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## AN OLD MUSIC ROOM

How old is Europe growing! Even many of the events of the occult side of her life are getting to have a dignity of other eras, of alien modes of thought and of soul experiences foreign to our present ways.

Shading off into the unlettered past, are the written events of men's history. And there are to-day many, many physical centers about which cling the memories of major and minor events that frequently have had far-reaching effects on the welfare of men.

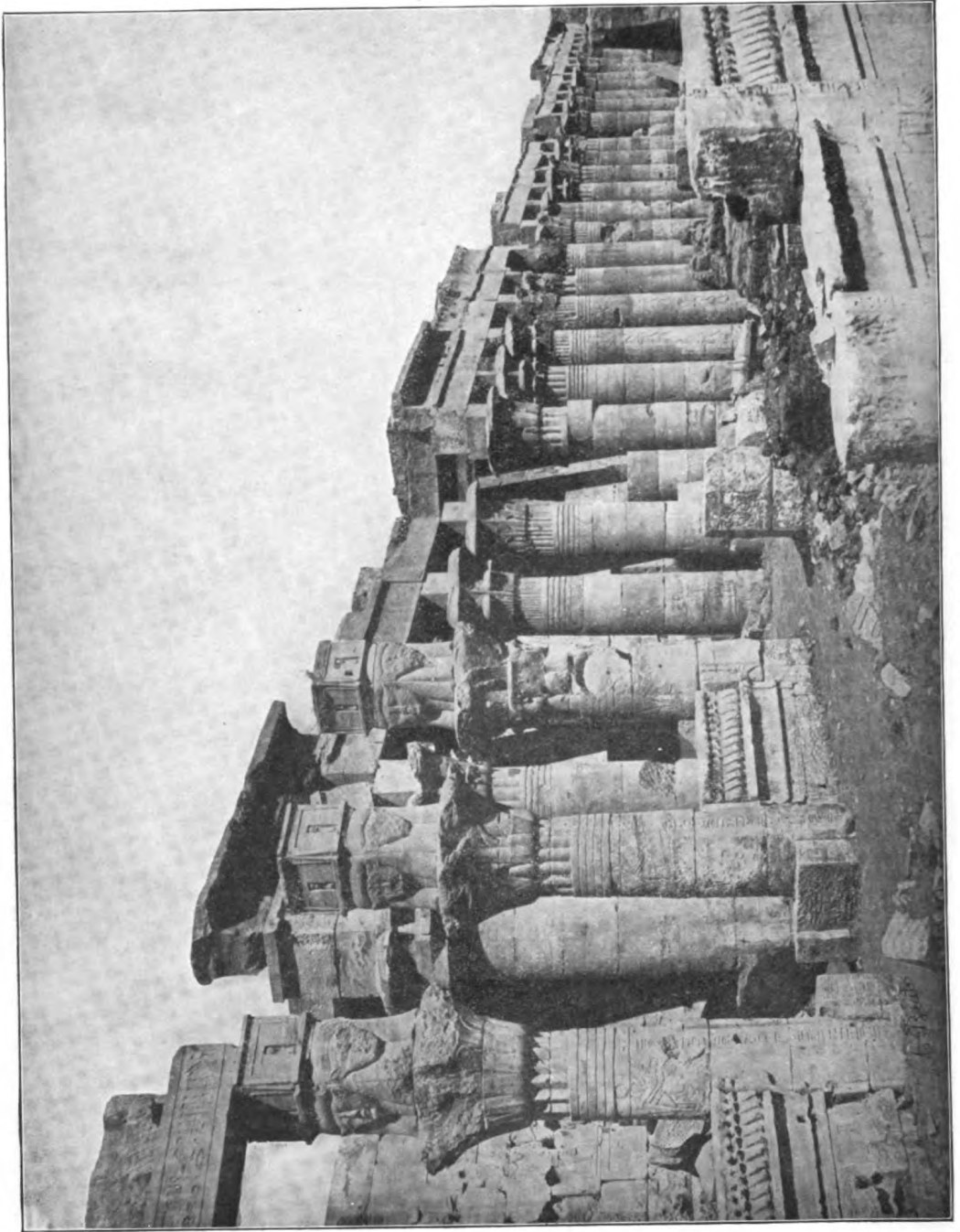
About Paris and Rome and lower Italy, cling the mighty magnetisms of Pythagoras, of Apollonius, of Paracelsus, of Cagliostro; of him who, once Christian Rosenkreuz, lived in later times in other bodies and was known to men by other names; of Bruno; of H. P. Blavatsky and of others now not needed to be named.

An old music-room I know hid away in an ancient German "schloss" where the fusty librarian will show you if you are indeed much favored, a yellowing volume that bears the written signature of one of these great beings that was once as we are, but now—!

Let him dream who dares and can, what happened when that one touched the sweet-stringed instruments of that old room. What thought-forms did he build about the fantasies he played for his fair hosts in those dainty candle-lighted halls? Quaint, powdered ladies listened, all forgetful of Dame Fashion's law and men ceased to dally with their golden snuff-boxes and the latest affectation of their wigs and queues.

And while he played to them what dream-flashes of the long separating past and of the all-uniting future came to him and inspired him ever to play on and on to men the lesser melodies they loved while he within sang to their souls God's symphony of the Universal and Everlasting.

W. V-H.



Temple of Philae

*"BY HIM WHO SLEEPS AT PHILAE"*

In the days when Hellenic influence was paramount upon the Nile, and Ptolemaic Pharaohs reigned in Sais, there were few expressions held more sacred in Greece or Egypt than the adjuration "by Him who sleeps at Philae". Most contracts and vows of moment were made binding by the utterance of this revered phrase. In the mind of the speaker it invoked Osiris to bear witness to the oath thus attested in his name; to guide with unheard promptings its due fulfilling; to protect him whose promise was thus made in that potent name; and to bestow the strength and purpose prayed from the mighty Lord of life, whose realm was the universe, and whose resting place was the island of Philae in the far waters of the Nubian Nile.

How came this small and distant isle to win a renown so widely spread and an influence so unquestioned, that the mere pronouncing of its name was held as aiding the user? What benediction, forgotten amongst the myriad riddles of the Sphinx, first gave to Philae its protective radiations, and filled the early Greeks and Egyptians with the sense of this focussed power? In later ages, with the accretion of traditions and the consequent repetition of ceremonials, and converging thought-forms, one may understand the accumulated power of the island. But the early pages of the record are strangely mute. The lowest strata of the ground has yielded only the crumbled adobes of humble villages, the inhabitants of which may, perchance, have watched the granite blocks of Syene sent down the river to the builders of the Pyramids. And the subsequent ages have piled up layer after layer of unstructive ruin, like the seared pages of a book which has passed through some great fire.

Then came the hour of acknowledgment, the time when men first whispered of this island "take off thy shoes for the ground whereon thou standest is holy". And shrines arose; humble at first, yet sending forth their influence for good as tiny pebbles cast into the stream form concentric and ever widening rings beyond all measure of their

size. And the fame of Philae grew apace; and the great ones of the earth vied with each other in doing honor to its gods, so that rival kings stipulated in their treaties for permission for their subjects to visit its sanctuaries unharmed, and even borrowed the gilded images of its gods in time of stress or gladness; while Pharaohs of Egypt and Tyrants of Greece and Emperors of Rome showered favors upon its priesthood until "Ailak", the angel-island, gemmed with its clustering temples, deep bowered amid palms and gardens, and set in the silver pool of Chelal, won her title "the sacred isle where rest the gods".

