the fine ability of the sister-brethren. If the more orthodox members of the craft could only see how well the

fair "brothers" do their work, and how much it all means to them, the time would be hastened when the exclusion of women from their Lodges would be a thing of the past. When that time arrives, the craft will have made ready the paths of its true spiritual completeness. Here again I cannot speak of the valuable instruction given by the one who spoke to us; yet I may say how vitalized I believe Masonry will become, vital though it be even now, when the spirit of her instruction shall have become general in the Order.

I thought the Kensington Town Hall Lectures were absorbingly interesting. The skill and personal charm put into this course, made of it a delight to the listeners. Usually the subject of "Rounds and Races" is dry and uninteresting to all but the special student; but not so these! One learns that even a difficult subject may be so presented as to command the closest attention and interest.

The Convention was an example of economic efficiency, and orderly dignity. It began on time, and ended on time, performing its duties just as arranged. That obviously and happily is the true English way. During the proceedings, the gracious tributes paid by the incoming General Secretary and others to the retiring one, gave Mrs. Sharpe in a way that showed her fine strength. An interesting feature was the greetings from other Sections. In an American Convention it is not possible to have so many present representing sister Sections—often there is not even one—so the international aspect given to the Convention by this feature was gratifying to my Theosophically nurtured Esperanto spirit of internationalism. A curious thing of the general officers had already taken place outside the Convention. The balloting for these officers in an American Convention is a prominent feature of the proceedings, and in case of opposing candidates consumes more or less time. Since a succession had to be provided for Mrs.

they find the meeting to be as attractive as it ought to be, they will come again. Soon there will be more members to assist in rendering the meetings interesting and instructive, and the patient correspondent who has faithfully mailed her weekly letter will begin to wear a satisfied smile, for she will see that her efforts have borne fruit after all.

I know of several lodges that have begun a plan on this order, but I do not know of any that has continued it for any length of time. Enthusiasm is excellent in all cases. It is good, if only continued for a short time because even that means something, but it is far better if steadily carried along until it becomes a well regulated effort for all time. Plans are often formed by members, which if continued, would bring excellent results; but because of lack of persistent effort in the face of seeming failure to produce the effect intended, the good plan comes to naught. In every movement or organization or society always there are the few—the faithful few—who carry the burdens and who expect to do the greater part of the work necessary. It is a very natural and easy thing for those active members who shoulder the responsibilities to complain at times that there are so many in their Society who do nothing. It would be the wiser plan if they would stop growing and spend the time in planning ways and means which would readily draw interest from the non-active members, so that eventually they would take an active part in the work of the lodge, and themselves become of "the faithful few."

Keep your indifferent members supplied with information concerning all the splendid opportunities which are at the present time so crowding upon the members, and you will have fewer vacant chairs in your T. S. meetings and classes.

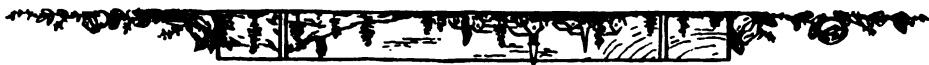
Addie M. Tuttle.

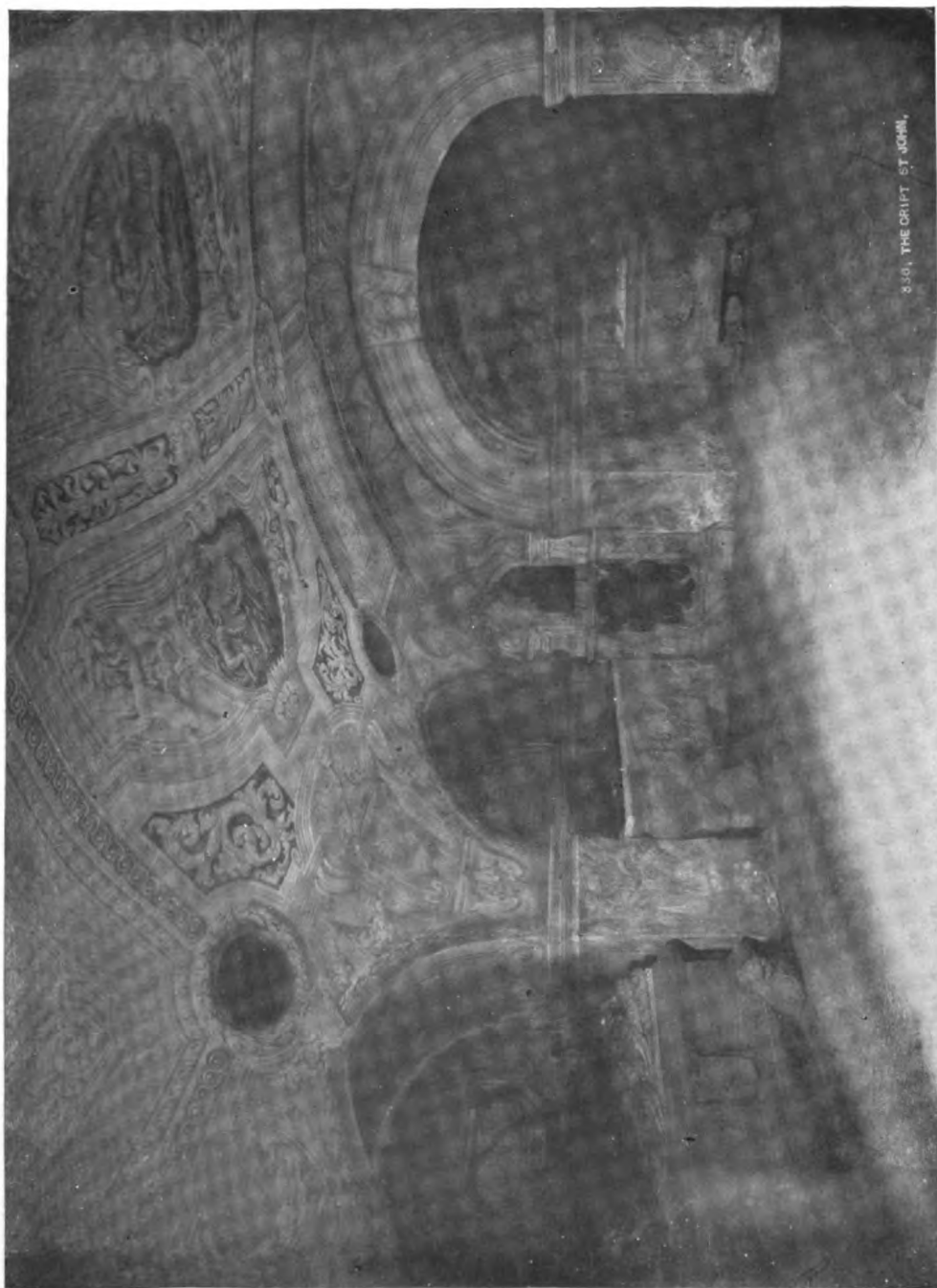
who he had been; and that he had entered a monastery, and in time became a Pongyi. The remembrance came to him, he went on, in a dream of how he had planted the trees and had promised to return to that village far away in the forest.

The very next day he had started, and travelled day after day and week upon week, till at length he had arrived, as they saw. So the villagers were convinced, and they set to work and cut down the great boles, and built the monastery such as my friend saw. And the monk lived there all his life, and taught the children, and preached the marvellous teaching of the great Buddha, till at length his time came again and he returned; for of monks it is not said that they die, but that they return. (Related by H. Fielding Hall in "The Soul of a People".)

HELPING ABSENT LODGE MEMBERS

Our lodges should find some method by which the inattentive members could be kept in touch with what is taking place in their meetings, and the instruction which is given in different classes. A correspondent member should be chosen—one who has an inexhaustible supply of patience and who is willing to do things without demanding immediate results. That one should write each week a pithy and interesting, but rather concise account of what has taken place in the lodge, and introducing any little feature of the work or the teaching which would catch the interest of those who care in the outer circle of activity. If this report is sent each week to each member who has a mark of absence on the roll at regular meetings of the branch, and continued time after time until that member discovers that it is to be a permanent custom of the lodge, it will not be long before some of the prodigals will begin to drop in to see for themselves. If





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Sharpe, in order that she might have her needed rest at Adyar, I am sure that no wiser choice could have been made than the selection of Mr. Wedgwood. He quite won me. I predict a strong administration, and a far step forward for him and his Section.

I was glad that I could be present at one of the Federations in the Provinces. These are obviously useful. Just why the Federation idea has not flourished in America I do not know; but when it does, as in time it must, it will become a valuable agency for good in the Section, especially on account of the great distances, and the inadequacy of an annual general Convention to satisfy fully the need of drawing closer in brotherhood.

It was something of moment that our President should have been affectionately acclaimed along the route as "our Annie" as she marched in that vast procession of the best of England's womanhood which culminated in the suffragist meeting that packed the immense Albert Hall; it was something that on this historic occasion a large part of that immense Albert Hall audience—interrupting a speaker—applauded her at length as they caught sight of her coming on the platform; something that her address there was the most notable feature of the evening and was received with very great warmth; yet, I think the greatest tribute to her genius was paid in the form of those large Queen's Hall audiences that assembled week after week to listen to the startling Message put forth in her matchless eloquence. At the fourth lecture, when I saw the whole audience of

nearly 3,000 people rise as one person and greet the speaker as she came upon the platform, I felt it to be an incident of dramatic significance—a climax in her public career—a justification by her own people after years of misunderstanding and lack of appreciation. I do hope that the Royal House, the Peerage and the Commons have all read at least that very fine address of the course on "Democracy, or Social Revolution".

Honored has the British Section been this summer in entertaining many of the leading workers—the President and her beloved wards; Mrs. Russak, so well known for her exceptional attainments and graces; the widely known Arundales; the General Secretaries of the Russian, French, and Dutch Sections, and many other prominent Europeans. It was a pleasure to meet them, and realise the strength of the bond that binds them all together in the Master's Service.

From the moment Mrs. Sharpe, Mrs. Russak, and Mr. Wedgwood extended their gracious and cordial greetings at the station in London, until I bade them farewell nearly two months later, I was the recipient of kindnesses and courtesies, in many quarters, generously extended with true British sincerity, and I hope, even though it be in this poor way, to be able to convey some thought of my keen appreciation of it all, to those who thus made my visit one of such enjoyment and profit. Never have I been made to feel more at home anywhere, and never have I regretted more to leave a country.

A. P. Warrington.



THEOSOPHY IN FINLAND

Like a swelling wave has the message of the ancient wisdom rolled over the earth, purifying everywhere the spiritual atmosphere of humanity. It comes as the great Macedonian conquerer, Alexander the Great, who cut with his sword the wondrous Gordian knot—in our time the religious, philosophical and social problems. Starting from the icy mountains of Himâlaya it has within a period of about forty years spread up to the snowy hills of the far North.

The Finnish Theosophical Society has officially existed only four years—it was founded October 21st, 1907—but theosophical work has been done in our country unceasingly already for more than 16 years. The number of our lodges is to-day 19 and they have enrolled 407 members. Unattached members are to-day 170, altogether 577 members.

It is very interesting to make some comparisons between our theosophical movement and that in other countries. The curious but most cheering and delightful feature in our movement is, that it is most spreading among the poor or middle classes. We have heard many foreigners, visiting our country, wondering over that curious condition. They are astonished at finding costly theosophical publications, e. g. *The Secret Doctrine, Key to Theosophy, Esoteric Christianity*, etc., on the tables of poor and simple working-class people. There is no difficulty in understanding this, if we remember, that the Finnish people belong to the seventh subrace of the fourth rootrace. We have our own ancient culture, which is based upon spirituality and the old Finnish magicians were well known in the northern countries. We have yet here and there some old men and women with clairvoyant ability or who are trance mediums. The modern culture belonging to the fifth race people has penetrated our nation, but it has not banished from our national spirit that calm and steady belief in spirituality, which is characteristic with the Finns of ancient times.

In these days there is heard a great call over the whole country, which will raise up

again our ancient culture and old national manners. Great interest in our antiquity is taken by the people and our "sacred scripture" *Kalevala*, telling us in the form of a poem of the creation of the world and of the birth and life of mighty knowers and magicians, is becoming a dear national book to every Finn. The Finns are peace-loving people—they have never invaded neighbouring countries in order to conquer or rob—and it seems to us, as if our nation were prepared to receive the sweet message of our Masters, the message of universal brotherhood.

The propaganda work in Finland rests almost entirely upon the shoulders of our general secretary, Mr. Pekka Ervast, who for more than 10 years has indefatigably proclaimed the message of the ancient wisdom. His work has been helped by some other lecturers, among whom Mr. Palomaa has done good work among the simple people. Last autumn the General Secretary made a lecturing tour and visited eight different towns. Everywhere his eloquence awakened much interest in Theosophy and newspapers recorded his lectures. The regular work is centered in the capital, Helsingfors, where the lectures of Mr. Ervast are awakening more and more interest. In the winter of 1910 he gave a series of lectures on the world religions, which contained fifteen especially interesting lectures. Thus was for the first time in Finland proclaimed that mighty teaching of the brotherhood of all religions, and surely many seeds fell on good ground. Besides the regular lecturing work, the General Secretary holds every Tuesday evening special question-meetings, where the audience has the opportunity to ask questions upon various theosophical problems.

Great interest in spirituality and Theosophy was awakened by the well known English clairvoyant and psychometrist, Mr. Alfred Vout Peters, who visited our country last winter. He stayed here nearly three months and gave many public and private seances, which were very attractive to the public. Together with Mr. Ervast he gave three public meetings, where Mr. Ervast at

first lectured about the spirit-world and the life after death, and after that Mr. Peters gave experiments and tests about the reality of spirit-life. Each meeting was attended by five to six hundred people and the success was great.

Our monthly magazine "Tietäjä" has now about 1,500 subscribers, and the Publishing Society does its best in sending theosophical literature out into the world. The number of our publications is not big, only 41 books having been published; of the 25 are translations and 16 are original. In memory of H. P. B. and the founding of the Society an original book, *Theosophy and H. P. Blavatsky*, written by some Finnish Theosophists, was published on November 17th, 1910. Despite the many difficulties, which our Publishing Society has had to go through, it rests now on a solid ground. One of the strongest means in spreading Theosophical ideas is literature, and knowing this there are many young volunteers who delight in helping the General Secretary to manage the publishing firm.

The musical performances at our meetings and conventions are cared for by the many musical people, composers, pianists, etc., who are members of our Society, and also by the theosophical choir, which works under the direction of Mr. Leino. The public festivals, held in connection with our conventions and also two or three times during the year, are very attractive. The feeling emanating from an audience of 500 people is always sympathetic and the higher spiritual currents, drawn nearer by the pure feelings of the audience, cannot be without influencing the minds of those who are present.

The young people under age have formed a "Young People's Association". It has as its aim the uplifting and awakening of the young people of our country, that part of the nation, which in the future will be the responsible creator and educator of the coming generation. This summer there will be held at Helsingfors a convention of theosophical young people.

Dr. Steiner is also awakening with us much interest, some who feel attracted to

the deep philosophy of Dr. Steiner, have formed a special lodge for the study of his teachings. Some of the Swedish speaking members have left the Finnish Society and attached themselves directly to Adyar.

Our general report of last year mentioned that Mr. Pekka Ervast had bought on his own account some land near Helsingfors, and "was dreaming about a Finnish Adyar". A colony is already formed and we hope that it will gradually grow and strengthen, till it is quite free from debts. As an explanation to the General Secretary I beg to mention, that legally it does not yet belong to the Finnish Society, although we look on it already as "our future Adyar."

Though afar from the centres of our world-wide movement, we all are glad, that we have opportunity to give our humble powers to the noble work. Everyone is seeking in his heart for the concealed seed of the all embracing love and brotherhood, and our hearts beat warmly when hearing of the progress made in other countries.

T. V.

From Adyar Bulletin.

Proklos affirms that the Divine Necessity was always coincident with the Divine Will and Purpose. Plato explains it as a habitude of the Efficient Cause or Author of Existence and Matter. Thus, also, there is a necessity in the thoughts and actions of human beings, yet the soul is self-moving, and so is its own "Cause".

—"Iamblichos", Wilder's Translation.

In the Theurgic discipline of neophytes, there are several stages to be surmounted before arriving at the degree denominated "Perfection" or purity. We may trace them as follows: 1. The coming to the divinity who is supplicated. 2. The assimilation into the likeness of the divinity, and 3. Perfection. In the first of these degrees the candidate was styled Most Excellent; in the second, Divine; and in the third, Theopator; as now being fully identified with Deity itself.

—"Iamblichos", Wilder's Translation.

A CONVENTION LETTER

Chicago, Illinois.

Anaconda Branch T. S.

Dear Associates: The convention of 1911 is now a past event and as it was one of the most remarkable ones in some respects that we have ever had, I want to write you all about it. As many of you were unable to come so far, I take this means of conveying to you something of the enthusiasm and encouragement which was felt by those present.

Each year there is a difference in the general tone of the convention meet; no two are alike. 1911 saw a large crowd of members gather from all parts of the Section. There were also two distinguished guests from a different land. They all met in the spirit of brotherliness, conducted the business of the year with dignified and orderly promptness, discussed the needs of the Section and the different phases of lodge activities, then parted with a friendly handclasp, each representative returning to his respective lodge feeling that all is well for the coming year. I shall go over the events of the convention and post-convention period in outline as you will be glad to know of some of the splendid things that happened; also I shall write you of the work of various members who took part in the proceedings as it is well you should know something of those of our members who are working as leaders for the pushing on of the great work of Theosophy.

The pre-convention reception was held on Saturday afternoon and you may be very sure that something more was accomplished than the mere fashionable chit-chat over a cup of tea. During the friendly two hours together, the members pledged nearly five thousand dollars to the purchase of stocks and bonds to help in carrying on the work of the Section. Sunday morning there was the usual sea of faces waiting expectantly for the important opening of the day. Many of the faces have appeared year after year and seemed a natural part of the convention. Mr. A. P. Warrington of Norfolk, Virginia, was elected Chairman and Mr. William Brinsmaid of Chicago Secretary, and

the business was put through in a reasonably short time. The important event was the election of a General Secretary and Doctor Weller Van Hook was re-elected with the sincere appreciation of all. A new precedent was the election of a Treasurer to assist the General Secretary, and Mr. Elliot Holbrook of Chicago was elected to fill that position. On the executive committee Mr. Elliot Holbrook, Mr. F. J. Kunz of Freeport, Illinois, and Mr. Talbot, of Los Angeles, California, were re-elected. Mr. A. P. Warrington, believing in rotation of office, tendered his resignation from the executive committee and Mr. Ensor of Alberta, Canada, was elected to fill his place, and Mr. Shibley of Washington, D. C., was voted chairman of the judicial committee.

The usual convention proceedings were carried on harmoniously. Of course there were differences of opinion at times—who ever heard of a convention where there were not—but whenever a point was carried, the minority submitted gracefully and the majority showed their appreciation by a generous response.

Mr. Warrington, who has recently returned from London where he has been in conference with our honorable President, filled an interval of waiting for committee reports by an interesting account of her lectures in England. Mr. Warrington and Mrs. Alida E. de Leeuw of Cleveland had the great privilege of coming into the presence of Mrs. Besant and her two Indian wards, and both said they had been delighted with the charming personality of Mrs. Besant's "boys" and by the splendid health, radiance and never failing power of our President.

The post convention period was filled with the reading of reports of various committees and animated discussions on the part of delegates and members. Much interest was shown in every detail that had to do with the many phases of lodge activity. Mr. L. W. Rogers submitted a report as one of the field lecturers which was full of enthusiasm about the work which may be accomplished in establishing lodges and teaching Theosophy where it is not known. He stated

that if the funds could be obtained to carry on the work in the field he would guarantee to establish a lodge in every city in the country where there is not one already. Mr. Jinarajadasa followed with his report and after a general summing up of his lecturing tour through the North West, he explained that his engagements had been cut short by the need of assistance at headquarters as there are so many ways in which he can be of help to the General Secretary. There is much to be done to supply the need of a large and growing section, and, as there is at present no regular office for sectional work, Mr. Jinarajadasa has taken up his quarters in a green tent on our General Secretary's lawn. Here, in this tiny house, designated "the green temple", he prepares his lectures, assists in the work of the "*Messenger*", and wields the blue pencil in a good cause.

The propaganda committee was represented by Mrs. M. V. Garnsey of La Grange, Illinois, and Mrs. Kochersperger of Chicago, and they explained the many interesting methods employed by them to bring our T. S. literature before the public. Visiting members contributed many excellent suggestions on this subject. There were also reports from the press committee, stereopticon bureau and Order of Service, but perhaps the most important was the report of Dr. Shuddemagen as chairman of the Karma and Reincarnation League. As every member of our society is interested in the K. and R. League, all were eager for suggestions concerning that line of work. Doctor Shuddemagen has carefully considered the subject and gave valuable information as to ways and means of teaching karma and reincarnation to the world to-day. There was a jolly little discussion of this subject among members of the different lodges and all were ready to offer suggestions.