It is remarkable how unfailingly men, in all climes and conditions of evolution, have felt the magnetic influences of certain localities, often with no apparent reason behind the traditions which gather round these places. To those who realize the meaning of the forces emanating from such centres the veneration bestowed is not the source of wonder; rather is it the surety and eagerness with which men discover and admit this power; using it, oft unknowingly, to their uplifting. This ability to perceive an immaterial force would not, of course, belong to all men of the particular land and time in equal degree, but the example and thought of those who were sensitive would undoubtedly affect the less developed in this regard and infect the entire race. It would, for instance, be difficult to imagine any soul so dense that it could enter, say Westminster Abbey, and not feel an all-pervading reverence—not necessarily for the religion taught by that wondrous fane, nor of the great dead sleeping there, nor of the world-wide history pent within its walls, but an indefinable awe, as when the air is hushed and seems to hold its breath before the storm-gods speak. Scores of such places scattered over the world, and potent in their magnetism, will occur to one's mind; places which from different causes have swayed the peoples of empires dead and living. Most of them possess histories which clearly suggest the source of their power for good; or legendary lore through whose mists may

faintly be discerned the far off cause of the transmitted effect. But in the majority of cases only their latent influence remains, screened oftentimes by a veil of superstition, like a fair face hidden behind the mask of carnival. The deep purpose of the power has been fulfilled, but the story of its origin is lost.

Such an example is Philae; the theme of numberless pens; the joy of all lovers of the beautiful; the resting place of Isis and Osiris; and the "sacred-isle" of Greece in her zenith. But no pen however skilled in the usage of words, nor brush of any master of the harmonies of color, nor savant versed in the deciphering of papyri and hieroglyphics, nor compilers of the testimonies of the ancients may tell what magic dwelt within the palm-girt marge of Philae. Twenty-five centuries ago the surrounding nations revered the island as one of the holiest places upon earth so that men used its name upon their lips to seal their vows to one another. Looking backward from that date—late in Egypt's history—the voices of the monuments are silent; and to-day a materialistic age is burying the glories and beauties of this strange isle under a shroud of its encircling waters. The magnetic power has lived its appointed span, and we watch its hour of passing.

In the ancient writings there is no distinct mention of Philae until the reign of Nektanebos, about 350 B. C., to whose time the oldest buildings on the island belong. There can be little doubt, however, that long before that decadent period in Egyptian history the island had been held in veneration, and there are indications that some shrine existed as far back as 1580 B. C. when Amosis was waging his long fight against the intruding Hyksos, and restoring the earlier order of things in Egypt. Probably some of these minor temples were removed to make room for later and more worthy erections, while others, being built too near the constantly encroaching water, the unmindful river destroyed the sanctuaries of its own deities. But from the time of Nektanebos to a date comparatively modern the island must have been a hive of busy workers, and resounded with the fashioning

of granite columns, the chiseling of hieroglyphs, the sighing of ropes straining at mighty monoliths, the panting of countless laborers spent with their sore tasks, and the cries of master builders.

It is probable that the peculiar sanctity of the place was first ascribed to the gods of their neighboring cataracts, but their worship was afterwards combined with that of other deities, and in the course of time the chief temples were dedicated to Isis and Osiris, with whom were associated Nephthys, Hathor, Khnum and Satet. Most of the imposing buildings, which, until recently, lent the island its characteristic appearance, were erected by the Ptolemaic Pharaohs during the three centuries before the Christian era, and by the Roman Emperors during the three subsequent centuries. Numerous inscriptions tell us that Greek and Roman pilgrims flocked to the shrine of the benign and healing goddess Isis. We know also that the goddess of Philae was worshipped by the predatory Nubians and by the then powerful Blemmyes, and that, even after their battles with the Emperor Marcian in 451, the priests of these wild tribes were permitted to offer sacrifices to Isis in friendly company with the Egyptian priests and obtained, by special treaty, the right of removing the miraculous image of the mighty goddess from the island at solemn festivals. Even after Egypt had long been Christianized, the ancient-worship still held sway in Nubia. In spite of the edicts of Theodosius, the temples of Philae were not closed until the reign of Justinian in 565, when Isis saw her chambers used for the creed of the Cross. Then followed the conquest of Egypt by the Arabs and Philae embraced Islam, whilst in the northern corner of the island grew and flourished a Coptic town of sun-dried bricks, built like a swallow's nest under the eaves of the mighty temples whose sculptured figures of Osiris and Isis they daubed with plaster, and painted with presentations of the Saints and the insignia of Christianity.

Let us visit Philae as she appeared in the glory of her old age some thirty years ago before a utilitarian craze had dammed the waters of the Nile at Assouan. In that as-



pect of her ruins, and in the full sunlight of a Nubian noon, we may better realize the memories behind the white forehead of her temples and note the shadowed wrinkles upon their time-worn walls. Then will we go to her as she lies prone and dying in the present year—choosing the hour when from her throne in heaven she casts her *pax vobiscum* in silver rays upon the shrines which sink for ever beneath the rising river.

Our way from the typical Nubian town of Assouan (typical before a sophisticated crowd of tourists had made it as themselves) will lead us across that portion of the Mahrattah desert which borders the cataracts on their eastern side; the rim of one of the waste spaces of the earth where granite boulders of all sizes and fantastic shapes litter the drifting sand. No vegetation may live here. We are treading the threshold of the profound desolations of Arabia from which, verily, no barrier separates us. It is nothingness materialized—no life or movement save of the kites, wheeling under a dome of metallic blue, and an atmosphere that quivers beneath the pitiless sun. With a sense of keen relief the bank of the upper river is reached, where the Nile forms a lake above the cataracts. Here our boat, manned by its Arab sailors, awaits us and embarking we put forth to the green paradise of Philae beckoning us to its palms and shadows. A short row against the current which swirls round the rugged feet of Biggeh and we land on the sandy carpet of Philae scattered with its fragmentary litter of history.

How should one describe in few words this isle, enclosing in its narrow space (barely 500 yards long by 160 broad) so many remnants of ancient days replete with story and suggestiveness? Bold would be the pen which professed to picture the thought-forms of a sensitive wanderer amongst the halls and dim-lit sanctuaries of Philae, with its endless colonnades, girdled with pylon and screen. Even Karnak's wilderness of crumbling temples, though far greater in extent and desolation, presents no more tangled mass of architectural intricacies than this small island. We reach some broken stairway

leading from the water's edge and find ourselves confronted by a monstrous wall whereon an ancient battle rages, and the Pharaoh of the hour grasps his enemies by the hair whilst with his other hand he raises his club for the fatal stroke. Or in a happier mood the gods are worshiped with mystic gifts, and Nero offers the eyes of wisdom to the hawk-headed Horus. Elsewhere we stray through vestibules which own no temple, or temples shorn of altars, or betwixt pylons which prove merely gateways to a chaos.

Yet is each separate ruin, studied for itself, a gem, lighting one's mind with forces that still sway the votary and prompting visions of another plane. These piled fragments of a great civilization were many some years ago, but for most of them the river has already formed a sarcophagus which men may no more violate. A few still linger above the tide. In all pictures of Philae the exquisite Kiosk built by the Emperor Trajan, and known as "Pharaoh's bed", uplifts its graceful canopy of stone, and, as a thing of beauty, is a joy forever; nor can the invading waters take from us the memory of the peerless colonnade which, with a forest of carved capitals, lined a causeway worthy the queen of Egypt's heaven. Where much else was ruin, time had respected her temple and the coloring on many of the sculpturings which covered the high walls and columns were still marvellously bright. There was in one room, called the "Chamber of the Ten Columns", a portion which delighted all who visited it. Here the ceilings of blue, picked out with golden stars, and the green and orange of the carvings, preserved the unchanged look of its former state, and furnished a feast of decorative tints. If Philae, when ruin reigned over its decaying fabrics, and dust gathered in the ledges of its broken walls, commanded such awe and wonder for the vanished faith to which it bears deathless testimony, we may faintly picture the scenes of pomp that once enlivened its halls and terraces, when the sacred isle was filled with royal and priestly ceremonies, and "by Him who sleeps at Philae" was a solemn oath. The gorgeous

barges, draped in the costliest webs that looms could produce, then came gliding to the sentinelled stairs, where their owners joined the glittering processions of priests and princes. The dimly-seen interior of the temple was brilliant with lamps and torches, while the proud knee that only bent to Heaven, knelt to revere Osiris, Horus, and Isis, and paid willing homage, with all the mystic forms and intricate observances of the old rite, all the solemnities of that religion which has stamped its liturgy on almost every creed. Those richly-costumed pageants have disappeared with the incense of the sacrificing fires, leaving but these husks of grandeur to show the present what the past was like, and to bear witness to the bygone magnificence of ruined "Ailak".