An interesting feature of the convention was a series of evening lectures. Mr. Jinarajadasa gave two stereopticon lectures,—one on "Parsifal" in which he was assisted by Mr. Reed of Meadville who played the various motifs as they were mentioned, and the other on "Theosophy and Art." Doctor Van Hook lectured to an appreciative audi-

ence on "Theosophy and Christianity in America." He pointed out to us that the Bible is full of occultism and explained how those who cling to the sacred teachings through their own Christian scriptures may read its pages with a fuller understanding through a knowledge of Theosophy.

During one of the morning meetings we realized something of the old phrase of "entertaining angels unawares". Quite unexpectedly and in such a quiet manner that no one noticed his entrance there had slipped into the room a member direct from Adyar. He was Mr. Davies of England, and as his stop in Chicago was only for a few hours he came to us for but a greeting and a parting, but in the few moments that we listened to him we felt the inspiration of his message of peace and love from beautiful Adyar, the home of the Theosophical Society. He had recently visited Adyar and was returning to England. His words came like a benediction and our regret was that he could not have remained with us longer and that so few of our members had been able to listen to his words. On a later occasion, our other visitor from over the water, Mr. Edie of Dundee, spoke in a very interesting manner of T. S. activities in Scotland, and introduced an earnest appeal for more extensive theosophical work among the churches of America.

One afternoon there was an excursion to South Shore and a merry party crowded into the busy work-rooms of the *Rajput Press*. There in the clean little place all filled with great stacks of paper arranged in orderly piles, we watched the press, that creature of steel, stamp out thoughts which will reach thousands of people and spread the knowledge of Theosophy, karma and reincarnation over a vast area of country.

On Tuesday evening there was the farewell meeting for 1911. The room was crowded with happy faces and that last evening was in some respects the most wonderful of all. Mr. Jinarajadasa presided and he called for brief talks from some of the members present. In an informal manner Mrs. Hillyer of Kansas City and Mr. Ray Wardall of Seattle spoke of the influence of Theosophy in the home and of its helpful

and inspiring effect on parents and children alike. Mr. Elliot Holbrook and Mrs. Stowe of Brooklyn spoke feelingly of "The Masters as we are striving to know Them". Mrs. de Leeuw told us of our revered President's message to the world in regard to the coming of the Christ. So earnestly and beautifully did she speak that we were able to realize for a moment what it shall mean to us when that Great One stands among us. And when Doctor Van Hook took up the subject, speaking also of the coming of the Christ, the heart of the audience, which, during the

hour, had been slowly filling with devotion, almost burst with the intensity of feeling which came from the thought of that Blessed One. Every individual impulse seemed checked for the time, held back by some mighty force, and the whole audience vibrated as one person. After a brief summary and a few remarks by Mr. Jinarajadasa the crowd quietly dispersed, each carrying to his home the thought of peace and service to the Masters: a beautiful ending to the Theosophical convention of 1911.

Addie Tuttle.

FRATERNAL ORGANIZATIONS

The future is not with the self-centred solitude-loving man. Civilization to-day breathes a new spirit. Man cannot live alone, he is one of a brotherhood.

Everywhere to-day is the spirit of brotherhood making itself manifest. Like the early dawn, its light is appearing; it is faint as yet, but it grows each moment. Nations speak of disarmament to form federations; men and women form themselves into groups to achieve common aims; clubs are organized for every conceivable purpose—social, scientific, philanthropic. Fraternal organizations are the order of the day. How comes it that to-day there is this new spirit of Fraternity?

It is because

"The old order changeth yielding place to new,

And God fulfils himself in many ways

Lest one good custom should corrupt the world".

Hitherto the progress of humanity has depended on the spirit of competition; it is still the spirit ruling life. In business we have to compete, we must there still carry on the struggle for existence, with its concomitant, the survival of the fittest. And yet though this survival of the fittest is the law of the evolution in nature, man recognizes instinctively a higher law—that

of Fraternity and Co-operation. There is more than the brute in man, and when this higher is appealed to he responds. It is this higher emphatically that is appealed to in every fraternal organization.

For whatever may be the relation outside a fraternal organization, within it men are brothers; without, two men may be business rivals; within, they meet on a different footing, clasp hands as brothers, recognize the value of each as a soul, an immortal fragment of God.

In the civilization that is dawning in America the spirit that will be recognized as ever leading to the highest for the individual and the community is the spirit of fraternity—that men shall work together in small organizations first, and then in larger. Each will have its beautiful ritual, but all will teach the fundamental truth of brotherhood.

The future is with that man who will go out towards another in reverence as to a brother soul, as to a fellow-worker in the service of a common Master. The grand civilization of the future will not be created in a day. We are fashioning it now, we who belong to fraternal organizations. And whoso desires to have a share in that glorious future, let him join some fraternal organization to-day.

C. Jinarajadasa.

ADYAR VISITED

(Address at the Convention, 1911, American Section, Theosophical Society).

Although without any doubt the place where all of us may meet our God is within our own heart, yet I think to all of us here there is a sense that in a very peculiar way Adyar is our spiritual home on earth. We look towards that place as a place of light, feeling sometimes rather far removed from it; and I can only say from my experience of being there, having looked toward it from afar before then, there is a great sense there of being in the radiant center of light.

I remember long ago, as no doubt many of you remember, in the days when I read fairy stories, that, after reading some story in which a child brought up in very ordinary humdrum circumstances was told that he was a king's son, when I laid down the book at the end of the story it seemed to me that unless one could be a king's son there was after all but a poor outlook in this life, rather a sordid and grey existence. And since I have known something about theosophy and theosophical teaching in this life, and have known what is the lineage of all those who choose to claim it, there has come back again that feeling that for all of us who choose to claim it we have for our parentage the greatest rulers of earth, the spiritual rulers of the universe. And it is simply by remembering our lineage, from whom we spring, and by claiming in our daily life by the love of our hearts and the deeds of our days, that kinship with them, we carry on from old days

this knowledge that we have indeed a royal kinship, a descent which shall always lift us up above the sordid struggle of life, so that those who see us may recognize in us some light which may recommend to them the ideas for which we stand, even though we transmit it poorly.

I understood that all this was true before I went to Adyar, yet having been there, having had the inestimable privilege for a short time of seeing the center from which the sweetness and the light is thrown out through our society all over the world,—having been there, I have gained an entirely different sense of the reality of all that we have learned and of all that we knew was to come by and by from our acceptance of the new ideas. The having been there, the seeing the life that is lived by the leaders and, under them, by all who are learning what all may under them, has given such a different sense of confidence and of the splendor of the opportunity that is given to each one of us, that I only wish I could give one tithe of the sense of satisfaction and splendor that has remained with me and always must remain. In speaking these few words to you I would like to wish for all of you now or later the same opportunity and the same sense of the splendor of the life in which we take a part. With these few words, having been with you so short a time but having with great pleasure formed this new link, I wish you all good-bye and the good fortune that has come to me:—that of visiting Adyar.

Edgar W. Davies.



A GOLDEN OPPORTUNITY

The guru leads the builder of temples by various signs and tokens. The signs are the horizon of his view and surroundings, the tokens, his coveted goals and desires. These were given him at the opening, and are his always thereafter. So when Opportunity calls from behind the neighboring hills, he responds with a ready ear as an experienced listener, or as a loyal fledgeling devoted. And out of the new signs discovered he picks up the tokens intended.

So, in the course of a mid day visit, while lunching, the Opportunity goddess called our student toward her horizon. The skill was that of a master. She outlined to him in a moment a duty brought down from his forefathers. Ever watching and hoping for service, our worker set out in the evening.

To him it was a vague, waking memory of action all decided beforehand. His response was without hesitation. For, a watcher of signs and symbols, he knew the call was for him. He thus travelled at Opportunity's happy suggestion two state-widths or more, knowing not the name even of him whom he sought, for such was

his faith in the Goddess. Reward indeed should be his, for at the second day's end he had found the work of a lifetime.

But worldly reward and rediscovered friends proved only part of his journey's quest, for the deva still called to him from among the hills. He could not rest, but must find her. A message had she, and he should be told the cause of his sojourn and the meaning of life.



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lotus supported her feet, and bade the listener hearken to a duty she was holding for him. "This bright gold at my feet must be scattered. Make a pathway and brighten His coming. Do this for our Beacon and Master, our mighty Maitreya Lord."

Wm. G. Merritt.

So at length she appeared to his vision when he had discovered those pearls she had spread upon the leaves of the Lotus, that lily called Golden. She then showed him work which was his. And the beauty and light of the vision fed the soul and the faith of the pilgrim.

She stood with arms extended while the

REPORT OF THE
TWENTY-FIFTH ANNUAL CONVENTION OF THE AMERICAN
SECTION OF THE THEOSOPHICAL SOCIETY

Held at Assembly Hall, Northwestern University Building, 31 West Lake Street,
Chicago, Illinois, on September 10th, 1911

The Convention was called to order at 10:00 A. M. by the General Secretary.

It was moved by Mr. C. O. Scudder (Los Angeles, Cal.) and seconded by Mr. L. W. Rogers (Ridgewood, N. J.) that Mr. A. P. Warrington (Norfolk, Va.) be elected temporary chairman. Motion carried. Mr. Warrington took the chair. It was moved, seconded and carried that Mr. William Brinsmaid (Chicago) be temporary secretary.

The chairman then appointed the Committee on credentials as follows: Mr. C. Jinarajadasa (Chicago), Dr. Geo. Wright (Washington, D. C.) and Mrs. F. R. Broenniman (Boston, Mass.) The Credentials Committee then retired.

A telegram from the San Francisco Lodge was then read as follows:

"San Francisco Lodge through its delegate sends salutations to our General Secretary and brethren in convention. We rejoice over the return of Mr. Sinnett to the office of Vice-President of our Society and suggest that suitable expressions of welcome be sent him on behalf of American Section. W. J. Walters, President."

Mr. Warrington then presented greetings from the British Section as follows:

"I received a telegram as I was embarking on my steamer in England from the General Secretary of the English Section which read that he wished me to be the personal representative of the General Secretary and of the Section in England to convey their hearty greetings to both the General Secretary here and the Section and especially to the Convention."

The Committee on Credentials not being ready to report a recess was taken, and Mr. Elliot Holbrook (Kansas City Lodge, Mo.) was asked by Mr. Warrington to take the chair.

While waiting for the report Miss Anna Goedhart (Cleveland, O.) played on the piano the Adagio movement of Beethoven's *Sonata Pathétique* and Chopin's Prelude in C Minor; they were deeply appreciated by the listeners.

Mr. Warrington resumed the chair upon the entrance of the Credentials Committee who then reported as to the representation of the lodges of the Section. Among other items it was noted that the following lodges had no representatives:

Baltimore, Kipina, Detroit, Lima, Omaha, Pelham, Pierre, Portland, Saginaw, Annie Besant of St. Paul, Sheridan, Springfield, Winnipeg.

It was then moved, seconded and carried that the Committee report be adopted as read.

It was moved, seconded and carried that the temporary officers be made the permanent officers of the Convention.

It was moved, seconded and carried that the order of business be as printed on the program prepared by the Executive Committee. The next item on the Order of Business being the reports of the General Secretary and Treasurer, that officer then read both reports as follows:

The conditions under which the present General Secretary has been obliged to do his work have been quite generally appreciated. It has been understood that while performing his official duties he has had to maintain his private business activities in order to earn a livelihood. The lack of a suitable headquarters building has necessitated his personally supplying space in his own home to carry on the work. Upon assuming the duties of the office the clerical work was so small that it could easily be done in a small space. With the great expansion in the editorial and publication

CONVENTION PROCEEDINGS, 1911

work of *Messenger*, the re-organization of old and the organization of new departments, larger quarters were demanded and two flats were soon needed instead of one. This was found to be too expensive and so, with the financial support of one of the members of the executive committee, the General Secretary purchased a small house on a large house-lot in an inexpensive but very attractive part of the city. On the rear of the lot stood a large woodshed with a tar-paper roof and with wooden sides covered with tar-paper. In one end of this building a large room was partitioned off, wainscoted, floored and ceiled with boards and supplied with electricity. A coal stove was used to supply heat. In this most inadequate place, inflammable in the extreme, the headquarters work of the Section has been conducted during the past year. The most important records are kept in a fire-proof safe and all precautions are taken to insure safety. It is hoped and believed that during the coming year the headquarters conditions can be much improved. We wish to solicit funds for the erection of a suitable building.

Despite the difficulties involved the work has been conducted in a fairly satisfactory manner. The members have almost invariably spoken and written in the most courteous vein and have been generous in their appreciation of the effort of the executive body to find additional ways to care for the needs of members and lodges. Such delinquencies as have occurred have been almost solely due to the personal inability of the General Secretary to carry out his own wishes. And it must be distinctly understood that such derelictions as have occurred are not to be charged to his conscientious, faithful and carefully trained office-force.

Moreover since his continued incumbency depends upon his ability to earn a living, many deficiencies and perhaps delinquencies connected with his work must still be expected. It may be said, however, that during the past four years he has not

been absent from his post for even one day of vacation and has each week easily given theosophical interests the equivalent of six working days of eight hours each. It has been asked and suggested that he do his work in some different way from that he has made use of. This cannot be done until the plan of having the work apportioned to departments can be realized. Meanwhile it is the dearest wish of our hearts that the work be carried out in an adequate and orderly manner and that the needs of all members be attended to in a hearty and fraternal spirit.

During the past year, *Number of Lodges* the American Section has pursued its activities with full vigor and with gratifying success. The number of lodges has increased to 123, although three or four are weak or moribund.

The visit of Mr. Jinarajadasa to Canada resulted in the forming of several lodges and the opening up to theosophic influences of a large territory previously devoid of interest in our work.

There are a number of fields in the United States ripe for renewed and extended activities along theosophic lines, the Canadian Northwest and the Southwest of the United States offering especially promising opportunities at this time for propaganda activity.

During the last year we have gained 519 new members of lodges and 33 members-at-large, but the loss of members by resignation and failure to pay dues has been so heavy that a net increase of but 88 has occurred.

Mrs. Russak's tour was highly appreciated by all who heard her lecture. Everywhere she went interest in her speeches was high and everyone felt the strong influence for good which she was able to transmit.

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Field Reports The lodge work of the Section has been duly set forth in the Field Reports printed each month in *Messenger*. In many places the desire is expressed that lecturers be sent in order that renewed impetus may be given to the thought and activity of members. It seems probable that the future will give us opportunity not only to find more lecturers but also to provide the funds to enable them to take up and continue their work.

Sectional Organization The organization of Sectional work has been much improved and enlarged in many directions. Strong efforts have been made to get the co-operation of members who can live in Chicago in order that competent help can be given directly in the work of headquarters. A number of members have given a large amount, or all of their time to this work. We are especially indebted to Mr. Elliot Holbrook, Mrs. C. J. Kochersperger, Mrs. Addie M. Tuttle, Miss I. B. Holbrook, Miss Marjorie Tuttle, Dr. C. L. B. Shuddemagen, Miss Shuddemagen, Mr. Ralph Packard, Mr. Wm. Brinsmaid, Mrs. M. V. Garnsey, Mrs. E. Forssell, Mrs. M. E. Carr, Miss H. J. Swain, Mrs. Alida E. de Leeuw and Mr. C. Jinarajadasa for work of a distinctively "headquarters" type.

Propaganda Lectures Propaganda work has been prosecuted by the lectures of Mr. Jinarajadasa, Mr. L. W. Rogers, Mr. Elliot Holbrook, Mrs. Duffie, and a number of others. Very much has been accomplished by these earnest workers.

Local Propaganda It is gratifying to say that the members of lodges all over the country have been making strenuous efforts to do a large amount of local propaganda work and that they have sent out a very considerable amount of propaganda literature. *Messengers* to the number of twelve thousand have been used for this purpose.

Primer The *Primer* continues to be used in large numbers, Miss Alma Kunz being still in charge of the bureau for distributing them. Miss Kunz's work constitutes one of the most important phases of Sectional activity. The *Primer* has been translated into German for our use in America by Fraeulein A. Dunkase, to whom we gladly acknowledge a debt of gratitude. The matter was put into type in Germany under her supervision, electrotype plates made and then sent to us in Chicago. An edition of two thousand *Primers* has been printed from these plates and a considerable number of copies have been already disposed of.

Dr. Bonggren's Swedish Edition The Section is under deep obligation to Dr. Bonggren for the translation of the *Primer* into Swedish. We hope the translation can be printed before many months in order that Scandinavian readers may have it at their disposal.

Propaganda Printed Matter Mrs. M. V. Garnsey has kindly received at her home an enormous amount of propaganda printed matter from the Rajput Press and has sent this out upon orders either received from Headquarters or received directly from members and inquirers. Mrs. Garnsey reports the sale of propaganda literature amounting to nearly \$600, despite the fact that her work did not begin until after the beginning of the fiscal year.

Rajput Press Rajput Press is supplying this class of literature in such forms and so cheaply that it is believed the work can be enormously increased along these lines with but little effort of co-operation on the part of members.

We are preparing new plans for novelties in propaganda literature that will appeal to members and the public.

Mrs. Besant's Popular Lectures which were printed in an edition of five thousand by the Rajput Press has not at all been

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appreciated as a propaganda book. It seems difficult to get members to realize that these lectures constitute an extremely important propaganda document.

Stereopticon Bureau During the past year the stereopticon bureau has been established with Mr. J. C. Myers, of 10736 Walnut Street, Morgan Park, Ill., at its head. Mr. Horton Carr, of Chicago, has kindly offered to duplicate stereopticon slides at cost and, with the various lectures which are so easily arranged to be delivered with the presentation of these pictures, it is possible for members everywhere to attract the public most easily. Mr. Myers is making efforts to get the moving picture people to take up topics for presentation to the public which deal with life from the theosophic point of view.

Correspondence Bureau Mrs. Tuttle has been kind enough to correspond with a considerable number of people who needed special aid either with personal problems or with the difficulties incident with the study of Theosophy.

New Members Miss Alma Kunz continues to add to her other extensive labors in the cause of Theosophy, correspondence with all new members. It may be said in passing that each new member receives, in addition to his diploma and the *Messenger*, a copy of the *Primer*, and, hereafter, will receive specimen copies of such propaganda tracts and leaflets as are being issued by Headquarters.

General Index Miss Julia E. Johnson, of Minneapolis, Minn., has kindly undertaken the great work of making a general index of periodical literature. Mr. Wm. Brinsmaid has done much in the same direction for fixed literature.

Sectional Library The Library of the Section is under the management of Mrs. E. Forssell. Though very small it shows a healthy life and is so evidently a great

need of the Sectional work, that it will undoubtedly grow with great rapidity. Donations are solicited.

There seems a very great increase in the number of theosophic books used by the public.

Theosophic Notes Theosophic Notes has been conceived as a monthly publication of four pages, to present to the public a leaflet of easy distribution, telling in a most simple way something of theosophy in order that we may have at hand for the use of lodges and individuals, a fresh and bright propaganda leaflet. Mrs. Alida E. de Leeuw has undertaken the editorial work. Thus far more than 96,000 have been issued; 12,000 each month being printed for Chicago. We should be issuing at least fifty thousand each month.

Rajput Press Rajput Press activities constitute a related phase of Sectional activities. A number of books have been published dealing with theosophic topics and a large amount of propaganda literature has been turned out.

Messenger Advertising Bureau *Messenger* has been changed slightly during the past year as we have found by experience that we can produce the magazine in its present form at less cost than if it were printed in some other style or size. Improvements in *Messenger* should begin with the establishment of an advertising bureau, which can be done the moment we find some one who can and will get advertisements for it. As yet no one has been found who can carry out this work.

The next thing to be done would be to enlarge the type a little, to carry the matter in a single column across the page, slightly narrower than our present form and then to increase the number of illustrations, making the whole an attractive and larger magazine. In spite of all the difficulties of managing the magazine it now has a circulation of nearly five hundred subscribers besides the members of

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the Section. The total income of *Messenger*, aside from the appropriation from the funds of the Section amounts to about \$916.00.

Editorial Staff The editorial staff of *Messenger* presents quite a dignified array of names. Mr. C. Jinarajadasa, Dr. C. L. B. Shuddemagen, Mr. L. W. Rogers, Mr. Irving S. Cooper, Mr. C. W. Leadbeater, Mr. Elliot Holbrook, Mr. A. P. Warrington. Mrs. A. H. Taffinder and Miss S. E. Palmer of India are among the constant supporters, aids and contributors to the magazine.

Messenger ought to be used far more extensively than it is by members of the Section as an aid to propaganda.

The propaganda work of the Section includes work *Propaganda by Languages, Finns* among the people on linguistic lines, the attempt being made to interest people through their own languages. Mr. E. Forsell is at the head of the work for the Finnish people and has already organized a lodge in Chicago and is in correspondence with Finns in different parts of the country. A second lodge whose work is conducted in the Finnish language exists in Cleveland.

German Language Similar work for the German speaking people is being conducted by Dr. Shuddemagen, and we have two lodges whose meetings are conducted in the German language, a lodge having been organized in Chicago by Mrs. Breese and another in St. Louis, Mo., by Mrs. Niedner.

This work in reaching members through their native languages ought to be strongly prosecuted as much can be done in aid of persons more or less unfamiliar with the English language.