That view of Philae was ours thirty years ago. Now let us see a great queen die—a centre of magnetism surrender its powers when those powers have fulfilled their purpose? Modern science and a craze for utility have done their work only too well; the grim barrage across the river has annulled the cataracts and buried the Nile gods beneath their waters. The crowns of upper and lower Egypt are united by theodolite and plumb-line as never Osiris witnessed, nor priestly ceremonial confirmed to Rameses or Amenhotep. Once more in our boat we make our way slowly towards the sad rock which to-day is Philae. The wind has fallen with the night, and the lake is calm. To the yellow sky of eve has succeeded one that is blue-black, infinitely distant, where the stars of Egypt scintillate in myriads. A great glimmering light shows in the east and the full moon rises, not leaden-coloured as in our climates, but straightway very luminous, and surrounded by an aureole of mist, caused by the eternal dust of the sands. As we row towards the now baseless kiosk, lulled by the song of the boatmen, the great disc mounts into the sky and illuminates everything with a gentle splendour. All is very still; the boatmen cease their Nubian song and the occasional call of some night bird suggests only the drowning cry of a spirit of the past. We glide beneath the capitals of half-submerged columns and stay the gentle movements of

the oars lest they should break too noisefully upon our thoughts. It is difficult to realize that this is the Philae of a few years ago. The very air seems cold as if the life blood of the place no longer coursed within its walls, and the graven stones are clammy to the touch. We hear only the sighing of the wind and the lapping of the water against the columns and the bas-reliefs. Then suddenly there comes the noise of a heavy body falling, followed by endless eddies. A great carved stone has plunged at its due hour, to rejoin in the black chaos below its fellows that have already disappeared; to rejoin the submerged temples and old Coptic churches, and the town of the first Christian centuries; all that was once the Isle of Philae, the "Pearl of Egypt", one of the marvels of the world.

Let us peer through the vista of these ghostly realms with the sympathetic eyes of Pierre Loti, and borrow from the pages of *La Mort de Philae* his graphic phrasing of what the lights and shadows seem to tell us in these flooded temples. "We are no longer alone; a world of phantoms has been evoked around us by the moon, some little, some very large. They had been hiding there in the shadow and now suddenly recommence their mute conversations, without breaking the profound silence, using only their expressive hands and raised fingers. Now also the colossal Isis begins to appear—the one carved on the left of the portico of her shrine; first, her refined head with its bird's helmet, surmounted by a lunar disc; then, as the light continues to descend, her neck and shoulders, and her arm, raised to make who knows what mysterious, indicating sign; and finally the slim nudity of her torso, and her hips close bound. Behold her now, the goddess, come forth from the shadow. But she hesitates; she seems surprised and disturbed at seeing her feet, instead of the stones she had known for two thousand years, her own likeness, a reflection of herself, that stretches away, reversed in the mirror of water".

And suddenly again in the midst of the deep nocturnal calm of this temple, isolated here in the lake, comes the sound of a kind of mournful booming, of things that topple,

precious stones that become detached and fall. Then, on the surface of the lake, a thousand concentric circles form, chase one another and disappear, ruffling indefinitely

this mirror embanked between the terrible granites, in which Isis regards herself sorrowfully.

*J. B. Lindon.*

#### ADYAR LETTER—THE PRESIDENTIAL BIRTH-DAY

The scene was in a white stately building, the newly erected Leadbeater chambers, with the quiet Adyar river in front, and the Bay of Bengal a quarter of a mile away to the east. The sun had set, but a little while ago, and in the clear tropical sky richly studded with stars, the queen of night had arisen with her peerless grace, bathing the earth in her soft, cool glory. The occasion was the President's birthday, the day when the Messenger was sent down, whose winged eloquence was destined to carry comfort and illumination all over the planet and herald the manifestation of its great Teacher. The place was cool with the fresh prana-laden breeze from the east, and its perfect stillness symbolized the holy Peace that broods over the home of the Theosophical Society.

Here we gathered together in the portico that projects at the centre from the verandah of the ground floor of the building, on the side that faces the river. This portico is situated just in front of the common dining-room and serves as a sort of drawing-room for the whole of the building. Only this drawing-room has no walls around, which makes it all the more pleasant in the evening, especially when there is a gathering of people. Sofas, chairs and tables had been arranged here for the members of the Adyar family who are mostly busy with scarcely time for amusements and recreations. At 6:30 the place was alive, and it was very pleasant to see all of them, persons of various races and nationalities, convened by the desire to do honor to the President, enjoying and taking advantage of the opportunity afforded by it to come into close touch with one atmosphere of friendliness and joy, and it another, and fraternize in a friendly way. At such gatherings, there is generally an

was to be clearly felt here. Mr. Naraniah bore all the expenses of the evening and so constituted himself as host.

The programme was preluded by some music first from the gramophone and then from an Indian violinist brought for the occasion. The first item in the programme consisted of refreshments. The guests arranged themselves for it in various groups around the tables, and during this part of the programme conversation was general. It soon came to an end however but every one had, throughout the evening, the liberty of supplementing in the adjacent dining hall what fell to his share outside. Next came a recitation by Mr. James Scott and he was followed by Mr. Sidney Ransom who entertained us with a funny song entitled "The Baby on the Shore". Good Dr. English was the next to claim our attention, and he told a very funny story of a bad man who, on the verge of death, repents and prays with all his earnestness for some more rattlesnakes to be sent down from heaven to bring his brothers and father to repentance, as he himself had been brought. Mr. Sidney Ransom entertained again, reading out very impressively the speech of sarjeant Buzfuz in the case against Mr. Pickwick. We had next a few interesting hymns sung by a mixed choir of men and women. The last and the most interesting part of the programme was the speech of Mr. Leadbeater.

He arose and reminded us of the occasion that had brought us together, and of the unparalleled success of our President, this year, in Europe. He referred to her great lecture in the amphitheatre of the Sorbonne University on the message of Giordano Bruno. He said we can well be proud of our great President, and that it would be well for us to follow unhesitat-

ingly one who knows so much, and also that we ought to try to repay, to some small extent, the incalculable service she has rendered us, by helping to make other people understand, and keep following towards her always a steady stream of affection and loyalty. He closed with the wish, echoed back by the hearts of all present, that there may be many more occasions in the future for the repetition of this evening.

Mr. Scott got up and expressed the wish in the name of the gathering that, for many years to come, the President would continue to find a colleague and we a teacher in Mr. Leadbeater.

It was a delightful hour and a half indeed, brought to a fitting conclusion, with the image of the President alive—I suppose—in the hearts of each.

*A Participant.*

THE KINGDOM OF GOD IS WITHIN  
YOU

O world invisible, we view Thee,  
O world intangible, we touch Thee,  
O world unknowable, we know Thee,  
Inapprehensible, we clutch Thee!

Does the fish soar to find the ocean,  
The eagle plunge to find the air—  
That we ask of the stars in motion  
If they have rumor of Thee there?

Not where the wheeling systems darken,  
And our benumbed conceiving soars!—  
The drift of pinions, would we harken,  
Beats at our clay-shuttered doors.

The angels keep their ancient places;—

Turn but a stone, and start a wing!  
'Tis ye, 'tis your estrangèd faces,  
That miss the many-splendored thing.

But (when so sad, thou canst not sadder)  
Cry;—and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder  
Pitched between Heaven and Charing  
Cross.

Yea, in the night, my Soul, my daughter,  
Cry,—clinging Heaven by the hems;  
And lo, Christ walking on the water,  
Not of Gennesareth, but Thames.

*Francis Thompson.*



*PROPHECIES IN THE LIVES OF  
ALCYONE*

One of the most noticeable things in this series of lives is the many prophecies which are made from time to time. Several of them are repeated on different occasions and refer to events which would not take place for some thousands of years. Some of the prophecies have already been fulfilled; another is expected in the near future; and another may find its fulfilment in the seventh root-race. In all we have found seventeen: five of these refer directly to, or have some bearing upon, the second coming of the Christ, the Lord Maitreya.

In the first life Alcyone with her husband Sirius, the priest Mercury, and a number of others made an expedition to a distant city which Surya (the present Bodhisattva, the Lord Maitreya) the Head Priest of the great Atlantean religion was expected to visit. They had the honor of conversing with him, and he spoke to Alcyone of an event in the far future.

"... he must have known even then the name which Alcyone would choose on his admission to the Sangha twenty-eight incarnations later, in the life in which he met the Lord Buddha, because he distinctly referred to it".

In the ninth life Alcyone was born in Poseidonis. His great-grandfather was Surya, the High Priest, "a man of saintly life and great wisdom who was known and revered throughout the whole Atlantean empire". Alcyone grew up in close contact with Surya and earnestly desired to become a priest in the Temple. But for a time the prospect of an adventurous life as a sailor tempted him and he was undecided which to choose. An event occurring, however, which cured him of the latter, he went to Surya and said:

"Take me into the Temple, for to help others at home is a better thing than to seek adventures abroad".

And Surya blessed him and said:

'You have chosen wisely, as I knew you would. I have prayed much for you, and last night as I was praying, the past and the future opened before my eyes, and

I know what has been and what shall be. Just as to-day you saved another life at the risk of your own, so long ago did you save my life, even mine, at the cost of your own; and once more in the future you may give up your life for me if you will, and through that sacrifice all the kingdoms of the world shall be blessed.'

This was repeated by Surya, though less definitely, on his death-bed some years later:

"You shall follow in my footsteps, and shall fall at the feet of Him whom I also worship."

Seventeen incarnations passed before another prophecy of a similar nature was made. In his twenty-eighth life when the inspiring preaching of Zarathustra was arousing all Persia, we find Alcyone weary, disheartened with bitter disappointments, about to take his own life. He was saved from doing this by the appearance of Mercury. Though the latter appeared in the guise of a humble Greek fisherman and Alcyone was a Persian noble, he at once felt all the reverence and affection bred by the many associations of the past, and unhesitatingly confided the cause of his despair.

"Then Mercury rose from his seat, and for the moment his figure changed, and he stood before Alcyone in radiant glory in that gracious form that we know so well, and spoke with glowing words of deepest love:

'Great indeed has been your sorrow, not this time only but many times; and even yet some sorrow remains, for he who moves swiftly must pay for his swiftness. But great in proportion shall be your joy. Yours shall be the bliss which no tongue can utter, for through you shall the nations of the world be blessed. This life of sacrifice is the culmination of many sacrifices; and because of this, even in the next life, your reward shall begin, and you shall take the vow which can never be broken. The Path lies open before you, and upon it my hand shall guide you, and my

blessing shall be with you in life and in death, until we stand in the presence of the King.'

So profound was the impression created upon Alcyone by this tremendous prophecy that from that moment his despair was gone, and though sometimes he thought sorrowfully of the mother and daughter whom he had loved so dearly, he turned always from that to the promise that through that sorrow they and all the world should one day be helped.—That faith sustained him even when after ten years of arduous labor Mercury left them and passed on into India, leaving behind him the legend of Paishotan, the teacher who never dies, but shall return to found a new race, and to lead his people to paradise."

In the next life, as Mercury prophesied, Alcyone took the vow which can never be broken. He became a disciple of the Lord Buddha, and on taking the yellow robe chose the name Maitreyabaladasa, "which means 'the servant of the power of kindness' and the Lord said to him:

'You have chosen well; that name is prophetic'. For Maitreya is the name of the Bodhisattva, who succeeded the Lord Buddha in His office—the Christ who is to come; so the name may also be rendered 'the servant of the power of Maitreya.'"

Three general prophecies of usefulness and progress in the future occur at wide intervals. In life 4 Alcyone made a pilgrimage to all the shrines in India. One of these he found to be in charge of a Chinese priest who had come from Tibet to found a new religion under the inspiration of the Mahaguru. At a much later period he became the philosopher Laotse.

"Before Alcyone took leave the high-priest pronounced over him a remarkable benediction, prophesying for him a vast sphere of usefulness in the far-distant future."

In life 11 after Alcyone had broken away from the powerful surrounding of evil into which she had been born, and which had been prophesied by Surya in the previous

life, Mercury appeared to her on two occasions in a vision, the first time on the night following her escape;

"He congratulated her upon her success and determination in breaking away, and prophesied for her a future of rapid progress and usefulness. He said that the way was long before her, but drew for her also a very beautiful picture of the two paths of progress, the slow and easy road that winds round and round the mountain, and the shorter but steeper and more rugged path that lies before those, who, for the love of God and man, are willing to devote themselves to the welfare of their brothers. She had, he said, the opportunity to take the latter line in the future if she chose, and if she took that path, though the work would be arduous, the reward would be glorious beyond all comprehension. This vision produced a profound impression upon her, and she never afterwards forgot the words or the face of the instructor, nor did she ever entirely lose the glow of enthusiasm with which she felt herself eagerly accepting the second of these alternatives which he placed before her."

She was much troubled by the constant attempts made by her dead father to reassert his old dominion over her, but set herself determinedly to resist the obsession, and after about a year he ceased to trouble her, and Mercury appeared to her again.

"After the influence of the father had entirely departed she had the unspeakable pleasure and encouragement of seeing once more in dream the Hierophant who had shown himself to her on the first night of her escape. On this occasion he congratulated her upon her newly-won freedom and gave her a promise of help and protection."

In the sixteenth life Mercury again appears astrally and prophesies the work of the far-distant future for which these lives are a preparation. The reason of his appearance was that the psychic powers of Alcyone had been utilised in the service of the temple to which he was attached; he had also embarked on a course of mediumship, his spirit guide being Narayan, an

entity held in great respect by the older priests. One day, after this had continued some years Mercury suddenly appeared in his astral form materialising himself so as to be visible to both Alcyone and another priest who was present.

"Then Mercury, in his new form, told Alcyone most impressively that he had embarked upon a dangerous course in submitting himself as he had done to the will of Narayan; that he should do so no longer, but should use only such of his powers as could be exercised in full consciousness and without any yielding of his body to the use of any entity whatever; that he had a great work to do in the far distant future, to do which he must be keenly sensitive and yet absolutely positive; that therefore this training had been necessary, but that now there had been enough of it."

In life 3 this prophecy occurs: Alcyone and Sirius, old men at the time had left India for Poseidonis, the native country of the latter and were received with much kindness by the Emperor Mars.

"He received the two old men with great honor, and gave them honorary posts at his court, distinguishing them with many marks of favor. He must have felt drawn to them, for he set his court astrologers to calculate the particulars of their connection with him, and was informed that both had worked with him more than once in the past, and that both were destined to serve him in some mighty work far in the future, when nearly a quarter of a lakh of years had been added to the roll of time. None of them seem to have understood this prophecy, but it is evident that it will be fulfilled in the California community about 2750 A. D."

The following life contains another prophecy given to Alcyone alone which may be taken to either relate to the same work, or to the migrations from the Fifth-race settlements that Mars was to lead, and in some of which Alcyone took part. Born in South India, the son of an important land-owner and petty chieftain, he was called upon by the king of the country to take part in military expeditions at different times. After

the last of these in which his son Herakles had distinguished himself, the king, Mars, summoned him to his presence and requested that Herakles assume his father's duties in the kingdom.

"Be it as the King wills', said Alcyone; 'but living or dead I shall always be at the King's service'.

'It is true that you will do me service', replied Mars, 'not this time only but many times, through kalpas yet to come; yet your greatest service will be not in fighting my enemies, but in helping me to build up a kingdom in the future which shall endure for thousands of years, and the results of your achievements in that future kingdom will never pass away.'"

In life 6 occurs a very interesting prophecy which concerns both Alcyone and Herakles. After the Fifth-race colony in Central Asia had been well established for several centuries troubles began to arise, and considerable fighting took place. Mars, king of one of the tribes, was much perplexed, and did not know what to do. After many prayers and appeals he had a vision in which the Manu appeared to him and told him it was his wish that he should take his tribe and lead them west and south to a land of great fertility where they were to settle. There they would prosper exceedingly, and lay the foundation for a mighty nation.