Press Committee The Press Committee though as yet not strongly organized internally, has been doing a large amount of extremely useful work in getting articles into newspapers, chiefly local publications. Of those most

active are Mrs. M. V. Jones of Pittsburg, Mr. F. E. Martin of Brookshire Texas, Mr. F. H. Smith of Austin, Texas, Miss B. K. Knowlton of Pittsburg, Mr. John Hawkes of Regina, Canada, Mrs. M. V. Garnsey of LaGrange, Ill., Dr. C. L. B. Shuddemagen of Chicago, Ill., Mrs. Alice H. Sill of Santa Cruz, Mr. Claude Bragdon of Rochester, New York, A. C. McQueen and several of the Toronto members, and Mrs. A. H. Taffinder of San Francisco. It is hoped at this Convention to make a closer organization of these people."

TREASURER'S REPORT

Receipts

September 1, 1910, Cash on Hand	\$ 933.60
Miscellaneous Funds	364.40
Dues	5,307.48
Primers	647.71
Messengers	916.86
Propaganda	1,663.43
New Members	1,418.60
General Fund	2,792.57
Discretionary Fund	1,102.00
Propaganda Literature	319.11
	<hr/>
	15,465.76

Disbursements

August 31st, 1911.

Dues Refunded	\$ 34.00
Primers	400.10
Messengers	3,920.88
Propaganda Fund	2,198.83
General Expenses	339.77
Postage	1153.35
Express	52.45
Society Printing	203.12
Salaries	1,850.95
Propaganda Literature	1,029.15
Discretionary Fund	508.82
Miscellaneous	2,400.00
Cash on Hand	1,374.34
	<hr/>
	15,465.76

It was moved and seconded that the General Secretary and Treasurer's report be accepted. The motion was carried.

Report of the Committee for counting votes for and against incorporation:

CONVENTION PROCEEDINGS, 1911

Dr. Weller Van Hook:

Secretary of the American Section of the Theosophical Society.

Dear Sir:—The committee for counting the votes has to report 1087 (one thousand eighty-seven) in favor of incorporation, 17 (seventeen) against incorporation, 927 (nine hundred twenty-seven) in favor of the revised by-laws, 136 (one hundred thirty-six) against the same, 30 (thirty) thrown out because received later than August 31, '28 (twenty-eight) thrown out on account of being improperly made out, and two (2) thrown out because of being duplicated.

Considerable amount of foreign matter was removed from the envelopes. The tally sheets and ballots are herein returned under seal. Respectfully submitted,

ELLIOT HOLBROOK, Chairman,
R. A. BURNETT,
W. BRINSMAID.

The chairman then called for the report of the Committee on Incorporation and Revision.

Mr. Geo. H. Shibley (Washington, D. C.) responded as follows:

The Report of the Committee on Incorporation and Revision:

"We put a great deal of work on the revision of the constitution. Mr. Chidester made two trips to Washington to confer with the two members residing there and the report was handed in last year and further revision made this year, and then the matter turned over and sent to the Committee on Incorporation and that Committee can take it up from there on, I believe, and tell the status of the case."

A motion was made, seconded and carried that the report be accepted.

Mr. Elliot Holbrook (Kansas City, Mo.) then read the following report on incorporation:

"As many of you know, the subject of incorporation has been up at various times in the past. At last convention a resolution was passed instructing this Committee to prepare papers and by-laws for this purpose. The work was more than the Com-

mittee expected and proceeded rather slowly; however, after threshing it out with legal advice and various members of the Committee and some help outside, we formulated the matter, prepared a draft of the application for charter and by-laws to go therewith and submitted the matter to the General Secretary for the ballot, which you have undoubtedly all seen and acted upon with the result that our General Secretary has reported that there were only seventeen votes against incorporation. The limit for this balloting was August 31st so it was impossible to know the status until that date and it was only a week ago to-day on the 3rd of September that we were able to get together three people to count the votes and see what the situation was. The question was a rather serious one in our minds as to whether there was anything more that we could do before the ballot was taken. It did not seem advisable to go and make the application for the charter until there was a positive knowledge as to what the ballot called for, so the move was not made until the ballot was counted. Then it was the idea of the Committee to get the charter, to make the application to the Secretary of State for the charter and have it at this Convention so that the action necessary would be taken to accept the charter and instruct the Committee to have the charter properly recorded and we could move on then under our new organization. To effect that I attempted to get the charter application in proper shape and took it myself to the capitol at Springfield to the Secretary of State's office who very promptly informed me that I could have it in an hour. In an hour I returned and was informed I could not have it at all because there was already a charter extant identical with it! I then found that twelve years ago in a move in that direction members went so far as to make application for a charter and the state went so far as to grant it. However, the work was not perfected; no further action was taken and for that reason the matter was abandoned

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at that time, but it makes it necessary for your Committee to clear away the old charter under affidavits of the original incorporators to the effect that it was not perfected and that they waive all rights under it. So we will be in position this coming week probably to obtain the charter, but under the circumstances the Committee thought it would be advisable to present to-day a resolution which can be acted upon which will leave the Committee free to continue their work and to wind the matter up and put you all into the new corporation without any further difficulty on the part of the section at large. This resolution will be presented to the Committee on resolutions and will come up before you later. I am sorry, indeed, that we could not have carried the matter to a point where you could positively have seen the end of it to-day, but on the whole I think we are in excellent good shape in the matter."

A motion was carried that the report be adopted and the Committee continued to finish its work in hand.

The Chairman then read the following appointments on special Committees:

On Audit: Mr. F. J. Kunz (Freeport, Ill., Mr. E. B. Catlin (Anaconda, Mont.) and Mr. C. O. Scudder (Los Angeles Lodge, Cal.).

On Resolutions: Mr. Elliot Holbrook (Kansas City Lodge, Mo.), Mr. Ray M. Wardall (Seattle Lodge, Wash.) and Mr. George H. Shibley (Washington Lodge, D. C.).

On Propaganda: Mrs. M. V. Garnsey (La Grange Lodge, Ill.), Dr. C. L. B. Shud-demagen (Leadbeater Lodge, Chicago) and Mr. W. H. Yarco (Vancouver Lodge, B. C.).

On Nomination: Mrs. Blanche Hillyer, Dr. George F. James and Mr. L. W. Rogers.

The chairman announced that if the members would offer their resolutions at this time, the secretary would read them to the convention.

The Secretary read resolutions as follows:

Offered by Mr. E. H. Alling (Chicago Lodge, Chicago):

"Resolved: That the per capita tax payable annually from each member of the American Section be increased from \$2.00 to \$3.00; and be it further

Resolved: That said increase be applied first to the payment of a salary to the General Secretary to be fixed from time to time by the Executive Committee"

Offered by Mr. E. H. Alling:

"Whereas, Every man is worthy of his hire, therefore be it

Resolved: That the General Secretary of the American Section receive a salary of twenty-five hundred dollars annually to be paid in equal monthly installments from the treasury of the Section."

Offered by Mr. E. H. Alling:

"Resolved: That all receipts and disbursements on behalf of the American Section be published monthly in its official organ, *The Theosophic Messenger*."

Offered by Mr. E. H. Alling:

"Resolved: That we commend the practice of the parent body of The Theosophical Society in its publishing monthly in its official organ, *The Theosophist*, a full and detailed statement of all receipts and disbursements made on its behalf; and be it further

Resolved, That it is the sense of this Convention that a like practice should obtain in the American Section; and be it further

Resolved, That we recommend to the General Secretary and the Executive Committee that all receipts and disbursements on behalf of the American Section be published monthly in *The Theosophic Messenger*."

Offered by Mr. W. C. Walker (Chicago Lodge, Chicago):

"Resolved: That the American Section of the Theosophical Society encourage the uplifting of the laboring classes by using the International Typographical Union Label, where convenient on their printed matter"

Offered by Dr. George H. Wright and

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Mr. George H. Shibley (Washington Lodge, D. C.):

"Resolved: That during the coming year extraordinary efforts be made

First, to establish lodges in such of the principal cities of the American Section which as yet are not represented in the Society; and

Second, to increase the membership in existing lodges; and

For these holy purposes lodges and individuals are requested to contribute and solicit funds."

Offered by Mr. C. Jinarajadasa:

"Resolved: That this Convention, at its twenty-fifth anniversary meeting, send to Mr. Alexander Fullerton, its former General Secretary, its heartiest greetings and sincere wishes, ever keeping in mind his invaluable services to Theosophy in America".

Offered by Mr. Elliot Holbrook:

"Whereas heretofore in accordance with the rules of the American Section of the Theosophical Society a vote was taken upon the question of organization in corporate form of this society and a canvass of said votes was made in accordance with the rules and that said votes so taken show that there were 1,087 votes cast in favor thereof and that there were 17 votes cast in opposition thereto;

Now, therefore, in accordance with said vote so taken as aforesaid,

It is Resolved: That Dr. Weller Van Hook, Elliot Holbrook and D. S. M. Unger be and they are hereby appointed a committee to make application for a charter under the laws of such state as will best conserve the voting power in the membership, incorporating a company not for pecuniary profit under the name of the American Section of the Theosophical Society; and

Be It Further Resolved: That said Committee take all steps in accordance with the laws of such state for the incorporation of said company and obtaining a charter therefor, and

Be It Further Resolved: That upon the

due organization of said company all members of the present American Section of the Theosophical Society in good standing shall be and they are hereby declared to be members of the American Section of the Theosophical Society so to be incorporated; and

Be It Further Resolved: That all property, assets, papers, documents and books of the present American Section of the Theosophical Society be and they are hereby declared to be the property of the American Section of the Theosophical Society when the same shall receive its charter as aforesaid, and that the officers of this Society are hereby authorized and directed to transfer and deliver to the said incorporated company, The American Section of the Theosophical Society, all such property, assets, papers, documents and books".

It was moved, seconded and carried that the Convention take a recess till two o'clock.

AFTERNOON SESSION

The chairman called the meeting to order at two o'clock. He requested that any further resolutions held by members should be handed to the secretary for reading.

The Secretary read the following resolutions:

Offered by Mr. R. W. Ensor (Edmonton Lodge, Alta, Can.):

"Resolved: That the American Section hereby expresses its deep sense of loss in the recent passing out of Mrs. Holbrook, a most devoted and efficient member of the Society".

"Resolved: That the grateful thanks of the Convention be and the same are hereby extended to the Revision Committee for its painstaking research, and its careful efforts taken, in the preparation of a new constitution and by-laws for the Section, which effort has proved invaluable in the making of the final draft of by-laws just adopted by the Section".

Offered by Chicago Lodge, Chicago, Ill.:

"Resolved: That Section 3 of By-Law No. 12 be stricken out.

Resolved further: (Section 3 of By-Law No. 6): That it is the sense of the

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delegates of Chicago Branch, that a Treasurer, other than the General Secretary, be elected at this meeting to serve until the next annual meeting or until his successor is duly elected and qualified.

Resolved further: That Section 5 of By-Law No. 6 be changed to read: There shall be a Judicial Committee consisting of three members, whose term shall be for one year.

Resolved further: That Section 6 of By-Law No. 6 be stricken out.

Resolved further: That Section 3 of By-Law No. 7 be changed to read: That the Convention nominate and elect a Chairman for each Annual Convention to preside over its deliberation.

Resolved further: That the last five lines of Section 5 of By-Law No. 7 be stricken out.

Resolved further: That the word 'MAY' in the 6th line of Section 2 By-Law No. 8 be changed to 'SHALL'.

Resolved further: That the first sentence of Section 4 of By-Law No. 10 be changed as follows: Each Lodge shall adopt By-Laws for the transaction of its business and shall elect its own officers, and shall manage its own affairs without violating the fundamental rules of the Society or laws of the land."

(All of the Resolutions just read to be taken up under Resolutions).

The chairman then called for the reading of any reports that were ready.

Mr. F. J. Kunz (Freeport, Ill.):

"Chicago, Ill., Sept. 10, 1911.

To the Officers and Members of the American Section of the Theosophical Society in Convention assembled:

Your Auditing Committee after a careful examination of the books of the Secretary-Treasurer finds the receipts and disbursements of the Section correct as reported by your Secretary-Treasurer. The receipts during the year were \$15,465.76; the disbursements for the same period were \$14,091.42, leaving a balance on hand of \$1,374.34.

This Committee approve of the provisions in the new constitution which separate the

offices of Secretary and Treasurer, also the provision which provides for the Annual Audit of the books of the Treasurer by a Certified Public Accountant.

The Auditing Committee in this connection desire to offer sincere thanks on behalf of the Society to Mr. Elliot Holbrook or valuable financial aid rendered to the General Secretary and through him to the entire American Section during the past year.

F. J. Kunz,,
E. B. Catlin,
C. O. Scudder,
Committee."

It was moved and seconded that the report be received and placed on file. The motion was carried.

The Chairman called for the report of the Committee on Propaganda.

Mrs. M. V. Garnsey (La Grange Lodge, Ill.):

"Stereopticon work: Mr. J. C. Myers has charge of this work and we would suggest that other members aid him. Mr. Myers has also written a little story for moving pictures and it is suggested that this is a valuable way of reaching the public.

Miss Marjorie Tuttle has charge of the propaganda work with the children and we suggest that she continue this work.

Miss Alma Kunz has charge of the distribution of *Primers* to Libraries and we would suggest they be spread throughout the United States.

We are trying to reach the Christian ministers of the United States with Theosophic literature; Mrs. N. H. Baldwin has charge of this work.

We believe a great deal of use should be made of the *Theosophic Notes*; on the back the Lodge workings are given and by distributing these throughout your towns and centres you can reach people in a cheaper way than any other because the *Notes* are not expensive.

Another thing is to reach the children; we understand the children of to-day are the men and women of to-morrow. It has

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been suggested that Miss Marjorie Tuttle, who has charge of the *Children's Reincarnation and Karma League*, would be willing to assist us in handling correspondence in the *Lotus Circle* from any one interested, as she has a large list of names already.

It is not always easy to reach new people and to keep track of those who are gradually losing interest; if we could keep hold of these, perhaps that would be one of the easiest ways of enlarging our membership and spreading theosophy.

Another method is through the lecturers, of course. The General Secretary always stands ready to assist the lecturers. If the lodges would try to spread the work in their own centers, then when the lecturer did come he would find it easier to do his work.

Another thing which has been done is the Reincarnation and Karma League, which has been organized for a year and has a membership of 280, and should extend its activities in its important field; the great need at the present time is an increased membership.

The newspapers, we feel, will give us the greatest field we can have. We would suggest that the lodges in their own towns appoint persons to take charge of press work and see that articles are placed in their own newspapers. This would not interfere with the work done by Mrs. M. V. Jones; it is the working out in each one's own field.

Until a department can be arranged for it is suggested that the Secretary of the Reincarnation and Karma League maintain an exchange for articles of theosophic interest, which we would recommend be not only scientific in character but of general interest to children or adults."

The report was accepted as read.

The chairman then said: "It has been suggested that some of the members might be interested in hearing from some of us who have been abroad this summer and can tell you of Mrs. Besant and some of the various workings of propaganda

which we see in England; to this end I will ask Mrs. de Leeuw to make a few remarks and if it is the pleasure of the Convention I will follow her."

Mrs. Alida E. de Leeuw:

"I certainly feel I ought to have something to tell that would be of interest to a gathering of theosophists from having just come from hearing Mrs. Besant give a wonderful series of lectures not only to the public but to members as well. I will try to give you in a few words that which seems to me more strongly pronounced as the keynote for our theosophic life.

In every way the words 'service', 'love' and 'true brotherhood' stood out. More than ever has it been enjoined upon us to understand brotherhood in a truly theosophical sense, the universal brotherhood which looks not to the 'I' but only looks to the 'we'. In every way Mrs. Besant has put before the public and before us members the necessity of forgetting not only personal but individual interests and thinking only of the great human unit—humanity itself. Thereby will be felt the great difficulty and the serious impediment of theosophical life; competition; the desire to keep secret to ourselves for our own benefit, or of a circle more especially of our own. If we can forget the necessity of living for ourselves and gaining and earning and live entirely in the idea that what one cell of the body gains is gained for the whole, then we as cells in the great human body shall help entirely onward the progress and we shall not hinder and restrain the current that is setting so strongly toward the universal brotherhood of humanity.

This has appealed to me as the great message, not new but ever more beautifully put before the world by Mrs. Besant as our great leader. And in the little book, "At the Feet of the Master", that we all read, we have it embodied in so strong a way. [Mrs. Besant's words have not come to all our ears]. So we can again and again read for ourselves that love is the greatest of all the qualifications, of all

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the virtues, and if we can embody that, all other qualifications and virtues will come to us as our rightful heritage.

The chairman then called for the report of the Committee on Resolutions.

It was moved and seconded that the resolutions be voted on one by one. The motion was carried.

"Resolved: That the American Section hereby expresses its deep sense of loss in the recent passing out of Mrs. Holbrook, a most devoted and efficient member of the Society." Approved by Committee.

It was moved and seconded that the resolution be adopted by a standing vote. On putting the question the entire Convention silently arose and stood a moment.

"Resolved: That the grateful thanks of the Convention be and the same are hereby extended to the Revision Committee for its painstaking research, and its careful efforts taken, in the preparation of a new constitution and by-laws for the Section, which effort has proved invaluable in the making of the final draft of by-laws just adopted by the Section."

Approved by Committee. Seconded. Resolution adopted.

Resolved: That this Convention, at its twenty-fifth anniversary meeting, send to Mr. Alexander Fullerton, its former General Secretary, its heartiest greetings and sincere wishes, ever keeping in mind his invaluable services to Theosophy in America."

Approved by Committee. Seconded. Adopted unanimously.

"Resolved: That during the coming year extraordinary efforts be made

First, to establish lodges in such of the principal cities of the American Section which as yet are not represented in the Society; and

Second, to increase the membership in existing lodges; and

For these holy purposes lodges and individuals are requested to contribute and solicit funds."

Favorably reported on by Committee. Seconded. Adopted.

"Resolved: That the American Section of the Theosophical Society encourage the uplifting of the laboring classes by using the International Typographical Label, where convenient, on their printed matter."

The Committee thought it was not altogether advisable; it might lead to criticism and embarrassments on the part of some one.

"Resolved: That the per capita tax payable annually from each member of the American Section be increased from \$2.00 to \$3.00.

The Committee thought a more effective and better plan was available.

"And Be It Further Resolved: That said increase be applied first to the payment of a salary to the General Secretary to be fixed from time to time by the Executive Committee."

The Committee reports unfavorably.

"Whereas, Every man is worthy of his hire, therefore be it

Resolved: That the General Secretary of the American Section receive a salary of twenty-five hundred dollars annually to be paid in equal monthly installments from the treasury of the Section."

The Committee reports unfavorably.

"Resolved: That all Receipts and Disbursements on behalf of the American Section be published monthly in its official organ, *The Theosophic Messenger*."

The opinion of the Committee was that such a monthly, itemized statement would take up altogether too much room. Items of receipts and expenditures are published in *The Theosophist*, but are comparatively few. The Committee favored that a condensed statement be published quarterly.

Resolved: That we commend the practice of the parent body of The Theosophical Society in its publishing monthly in its official organ, *The Theosophist*, a full and detailed statement of all receipts and disbursements made on its behalf; and be it

Further Resolved: That it is the sense of this Convention that a like practice should obtain in the American Section; and be it

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Further Resolved: That we recommend to the General Secretary and the Executive Committee that all receipts and disbursements on behalf of the American Section be published monthly in *The Theosophic Messenger*."

Unfavorably reported on by the Committee.

Resolutions adopted by Chicago Lodge and presented are as follows:

"That Section 3 of By-Law No. 12 be stricken out.

The next, referring to Section 3 of By-Law No. 6: 'That a Treasurer, other than the General Secretary, be elected at this meeting to serve until the next annual meeting or until his successor is duly elected and qualified.'

That a person other than the General Secretary be elected to serve as Treasurer.

That Section 5 of By-law No. 6 be changed to read in this manner: There shall be a Judicial Committee consisting of three members, whose term shall be for one year."

The By-Laws call for a Committee of three, one elected for each year, and it is the sense of the Committee that that is a better way than to break up the organization and put in green timber, every time we come together, with no knowledge of what has passed in the years before.

"That Section 6 of By-Law 6 be stricken out."

"That Section 3 of By-Law No. 7 be changed to read: That the Convention nominate and elect a Chairman for each Annual Convention to preside over its deliberation."

"That the last five lines of Section 5 of By-Law No. 7 be stricken out."

"That the word 'MAY' in the 6th line of Section 2 By-Law No. 8 be changed to 'SHALL'."

"That the first sentence of Section 4 of By-Law No. 10 be changed as follows: Each Lodge shall adopt By-Laws for the transaction of its business and shall elect its own officers, and shall manage its own affairs without violating the fundamental

rules of the Society or laws of the land".

Then follows the Order of Business:

"1. Calling to order by the General Secretary or anyone of the Trustees in his or her absence.

2. Election of Temporary Chairman and Secretary.

3. Appointment of Committee on Membership or Credentials.

4. Receiving of visitors, letters and telegrams.

5. Report of Committee on Membership.

6. Election of permanent officers.

7. Reading minutes of preceding meeting or meetings.

8. Report of General Secretary.

9. Report of General Treasurer.

10. Appointment of permanent committees.

11. Unfinished business.

12. New business.

13. Election of General Secretary.

14. Election of General Treasurer.

15. Election of four Trustees.

16. Miscellaneous business".

The Committee saw no good reason for making the suggested changes. Some could not be made and still meet the requirements of incorporation.