"He was further told that he himself in future lives would take no inconsiderable part in the direction of these migrations, and that as a reward for all his hard work he and his wife Mercury would have the privilege in the future of doing an even greater work—such work as the Manu Himself had done. This prophecy referred specially also to his sons Herakles and Alcyone, and expressly stated that work of a similar nature awaited them still further in the future."

It is stated by our leaders that Mars and Mercury will be the Manu and Bodhisattva of the sixth Root-race.

We find three prophecies of discipleship to Mercury. In life 9 that of Surya:

"Your father (Mercury) shall lead you."

In the thirteenth life Mercury, once again



the father, himself makes the prophecy:

"I shall help and direct you, . . . as I have done in this life."

And in the twenty-eighth he again repeats this, though more fully:

"The path lies open before you, and upon it my hand shall guide you, and my blessing shall be with you in life and in death, until we stand in the presence of the King."

Not the least interesting feature in these lives is the constant association Alcyone is privileged to have with those far older and more advanced than himself. In view of the fact that he has in the present incarnation become the disciple of Mercury it is specially interesting to find that in twenty-three out of the thirty lives dealt with, Mercury appears in some form. Below is appended a table giving the different capacities and relationships through which Alcyone comes under the influence of Mercury:

In life 1 Mercury appears as priest and friend; in 3 as priest and friend; in 4 as mother; in 5 as daughter; in 6 as mother; in 7 as daughter; in 8 as sister of king of the tribe; in 9 as father and priest; in 10 as father; in 11 as priest and astral helper; in 12 as the sender of message; in 13 as father and priest; in 14 as priest; in 15 as uncle and priest; in 16 as astral teacher; in 18 as elder sister; in 19 as mother; in 20 as woman friend; in 21 as grand-mother; in 23 as priest and friend; in 25 as priest and friend; in 27 as priest and friend; and in 27 as stranger in guise of fisherman.

In only three lives (eight, fourteen and twenty-one) where Mercury is in incarnation at the same time as Alcyone is there no record of intimacy of any sort. In at least seventeen there were many years of personal association between them. In two Mercury was not in incarnation but gave the help that was needed from the astral plane, as indeed he frequently did in many of the others after his death, and on two occasions, in life 11, when some distance off.

In five different lives Alcyone comes in contact with the Mahaguru, and in four with Surya. In the christening ceremony of the first life, the Mahaguru was present.

"During the consecration ceremony a

Deva appeared, and into his guardianship the child was given, with the approval of the Mahaguru, who, as was mentioned above, was present on this special occasion and directed from the higher planes the work of Mercury. The Mahaguru was the Founder of the religion of this people, and it would seem that He appeared in order to make a link between the child and the overshadowing Deva. He seemed to take possession of this, the first-born child of the family, and stretched out His arms over it with words to the effect that He took this ego into His care not for this time only, but for the future."

The second life of the series may, in many respects, be regarded as perhaps one of the most interesting of all. Alcyone on this occasion lived in close relationship with five of the characters who have since then attained adeptship. The daughter of Brhaspati and Neptune, sister to Uranus, the wife of Saturn, and sister-in-law of Viraj, she was chosen to become the mother of Surya. Though twenty-eight more incarnations were to be lived through ere the Threshold of Initiation was reached, yet she was chosen then as being able to worthily provide the body for this Great One. While still a young child her horoscope was cast, and it destined her to be "the mother of a child of remarkable power and holiness. She was brought up, and specially instructed by the priests with a view to this." At fifteen her marriage to Saturn took place, and a year later Surya was born.

"There was great rejoicing over this event, and every care was taken of this child of promise. Alcyone was very sensitive and impressionable, and when the child was about to come to her she had a wonderful dream in which she saw a bright star leave the sky and enter her. This dream caused her to be considered a very holy person. She was also clairvoyantly conscious of the presence of the Ego when it attached itself to her."

The circumstances under which she sacrificed her life for the child are vividly described. The house had caught fire while she was some little distance off.

"The baby had been left with his nurse in an upper room but she had gone out confiding her charge to some fellow-servants. These fled downwards on the alarm of fire, forgetting the baby, and the terrified nurse, rushing for the child, fell back at the sight of the blazing staircase, which was the only way to the nursery. Wringing her hands, she screamed out: 'The child! the child!' but dared not face the roaring flames which barred the road. 'My boy?' gasped Alcyone, and as the woman pointed upwards shrieking, Alcyone pushed her away and sprang up through the sea of fire. Several of the stairs had already fallen, leaving only in some places the supporting wooden bars, not yet burned through, though blazing. Desperately she plunged on, climbing, slipping, leaping across the gaps through which the flames, flaring upwards, caught her garments and scorched her flesh. Surely no human strength would suffice to carry her to the top! But mother's love is omnipotent, and, in less time than it would take to tell it, she reached the room where the baby lay. Smoke was pouring into it, and she wrapped an unburnt fragment of clothing across her mouth and crawled along the floor. The babe, cowering at the dancing flames, stretched out chubby arms to his mother, and, catching him up, she pressed his face into her bosom and fled downwards with her boy close wrapped in her arms. Again she crossed that burning torrent, her body nude, her hair blazing, the diamonds dropping from it, flashing back the flames. Somehow she reached the bottom, the open air, and fell prostrate outside, shielding the babe even as she fell. He was unhurt, but she was dying, and in less than an hour she breathed her last. More out of her body than in it, too terribly injured to retain feeling, she was scarce conscious of suffering, and her last smile seemed to be reflected on the freed astral form, as it bent over the rescued boy. Is not the karma she made by dying for Surya then being reaped in the present opportunity given to Alcyone to serve the Blessed One again?"

In the following life Alcyone was born in a male body, the son of an Indian king, and lived in constant association with the priest Mercury who was also a neighbor and close friend. It was Mercury who told of the existence of the Mahaguru, and His promise to respond to calls for help.

"He told them of a great Teacher who might be invoked by certain prayers and ceremonies, whose blessings might be called down upon them if they asked for it earnestly and with pure heart. They invoked Him at their meetings, and a response always came, and on two special occasions He even showed Himself. This Great One was He whom we know as the Mahaguru, and His special connection with this group was that He had, in a previous birth, founded their religion and arranged that He would, as its Founder, respond to certain invocations made under proper conditions by its true adherents. He threw into the mind of Mercury the solution of their problems and the answers to their questions on religious matters, and once or twice certain personal directions were given to them, though this was a very rare occurrence."

Three incarnations later we find Alcyone chosen as deputy High Priest under Surya who was never seen by the people.

"He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in an enormous garden, surrounded by lofty walls. After his acceptance of the office he never came out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through His representative, the deputy High Priest, and no one but His deputy was supposed ever to see Him, for when He wished to walk in His garden every one was ordered to keep out of the way. The reason for all this seclusion was that He was regarded as the earthly mouthpiece of the Mahaguru, and it was supposed that unless He was kept scrupulously apart from all contact with ordinary people He could not be pure enough or calm enough to be an absolutely perfect channel for the

messages from on high. . . . .

This responsibility in itself was a liberal education for Alcyone, and the constant close association with Surya was very helpful to him. There was always the guidance of Mahaguru in the background, but this was given to Surya only, usually in dream or meditation, but sometimes by direct and audible voice. On one occasion Alcyone was privileged to receive a few words of kindly recommendation in that way from Mahaguru, which very greatly encouraged him in his arduous labors and gave him a new stimulus. He held this responsible office for nearly thirty years, until his death at the age of seventy-nine, and during all this time Surya seemed to grow but little older."

In life 9, again three incarnations later, Alcyone was the great-grandchild of Surya, the High Priest, as previously mentioned.

"With his great-grandfather, Surya, he was in constant touch, and a very close affection existed between the old man and the boy. Surya considered him a child of great promise, and devoted much of His time to superintending his education, so that he acquired a great deal more than the usual commercial training of the time."

Later he became a neophyte in the temple, and had the privilege of several years close service with this Great One, and even the death of the latter did not bring separation or forgetfulness.