The resolution in regard to incorporation has been slightly changed. It leaves the committee free to make any further examinations of the laws with the object in view of clearing up any doubt as to whether the Board of Trustees could arbitrarily change the By-Laws of the Society between meetings. It seems to be the opinion of some who looked into it that the Illinois statute is such that the Board of Trustees could do so; of course that is objectionable. The Committee recommended that change.

The next resolution brought up by the Chairman was the following:

"Resolved: That a condensed summary of the receipts and disbursements of the American Section be published quarterly in its official organ, *The Theosophic Messenger*".

After some discussion a motion was made

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that the resolution be adopted; the same was seconded and carried.

On final discussion a motion to lay this resolution on the table was seconded and carried.

The Chairman: "The next question the Committee reported *Yes* on is this: It has been moved and seconded that the word 'MAY' in the 6th line of Section 2 of By-Law No. 8 be changed to 'SHALL'."

A motion was made that the resolution as read changing the word MAY to SHALL be adopted. Carried.

The Chairman: "The next in order is the Committee's report on the Resolution on the subject of Incorporation, which I understand leaves the incorporation committee free to choose any state in which to incorporate. Does the Resolution as it now stands meet with a second?"

The Resolution was seconded and discussion called for. A request was made that the Chairman read the corrected Resolution which he did as follows:

"Now therefore in accord with said vote so taken as aforesaid *It is Resolved* that Dr. Weller Van Hook, Elliot Holbrook and D. S. M. Unger be and they are hereby appointed a committee to make application for a charter under the laws of *such state as will best conserve voting power in the membership*, incorporating a company, etc.

The only corrections I see here are the erasures of 'Illinois' and the substitution of 'such state'."

Seconded and carried.

That completes the Resolutions recommended by the Committee.

The Chairman (reading): "*Resolved*, That the American Section of the Theosophical Society encourage the uplifting of the laboring classes by using the International Typographical Union Labels, where convenient, on their printed matter. Does that Resolution meet with a second?"

A motion was made that the resolution be laid on the table. The same was seconded and carried.

The resolution on raising the per capita tax was taken up and tabled.

The Chairman (reading): "*Resolved*, That the General Secretary of the American Section receive a salary of twenty-five hundred dollars annually to be paid in equal monthly installments from the treasury of the Section".

After discussion the resolution was tabled.

The Chairman: "The Resolution that was rejected by the Committee requiring a detailed statement of receipts and disbursements published monthly in *The Messenger*".

It was moved, seconded and carried that the resolution be laid on the table.

The Chairman: "I wish to make a statement. There remains but one thing and that is to consider the items of the Resolution passed by the Chicago Lodge. One has been considered: the change of the word MAY to SHALL, and there are a number of other items which would have to be passed on piece by piece after discussion."

It was moved that the resolutions be referred to the Committee on Organization.

An amendment was moved to the motion made, as follows:

"That the one Resolution read by the Chairman of the Committee in regard to the Treasurer and General Secretary being different persons be adopted and the others be referred to the Committee".

The amendment was accepted.

The amendment was seconded.

The Chairman: "Now the Resolution is that all these recommendations of the Chicago Lodge shall be referred to the Committee on Organization as a suggestion with the power to act. That eliminates for the moment the consideration of the Treasurership which will come up next. All in favor of that please say aye".

The motion was carried.

It was moved and seconded that the resolution regarding the Secretary and Treasurer be adopted.

A Member: "I move you that it is the sense of this Convention, not the report of the Chicago Branch".

A Member: "I accept that as the motion".

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The Chairman: "The question stands upon the substitute motion—if you still stand for the substitute motion, and does that meet with a second"?

It was seconded.

It was moved and seconded that the matter be laid on the table.

A member called for a rising vote. This was ruled as not decisive by the Chair as it could not be told how many votes each person carried.

It was then moved that the matter be taken from the table and referred to the Committee on Incorporation. After some discussion it was requested that the Chair put the substitute motion and then the original motion.

The substitute motion was that the last sentence of Section 2, By-Law 6, which reads, "He may also act as Treasurer of the Society", be stricken out. The member making the motion that the matter be taken from the table and referred to the Committee on Incorporation, withdrew his motion. The substitute motion was then put to vote and lost.

The Chairman: "The question reverts to this Resolution: 'It is the sense of the Convention that a person other than the General Secretary be elected at this meeting to serve as Treasurer until the next annual meeting or until his successor is duly elected and qualified'".

Question was called for. The Chairman: "All in favor of that resolution signify it by saying 'Aye'".

The motion was carried, adopting the resolution.

A Member: "Section 3, Article 7 read: At the annual meeting there shall be elected from the unofficial membership present a Chairman to preside over its deliberations. The General Secretary when present shall preside over all meetings of the Board of Trustees; in his absence the members shall elect a Chairman from the members present".

The motion was seconded.

The Chairman: "The resolution is now open for discussion".

A Member: "I think it would be wise to refer this also to the Committee the same as the other. We have scarcely time to go into this to any extent. I believe the Committee would take it into consideration".

Seconded and carried.

The Chairman: "Next in order is Unfinished Business. Is there any to be brought before the house"? No response. "The next is New Business. Next in order is the report of the Committee on Nominations.

Dr. George F. James: "The Committee on Nominations was a little in doubt as to its exact procedure. We are to-day acting under the old Constitution; we are preparing a new system of By-Laws in connection with incorporation. The Committee took the liberty of forecasting the action of the Convention in regard to the possible Treasurer of the Society and therefore the Committee unanimously makes the following suggestions:

First: That the Secretary of the American Section for the coming period shall be Dr. Weller Van Hook;

Second: That Mr. Elliot Holbrook be designated as Treasurer of the Society for the same period.

Third: That as far as possible members of the present Executive Committee be continued to act as trustees under the By-Laws that are here reported with one exception: Since the present Chairman of this Convention desires to be relieved from that particular office, the Committee unanimously recommends Mr. Elliot Holbrook (Kansas City, Mo.); Mr. F. J. Kunz (Freeport, Ill.); and Mr. Thomas H. Talbot (Oakland, Cal.), who are at present members of the Executive Committee, to continue as such and also be designated as trustees under the By-Laws here approved; and the majority of the Committee recommends as the fourth member of the Executive Committee and the fourth trustee after incorporation, Mr. R. W. Ensor (Edmonton, Alta., Canada); the minority report for the fourth member favors Mr. George H. Shibley (Washington, D. C.)".

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It was moved and seconded that the majority report of the Committee be adopted.

It was moved that the report be amended so as to substitute the name of Mr. Shibley for that of Mr. Talbot.

It was moved and seconded that the amendment be laid on the table. This motion was lost.

A vote was called for. As this would consume a large amount of time, at the suggestion of the Chair the member making the original motion withdrew his motion and made a motion that the report be adopted with the exception of the officers recommended for the Executive Committee. The motion was seconded.

The Chairman: "The question is upon the General Secretary and Treasurer, leaving the other members of the Executive Committee for the next ballot. Is there any further discussion? All in favor please say 'aye'".

"I will state it again; that the Committee's report, the majority report, be adopted; which is to say that part of it having reference to the General Secretary and Treasurer, leaving for our next act the election of the Executive Committee. Of course the General Secretary is *ex officio* a member of the Executive Committee; all in favor of the adoption of that motion say 'aye'". Carried.

The Chairman: "Which means that the General Secretary has been re-elected". (Great applause).

The Chairman: "That certainly ought to be a very gratifying testimony to Dr. Van Hook, in which I myself certainly join. It also means that Mr. Holbrook has been elected". (Again great applause).

The Chairman: "What next? Is the election of the Executive Committee—"

A Member: ("I move that Mr. Holbrook be continued as a member of the Executive Committee and in the incorporation be one of the Trustees". Same was seconded.

The Chairman: "Any further nominations? If not, the nominations will be closed".

The motion was put and carried.

The Chairman: "Mr. Holbrook is the second member; Dr. Van Hook is a member *ex officio*".

A Member: "I move that Mr. F. J. Kunz be nominated".

A Member: "I second the nomination". Motion carried.

The Chairman: "Mr. F. J. Kunz is the third member".

A Member: "I would move that Mr. Talbot be continued upon the Executive Committee and to act also upon the Board of Trustees when that comes to its work". Seconded.

A Member: "Are there any other nominations before us now"?

The Chairman: "We are nominating one at a time. This is the fourth member and there will be an opportunity after the fourth is nominated. All in favor of continuing Mr. Talbot in office please say 'aye'. Those opposed say 'no'. The 'ayes' very largely predominate; unless there is some call for a division I rule that Mr. Talbot is continued".

A Member: "I call for a division".

The Chairman: "Then the next question would be the appointment of tellers to decide upon Mr. Talbot's nomination. I suggest that the members put into nomination as many members as are going to be nominated and that will facilitate business. I suggest if the vote is to be taken in that way that the nominations be placed before the Chair and then closed and let the members vote for two candidates".

A Member: "I nominate Mr. R. W. Ensor as a member of the Executive Committee". Seconded and carried.

The name of Mr. Geo. H. Shibley was also placed in nomination.

The Chairman: "That puts in nomination all three; am I correct? Are there any further nominations"?

A Member moved that the nominations be closed.

The Chairman: "The nominations are closed. You will take your choice out of three members".

A Member: "Will each one vote accord-

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ing to the number of votes or as individuals”?

The Chairman: “It has to be done according to representation. It will take some time. The next thing is to appoint tellers. I appoint Mr. C. Jinarajadasa, Mr. Unger and Mr. Myers tellers to take the votes. Will you come up and take the votes”.

A Member: “Which will be more expeditious”?

The Chairman: “I think it will be by roll call; what is the wish of the Convention; which way do they want to adopt”?

A Member: “I move the election be by roll call”.

The Chairman: “All in favor say ‘aye’. (Carried). By roll call it will be. When your names are called, if you will just vote for two men, those you favor, if for Talbot and Ensor, vote that way; those in favor of Mr. Talbot and Mr. Shibley, vote that way, or in favor of Mr. Shibley and Mr. Ensor. Just vote for two; any combination you want; and the record will be accordingly made, and each one will state the number of votes. We will proceed now.”

Mr. C. Jinarajadasa: “I shall call out first the number of votes in each Lodge and the delegate or proxy present who has the right to vote”.

The roll call was made.

The Chairman: “The tellers are not agreed as to their figures. It will take a long time, probably a half hour or so, to verify those figures. I thought, before extending the time, I would refer the figures to the Convention and see if the figures are not sufficiently determined.

There are 216 (282) votes for Mr. Ensor, 110 (103) for Mr. Shibley and 299 (210) for Mr. Talbot; in both cases there is an excess of over 100 in favor of Talbot and Ensor”.

A Member “I rise to make the suggestion that the election of Mr. Talbot and Mr. Ensor be made unanimous”. Seconded.

The motion was carried.

The Chairman: “The Committee on nominations is in position to recommend to the Convention the names that they have thought best for the Judiciary Committee”.

Dr. James: “On the Judiciary Committee, the Committee on Nominations unanimously propose the following as Chairman with a term of one year: Mr. George H. Shibley of Washington; as associates, for two years Mr. J. H. Carnes; and for three years Mr. A. P. Warrington”.

The Chairman: “Doctor, I am not permitted to put this motion; will you have the kindness”?

Dr. James: “I shall have the utmost pleasure to ask the Convention to kindly endorse the names of the Committee as nominated”.

A Member: “I make the motion that it is the privilege and pleasure of the Convention to accept the nominations of the Committee”.

A Member: “I second the motion”.

Dr. James put the motion and stated, “The gentlemen are unanimously elected”.

The Chairman: “The business of the day is finished”.

A Member: “I move we adjourn”.

The motion was seconded and carried, and the Convention adjourned.



THE SUMMER SCHOOL

DEAR MRS. X:

You have asked me to write you something of what we are doing here at the Summer School, and I hasten to reply, as you may wish to share the information with the members of your Lodge.

Last August the Summer School was started, and, through the efforts of our General Secretary and Mr. C. Jinarajadasa, assisted by several of our leading teachers, it was made a great success. This year the efforts have been renewed to establish in Chicago a school of Theosophy where the members from different parts of the Section can come and study under competent instructors such subjects as interest them most. For you know, Theosophy includes so many different lines of study—comparative religions, philosophy ancient and modern, occult chemistry, modern scientific investigations, the inner powers latent in man, and so forth—so that one would indeed be a remarkable person who could carry them all along; yet we find here and there a member who appears at nearly every class.

Mr. Jinarajadasa has been invited to take charge of the school this year, and our Mr. C. J. is a busy person, I can assure you, as he, himself, does the work of several men and attends to it that everybody about him shall be pressed into the service of interesting and instructing the guests of the school.

August 15th was the opening night and the Central Lodge of Chicago prepared an excellent programme. It was the task of our General Secretary to tell the glory of the various planes of nature and their relation to different kinds of music. This idea was carried out with the assistance of Mr. Theodor Salmon and Mr. Warren P. Watters, who are musicians of ability and note; and those who have studied something of the conditions of planes other than physical were greatly impressed by this manner of putting them into music.

The etheric physical was to have been represented by selections from *Till Eulenspiegel* of Strauss, but as the music was not

obtainable at the time, a waltz from *Faust* by Gounod, executed on the piano by Mr. Salmon and Mr. Watters, was given as a type expressing lower astral plane vibrations. Wagner's *Fire Music* gave us the higher astral, and *The Ride of the Valkyries* the lower mental correspondence in music, while Kugelman's Fugue and Choral expressed the higher mental. A touch of the buddhic quality was thrown into the hearts of the listeners by the *Sonata Pathétique* of Beethoven. I have written at length concerning this musical treat because the idea of teaching Theosophy through the compositions of masters of music seems such a fitting method of instruction, and it may be an inducement to the musicians of our Section to work it out on a larger scale.

Each day at the pleasant rooms in the Fine Arts Building there are classes at stated hours during the afternoon and evening. On Sundays there is a lecture by Dr. Van Hook in the afternoon and a class in Elementary Theosophy by Miss Wilson, and in the evening, a public lecture by one of the members. On Mondays Miss Swain, who has recently returned from Europe, entertains her class with notes taken from the lectures delivered by Mrs. Besant this summer in London. She tells us many interesting little stories related by Mrs. Besant which are new to us. Also Miss Swain is reading some notes which were taken down by Mr. Jinarajadasa in 1896 at the time when Mrs. Besant and Mr. Leadbeater were making their investigations into early rounds. These notes have never been made public before and as many personal details are given in connection with the teachers to whom we owe so much, you can well imagine that there is most perfect attention on the part of the audience. Mr. David Unger follows with an hour's instruction in Esoteric Christianity, and as he has devoted several years to entering into the inner spirit of theosophic Christianity, he knows how to teach people to find the Theosophy in their own Bibles. In the evening Mr. Jinarajadasa gives a stereopticon

lecture. He has many new slides, and is greeted by a crowded house. Tuesday there is a reading in *The Hidden Life*. This is the second volume of the book by Mr. C. W. Leadbeater which has not yet been published but will soon be on sale as the manuscript is now in the press. Mr. Jinarajadasa continues with a lecture on "Oriental Philosophies"; and Dr. C. Shuddemagen, who deals in Physics and the scientific aspect of Theosophy, lectures on "The Fourth Dimension", and "Platonic Solids". Dr. Mary Weeks Burnett then instructs a class on "Science of Social Organization," and as she is a student of much experience in all philanthropic movements, she is able to give much instruction on this and many other subjects. Wednesday is free except for a general question meeting in the evening, conducted by Mr. Jinarajadasa, but Thursday is a busy day. Again there is an hour devoted to *The Hidden Life*. Then Mr. Jinarajadasa gives an instructive reading from investigations into the past lives of "Alcyone" and others. There is always a good attendance, as much interest is felt in regard to "Alcyone" and others of his group. Dr. Van Hook gives an hour's instruction, which is followed by Miss Holbrook who leads a class in *The Study in Consciousness*. Then Mr. Unger gives his second weekly lecture on *Esoteric Christianity*. Mr. Jinarajadasa ends the day with his evening class in *The Devachanic Plane*. Friday afternoon Dr. Bonggren gives his listeners a delightful hour of instruction on *The Bhagavad Gita* and then the ever faithful Mr. C. J. teaches those who are interested in platform work on "How to Prepare a Lecture." Saturday afternoon *The Hidden Life* is read again; C. J. continues his studies in the *Lives*, and Dr. Van Hook delivers a lecture to members only.

About this time the fragrance of tea steals into the surrounding atmosphere, and the remainder of the afternoon is given to a social discussion over the tea-cups. Visiting members get acquainted with each other and compare notes on the activities of the week.

It is a great privilege to attend this summer school, and those members whose

good karma permits them to enjoy the opportunities offered through it are indeed fortunate. I wish every member in our Section might find it convenient to attend at least a few days—if unable to stay longer—in order that all might receive something of the inspiration resulting from this attempt to unite the members scattered over our Section and to teach them how to work for the Masters of Wisdom. Perhaps you can join the students of the school for a little time just before convention.

Yours fraternally,

Addie M. Tuttle.

"HE FOR WHOM THE WORLD IS WAITING"

Who, as the clear northwestern wind, is free,
Who walks with Form's observances un-

hampered,

And follows the One Will obediently;
Whose eyes, like windows on a breezy summit,

Control a lovely prospect every way;
Who doth not sound God's sea with earthly plummet,

And find a bottom still of worthless clay;
Who heeds not how the lower gusts are working,

Knowing that one sure wind blows on above,
And sees, beneath the foulest faces lurking,
One God-built shrine of reverence and love;
Who sees all stars that wheel their shining marches

Around the centre fixed of Destiny,
Where the encircling soul serene o'erarches
The moving globe of being like a sky;
Who feels that God and Heaven's great deeps are nearer

Him to whose heart his fellow-man is nigh,
Who doth not hold his soul's own freedom dearer

Than that of all his brethren, low or high,
Who to the Right can feel himself the truer
For being gently patient with the wrong,
Who sees a brother in the evil-doer
And finds in Love the heart-blood of his song:—

This, this is he for whom the world is waiting

To sing the beatings of its mighty heart.

James Russell Lowell.

REMARKS AT CONVENTION

"Mrs. de Leeuw has summarized the spirit of Mrs. Besant's work so excellently that nothing can be added to it. Just for a few moments I will try to hold your attention with the personal side of our President's work. I think we all have an interest in personalities; it is a side that always appeals to us.

I was happy to find on seeing Mrs. Besant that since I saw her two years ago she looked as if she had grown twenty years younger; her face was fresh and with no sign of strain; and there was an undercurrent of peace, of joyousness, and a readiness to do anything, that was almost child-like in its simplicity; and yet, withal, the character of her work in England this summer was so tremendous in importance that it is impossible now to judge its results.

I have never been more impressed with anything than with that series of five lectures she gave in the great Queen's Hall. In other years Mrs. Besant had engaged that same hall and had filled it; but this time it was a serious question in her mind whether she could fill it for five consecutive lectures. However she finally decided that it should be engaged. I think the doubt in her mind existed because of the special message she would have to give to the English public. But so far from needing to have misgivings about her audiences, the need was that there should have been a far larger building in which to speak. Thousands were turned away from that hall, many driving up in fashionable carriages and automobiles, and were seemingly greatly disappointed that they were turned away. It was packed from pit to dome and, as has been stated by one of the writers in one of the *Messengers*, a most significant event there took place.

It is a very unusual thing I am told that an English audience of that size and mixed character should ever stand as one person, in gracious tribute to the speaker, as did certainly three of those audiences when Mrs. Besant came out on the platform.

The impression was profound. The English people are inclined to be phleg-

matic, and do not often express themselves in that way; but it was quite as if we were at a lodge meeting, and when she came in we all stood up to receive her. And then the rapt attention! Especially so in that lecture, in that important message, wherein she told the people of England what they should do in the building of the great Empire which they were establishing in the world.

Of course, the most important message she brought was that of the Great Coming. Some important points were laid before the people. She spoke to the English people of what they were doing in their public administration that would effect the darker races, and then, with very marked dramatic effect she asked what they would do if the Christ should come in a darker body than those they themselves wore! She held the audiences spell-bound by her eloquence and the tremendous force of her expression.

Another personal element was the pleasure we had in meeting the two little Indian boys who were with her. I think it will be interesting if I tell you of them. The smaller one of them, known as Mizar in the records which we have, is one of the most charming little beings I have ever seen; we all fell in love with him. His brother is a lad of striking dignity, exceedingly quiet, seldom speaks, but has the most beautiful love nature I think I ever came in touch with; in general, he is quiet yet forceful. I had the chance on one occasion of seeing him down in the business section of the city in connection with a transaction in which he was concerned, and it was interesting to me to see his strong touch of initiative, to see how he came out of his rather *distract* manner and attended to the matter with the appearance of the trained man of years of experience, and when it was all over, he was ready to leave,—all done with so much grace and real effectiveness, and economy of time, I was greatly impressed with his strength of character on many sides. And now I think I have told you about all of the personal things.

Perhaps I might tell you of a striking

thing which took place in connection with the impressive public demonstration of the women's movement. I think one cause for the widespread interest in this demonstration on the part of the English public was the fact of Mrs. Besant's having spoken on that occasion. This march of women was indeed a great event; greater than we here can understand; and it was good that those sixty or seventy thousand women, many of them distinguished should have had as one of their representatives on that occasion our revered leader. The happy remarks made all along the line of march, showing an appreciation of Mrs. Besant, were very beautiful; but the most striking thing was, that after standing and walking about six hours, our leader was able to come on the platform in Albert Hall which contained about ten thousand people, and stand there and deliver a message which really not only set forth what the women themselves wanted but

gave an outline of women's proper scope which went even beyond the ideals for which they are at present striving.

Mrs. Besant met many distinguished people; she had private interviews with dignitaries of responsibility and often about matters in connection with India, and the feeling I had through the whole thing was that the people were now paying tribute to her, that at last she was justified of her own people; and from now on I feel that Mrs. Besant will more and more be recognized as a great power in the world. However great she has appeared before, she this year made her position more evident and I believe that the highest respect of government, and I might even say the Crown, is now enjoyed by her. This obviously will mean tremendous things for the progress of theosophy in the future."

A. P. Warrington.

INCENSE

Old memories are stirred by incense fumes. None of us but has lived the religious life in other times, as devotees, as philosophic students, priests, comforting and aiding others or ourselves sustained in trial by its gentle power. Our deeper feelings are most easily aroused by touching the ancient buried memories of them; music, poetry, all the arts can do this.

The use of incense is almost alien to our time. Its heavy odors make one think of ancient fanes, grim heavy portals, cloistered, inner temple-spaces cool and wide, with mighty columns straining to hold the massive roofs; then the striding, mighty-bearded priests marching, moving with commanding mien in measured ceremonial. Incense they cast on altar flames which leap like living things quickly to devour their food. And swift bright acolytes up-

swing the heavy streaming censers here and there, heeding the haughty flashing glance of the ritual's worthy celebrants.

Upward to the roof, the walls, the deep-stained columns winds the curling, sweeping smoke of this most gentle harmless sacrifice. Down fall the heavy fumes again blessing with a sacred touch the people's reverent heads.

And devas, incense-drawn, sweep down, into the temple aura purified, and convey the gracious potencies of heaven. A sigh escapes the throng, nearer they feel—to each other, to the priests, to the departed loved ones dead and to God.

Now fades away from consciousness the thought of pain, the fear of death and comes that knowledge of a sure return to union with the beloved all men hold dear.

W. V-H.



THE CORONATION

In connection with the Crowning of the King-Emperor and his Queen there were many occult happenings, some of which may be of interest to students.

From the astral plane, the city of London presented the appearance of an enormous volcanic crater—a poor simile, but giving somewhat of the idea, with this difference however; the masses of elemental essence like brilliantly-coloured fire rained down into the mouth of the enormous crater as well as shot up out of it, for miles into the air; the vortex in the centre of the immense mass was around the King and Royal Family and was especially powerful at Westminster Abbey.

It was a splendid sight to witness the great forces pouring in from the Colonies—they rolled in sweeping cloud-masses towards London at intervals. They seemed forced on as if by a wind storm. They halted over the city like a great flight of coloured birds, and upon meeting the vibrations rising from below they discharged their message of patriotism and devotion upon the city and its King. Another simile which may help one to realise the effect is this: it looked as if millions of “rain rockets” had been shot into the air, had burst and were raining down the sparks of different-coloured light.

The vibrations spreading through space made the elemental essence to appear as an *aurora borealis* bathing all the world around in its beneficent influence.

Coming down nearer to the physical plane one could see also that there arose some forces which were of an irritating character, natural to a gathering of some ten millions of people excited over the disturbances of the great event.

It was most impressive to see the hosts of devas guided by the Great Ones who were receiving and diverting these forces into channels of safety and usefulness. Devas stood almost as a dividing wall between each of the planes of nature (others also stood between various countries), transmitters and transmutors of the forces.

It was most absorbing and instructive to

observe the way in which they disposed first of the irritating and lower emotional forces. Different kingdoms of devas had charge of the physical plane ethers. As the forces passed along in their progress through these ethers, like forces attracted like, on each plane, and each kingdom of nature received what would be a benefit to it. Some of it was discharged upon the very lowest members of the animal kingdom and upon the sub-human evolutions in the interior of the earth. It may be explained in passing, that these forces were beneficent in character for the evolutions at that low stage, even though they were such as would not be beneficent for us. Finally, the remainder and lowest of the disintegrating forces were exhausted in cataclysmic disturbances in the seismic district near Alaska, where islands are being thrown up into the Pacific Ocean. Some of the forces were discharged into the heat and light ethers.

Various classes of vibrations and forms in the elemental essence arising from the higher emotions were allowed to pass into a great reservoir above the city, interpenetrating with those of the reservoir that had been created by pure thoughts of devotion and loyalty: both a source of blessing to the city.

The effect upon the King and Royal Family of these higher vibrations was of indescribable significance; His Majesty, even as great and noble as he was; had a different character, occultly speaking, than that which he possessed before the Crown descended upon his head. At that moment the spirituality and nobility of his character raised him to a great pinnacle of exaltation: this permitted the full force of the great downpour of blessing from the Higher Ones to discharge itself upon him. It opened up fully channels of his being which were previously only partially vivified; it expanded his causal body to such an extent as to admit of a degree of *permanent* buddhic expression which probably could not otherwise have occurred to him in this incarnation.

The Inner Rulers of our world have

vested him with powers not often granted to kings. The world will owe him a debt of gratitude for the important place he has filled and which he will fill so efficiently. The greatest of the powers vested in him is to bring about a great unity and solidarity in the brotherhood of nations—such as has not before existed.

Truly indeed "He giveth His angels charge over Thee." The peace of the world is of such paramount importance that the Great Ones are allowing only the highest influences to express themselves in certain districts—there is a fear of the disturbances caused by disintegrating forces. There have been seen invisible helpers even destroying the elementals of an irritating kind created by a quarrel of labourers in the street!

One of the children of a royal household

of another country, at the present time is being used by Higher Ones as a physical medium, transmitting peaceful forces to the lower bodies of a certain ruler. The child is psychically sensitive and oft-times as the ruler takes it in his arms to embrace it, harmonising influences are poured into his bodies through those of the little child.

When we realise these things and how the Great Ones are thus guarding the peace of the world in order that the coming of the Christ may not be delayed, is it not most important that we who understand the significance of that Coming, allow no individual act, emotion or thought to add to the labours of the Sublime Guardians of the world's Peace?

Marie Russak.

From the Vahan.

MY BODY AND I

I got this body in the Fleshing Shop
 When it was small and pudgy-like and red;
 No teeth it had nor could it stand erect—
 A fuzzy down sparse upon its head,
 At sight of it the neighbours stood and laughed,
 And tickled it and jogged it up and down;
 Then someone put it on a little cart,
 And wheeled it gaily through the gaping town.
 When it grew bigger and could walk and run,
 I wet it in the pond above the mill,
 Or took it to a building called a "school,"
 And there I had to keep it very still.
 And later, when its muscles stronger grew,
 I made it sow and reap to get its grain,
 And tanned it in the summer's fiercest suns,
 And toughened it with the wind and cold and rain.

It served to keep me near my friend, the Earth,
 It helped me well to get from place to place,
 And then, perhaps, a tiny bit of me
 Has sometimes worked out through its hands and face!
 How long I've had it! Longer than it seems
 Since first they wrapt it in a linen clout,
 And now 'tis shrivelled, patched, and breaking down—
 I guess, forsooth, that I have worn it out!
 And I? Oh, bless you! I am ever young.
 A soul ne'er ages—is not bent nor gray,
 And when the body breaks and crumbles down—
 The Fleshing Shop is just across the way!

Richard Wightman.

(Success Magazine, May, 1911).



EVOLUTION

When you were a tadpole and I was a fish,
 In the Paleozoic time,
 And side by side on the ebbing tide
 We sprawled through the ooze and slime,
 Or skittered with many a caudal flip
 Through the depths of the Cambrian fen,
 My heart was rife with the joy of life,
 For I loved you even then.

Mindless we lived and mindless we loved,
 And mindless at last we died;
 And deep in a rift of the Caradoc drift
 We slumbered side by side.
 The world turned on in the lathe of time,
 The hot lands heaved amain,
 Till we caught our breath from the womb of
 death,
 And crept into light again.

We were Amphibians, scaled and tailed,
 And drab as a dead man's hand;
 We coiled at ease 'neath the dripping trees,
 Or trailed through the mud and sand,
 Croaking and blind, with our three-clawed
 feet

Writing a language dumb,
 With never a spark in the empty dark
 To hint at a life to come.

Yet happy we lived, and happy we loved,
 And happy we died once more;
 Our forms were rolled in the clinging mold
 Of a Neocomian shore.
 The eons came, and the eons fled,
 And the sleep that wrapped us fast
 Was riven away in a newer day,
 And the night of death was past.

Then light and swift through the jungle
 trees

We swung in our airy flights,
 Or breathed in the balms of the fronded
 palms,

In the hush of the moonless nights.
 And oh! what beautiful years were these,
 When our hearts clung each to each;
 When life was filled, and our senses thrilled
 In the first faint dawn of speech.

Thus life by life, and love by love,

We passed through the cycles strange,
 And breath by breath, and death by death,
 We followed the chain of change.
 Till there came a time in the law of life
 When over the nursing sod
 The shadows broke, and the soul awoke
 In a strange, dim dream of God.

I was thewed like an Auroch bull,
 And tasked like the great Cave Bear;
 And you, my sweet, from head to feet,
 Were gowned in your glorious hair.
 Deep in the gloom of a fireless cave,
 When the night fell o'er the plain,
 And the moon hung red o'er the river bed,
 We mumbled the bones of the slain.

I flaked a flint to a cutting edge,
 And shaped it with brutish craft;
 I broke a shank from the woodland dank,
 And fitted it, head and haft.
 Then I hid me close to the reedy tarn,
 Where the Mammoth came to drink;—
 Through brawn and bone I drave the stone,
 And slew him upon the brink.

Loud I howled through the moonlit wastes,
 Loud answered our kith and kin;
 From west and east to the crimson feast
 The clan came trooping in.
 O'er joint and gristle and padded hoof,
 We fought, and clawed and tore,
 And cheek by jowl, with many a growl,
 We talked the marvel o'er.

I carved that fight on a reindeer bone,
 With rude and hairy hand,
 I pictured his fall on the cavern wall
 That men might understand.
 For we lived by blood, and the right of
 might,

Ere human laws were drawn
 And the Age of Sin did not begin
 Till our brutal tusks were gone.

And that was a million years ago,
 In a time that no man knows;
 Yet here to-night in the mellow light,
 We sit at Delmonico's;
 Your eyes are deep as the Devon springs,

Your hair is as dark as jet.
Your years are few, your life is new,
Your soul untried, and yet—

Our trail is on the Kimmeridge clay,
And the scarp of the Purbeck flags,
We have left our bones in the Bagshot
stones,
And deep in the Coralline crags;
Our love is old, our lives are old,
And death shall come again;
Should it come to-day, what man may say
We shall not live again?

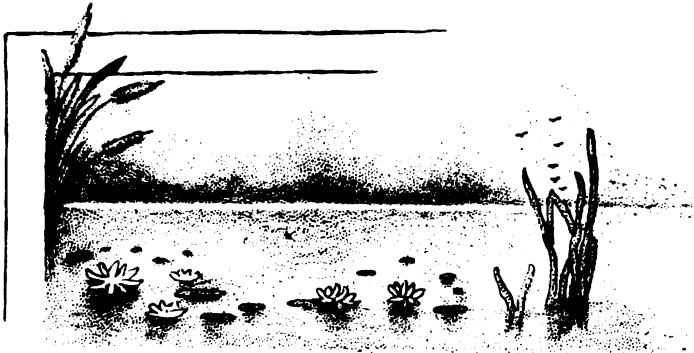
God wrought our souls from the Tremadoc
beds

And furnished them wings to fly;
He sowed our spawn in the world's dim
dawn,

And I know that it shall not die.
Though cities have sprung above the graves
Where the crook-boned men made war,
And the ox-wain creaks o'er the buried
caves,
Where the mummied mammoths are.

Then as we linger at luncheon here,
O'er many a dainty dish,
Let us drink anew to the time when you
Were a Tadpole and I was a Fish.

Langdon Smith (1895).



*JACOB BOEHME, A ROSICRUCIAN OF
THE SIXTEENTH CENTURY*

Jacob Boehme, "the god-taught philosopher" and greatest German mystic of the sixteenth century, was a poor and uneducated shoemaker; nevertheless he wrote a great many books, and his writings have furnished the foundations upon which most of the greatest German philosophers have built the systems of their philosophies, a fact that can be explained by the circumstance that his writings contained great palpable truths, which came to him not from hearsay or the reading of books, but were revealed to his inner consciousness by the divine light of spiritual illumination. He was not what is usually called a "spiritual medium"; his knowledge was his own and his enlightenment due to the growth and culture of his soul. He was a Rosicrucian of the highest order, as is also indicated by the Rosicrucian emblems by which his portrait is surrounded.

Boehme was born in the year 1575 at Alt-Seidenburg, a place near the town of Goerlitz in Germany, the son of poor parents. In his youth he herded cattle, was then sent to school, where he learned to read and to write, and entered as an apprentice a shoemaker's shop. There he was visited by what appears to have been an Adept, who told him that he would be a great man and that the world would wonder about him; after giving him some good advice regarding his future conduct, the visitor disappeared. This event made a great impression upon Boehme's mind. He led a very pious life, studied the Bible, meditated and prayed, and in the year 1610 his third illumination and initiation into the divine mysteries took place.

Beginning from this date up to the time of his death in 1624 he wrote some thirty books full of divine revelations regarding God and the angels, heaven and hell, and the secrets of nature. His writings are not merely of a scientific kind, but they are full of a truly religious spirit; and he used to say to those who merely wanted to "know": "Of what use to me is a science, which is not at the same time a religion?" meaning:

What would it benefit me to merely seek for the gratification of my scientific curiosity concerning that which belongs to the mysteries of divinity, if I were not shown the way to arrive at that state of divinity in which I can myself experience these mysteries and enjoy divine life? The growth of the intellect ought to be accompanied by the elevation of the mind and the expansion of the soul.

His teachings were too deep to be understood by the bigoted, arrogant and narrow-minded Protestant clergy of the town in which he lived; and as he claimed that man could attain salvation without the intervention of priests, ceremonies and vicarious atonement, he roused the jealousy of the head parson, and became an object of his hatred and severe persecution. This "servant of Christ" used his influence with the authorities to get the poor shoemaker banished from the town. He had to flee to escape imprisonment in a dungeon; but public opinion was in his favour, the citizens insisted on having him recalled, and brought him back the next day. The hatred of the clergy, however, continued until the time of Boehme's death, which took place on November 20, 1624. His enemy, the head parson, Gregorius Richter, refused a decent burial to the body; and as the City Council of Goerlitz, in constant fear of the infuriated priest, were uncertain what to do, the corpse remained unburied for many days, until it was finally laid to rest in a solemn manner by the intervention and order of the Catholic Count Hannibal; but the parson pretended to be sick, and did not attend.*

Boehme's writings are not merely of a "religious" kind; that is to say, they do not merely appeal to the emotions; they are highly scientific; but the science contained therein is "occult," because it requires for its understanding a higher state of consciousness than the ordinary one of the physical brain and the higher power of per-

*F. Hartman, *The Life and Doctrines of Jacob Boehme* (Kegan Paul, 1891).

ceiving and grasping spiritual truths. Therefore the writings of Boehme are at the present time read by only few people and understood by still fewer. The mortal mind knows nothing about the things which belong to the Higher Self; it is blind in the Kingdom of God. Boehme says:

"These writings transcend the horizon of intellectual reasoning and their interior meaning is beyond the realm of scientific speculation and argumentation; their comprehension requires the mind to be in a godlike state, capable of being illumined by the spirit of truth." (*Letters*, xviii. 9).

The absence of this higher perception and the non-realization of the divine nature of man prevents material science from entering the kingdom of eternal truth.

"Science cannot abolish faith in the all-seeing God, without worshipping in His place the blind intellect." (*Four Contemplations*).

But in speaking about "faith" he does not refer to a dead faith in the veracity of some dogma or to a blind religious emotion, but to the true living power of faith in God, whose wisdom pervades the universe with its glory.

"The true faith is that the spirit of truth within the soul enters with its will and aspiration into that which one does neither see nor feel." (*Four Contemplations*, 85.)

Real occult knowledge therefore does not arise from any external or internal objective observation; but it is the interior revelation of the light of eternal truth within the self-consciousness of the human soul.

"The true understanding (of occult truths) is born of God. It is not the product of the schools in which human science is taught. I do not treat intellectual acquisitions with contempt, and if I had obtained a more elaborate education it would surely have been an advantage to me, while my mind received the divine gift; but it pleases God to turn the wisdom of this world into foolishness, and to give His strength to the weak, so that all may bow down before Him." (*Forty Questions*, xxxvii. 20.)

It would be erroneous to suppose that Jacob Boehme was what is usually called a "spiritual medium," writing mechanically under the influence of some astral entity and not understanding the source of his inspirations. He, like H. P. Blavatsky and other initiates of that kind, understood well enough the truths that were revealed to him

by his "Master," whenever he opened his mind to the light of the Higher Self; but when his consciousness resided within his lower self, these high truths naturally appeared beyond his grasp.

"I say it before God and testify to it before His judgment seat, where everything must appear, that I in my human (mortal) self do not beforehand know what I shall have to write; but whenever I am writing the Spirit dictates to me what to write, and shows me everything in such a wonderful clearness, that I often do not know whether or not I am with my consciousness in this or in another world. The more I seek the more I find, and I am continually penetrating deeper; so that it often seems to me as if my sinful person were too low and unworthy for the reception of a knowledge of such high and exalted mysteries; but in such moments the Spirit unfolds his banner and says to me: Behold! in this shalt thou live eternally and be crowned therewith." (*Letters*, ii. 10.)

This, however, is the experience of every trained occultist or great genius, and it proves the existence of a double nature in man, or, perhaps, to express it more correctly, of two opposite poles of the human soul, each having its own special qualities, sensations and powers; the one for ever striving to rise upwards towards the kingdom of the spirit, the other being attached to matter and gravitating downwards to the realm of the illusions of sense. Real occult knowledge can therefore only be attained by uniting one's consciousness with that of one's own divine nature. No one can know the kingdom of God unless he enters it, and as this kingdom is the kingdom of love in which there is no room for selfish desires or self-gratification, it is open only to those who have (at least temporarily during states of religious exaltation) abandoned all thoughts of self or the acquisition of personal advantages, be they intellectual or material. The true occultist is he who lives in the spirit of truth, the spirit of truth being alive and conscious in him. The real occultist should not wish to attain spiritual knowledge or power for the purpose of gaining material profits; he should not wish to become celebrated or renowned, but rather wish that his knowledge should be taken away from him, unless it would lead to the glorification of the *Higher Self*, the divinity in humanity.

"I have never desired to know anything about divine mysteries neither did I understand how I might seek or find them. I sought for nothing except the heart of Christ (the centre of divine wisdom), and I earnestly asked God for His Holy Spirit and mercy, that He might bless and conduct me and take away from me all that could avert me from Him, so that I might not live in my own (personal) will, but in His. While engaged in such earnest seeking, the door was opened to me, so that in one quarter of an hour I saw and learned more than if I had studied for many years at the universities." (*Letters*, xii. 6, 7.)

In the light of truth that belongs to the Higher Self, the desires and illusions of the carnal mind disappear like the mist before the rays of the rising sun. If the lower self could absorb some of this spiritual light and imprison it within the carnal mind, there would arise the danger of its desecration by the misuse of divine powers. This would lead to black magic and eternal perdition. Divine powers ought to be employed solely in the service of God; that is to say, in the service of that which is good and useful for humanity and the whole creation.

"Hundreds of times have I prayed to God, begging Him to take away from me all knowledge, if it did not serve for His glorification and for the amelioration of the condition of my brothers, and that He should retain me only in His love. But the more I prayed, the more the internal fire within my body became ignited, and in such a state of ignition I did execute my writings." (*Letters*, vii. 60.)

"Above all, examine yourself for what purpose you desire to know the mysteries of God and whether you are prepared to employ that which you receive for the glorification of God and the benefit of your neighbour. Are you ready to die entirely to your own selfish and earthly will, and do you earnestly desire to become one with the Spirit? He who has no such high purpose is not fit to receive such divine knowledge." (*Clavis*, ii. 3.)

Thus Jacob Boehme, like every true occultist, insists upon the necessity of self-sacrifice, by which the "mystical death" is attained and that spiritual regeneration takes place, which leads to the birth of new faculties and the awakening of the higher powers which lie dormant within the soul. The school through which an occultist has to pass consists in a constant battle of the higher nature with the lower one, not by a mere suppression of the lower, but by a rising of the mind above the region of the lower, by means of which the victory is obtained.