". . . Alcyone never forgot Him through all his long life, and he often saw Him in dreams and received blessing and help from Him."

The following incarnation opens with a description of the ceremony which preceded the setting out of a vast migration from the central city of the Fifth-race settlement in Central Asia, to the country now known as Bengal. For the whole of the exquisite description of this wonderful scene the reader is referred to the tenth life of the series; a few extracts only can be given here:

"In the Temple of the Sacred City on the White Island in the great Hall of Audience—with its massive chair hewn out of living rock, covered with golden mouldings that scarce allowed the rock to

peep through—were gathered the most august of Figures. In the center, in front of the chair but at the foot of its seven steps, towered the mighty form of Vaivasvata, the Manu, the typical man of the Fifth Root-race. . . . Beside Him, on His right, stood the Mahaguru, His priestly Brother, the Head of the Religion of the Community. Stately and mighty also was He, but while the Manu breathed resistless Will and every gesture spoke of Rule, this Blessed One breathed Love most compassionate, and a Wisdom as pure and deep as the Manu's Will was mighty: . . . On the left side of the Manu stands Surya, with radiant hair and shining eyes—eyes that dwell with deep affection on His noble sons, the chief figures in the crowd facing the altar, which stands between the Heads of the Community and Their people. . . . They are waiting, expectant, for the overshadowing presence of the Mighty Lords of the Flame, who are to appear to bless the departing hosts. . .

There is a great hush, for a single note rings through the great Hall, clear as a silver clarion, and a brilliant Light blazes out above the rock-hewn chair. The assembly bows down, for in the chair is seated a marvellous Figure, dazzling, an embodied Power, and behind Him are the Others, only less great than He. They are the four Kumaras of Indian Scripture, the Lords of the Flame. 'Go forth, my children, and do my work; my strength is upon you. Having wrought, return.' The accents fall upon the hushed stillness; a hand is raised in blessing, and when the heads bent low in reverence are raised, the chair is empty and the Light is gone."

Mars and Mercury, the sons of Surya are to lead the expedition, and once more we find Alcyone the child of Mercury. A little maiden of three she had, with her sister Herakles, watched the ceremony uncomprehending its significance. At its close Surya had lifted her up in His arms, and drawing Herakles to Him repeated much of the prophecy made in the previous incarnation.

" 'My little ones', He said, and His tender face grew gently solemn, 'on a far rough way you go. Mothers of brave men

you shall be, and fair women also shall call each of you 'mother'. Your race shall dwell long in the land and thither also you shall return many times, to learn and teach. But this is the first of the lives of expiation, that old karma may be outworn, old wrongs made right. Death shall come to both of you in strange and violent way. In that hour, call on me and I will come to you, and the Light you have just now seen shall shine in the darkness then.'"

The violent deaths, as foretold, came to pass; deaths of peculiar horror in a temple of black magic. Left on a high altar alone with the loathsome creatures invoked by the priests of this hideous worship, the two women awaited death.

"A dread and awful place it was in which they were left. Dim shapes, some red, some black, some sickly grey, were half visible through the gloom. Low moans, as of something in pain, came, dully muffled, to their ears. 'Herakles', whispered Alcyone, 'are these things alive or dead? They make me shudder.' 'Darling, I know not, but living or dead, they cannot hurt the soul.' They whispered to each other in the gloomy cavern, spoke of home, of husbands, of children, and then of the days of happy childhood, and the glorious vision of the past. 'I think the time has come', said Alcyone, 'and we shall see our grandfather again.' 'And the Light!' breathed Herakles. . . .

Out of the darkness loomed a gigantic face—a face of power majestic, of pain and wrath too deep for words, of intolerable weariness and despair. A mighty hand was waved, just visible by its own glow, as of hot iron half-quenched, and the fearful figures rolled up around the altar and reared up red gaping mouths and hairy tearing claws. Then rang out the voice of Herakles, loud and clear: 'Suryadeva, Suryadeva, Mahapita, come, oh! come!'

And here in the midst of all the horrors, there shone out the Light on which the children's eyes had rested, and beneath it the radiant form of the Surya they knew, with tender eyes and outstretched arms;

and with a sob of joy Alcyone sprang forward, and her body dropped lifeless on the altar. And all the horrid shapes shrivelled into nothingness, and lay about like the cast-off skins of snakes, and the pillars broke, and the cavern walls fell in, and the bodies of the sisters had for tomb the mighty temple of the Lord of the Dark Face."

More than 15,000 years were to pass ere Alcyone was to see again in physical incarnation the Mahaguru. The lives that passed had been, some of them, lives of stress and storm, others were calm and uneventful records of daily duties untiringly accomplished; but through all the Spirit had ever sought its Source; the soul its Maker, and the karma of these lives brought to him the blessed privilege of many years of discipleship to the Great One when He was last on earth. In the midst of a life which the untimely death of a deeply-loved son had embittered, the fame of the Lord Buddha reached Alcyone, and he went to hear Him preach.

"The Lord Buddha preached about sorrow and karma, and much of what He said exactly fitted Alcyone's case and wonderfully relieved his aching heart.

He went again and again to hear those wonderful sermons, and one day the Lord spoke strongly about the necessity of kindness and compassion. The man who wished to enter upon the Path must put away from him even the slightest shadow of anger and of hatred, and must show nothing to friend or enemy but all-embracing love."

The effect produced on Alcyone by this and other sermons, was so great that he announced his intention of giving up everything in the world, and following the Great One for the rest of his life. We cannot find a more fitting close to this brief article than the record of the vow he took kneeling at the feet of the Buddha, and the acceptance of it by the Great One.

Alcyone said:

"I have now in life only one desire, and though it take me a thousand lives, I vow here at Thy feet that I will never cease the effort until I shall have accompli

it. I vow to follow Thee, to give myself as Thou hast done to help the suffering world. Thou hast freed me from my sorrow, and brought me to eternal peace. To that peace also will I bring the world, and to this I consecrate my future lives, even until I shall be as Thou art, the Savior of the World."

And the Lord Buddha bowed His head and answered:

"As thou sayest, so shall it be. I, the Buddha, accept that vow which can never be broken, and in the far-distant ages it shall be fulfilled."

*E. M. W. and F. C.*



### THE BELLS OF RELIGIONS

When a Great Missioner of God goes forth to found a new religion He strikes, as 'twere, a giant bell that sounds a tone through all the higher worlds. This tone is in a deep key that sounds within the heart and mind of the Architect, the Builder of our worlds. It is the key-note of the coming life-period of all men and in special of all those who shall most be influenced by the rays next dominant in the all-nourishing spirit-light of God. In that key-note the Master sounds the Aum and so long as that religion lives the word shall aye respond in that key throughout the halls of God's domains of feeling and of thought.

So if from humble consecrated towers the bells of brass shall clang, or, from cathedral campaniles tall, great golden-bronzen bowls shall sweetly chant the swelling vibrant Word, equally He shall hear Who gave the living tone to men below, that tone Himself had drawn from archetypal skies. And out again shall spread o'er lowly men or proud, the just or unregenerate, the mantling garment of the Grace of God inwoven into His sweet religion's form.

Ring out, ye bells of iron or of gold, ring out each holy day! Tell men of Him! Intone the Word for them!

Aum!            Aum!            Aum!  
W. V-H.

### THE ROARING OF THE SEA

It was the churning of the elemental essence for aeons that prepared it for its uses in the building of world-forms. This subtle matter had to become a little conscious of the universal life, a little aware of itself. Vast Nature-spirits, devas, entered the elemental essence and made it part of their own motor and sensory apparatus. So it gained faint glimmerings of self-consciousness, and, if left for a short period to itself, would go on in unbroken repetitions of its former acts.

In ancient memory of those aeons past roars the sea. As in those days, so now the subtle less-evolved essences, world-stuff, formless, void, must be taught to be, taught to enter shapes and to share their lives.

Many lives lives the sea. But most alive is the sea, most conscious of itself, a thing apart, when lashed into wrath by driving winds, reviving memories of its immemorial past, it dashes with mad roarings upon its bounds!