Thus it will be seen that not everybody is ripe for a thorough understanding of Boehme's writings. It is said that "to him who desires nothing for himself, everything shall be given." But the majority of researchers seek something for themselves, and many read books on occult subjects merely for the purpose of criticizing them or to see whether they contain something that agrees with their own prejudices or views. Others cling all their life blindly to the coat-tail of some accepted authority, and only few can stand upon their own legs. The final object of the real occultist is not to become a blind believer in the doctrines of somebody or to be called a follower of this or that teacher; but to travel oneself the path shown by the sages, and the study of their writings is a means of opening the mind and rendering it capable of the self-perception and realization of divine truth. Therefore Boehme says in regard to the reading of his books:

"He who reads them and does not understand them should not throw them aside, imagining that they can never be understood. He should try to change his will and elevate his soul to God, asking Him for grace and understanding, and then read again. He will then perceive more truth than he did before, until at last the power of God will manifest itself in him, and he will be drawn into the depths of divine knowledge, into the supernatural (spiritual) foundation, into the eternal unity of God. Then will he hear actual but inexpressible words of God, which will lead him through the divine radiation of the celestial light, existing even within the grossest forms of terrestrial matter, and from thence back again unto God, and the Spirit of God will search all things in and with him." (*Clavis*, Preface, 5.)*

If we take a cursory glance at the teachings of Boehme (a detailed examination not being practicable within the limits of this article), we find that they fully harmonize and are even identical with those of modern theosophy, although their mode of expression differs from that of H. P. Blavatsky and her followers. They all agree in regard to the unity of the All and that the visible universe is not anything essentially different from the Deity, but a manifestation of His creative power. The Godhead itself is unknowable to the mortal mind.

*"He who sees Me (the universal spirit) in everything, is the true seer." (*Bhagavad Gita*, c. xiii. 27.)

"We are ourselves only parts of the whole, and we can conceive and speak only of parts, but not of the whole." (*Threefold Life*, ii. 66.)

"I advise the reader, whenever I am speaking of the Godhead and its great mystery, not to conceive of what I say as if it were intended to be understood in a terrestrial sense. I am often forced to give terrestrial names to that which is celestial, so that the reader may form some conception and by meditating about it penetrates within the inner foundation." (*Grace*, iii. 19.)

"Within the groundlessness (Non-Being) there is nothing but eternal tranquility, an eternal rest without beginning and without end. It is true that even there God has a will, but this power can be no object of our investigation. We conceive of this will as constituting the foundation of the Godhead. It has no origin (in any outward thing), but conceives itself within itself." (*Menschwerdung*, xxi. 1.)

"God is the will of eternal wisdom and the wisdom generated from Him is His revelation. This revelation takes place through a threefold spirit. First by means of the eternal Will in its aspect as the *Father*; next by means of the same eternal Will in its aspect as divine love, the *Son*, the centre or heart of the Father, and finally by means of the Spirit, the power issuing from Will and Love: the *Holy Spirit*." (*Mysterium magnum*, i. 2, 4.)

This is the great Mystery of the triunity of the Godhead, the threefold aspect of the creative Spirit.

"Within the groundlessness (the Absolute) the divine Will conceives within itself the desire to manifest itself. This desire or love is the power conceived by the Will or Father; it is the Son, heart or seat (the first foundation within the non-foundation or groundlessness), the first beginning within the Will. The Will is outspoken by means of this conceiving itself, and this issuing of the Will in speaking or breathing is the Spirit of Divinity." (*Mysterium*, i. 2.)

According to Boehme, the universe has no existence separate from its creator, the divine Word. It is comparable to a mirror in which the triune Spirit beholds its own image.

"Wisdom stands before God like a mirror or reflection wherein the Godhead sees its own self and the wonders of eternity, which have neither a beginning nor an end in time. She is like a mirror of the Godhead, and like any other mirror she merely keeps still; she does not produce an image, but simply conceives it." (*Menschwerdung*, i. 1, 12.)

All natural things have their prototypes in the higher invisible worlds; each material thing is an expression of an idea, a materialized idea. Man likewise is such a

product of thought, and before he assumed his present material state his body was of an ethereal kind.

"In the creatures of this world we find everywhere two states of being united in one! first, an eternal spiritual being, and secondly, one that has a beginning and is consequently temporal and corruptible. Behold a tree. Outwardly it has a hard and rough shell, seemingly lifeless; but the body of the tree has a living power, which breaks through the hard bark and generates branches and leaves, which, however, all are rooted in the body of the tree. Thus it is with the whole body of this world, wherein also the holy light of God appears to have died out, because it has withdrawn into its own principle and therefore it seems dead, although it still exists in God. Love, however, again and again breaks through this very house of death and generates holy and celestial branches in this great tree, which root in the light." (*Aurora*, xxiv. 7.)

"Primitive original man in his paradisaical state was a spiritual being, his body was indestructible and luminous; divine love illuminated his interior, as the sun illumines the world. The spiritual man (comparable to a sphere of pure light and intelligence) kept the external one imprisoned within itself and penetrated it. Thus a piece of iron glows and becomes luminous if penetrated by the heat of a fire; so that it seems as if it were the fire itself; but when the fire is withdrawn or becomes extinct, only the dark black iron appears." (*Mysterium*, xvi. 7.)

The mind of paradisaical man was innocent and pure, unsophisticated and like that of a child. There was in him no knowledge of evil and consequently no knowledge of good, no avarice, pride, or anger; but a pure enjoyment of love. Then came the desire for the assertion of individualized existence, which was followed in the course of ages by his descent into matter and his fall into generation. In his godlike divine state he had the power over all things, because all things existed in him and there was nothing external that could have done him any injury; his rule extended into heaven and all over the lower world, over all the elements and the stars. Fire, air, water or earth could not injure him, his body could pass through rocks, and all that lived stood in awe of him. But for all that man, though being endowed with great splendour, did not yet enjoy true similarity with God. While at one with the universal spirit, his consciousness and the extent of his powers were universal but the more he became individualized and his spirit imprisoned

within the evermore narrowing shell created by his delusion of self and separateness, the more did the sphere of his consciousness become restricted and the extent of his powers limited. He lost his ethereal condition and fell into a material state.

"The angelic image then became entirely hidden. The creatures (elementals) obtained power in man. There are persons who live in the quality of a snake, and are full of cunning and poisonous malice; others live in the quality of a toad or a dog, a bear or wolf; or one may have in him the quality of some amiable tame animal. All men are outwardly formed in the human image; but within the quality is seated the animal." (*Grace*, vii. 3, 4.)

Formerly man procreated himself, being male and female in one; but as he became more material a division into the male and the female sex took place. Formerly his will and thought were in full harmony; but now they become divided.

"If God had made man for this earthly, corruptible, poverty-stricken, sickly and animal life, He would not have put him into Paradise. If He had originally intended that mankind should procreate themselves like the brutes, He would have made them into men and women already at the start." (*Mysterium*, xviii. 5.)

It would require too much space to enter into an examination of Boehme's description of the "Seven Qualities" or principles of eternal nature; it must suffice to say that they are the seven powers called into existence by the action of the Word (*Logos*), and they correspond to the seven *Tattwas* of Indian philosophy. Boehme states them as follows:

1. *Desire* (Will or Spirit).
2. *Motion*.
3. *Sensation*.
4. *Life* (Consciousness or Fire).
5. *Love* (Sound).
6. *Intelligence* (Light).
7. *Wisdom* (Substantiality or Corporeity).

"The first three principles are merely qualities conducive to life; the fourth is life itself; but the fifth is the true spirit, having within itself all the powers of divine wisdom." (*Grace*, iii. 26.)

The seventh principle is the state of being wherein all the other principles manifest their activity like the soul in the body. It is called Nature, and also the essential eternal wisdom or body of God, and in it all the celestial figures take form. From it

arises all beauty, all joy. If this spirit (in everything) did not exist, God would not be perceptible.

"Wisdom is the substantiality of the spirit. The spirit wears it as a garment and becomes revealed thereby." (*Threefold Life*, v. 50.)

Thus it appears that man's perfection consists in getting divine wisdom revealed in him. If this takes place his nature becomes transformed, and this is called the "spiritual regeneration of man." It is brought about by divine wisdom becoming manifested in man, so that his whole being becomes filled with God and luminous, as the darkness becomes luminous and disappears when it is filled with light.

We behold the external world with its stars and the four elements wherein man and all creatures live. This is not God and is not called God; God dwells therein, but the essence of the external world does not comprehend Him. "Eternally the light shines into darkness; but the darkness comprehendeth it not." Nature is not God, neither can man in his aspect as a product of nature become God. We cannot in our human selfhood enter into the Godhead, but that which in man is divine may become manifested in him. Man has a threefold aspect. In one aspect he dwells continually in the higher worlds, the kingdom of light, and is a member of the body of Christ; in another aspect he is surrounded by the powers of darkness and subject to their influence, and in still another aspect he is like an animal made of mortal flesh. Nevertheless there are not three men in one human being; he is only one. His spiritual regeneration does not depend on his being learned and on his scientific acquisitions; but there must be an intense inward desire to become one with the highest aspect of himself, to have that highest ideal realized within himself, so that it may take substantiality and form within and become his own real self.

"If the soul is to receive actual advantage and fruition from prayer, then must her will turn from all creatures and terrestrial things and stand in her purity before God. Let not the flesh with its desires co-operate in your meditation or prayer, for earthly desires may not be introduced into that which is divine." (*Prayer*, xxxiv.)

The only *Yoga* practice worthy of any

consideration is that in which no selfish thought or purpose prevails. All practices, such as prayers or ceremonies, the forming of "circles," holding meetings for communion of thoughts, for the purpose of obtaining some selfish or material object, even if it were only for the purpose of attaining psychic powers or with a view to seek for one's own salvation is a misuse of divine powers and a crime, leading ultimately to "black magic" if not to physical disease, insanity or moral destruction. "Only the pure in heart can see God."

"Prayer is the union with God effected by the sacrifice of one's personal will. The will necessary to pray is far too weak to accomplish anything while it originates in some personal desire; but if it is acted upon by the divine power within, it becomes fiery, strong, and God Himself is acting in it." (*Prayer*, xxix.)

To beg is not praying. If one begs God for some personal favour to obtain some advantage, one loves one's advantage better than God.

The process of spiritual regeneration or adeptship is not the work of a moment. The regenerated inner man is not a mere spirit or bodiless soul, but a substantial being clothed with light. Spiritual regeneration, just like physical growth, has its stages of development. Within the earthly man of flesh a new spiritual man is born with divine powers of perception and a divine will, killing day by day the lusts of the flesh and causing the inner heavenly world to become manifest in the external world, approaching gradually the divine state. No one, however, should imagine himself secure even after having attained to spiritual regeneration, for he may lose it again. The soul during her terrestrial life is fettered by three fearful chains; the first is the influence of the dark world, whose centre is the delusion of self from which arise selfish desires; the second is the devil of ambition with its consequent vices (pride, envy, avarice, anger, intolerance, etc.), and the third and most dangerous is the lust of the corruptible mortal flesh and blood which is full of evil inclinations, together with the region of the stars (the astral plane) wherein,

as in an immense ocean, the soul is floating, and which causes her to become daily infected and inflamed in sin.

"The poor soul is so much blinded as not even to recognize the heavy chains by which she is bound. If the outer man could have his eyes spiritually opened, he would be terrified on seeing the horrible influences and shapes by which this world is surrounded." (*Incarnation*, xi. 6.)

To those who have some knowledge of a higher state of existence, life in this material, mortal and corruptible body is not an object of joy or very desirable, and the object of our life upon this earth should be to die continually in regard to our sense of separation and isolation and to live only in the love of God and to labour in His service for the benefit of all creatures.

Jacob Boehme does not advocate the belief in a personal universal God, nor in a personal universal devil, which would involve a contradiction in terms, because personality implies limitation and a limited being cannot be universal; but he has a great deal to say about good and evil angels and spirits, and beings in whom the principle of evil will has become manifest and who are therefore the personal representations of evil or devilish powers, such as lust, pride, avarice, envy, hatred, malice, etc. God and the Christ, angels and devils reside within ourselves. Like attracts like; we cannot behold an angel or devil, unless there is something angelic or devilish in us. The devil (in man) is not suffering from any pain coming from the outside; the cause of his suffering is in himself.

"The four lower principles without the eternal light are hell." (*Threefold Life*, ii. 50.)

"That which malicious persons of this world do in their malignity and falsehood is also done by the devils in the world of darkness." (*Six Theosophical Points*, ix. 18.)

"Each person that causes suffering to another is the other's devil." (*Threefold Life*, xvii. 10.)

The possession of a physical body is man's protection against becoming a devil.

"God causes the soul to enter into flesh and blood, so that she may not so very easily become capable of receiving and becoming subject to the powers of evil. Many a soul would become a devil in her malignity if it were not that external life did prevent it." (*Forty Questions*, xvi. 12.)

When the soul leaves the physical body

at the time of death this protection is lost and man remains still a being having a two-fold aspect, namely, as a celestial spirit according to the divine principle in him, and secondly as a supersensual but nevertheless material being, according to his astral body. Each of these essences now gravitates towards the plane to which it belongs according to its qualities. From these opposite tendencies or attractions results the rupture or division of the principles and the judgment of the soul. If the higher tendencies prevail, the soul will leave behind all that is selfish and impure in her nature and gradually rise to the higher planes, to serve God in His holy temple; if the lower tendencies preponderate, she will not be able to pass through the door. After man remains in that state which he has acquired here,

"When the external kingdom of this world deserts the soul, she will, according to her nature, either enter the dark realm or the kingdom of light. To whatever plane she has surrendered herself during her earthly existence, therein she will remain after the external kingdom has departed from her." (*Mysterium*, xv. 24.)

"Here in this life of the soul is the balance. If she is evil, she can be reborn in love; but when the balance breaks and the scale has turned, then will she be that principle which is prevailing in her." (*Forty Questions*, xxiii. 10.)

"During her terrestrial life the soul can change her will; but after the death of the body there remains nothing within her power by which she can change her will." (*Tilken*, i. 267.)

"If the spirit remains unregenerated within its original principle there will appear after the rupture of the form such a creature as corresponds to the character acquired during terrestrial life. If, for instance, during life you have acquired the envious disposition of a dog, your animal soul (*Kama rupa*) will assume the shape of a dog." (*Incarnation*, xi. 6.)

"The godless soul is filled with her own infamy, and there is no room in her for the saving power of divine love. She is, then, like a person dreaming of being in great distress and anguish. Not being able to free herself from the delusion of self, she cannot find relief anywhere, and seeing no help she despairs and surrenders herself to her selfish desires. Whatever folly she has carried out in her life, she now enacts it there." (*Threefold Life*, xviii. 10.)

But if a man has a constant aspiration for that which is noble and divine, and if this desire overcomes his evil tendencies, and if he is ready to leave behind him everything for the sake of God, he will not die eternally, but the terrestrial kingdom will pass away from him, it having been to him only an obstacle and hindrance, and he will assume a luminous body and become filled with joy.

Dr. Franz Hartmann.

From the *Occult Review*.



All service ranks the same with God:
If now, as formerly he trod
Paradise, his presence fills
Our earth, each only as God wills
Can work—God's puppets, best and worst,
Are we; there is no last nor first.

—Browning.

When you enter the school of the philosopher, ye enter the room of the surgeon; and as ye are not whole when ye come in, ye cannot leave it with a smile, but with pain.

—Epictetus.

Let us ourselves be towers of strength,
ever facing the East to catch the first rays
of the rising sun.

J. Barnett.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea,
I rave no more 'gainst time nor fate;
For lo! my own shall come to me.

John Burroughs.

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

A. Pope.

THE FLESH OF FISH AS HUMAN FOOD

Some Questions Asked by a Theosophic Student

What is the fish? Of what is it composed? It seems to have no nerves and no blood worthy the name. The Saviour ate fish as we well know and the Catholic Church sanctions the use of fish when no meat is allowed.

Nowhere can I find an accurate description of fish as to what it is. In the Secret Doctrine it speaks of "Fish, Sin and Soma". Sin and Soma I have found explained but not the Fish, at least not enough to suit my mind.

In the first place what is fish? The true fish is an aquatic vertebrate with a skeleton, usually scaled, breathing by means of gills, and its limbs are represented by fins. Their circulation is so slow that the body rarely attains a temperature above that of the surrounding water. They are therefore said to be cold-blooded.

They have a nervous system which consists of a small brain and spinal cord that throws off delicate branches to various parts. This subject is quite interesting and I think if you would get a good zoology and read it you would be better able to understand the place the fishes occupy in the general scheme. In answer to your question "of what is the fish composed", I am going to quote you the average composition of fish as used at the hygienic table of the U. S. Bureau of Chemistry:

Water	76.06%
Solids	23.94%
Nitrogen	3.51%
Phosphoric acid	0.52%
Sulphur	0.24%
Fat	1.45%
Ash	1.21%
Protein	21.92%

It is a food of a peculiarly nitrogenous character. The edible portions, exclusive of water, are at least three-fourths composed of protein. The flesh of fish is not a complete ration. It lacks carbohydrates and for this reason should be eaten with potatoes, rice, or other starchy foods. That

is if it is eaten at all. A strict vegetarian would not eat fish any more than he would meat. There is this much that might be said in its favor as compared with meat. The fish is lower in the scale of evolution than the animals used for food. Its nervous organism is not so well developed and therefore pain and fright are not so keenly felt, nor is it possible that they should suffer as much in being put to death as the more advanced animals. On account of their lower state of evolution and their sluggish blood, they do not have the amount of animal magnetism that is natural to higher orders and therefore this does not so much cling to their flesh after they are killed. You might argue from this that it is less sinful to kill and eat fish than to kill and eat animals and perhaps it is so. Still it is only a question of degree.

I am of the opinion that the Roman Catholic Church sanctions the use of fish for the following two reasons. Most people like meat better than they do fish and if they can be induced to eat fish on one day of the week because the Church so ordains, —and not because they prefer it—then you can see that they are developing the spirit of sacrifice. Furthermore the dropping of a meat diet for even a short time cannot help but be beneficial to bodily health. I am rather inclined to doubt the eating of fish by the Christ, even if the Bible claims that he did so.

Now in regard to "Fish" in connection with "Sin and Soma". These words are used at the end of verse 5, stanza VII, of the Stanzas of Dzyan under Cosmogogenesis, as an answer to the question "And who perfects the last body?" As we are at the lowest part of the arc of involution and evolution, I take this to mean the physical body. We acquire no more bodies but simply perfect and use those bodies or vehicles that we already possess. Now if you read this verse in the light of "The Pedigree of Man", you can see that the changes spoken of took place on other planets. To perfect this last body

a physical planet was required, and how was the seed of life to be brought over to the new planet? This new planet was covered with water and only a form of life could live there that could exist in water. So the seed of life came over and at first existed in very minute and simple forms. If you read up the subject of fishes in a zoology you will notice the protozoa and these may give you some idea of the early form of life on this planet.

They cannot, strictly speaking, be called fish as we are accustomed to use the word, and yet the word may be used as a general term for the type of forms which live wholly in water and which are all that can exist on this planet in its earlier stages for the

use of the life which is evolving. In this connection you should read "Avataras" by Mrs. Besant and particularly notice what she says of the Matsya or Fish Avatara.

The word Soma is used in many ways and has many meanings and among them is the following: "that part of Svarga allotted to ordinary men between death and birth", or in other words, Devachan, or Heaven. Here man works up his experiences into faculty, and if he has done well he gets a more perfect body in his next birth. And so he continues until the seventh round on this planet when his body will be perfect. I mean the ordinary humanity and not the exceptions which are always present.

Wm. Brinsmaid.

LOTUS GROWING BUREAU

The Lotus Growing Bureau makes its bow to the American Section in this number. We propose to introduce the golden lotus into American waters as a natural growing lily in its suitable habitat. Plans are perfected to give interested members throughout the section a chance to participate in this quite unusual opportunity.

It has been our good fortune to discover the golden lotus growing in considerable abundance not many miles from Chicago. The surroundings, together with what we could learn of the general history of this unusual happening, convinced us that other localities equally adapted can easily be found. I have been so fortunate as to perfect arrangements for dredging out select specimens of roots of this rare plant, and for distributing them as widely as possible through some of our lodges and otherwise.

My interest in the matter is that of a former landscape gardener who now finds a busy career in an entirely different profession, but who also feels a responsibility because of the above discoveries having come to his notice. Here is a chance to pay a debt to the Great Distributor by acting in the premises and assisting American gardeners and lovers of landscape and flowers. I hope to add this lily to the resources of landscape artists of America.

Travelers abroad, on making the acquaintance of this flower in the Mediterranean and Eastern countries, regret that it does not also flourish in America. I have the satisfaction of discovering the means of accomplishing this desired end. I have already arranged for supplying upwards of fifty localities this fall.

You will see from this outline special opportunities and the general plan contemplated. The Golden Lotus was originally brought up from New Orleans by the Jesuits about 1664 and later. On their migrations between the Lower Mississippi and Quebec they planted it at some of their missions. It seems not to have spread from these few original plantings. This explains the present occurrence of this lily at half a dozen localities in the Great Lakes region. A few of these beds are now very extensive, some being as large as five acres in extent.

Those interested to see this lotus introduced into the rivers and ponds in their own neighborhoods may become charter members in the association now being formed. They should at once make application, because the first distribution of roots will take place during the present month of October.

Wm. G. Merritt,

826 Fine Arts Bldg., Chicago.



Mrs. Addie Tuttle, 2453 East 72nd Street, Chicago, will forward to India subscriptions to *The Adyar Bulletin* and *The Adyar Pamphlets* as well as *The Theosophist*. In sending personal checks kindly include ten cents additional for exchange on banks outside of Chicago. Subscription price of *Adyar Bulletin* is 75 cents. The *Adyar Pamphlets* are 50 cents a year, and each month the subscriber receives a most interesting pamphlet which is a reprint of a lecture given by some leading speaker like Mrs. Besant or Charles W. Leadbeater. Those who have received these monthly pamphlets are much pleased with them, and they should be placed on the reading table of every T. S. lodge room.

The news still comes piecemeal of Mr. Leadbeater's strenuous activity during his lecturing tour in Java. He travelled all over the island visited Singapore, Penang and one place in Sumatra, and incidentally some great Buddhist ruins at Borobudur and Mendoet. His average record was three meetings a day, though oftentimes there were four. There was usually a morning meeting from nine till twelve, an E. S. meeting in the afternoon from five to six-thirty, a Branch meeting in the evening from seven to nine, and a public lecture at nine with discussion afterwards!

M. T.

The Hyde Park Lodge, Chicago, has been dissolved and charter returned.

A lodge has been established at North Vancouver, B. C., with the following charter members: Mrs. Mary A. W. Shore, John William Hope, Mrs. Louisa Hope, George A. Helmore, Octavius J. Morling, Mrs. Henrietta L. Thomasson, Herbert E. Kemp and Marion Kate Bridgman. This lodge is known as the North Vancouver Lodge.

We are glad to hear of an improvement in Mrs. Cooper-Oakley's health. She has been at work for some time past on a book which certainly will be exceptionally interesting. Unfortunately its appearance has been somewhat delayed owing to typographical difficulties in a foreign country. It is a historical narrative of the life of the Comte de St. Germain, one of the mysterious characters of the eighteenth century. Perhaps some of our members do not know that He was formerly Christian Rosenkreuz, the illustrious founder of the Rosicrucian brotherhood.—*Vahan*.

We extend our cordial sympathy to our colleagues of the Italian National Society. At the eleventh hour the Congress, for which they had made such ample and well-planned preparations had to be abandoned owing to the prevalence of cholera in Italy. The actual danger from cholera itself in Genoa was not great, but the President and her party could not afford to run the imminent risk of quarantine, as this would have meant the loss of four passages to India, with boats so full that later accommodation was doubtful. As a matter of fact quarantine was being imposed at that time. The fear of infection was keeping many people away, and as the enforced absence of the President would have entailed a still more scanty attendance, it was wisely decided by the Italian General Secretary to drop the Congress. We note that the International Peace Congress, which was to have been held in Italy, was also abandoned.—*Vahan*.

Mr. C. Jinarajadasa has gone on a vacation-trip to Genoa, Italy, after a long period of strenuous activity in the interest of the work of our Section. *Contributions to pay his expenses will be gratefully received.* Send to Mr. Elliot Holbrook, 112 West Adams St., Chicago, Ill.

OBITUARY

Mrs. Minnie C. Holbrook

Mrs. Holbrook was born September 16th, 1859. Her father was George Cook, her mother Phoebe Merwin Cook.

Her education was obtained at a Catholic convent near Montreal, Canada, and for many years Mrs. Holbrook was a member of that church.

She was married September 16, 1881, to Henry Holbrook of Boston, Massachusetts. First becoming interested in Theosophy upon hearing a lecture by Countess Wachtmeister, she maintained to the end a deep interest in it.

Her health had never been very robust but her strong will enabled her to accomplish a great deal of theosophic work.

It was on a trip to England in 1909 that the illness began which terminated in her death, August 26th, 1911.

Mrs. Holbrook was one of the most devoted workers for theosophy in America. She founded Dharma Lodge in Newton Highlands, Massachusetts and remained its president until her death. She took part vigorously in all theosophic activities and was one of the most interested and strenuous workers for Co-Masonry for which she made heroic sacrifices.

She was the first person to come to Chicago in aid of the plan of the General Secretary to establish headquarters with assistants who, as at Adyar, are able to give much or all their time to its work.

Mrs. Holbrook's intensity of nature found full opportunity for expression in her work for theosophy and Co-Masonry. Her life was most useful. All Theosophists will feel her loss and send her loving and helpful thoughts.

Miss Pleasant Ruth Clawson

Miss Pleasant Ruth Clawson, one of the oldest members of the Minneapolis Lodge, T. S., passed on from this life to the next on October 6th, 1911.

The funeral was held at the home of Dr. and Mrs. Thomas G. Lee and the services were conducted by Dr. George F. James on October 9th, 1911. The crema-

tion of the body occurred the next morning at the Lakewood crematory.

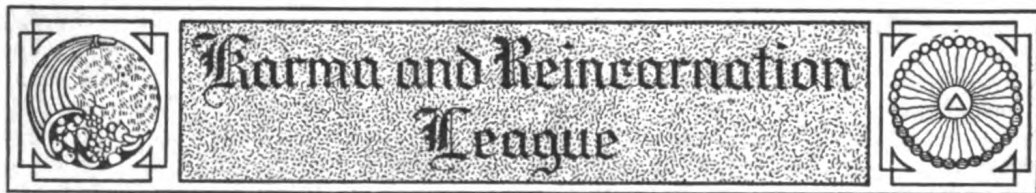
Miss Clawson was very active in Lodge work, and filled different offices at various times; she was president from 1909 to 1911.

She also occupied the chair of the Senior Warden in the Co-Masonic Lodge, "Rakoczi", No. 364, American Federation of Human Rights. E. S. L.

Mrs. Lois McNeil

On July 4th, 1911, Mrs. Lois McNeil of the Cleveland Lodge passed from our physical sight. Mrs. McNeil was one of the pioneer members in Cleveland; and, although for a number of years she was absent from the city at different times, she held her membership with us. She had been in ill health for two years, and those who saw her in her last illness could but welcome with her the call to go onward. At about the age of fifty years she met Mrs. Besant; at once she realized that she had found her Ideal; put in her own words, "I could hardly wait to go forward and sign my name when the opportunity to join the Society was given". She soon entered upon the work of the E. S. where she was ever devoted and faithful, and when at the age of sixty-seven years she relinquished her labors here, it was with smiles not tears, joy not sorrow, and absolute confidence in the Supreme One. She knew well that her work on the other side was waiting for her, and glad and anxious was she to take it up. Services were held at the Chapel of the Cleveland Crematory—away from the noise and bustle of the town. They were presided over by our President Mr. Houghton and Mrs. Ross Read of Akron. The relatives and friends gathered round to mingle their love with hers, and—as in the service we consigned her wonderfully beautiful form to the great purifier "Fire"—a gentle peace seemed to envelop us all about, and even the soft summer air gently echoed the thought of Peace! Love! Joy! Victory!

Ellen May Pelton.



*REPORT OF THE SECRETARY OF THE KARMA AND
REINCARNATION LEAGUE*

On Tuesday morning, September 12, 1911, the Post-Convention program was continued, Mr. C. Jinarajadasa acting as Chairman of the meeting at the request of the General Secretary.

The report of the Karma and Reincarnation League was asked for by the chairman and Dr. C. L. B. Shuddemagen read his report, making some remarks in addition:

At the 1910 Convention of the American Section of the Theosophical Section was formed an organization to be known as the Karma and Reincarnation League. Its single object was declared to be "to spread the knowledge of Karma and Reincarnation." It falls under the supervision and direction of the General Secretary, while the League Secretary attends to the correspondence and has charge of the funds and records.

During the Convention Miss Alma Kunz of Freeport, Ill., was elected secretary of the League, and nearly all of the delegates and visitors were enrolled as members. Later state leaders and assistants were appointed, who were to carry on propaganda work in the states assigned to them, and report to the secretary.

The Press Committee of the League was formed to develop the idea of supplying material on karma and reincarnation to the press throughout the country. Mrs. M. V. Jones of Pittsburgh, who was in charge of this work, sent out printed articles for publication to many newspapers, and corresponded with editors about this material. This phase of our propaganda work is capable of immense extension, and it is necessary that the lodges co-operate with much energy and spirit, and take care of the newspapers of their district.

Related to the Karma and Reincarnation

League is the work of sending propaganda literature to ministers. Mrs. N. H. Baldwin of 6729 St. Lawrence Ave., Chicago, Ill., is in charge of this, and much good work has been done, and much more remains to be done. Reports of this work have been published in the *Messenger*.

Early in 1911, Miss Kunz having resigned the position of secretary, the membership list and records were in the hands of the General Secretary until the secretary pro tempore was appointed in June. At this time the number of members was two hundred thirty-seven.

In the last three issues of *The Theosophic Messenger* appeals were made for more people to join the League and become active workers. Also a special letter regarding the work of the League was sent out to every member of the Society, together with the official letter and the ballot blank on the question of incorporation. These appeals have so far resulted in a correspondence amounting to about one hundred letters sent out. In July a meeting was called for the Chicago members of the League in Room 826 of the Fine Arts Bldg., at which the work done, and to be done, was discussed.

In order that the League may be more strongly organized for doing propaganda work of the highest efficiency, and that the correspondence from headquarters which is absolutely necessary may not be too great, it appears desirable to form centers or lodge-units composed of members of the League, within the various lodges.

We have already at hand the material out of which a splendid League organization can be built, namely the 123 lodges of the American Section. We want to organize a lodge-unit of the League in every one

of these lodges. Such a lodge-unit can meet in the lodge room, discuss the situation, plan an active campaign, and apportion the various activities among those who are best fitted to carry them on. The members of a unit are quite likely to be in touch with the conditions existing in their locality, or field of action. They can therefore adapt themselves to it, and work with a very high efficiency. We may well believe that even a small lodge-unit of active workers may accomplish three times as much as the same individuals would do when working each for himself. Since June forty-five new members have been enrolled, making a total of two hundred and eighty-one. Several lodges,—such as Reading, Pa., San Antonio, Tex., Reno, Nev., Butte, Mont. and Norfolk, Va.,—have taken up the matter of forming local centers, or lodge-units, of the League, and it is hoped that with the renewal of activities in the lodges in September and October, there may be formed active lodge-units in every lodge of the American Section.

The officers of a lodge-unit should be carefully selected with regard to their capabilities and willingness to work. The leader would act as chairman and executive officer, and he should correspond with the League secretary about the activities of the unit. A secretary-treasurer might be needed to assist the leader in his correspondence, and to look after the financial side of the unit. Then there should be a "press-agent", who would undertake to establish friendly relations with the press, and to furnish editors with acceptable material for publication. This work is of very great importance indeed, and requires considerable tact and discrimination. If energetically carried out there is almost no limit to the good results which may be secured.

A part of the activities of the lodge-unit may very profitably consist in the careful study of Karma and Reincarnation. All earnest members of the League would naturally continue their general lodge-work and study, but instead of having a great many scattered interests they would concentrate their best energies upon the one object of the League,—become one-pointed in their work, as it were.

There are many different lines of work for members to do. As skilful workers it behooves us all to choose that particular line for which we are best fitted. A number of these have been mentioned in *Messenger* and in the letter sent out to all members of the American Section. They may be classified as follows:

1. Personal Propaganda: a) by speech; b) by letter.
2. Distribution of Free Literature on Karma and Reincarnation.
3. Articles and News-notes for the Press.
4. Placing Books in Libraries.
5. Lectures.
6. Individual Study.
7. Circulating Libraries.

It would be most desirable for members to find others who wish to join the League, form and organize lodge-units, and decide what activities they will undertake, writing to the secretary what their plans are. Letters from individual members, saying, "Please tell me what I can do for the League", are impossible to answer definitely, unless there is some information available regarding the capacities of the workers and their environment.

The funds received in contributions from members amount to \$3.50, of which \$3.60 has been spent for postage and incidentals. In the course of time the expenses for postage alone will reach considerable amounts, at least we all hope that they may do so. We hope, furthermore, that much free Karma and Reincarnation League Literature may be sent out directly from headquarters to those who are able to distribute it where it will do much good, but are unable to pay for it. We are confident that the funds for this work will be forthcoming at the time they are needed, if the League deserves them. Members who can assist with donations are hereby asked to contribute to this fund.

The Karma and Reincarnation League was organized with much enthusiasm, with a large membership. It now asks you to show that you heartily endorse its formation and wish to share in the great work of preparation for the Coming of the World-Teacher. You may best show this by becoming active members of the League *at once*,

and from now on look out carefully for opportunities as they present themselves to you for spreading the teachings of Karma and Reincarnation. We little realise the magic power which in these years goes with these two great truths, and may be manifested by merely pronouncing the words. It is the aim of the League to work so earnestly and efficiently that when the Christ shall once more appear on earth, every American man, woman and child of sufficient intelligence shall know what the word Karma means and what Reincarnation means, and every one who has felt a longing to investigate these truths for himself shall have had a full opportunity to do so.

Further Remarks by Dr. Shuddemagen:

Press Work: It was pointed out that in order for the newspapers to be able to accept material it must come from the locality itself; it should not be merely printed reprints; so if we have printed matter to send out, it might very easily be rewritten or typewritten and signed by the Secretary of the League Unit in the town where the newspaper is.

The Need of Individual Study: The first Esperanto Club in America was organized at Harvard University with a large membership but it went to pieces because they did but little active study; so I do not think this League will continue to be efficient unless we take a great deal of interest in it personally.

Personal Work: Perhaps most important is the personal propaganda work because in that we can impart our personal magnetism and enthusiasm, so I have placed that first, and that can be carried out most effectively by word of mouth or by writing letters to your friends and acquaintances.

Distribution of Free Literature: The second activity is very important and one in which we hope to do a great deal of work; that is the distribution of free literature—small leaflets and pamphlets on karma and reincarnation. We hope to have in the near future a number of lectures on karma and reincarnation. We have two by Mrs. Besant given in Aus-

tralia: "Life After Death" and "Do We Live on Earth Again?" and these will be printed in a 32-page pamphlet of such size that they can be slipped into an envelope and I expect that we can do a great amount of good by means of these lectures. Dr. Van Hook tells me that we may get out a book some time on karma and reincarnation subjects in the style of the *Primer*, a well-bound book, published at a cheap price, and that will be our great book for propaganda.

Articles for the Press: The third important item is articles and news notes for the press. It would seem probable that in each lodge there could be found one person who, if not already possessed of newspaper ability, could develop it and work among the newspapers, not only in the town and city where the lodge is but by means of acquaintances of the members, deal with papers in outlying towns. We hope especially to work among small country towns where the circulation is such that we know the people read the paper; it is not like the large city daily where the paper is glanced at and thrown away; in a small country place we may be sure of good results in getting people interested.

Books in Libraries: The work of placing various books on karma and reincarnation in our public libraries has been carried on as well as our present means permitted. In time, with increased funds, we hope to do still more, and in a more systematic way. Many libraries will get books if a number of people make a request for it; this should be tried, for it may lead to good results. We have a very fine propaganda book in Mrs. Besant's "*Popular Lectures*" on Theosophy. This is a cheap book and should be placed in every public library. Another very important book is "*The Changing World*". I would like to bring to your attention that if a book such as "*The Changing World*" is placed in a library it will be catalogued in the name of Mrs. Besant and in the name "*The Changing World*". There is one lecture in that book devoted to "Life After Death". and if you place a book like that in the library, you would do extremely well in presenting such a book to the library if

you could get it catalogued under the title of "Reincarnation", because that is the system under which librarians work. If a big topic of interest is treated in the book, they will catalogue it under the title of the topic and you could have it under *Reincarnation*, "The Changing World", by Mrs. Besant, chapter so and so or page so and so". Other books might be placed in libraries that deal with reincarnation, and if you know of books that do not emanate from our own authorities but yet deal with the subjects of either karma or reincarnation to a large extent, they might be catalogued under those heads. The idea is to have appearing in the card case containing these reference cards, the words "karma" and "reincarnation", so that persons in handling these cards when they get to the R's will run across the word "reincarnation"; they might be interested and look to see what books were listed under that title and in that way read some of the books.

Lectures: There is a field in which so far as karma and reincarnation alone are concerned, we could very easily develop some amateur lecturers who could talk on these subjects, either one of which is fairly easy to lecture on, especially reincarnation, and a good deal might be done in developing lecturers who, later on, might become of great usefulness.

Individual Study: We know that we do not even need to go out and do active work in the karma and reincarnation propaganda work, but can study and meditate on these subjects and help this work by our thought forms; the clearer the subject becomes to us, the easier it will be for other people to get the ideas.

Circulating Libraries: The seventh item is one that is entirely open for development and promises very great usefulness. I refer here to books on karma and reincarnation and printed lectures. The league unit which will be composed of members of the lodge should build up a small library of their own which they can use themselves and which the members can use to hand out to friends who are interested.

Then there comes up the question, and I think it is a very important one, of having

a circulating library here in Chicago of karma and reincarnation literature, as a part of the activities of the Sectional Library. We should have a considerable number of the manuals and other good elementary books on karma and reincarnation, for which we could very easily arrange to send out little slips giving all the books that we have, and renew the list as we add more, to the different Karma and Reincarnation League members; and their friends could be informed and handed these little slips, and they could send here to get the books for, say, two weeks. We could perhaps even pay the postage on books sent out from the library, thus making it very easy for the reading public, in merely letting them pay the return postage. If the reader should like any books thus sent out, and desired to buy them, he might be allowed to retain the books on remitting the price to the Librarian. In this way the Karma and Reincarnation Library might very well become self-supporting, and enlarge its free mailing list more and more as its income increased. It would be a fine thing if some generous member would donate a sum sufficient to purchase a considerable number of elementary and a few advanced books on karma and reincarnation, so that this very important phase of our Sectional Library activities could be started at once.

In closing, Dr. Shuddemagen said that membership in the League is not limited to T. S. Members but may be extended to anyone who has studied the subject and wishes to help in giving it out to others; there are no membership dues; most people when they get karma and reincarnation literature like it so much that they want to pass it right on to their friends and there is no reason why those people should not be members, because we can help them to help others.

About thirty new members were enrolled in the League during Convention.

Address of the League Secretary:

C. Shuddemagen.

7321 Coles Ave., Chicago, Ill.

*REPORT OF FIELD WORK OF THE
YEAR 1910-1911*

To the Convention American Section T. S.:

The field work done during the year just closed differs greatly in character from that of the preceding year. Last year my attention was given almost exclusively to work in new territory, to establishing new centers and organizing new lodges. This year on account of lack of funds that program had to be abandoned and the time given chiefly to work among old lodges that could give some financial assistance. Only one new lodge was organized—Reading, Pa., and that was but the harvesting of work done the previous season. Courses of public lectures extending over a period of from a few evenings to seven weeks were given in the following cities: New York, Reading, Brooklyn, Rochester, Buffalo, Newark and Lake Pleasant, Mass. Occasional lectures on theosophy were also given under the auspices of other organizations such as the Philalethian Society of New York, the Philosophical Society of Brooklyn, the Socialist Sunday School Association of Garfield, New Jersey and the New England Spiritualists and Progressive Association. The work of the year was closed August 27th with two lectures at this association's camp grounds.

Two causes are responsible for the meager results of this year's work as compared with the results of last year. First, the limited amount of money with which to carry it on and, second, the fact that this money was not available for use until the time to use it had passed. Nothing was received until about March and then but \$200.00. Nothing more was paid until after the season had closed. Of course successful work cannot be done under such conditions. If a plan can be found by which the major part of the money for such work is available at the beginning instead of the close of the year, then whatever the amount is it will accomplish much more.

One of the lectures given in New York City early in March illustrates what can be done when the necessary funds for hall rent and advertising are supplied. We

took Cooper Union, one of the largest halls in New York, for this lecture and advertised liberally in the daily papers, on the billboards and by distributing descriptive programs to the colleges and universities. The result was that the great hall was crowded with an earnest, thoughtful audience. The New York papers reported the lecture, describing the hall as being "packed to the doors" and the Associated Press sent the report to its papers throughout the country. From states as remote as Texas and California I received marked copies of dailies containing column reports of the lecture. It was by far the largest audience that ever assembled in New York to hear a theosophical lecture, our famous President's lectures not excepted, and the sole reason was that we had, through the help of a generous member, the money to take the right hall and to properly advertise. We reached more people in that one lecture and doubtless did more to spread the light of theosophy than in all the rest of the year's work. The same thing can be done in almost any large city and proportionally in smaller ones by the same methods. The fact that we have many states with no theosophical lodges and scarcely a single state in the nation that is really well organized is not in the least because the people are not ready for theosophy but simply because we are not ready to give it to them. The truth is that the American people by the tens of thousands are not only willing but eager to listen to our teachings. If we would turn our attention to an energetic and business-like program of organization the American Section could enter upon a career of remarkable usefulness by thus utilizing what is to-day probably the greatest theosophical opportunity in the world.

L. W. Rogers.

We shall rest and faith! we shall need it;
Lie down for an aeon or two,
Till the Master of all good workmen
Sets us to work anew.

Kipling.

A SUCCESSFUL MEANS OF PROPAGANDA

The attention of propaganda promoters is called to a method of propaganda, the value of which has not been sufficiently appreciated by Theosophists. This is the placing in railway stations of racks holding theosophical literature. The plan was inaugurated by the Karma and Reincarnation League of one of our large cities, for the dissemination of the twin teachings. It is, however, equally valuable in general theosophical work.