*W. V-H.*

Each man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrow and  
woes,  
The bygone right breeds bliss.

*Edwin Arnold.*

## KARMA

The law of karma is the law of continuity of manifestation. Taking its root in the Great Breath it comes down through the Lord of a system and the hierarchies of His conscious or unconscious agents as His will to give a limited expression of Himself. This act of expression is the total karma of the system. Without action and reaction manifestation would directly fade away from consciousness.

The will to manifest or the law of manifestation differs with every plane, sub-plane and sub-sub-plane of nature. Otherwise these distinctions would not exist. Newton attempted to make a simple statement of karmic law that would be applicable to mundane and celestial physics, as follows:

*Every body continues in a state of rest or of motion in a straight line except in so far as it may be compelled by force to change that state.*

*Change of motion is proportionate to force applied and takes place in the direction in which the force acts.*

*To every action there is always an equal and contrary reaction; or the mutual actions of any two bodies are always equal and oppositely directed.*

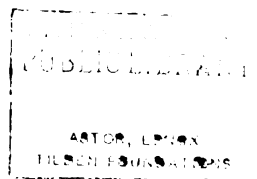
*Every particle in the Universe attracts every other with a force directly as the mass and inversely as the square of the distance.* This last presupposes constant cosmic will and does not admit the actions of that will through the relations of other planes of nature to the physical.

Looking down from a lofty building upon the city streets one sees a mass of beings moving along in both directions, some turning to the right at the corners, some to the left, some turning into buildings and disappearing, and occasionally one turning abruptly about and retracing his course. One sees but little evidence of Newton's laws while watching that moving swarm of men, women and vehicles below. There are evidently laws of karma that put Newton's laws to naught. To every man the law of karma, as he sees it, depends on how large the fragment is he takes for the

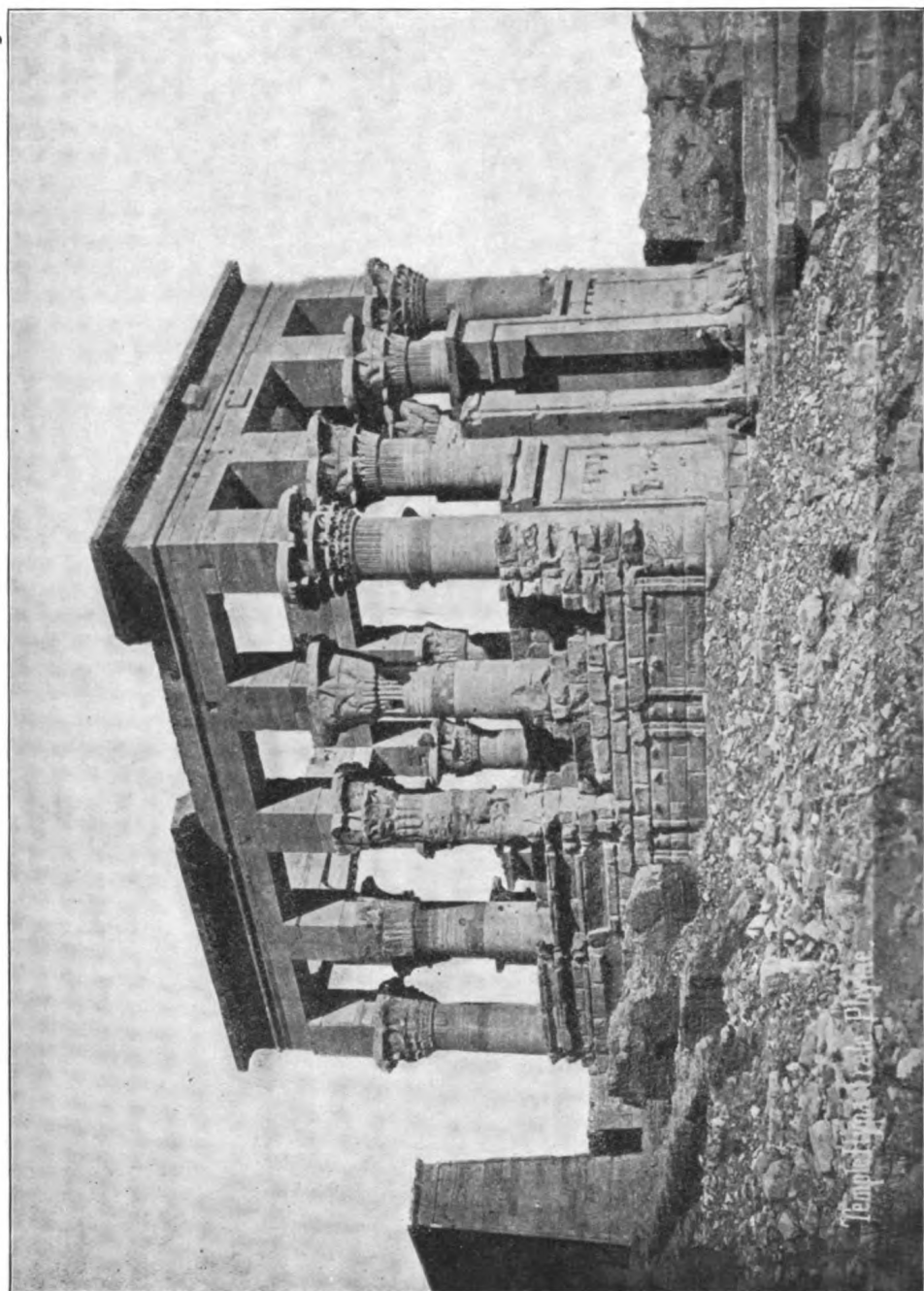
whole; how wide his field of consciousness is and how thoroughly he has explored it.

No law grasped by the limited intelligence but is an aspect of a broader law and is never in its manifestation quite true. Entities have aggregations of matter of the various planes held together and controlled by laws quite above Newton's Laws of Motion. Therefore their actions, depending on the links such aggregates of matter make with the various planes and the interaction between the planes, cannot be known by the action of the laws of any one plane. Even after half a century of careful observation and location of the heavenly bodies of our system, if we were to attempt to forecast by Newton's law the position of the moon ten years from now, bereft of its higher principles as it is, we would find there was an error in our calculations. Experience has detected pretty closely what that error is but not the reason therefor. If we attempt to forecast the path of a comet still greater will be our error. So different is the law governing the attraction and repulsion of the solid and etheric parts of the comet that the force necessary to hold them together must be great, and quite materially alter the course from that naturally followed by the dense body. This is clearly shown by the fact that the tail of the comet points away from the sun. It is a simple object lesson of what man always sees in himself, mainly the divers ways will or desire impel his various bodies, causing internal tension, sometimes even rending men in twain. These are secondary aspects of the great force acting between the Self and the not-Self and may give us a hint as to tides, winds, terrestrial magnetic currents, etc.

While Halley's comet was an object of interest a year ago the writer watched the various comments appearing in the papers with considerable amusement and especially tried to see if there was in them any recognition of the law of correspondences, especially in the predictions as to what was going to happen when the earth and comet came so close to each other; but it never







The Bed of Pharaoh

seemed to occur to our astronomers that in many ways the comet would act toward the earth as he did toward the sun. When the comet came within conscious range of the sun he turned his head to the light and his tail to the dark and later he became aware of the earth and then kept one eye on the sun and one on the earth while he tried to point his tail away from both. As he was swept past the earth he doubtless gave his tail a whisk or parted it temporarily into two, letting the earth pass between. The bob-cat circling the camp fire at night goes with his head towards the light and his tail towards the dark. Man walks with his feet to the earth and his head towards heaven. The moon floats in our sky with its densest side always toward us and some day like a melting iceberg in the sea it may roll over and show the other side. And all the above for the same reason, namely that the different elements in the make-up of an entity are differently attracted. We do not know that it is even true of dense matter that every particle in the universe attracts every other with the power proportionate to the mass and inversely as the square of the distance. It would seem that there might always be a sort of mechanical element which worked in this way while other more direct forces work otherwise. Take, for example, the power propelling a trolley car. If we go to the power-house we see the first step is to liberate power of the sun which has been sealed for ages in coal. It is liberated in the shape of heat vibrations and we are aware that from the covering of the furnace, the steam pipes, the stack, and all about, these heat vibrations are radiating off into space apparently following this same law of proportion to the generating heat and inversely as the square of the distances. But we observe that some of this heat is again sealed up or latent as we say, and conveyed to the engine where it is converted into mechanical motion and used to drive the generator. Being converted into electric energy it is again sealed up and conveyed to the point of use and finally moves the trolley car. This portion of force going to the trolley

car in no way obeys the law as stated above.