This was the *modus operandi*—First, the superintendent of the station was interviewed and permission was obtained for placing of a rack in the waiting room of the station. Then came the purchase of a suitable rack which would conveniently carry theosophical pamphlets, and there was printed upon its face the words *Theosophy—Take One*. This rack was properly installed in the main waiting room of the station. It has been necessary to fill this rack *three times a week*, as the great demand for the bright and attractive leaflets has quickly emptied the receptacle.

Very little thought will prove the advantages of such propaganda. Any one waiting in a station for a train is often forced in sheer desperation to read over and over all the conspicuous signs—nay, even time tables. What a relief to such a person to spy a neat looking rack with an attractive sign inviting one to some free literature on a subject so unique and mysterious as Theosophy is to most people? Surely this is one of our golden opportunities.

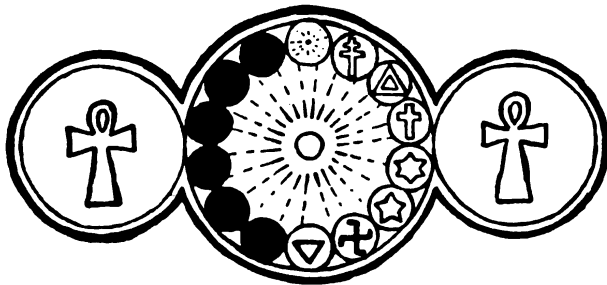
In embarking upon this undertaking, you may not succeed with the first station master that you approach. The company may have some stringent rules which for-

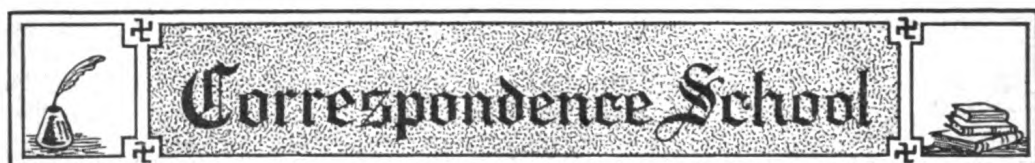
bid all signs and free literature in waiting rooms, but try another. In the case cited, six station superintendents were interviewed. Two refused permission absolutely. Two wished samples of the literature and written requests which could be forwarded to the Company's headquarters to be passed upon by those higher in authority. The fifth granted permission, provided the rack matched the woodwork in the waiting room, and the sixth granted the privilege without any stipulation. And it should be stated that the sixth was the station superintendent of one of the largest and most conservative of railway lines.

It has been suggested that interurban stations might offer a most suitable field for such propaganda, as many of the passengers on these roads are from rural districts where printed matter is not plentiful, and where interest in the unknown abounds. Granted the hypothesis, it is, however, safe to venture that in a general station the most fertile soil will be experienced, because the attitude of mind and habit of thought in most rural sections has so crystallized in orthodox grooves, that theosophy presented through the printed page would only alarm and antagonize the majority.

In every town or city where there is a theosophist living—mind, not a lodge but just one person, there should be found in at least one railway station, a rack for theosophical literature, bearing some brave sign which will attract passers-by, so that they will feel an irresistible desire to lay hold of the pamphlets so temptingly offered.

Fannie C. Goddard.



*DER MENSCH UND SEINE KOERPER*

Seite 1-9

1. In welchem Verhaeltniss steht der Mensch zu seinen Koerpern?
2. Was versteht man unter den verschiedenen Koerpern des Menschen?
3. Wie unterscheiden die Koerper sich von einander?
4. Weshalb gebraucht der Mensch mehr als einen Koerper?
5. Wie viele Abteilungen giebt es in der menschlichen Konstitution, und wie unterscheiden sie sich von einander?
6. Wie koennen die Koerper als Werkzeuge des Menschen verfeinert werden?
7. Was ist der Zweck der Verfeinerung?

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

Das Buch "Der Mensch und Seine Koerper" kann man durch Theosophische Buchhandlungen fuer etwa 60 cents beziehen.

ANCIENT WISDOM

Lesson Seventh. Chapter II—"The Astral Plane".

1. Explain the work of the Elemental Essence in the building of forms of minerals and plants.
2. What is the difference in development of the lower kingdoms and of man?
3. What are the Nature Spirits concerned in the building of human and animal astral bodies called, and why?
4. How are impulses transmitted from the physical animal forms to the astral?
5. How long do animals remain as entities in the astral world?
6. Aside from the normal population what passing travellers are seen on the astral plane?

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

QUESTIONS ON THE "ASTRAL PLANE"

Pages 35-42

1. What is meant by the Nirmanakaya, and what is their connection with the Astral Plane.
2. How, when and why does a man "await reincarnation" on the Astral Plane?
3. What is the ideal condition of the ordinary man on the Astral Plane after death? By what kind of person is it attained?
4. Describe the re-arrangement of the matter of the astral body after death. What brings it about?
5. On what does detention on any given level of the Astral Plane depend?
6. What is meant by rising from one sub-plane to the next? When and how is this brought about?

Pages 42-48

1. What kind of people are found on the 1st, 2nd and 3rd sub-planes respectively?
2. Is the amount of consciousness of a man on any sub-plane proportionate to the length of his stay there? Illustrate your answer.
3. Explain how death is not a "great leveller".
4. In what respects does the popular religion of the West fail to prepare its adherents to meet death?
5. Why are spiritualistic séances generally harmful to the dead who attend them? Is it ever desirable to invite communications from the dead?
6. How may we help or hinder the dead by our actions or our attitude?

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



The Field



Berkeley.

At the close of another year of activities the Berkeley Lodge elected the following officers: President, Mr. Frank Passmore; Vice-President, A. F. Hurd; Recording Secretary, Bertha Brown; Corresponding Secretary, Lucy H. Woods; Treasurer, Florence L. Hurd; Councilor, Ida M. Wilson; Librarian, David S. Felter.

Throughout the entire year the Lodge meetings have been held each Thursday evening, and the Sunday evening lectures have been given each week without interruption.

Mrs. Russak gave her charming lecture on Adyar in an adjoining hall, our rooms being insufficient for the occasion.

The regular studies have been more of the devotional nature, using Mrs. Besant's *Thought Power, In the Outer Court and Path of Discipleship* as text books.

The library has been well patronized during the year. Some social functions have been enjoyed by the members and friends, members about the bay being in attendance.

It was decided to suspend the Lodge activities during the Summer vacation, with the exception of the Lodge meeting each Thursday evening.

A rising vote of thanks was given the retiring president, W. J. Woods for successfully conducting the lodge during the past three years.

Plans are being made for more extensive propaganda with the renewal of the work after the summer vacation. By these means, and with our new brass sign gracing the entrance of the building in which we are located, we trust to acquaint many more with the true philosophy of life in this the educational center of California.

Lucy H. Woods.

Genesee, Rochester.

The Genesee Lodge has seemed to do its little part in serving as a channel through which could be passed on some of the spiritual waters which have been poured forth upon us this last year. In short slowly, very slowly, gently but firmly, Rochester is becoming Theosophized.

The effect of our work is seen not so much in great increase in number as in the general spreading of Theosophical ideas through the community. More and more we are convinced that our power lies not so much in numbers as in being a living, glowing, vital centre, a point of contact for those behind us through which they can reach the community at large, and while we try to do all we can collectively as a lodge, after all our best work is done by the members individually through interesting their friends and those with whom they come in contact in their everyday life.

We have to chronicle the loss by death, of our oldest and well loved member Mr. George Bragdon. We have added five new members.

The Lodge has had a weekly meeting every Tuesday evening at which the attendance has been good. This class has completed Mrs. Besant's "*Changing World*". In addition to this the Secretary has held a beginners' class all winter every Friday evening in her office. This class has completed "*Man and His Bodies*" and is part way through "*The Ancient Wisdom*."

Outside of our regular activities we have had a number of lectures. In October Dr. Barnard of Buffalo gave a lecture at our rooms upon "Sorrow, Its Curse and Cure" to an audience of about fifty. In November Mr. L. W. Rogers was with us again for two weeks, working under the combined management of the two lodges. He gave

five public lectures and devoted three evenings to starting a Beginners' Class. Mr. Rogers always pleases his Rochester audiences and as usual awakened much interest.

So far as the clergy is concerned they have all been supplied with Theosophical knowledge, and there has been quite a little response. Through the writings of our President we have interested one of our Episcopal clergymen, to the extent that last fall he preached a broad and liberal sermon upon "Theosophy and Christianity," taking us quite to his heart and frankly announcing that "he liked us, and much that we stood for".

He is a natural mystic and a brilliantly educated man, so well worth interesting. Upon our invitation he later gave an informal talk at our rooms upon "*The Virgin Birth of Christ*".

Our Unitarian ministers lectured for us at the Rochester Lodge rooms, upon Giordano Bruno, on the date of the anniversary of Bruno's death.

Other more orthodox ones occasionally pay enough attention to us to disapprove and still others will deliver most Theosophical sermons though they are not labelled as such.

Our President Mr. C. F. Bragdon delivered a lecture on "*Theosophy*" before the Century Club, a large and prominent women's club of this city. This was in the early winter and we still hear echoes of the interest it aroused. So much pleased were they that he has been invited to deliver several lectures the coming season.

In the spring Mr. Walter Hampden of "*The Servant in the House*" fame gave a delightful informal talk to both branches at the residence of Mr. Bragdon. He related many interesting mystical experiences that had occurred in connection with his portrayal of "Manson". During his stay in Rochester he became sufficiently interested in Theosophy to join the movement and we now number him among our members.

In January the annual meeting was held at which were re-elected the following

officers: Mr. Claude F. Bragdon, President; Dr. Lillian B. Daily, Secretary; Mrs. Josephine Sargent Force, Treasurer; and in addition Mrs. Edna Percy Freeland was elected Vice-President and Mrs. Anna L. Carpenter was appointed Librarian.

White Lotus Day was celebrated by the Genesee and Rochester Lodges at the home of Mr. M. M. Daily.

The work of the Reincarnation and Karma League is given elsewhere by Miss Goddard, secretary of the Rochester Lodge and one of our most devoted workers in the League.

We enjoyed a very interesting visit from Mr. Pinto who made Rochester one of his stopping places on his tour in the interests of the Braille printing of Theosophical books for the blind.

All summer the Genesee Lodge has kept open house and once a week the two lodges have met together for study with a good attendance. The question being agitated now is permanent headquarters and before another year has passed we hope to be installed in our own rooms.

Lillian B. Daily.

Louisville.

It has been a long time since Louisville Branch has sent in anything like an official report. As it is so near time for Convention it seems the thing to do now, though there is not much, from some standpoints, to say.

During the year we have held a public meeting each Sunday night with varying attendance, the average running from fifteen to twenty-five, a gradual increase, not only in attendance, but in interest as well. Our membership is now fifteen, four having been added during the year, and of this number we can count on nine or ten being present at almost every meeting.

About Easter we had a course of lectures by Mrs. Courtright, and though she has not been able to be present with us on the physical plane at many of the meetings she has been with us in our work continually in a most helpful manner.

Two study classes were organised last autumn, the one taking up the study of

"Esoteric Christianity", not living long, owing to illness and strenuous work among the members. The other is still alive and increasing in interest and, we hope, usefulness. In this class we are studying Reincarnation and Karma as these teachings are presented in "Rents in the Veil of Time". Both these classes are conducted by the Secretary.

As to propaganda work we feel that much has been done indirectly. Mrs. Courtright, in lecturing in connection with the Detention Home Work, never fails to let it be known that she is a Theosophist, and that in our work in the Home we are trying to carry out Theosophical ideals. In the two years since she has been in charge of this work nearly eight hundred children have had the privilege of coming under the care of "Mother" Courtright, to say nothing of the visitors from far and near that have had Theosophy, either with or without the label, given to them in some form.

In his extensive travels our President, Mr. Wilson, never loses an opportunity to clear away the difficulties of those with whom he comes in contact by giving them the balm of Theosophy. He always carries a little literature with him, and when more is needed than he has with him he sends in the order and it is sent out from home. Of course his absence has been keenly felt in Louisville in many ways, and the secretary wishes here to give unqualified and heartfelt gratitude to members and those interested in the work for the support they have given to the work. One especially helpful thing in this connection is the very sweet music that has been furnished so cheerfully by a member of the Branch and one of her friends, both members of the afternoon class. Other music has been supplied by another visitor, who is becoming a regular attendant at our meetings Sunday nights.

We hope some of the plans we have for the future, or better ones, will make possible a better report next year.

Margaret F. Chase.

Rochester.

Rochester Lodge has held meetings Thursday evenings at the Reynolds' Library and Sunday afternoons at N. 87 Avenue D.

At the annual meeting the following officers were re-elected: President, John L. Goddard; Vice-President, Esther Pringle; Secretary and Treasurer, Fannie C. Goddard.

Lectures under its auspices, to which the public were invited, have been delivered by local clergymen as follows:

Rev. James Bishop Thomas, rector of St. Andrews Episcopal Church on the "Emanuel Movement" and Rev. Edwin A. Rumball on "Giordano Bruno". Mr. Bragdon of Genesee Lodge also favored us with a talk on "The Fourth Dimension" and Mr. W. J. Colville delivered an address at which the Genesee Lodge members were our guests.

Mr. Pinto, of pedestrian fame, spoke to us while stopping in the city, on the Braille system and talks have been given by Miss Esther Pringle on "Human Experimentation" and on "Evolution Through Rebirth" and by Miss F. C. Goddard on the following subjects: "Reincarnation"; "Ancient History in the Light of Theosophy"; "Why Theosophists Object to Vivisection"; "The Potency of Sound"; and "Nature Spirits".

The following books have been read and discussed during the past year. "*Man and His Bodies*"; "*Death and After*"; "*Devachan*" and "*Ancient Wisdom*" and occasionally lectures have been read from "*Changing World*", an extract from either "*Doctrine of the Heart*" or "*At the Feet of the Master*" having always formed part of the exercises.

Messenger and *Theosophist* have been placed for sale on news-stands and *Theosophist* kept in the reading room of the Reynolds' Library.

All the Rochester clergymen have been supplied with the pamphlet "Is Theosophy Anti-Christian?" by one member with the result of arousing some discussion on the subject from the pulpits. The lodge has

also taken part in the distribution of the same pamphlet to ministers in other states. A local Reincarnation and Karma League has been formed in connection with the Genesee Lodge and has placed literature in a rack in the New York Central Depot which has been so freely taken that it has been necessary to refill it three times a week. Some pamphlet literature has also been distributed in one of the parks and in almost every case has apparently been read and carried home.

Sixty "Primers" have been placed in the Libraries of New York State by one member and about the same number sent out to ministers of adjoining towns by another.

About one hundred of the pamphlet "Theosophy and Art", by Mr. C. J. Jinarajadasa have been sent to the members of the Rochester Art Club and its supporters and the Rochester teachers have received a copy of "The Necessity of Reincarnation" and "Reincarnation, A Parable".

The local newspapers have been favorable and in the case of two lectures have given us almost a column of space. So far two good reviews of "*At the Feet of the Master*" have been published.

The Rochester Lodge joined with the Genesee in the commemoration services on White Lotus Day, at which talks were given by the two local presidents and selections read by other members.

Fannie C. Goddard.

San Francisco.

It gives me great pleasure to announce that the S. F. Lodge has had a prosperous (in the best sense of the word) and busy year. Finding that our Headquarters were not large enough to accommodate all our activities, in October, 1910, we moved to our present rooms where are held our public lectures on Sunday nights, three weekly classes, one exoteric meditation group, and our regular Friday Lodge meetings. On Monday nights there is a beginners class under the leadership of Mr. M. Christensen; on Wednesday nights an advanced class studying "Esoteric Christianity" in charge of Mrs. C. B. Walters, and another taking up "The Inner Life" on Saturday afternoons. There is also a

Thursday afternoon class at the residence of Mrs. Ursula Yager.

Among the noted workers who have visited us are Mrs. M. Russak, A. P. Warrington, Elliot Holbrook, Mrs. and Miss de Leeuw and the Rev. Mr. Medhurst, some of whom have lectured for us. Public lectures and some of the classes have been suspended during the vacation months (July and August) but all will be resumed in the early part of September, the various workers having returned from their outings with a sufficient stock of vigor, we trust, to last until next Summer.

From January 1st to August 15th, 1,512 visitors have called at our rooms and 503 books have been loaned from the library which now consists of 324 volumes. Our Book Concern is in a flourishing condition under the able management of Philip Zemansky and there has been a marked interest taken in Theosophical books lately, judging by his reports of the number of books sold.

A great deal of propaganda work has been done, only two items of which I will mention. Every clergyman in S. F. and vicinity, whose address it was possible to obtain, received a copy of the pamphlet "Is Theosophy Anti-Christian?" and one member presents numbers of our books to the public libraries throughout the State from time to time. Much private propaganda is done individually by the members.

If my memory serves me well, at the last Convention we reported having sixty members; we now report seventy-two and none of our fellow-workers have passed out during the year. Most of our candidates come from our classes and from the ranks of those interested persons to whom we extend an invitation to attend our regular Lodge meetings. In both the above ways they become accustomed to our procedure, and, when they apply for membership, are ready to take up the work immediately, having already mentally chosen which part of the work suits them best.

The S. F. Lodge sends its best wishes to all the co-workers and trusts that next year's reports will show a still greater amount of work done.

Dora Rosner.

Brookshire, Texas.

I desire to supplement the reference to editor Rozelle in July "Notes", for the purpose of illustrating its possibilities for advancing theosophic interests through appropriate newspaper featuring. For a period of years Mr. Rozelle has donated a liberal amount of space for every form of transient and standing notice, designed to feature books, magazines, regular lodge meetings, lectures, etc., while the number of regularly contributed, and often lengthy, articles published by him during the period would if concentrated form a pretentious volume. And it is worthy of note that he had frequently remarked to the writer that his according Theosophy so much prominence in his paper has never, to his knowledge, elicited criticism or expressions of dissatisfaction upon the part of the church or general public. At the moment gratuitous ads of *Theosophist* and the Theosophic Book Corporation are permanent features in his paper, the *Webb City Daily Register*.

I want to refer in this letter to the

Twée Deedle comics appearing in the New York *Sunday Herald*. Consciously or otherwise Mr. Gruelle, the creator of this series, in treatment is adhering closely to theosophical lines. Mr. Twée Deedle, the star in this procession of miniature dramas, is a nature spirit, whose support, aside from his special pupils, Dickie and his sister, is drawn from the various fairy kingdoms. The exquisite comedy, gentleness and love, always present with Mr. Tweedle, when in his companionable way, he reveals, by mysterious and fascinating methods of his mind, the treatment Dickie and his sister should accord animals and all of the lower order of entities, fully meets the theosophical ideal and can hardly fail to prove a constant source of profit and pleasure to theosophists young and old. It is obvious that the Twée Deedle series represents a wide departure, if, indeed, it does not constitute the beginning of an era in this order of illustrative philosophy and humor.

F. E. Martin.



Mr. Jinarajadasa and His Summer Tent
at Headquarters, Chicago.



The Adventures of Hatim Tai. Translated from the Persian by Duncan Forbes, A. M. The Charag Office, Fort Bombay. The "Theosophist" Office, Adyar, Madras.

If Virgil's *Aeneid* with its heroes, its gods and goddesses, its rulers and denizens of the elements, its spells and witchcraft, its weird adventures in enchanted corners of the globe, had been told long ago to Oriental listeners, had been retold by them to their children, had become clothed, in the course of centuries, with the softness, the brilliancy and the luxury of Oriental imagination, and if then, after generations of such treatment, it had been written down by a Persian poet, then Virgil's classic *Aeneid* might have become a Persian classic like *The Adventures of Hatim Tai*.

This Persian classic, this Persian *Aeneid*, has been republished and rescued from oblivion, as far as English speaking people are concerned, by Mr. N. F. Bilimoria who found that the English translation had been exhausted for probably seventy-five years. And since the Persian tale is of such great merit among its own people, is almost a part of their lives, a household legend, and since it is interspersed with occult truths and noble ethics, Mr. Bilimoria has indeed preserved a treasure. And yet, although there is truly something of occult-

ism and of mystic symbolism in the tale for the students who are willing to search, its chief interest for Theosophists might be in the glimpse it gives into the strange workings of the Oriental mind.

It is a tale told primarily to amuse, a sort of *Arabian Nights' Entertainment*. But, in order to be amusing to the Oriental mind, it must be also idealistic, it must be heroic to exaggeration, it must be overflowing with dreams and magic, for to true Orientals such things are subjects of never ending interest. And above all, to suit Oriental requirements, the tale must be long drawn out! It must be taken up evening after evening when the listeners lounge in their starlit gardens. It must be taken up at mid-day when it is too hot to do anything except listen to the droning of the storyteller. It must be told dreamily by a professional storyteller at banquets which last a week long. For have not the Orientals eternity to live in? Why should they hurry through a tale in a frenzy of excitement and then rush off to a social engagement! Another existence will come as real, as vivid, as interesting as the present. The soul's immortality is real to them, and eternity lasts forever,—and so do the adventures of the noble, gentle, hospitable and generous Hatim Tai.

Marjorie Tuttle.