If we go to the mental plane we will find the same phenomena. We understand that from every thinking center vibrations ray off into space through the mental matter having strength proportionate to the generating center and decreasing as the square of the distance from that center increases, but not all the energy of that thinking center is so rayed off, but is confined, made latent, in a thought-form which is projected almost without loss of energy, as the electricity is projected along the transmission line, to some point where it enters a thought or astral body and performs the specific work for which it was sent. If this thought-body is a part of a being manifesting on the physical plane much of this energy, as in the case of the trolley car, may be converted into physical action.

So some men turn to the right at the crossings and some to the left. Some keep straight on and some retrace their steps and it is all karma: it is all law, but a law complex beyond our comprehension. Those parts of the law which look to be mechanical may indeed be so. Those parts of the law which seem to be special, from a higher point of view, may likewise be seen to be mechanical. In the bodies about us, terrestrial or celestial, we see but the hubs of the wheels; invisible spokes radiate therefrom and they have great invisible pneumatic tires which roll on the surfaces of other invisible spheres.

With primitive man the physical plane is both the beginning and end of the activity. His undeveloped astral and mental bodies are barely able to act as a force to draw things to the physical. All his thoughts and feelings point physical-wards. His physical body is like some little island in the sea. The approaching waves feel the drag of shoaling water and so wrap themselves entirely round the island beating in on its entire shore-exposure, while stretching to leeward is a long wedge-shaped piece of broken water before the regular rhythm of the sea is established again. The island, in its turn being slowly

worn away, breaks and casts back upon themselves the waves of the sea.

So this primitive man is a center of disturbance on the physical plane. It is indeed his world of action or karma which quickly ceases when the physical body is thrown aside. His karma is governed almost entirely by physical surroundings and what he will do under given circumstances can be forecasted with considerable certainty, there being no higher center of action to complicate the problem. As his higher bodies become organized he is able to catch forces on the higher planes and hold them there and work with them and send them out from those levels. His karma begins to be more complex; his world of action is broadening. He is be-

coming a positive center that acts in a predetermined way regardless of outer conditions. He continues to make karma after the loss of the physical body, first on the astral and later on the mental plane.

Finally he lifts his world of action above the personal and we say he has exhausted his karma. Perhaps it would be more expressive, if not so poetical, to say he has eaten his karma, for it has been food for the growth that has helped him to raise his world of action above the personal. The isle has disappeared. Above it are the waters that transmit the rhythm of the great ocean, it may be directing and helping it on to its work elsewhere.

*Elliot Holbrook.*

### ARMAGEDDON

#### *A War Song of the Future*

We are they who scorn the scorners—  
Love the lovers—hate  
None within the world's four corners—  
All must share one fate;  
We are they whose common banner  
Bears no badge nor sign,  
Save the Light which dyes it white—  
The Hope that makes it shine.

We are they who will not falter—  
Many swords or few—  
Till we make this Earth the altar  
Of a worship new;  
We are they who will not take  
From palace, priest, or code,  
A meaner Law than "Brotherhood"—  
A lower Lord than God.

Marching down to Armageddon—  
Brothers, stout and strong!  
Ask not why the way we tread on  
Is so rough and long!  
God will tell us when our spirits  
Grow to grasp His plan!  
Let us do our part to-day—  
And help Him, helping Man!

*Sir Edwin Arnold, 1857.*

*Published in "The Secret of Death."*



## ISLAM

Muhammed was born (A. D. 570), and lived and died in historic times. He was born one of a people among whom superstitions were bearing the worst and most evil fruits. The prophet, though very poor, was born into the chief tribe of Mecca, the Kuraish. He was an unlettered man, and one of an uneducated nation, and this fact is constantly brought forward in corroboration of the claim that the Quran was inspired. This book of religious law, or the bible of the Muslims, is divided into many chapters or degrees, wherein the shorter ones, generally found at the end, are really in point of date, the earlier of the instructions received by Muhammed for his people.

A truly remarkable thing is the impersonality of this religion, which does not take the name of its founder, Muhammed, the prophet, but, among all its followers, is known by that of "Islam", which translated means, "Submission to, and faith in, God".

This prophet of Islam was verily a man among men, called by all who loved him, men, women and children—Al-Amin, the Trustworthy, the man worthy of trust. And yet he was the threefold founder of a people, an empire and a religion.

As Mr. Stanly Lane-Poole says:\* "The prophet stands as an open book: the frank friendship, the dauntless courage, and the hope of the man all tend to meet criticism in admiration". He was in very truth a prophet of common sense and gave forth a religion by which his people could live higher, better lives just where they were placed, and under the existing circumstances. In the Quran one finds much to admire and much by which all people could well profit. There have been many schisms into sects and discussions, and doctrinal disputes during the life of this religion, but through them all the followers of Islam have never questioned the authenticity of the Book. This is surely in marked contrast to many other religions, Christianity for instance.

\**Hibbert Journal*, April, 1909, article by "Ibn Ishak."

Consider the great simplicity and broad platform, so to say, of the Muslims' creed—"There is no god but God and Muhammed is the Messenger of God". Prof. E. Montet D.D., writes that, when the follower of Muhammed recites his profession of faith he mentally adds that he himself will finally develop into a saint, a master. All believe this evolution to be possible.

When Darwin's "Origin of Species" came like a bomb-shell to orthodox Christians of the western world, there was nothing new to Muslims in the idea, for it was an old truth to them, dating far back. It was taught in the *Masnavi* of Jalal ud Deen Rumi, who died A. D. 672 and whose work is considered the result of an inspiration only inferior to that of the Quran.

In *Masnavi* it is said: "Dying from the inorganic, we develop into the vegetable world. Then, dying in the vegetable kingdom, we rise to the animal; dying as animals, we rise higher in the species and become human, and then on to divine life". This is the belief of all Muslim mystics; and is founded on the teachings of the Holy Quran.

One of the finest conceptions of Islam, as given forth by the prophet himself, occurs in the Quran, chapter 2: "Righteousness is not that ye turn your faces to the East or to the West; but righteousness is this: Whosoever believeth in God and the Last Day, and the Angels, and the Book, and the Prophets; and whoso, for the love of God giveth of his wealth unto his kindred, and unto orphans and the poor, and the traveller and to those who claim an alms and to the release of the captives; and whoso observeth prayer and giveth in charity; and those who, when they have covenanted, fulfil their covenant; and whoso are patient in adversity and hardship, and in times of violence, these are the righteous, and they that fear the Lord."

Nothing the world over can be more impressive, so we are told, than the Cry of the Muazzan, in the stillness of the early morn, before sunrise, when he calls the people to prayer: "God is great! I testify that

there is no god, but God! Come to prayer! Come to salvation! Prayer is better than sleep!"

Another pillar, so to say, in the religious life of the Muslim, the pilgrimage to Mecca, was considered absolutely necessary at least once in the life-time of every follower, if it can possibly be brought about, to see the Kaaba, "The Mystic Shrine", with its empty walls, proclaiming the extinction of idolatry and the worship of the true God. The Black Stone, the center to which every Muslim prostrates himself, is the emblem of a common brotherhood. Every prostration, every ceremony has its mystic meaning: and the heart of the pilgrim is certainly stirred with emotion and with devotion to his Maker as he passes on, singing the "Lubai-kah!" "I stand up for Thy Service, O God!" It is a true sacrament, the Masonic Rite of Islam.

There certainly must be some great power which can be and is felt very generally by those who come under the sway of this great movement of Brotherhood, for at the present day, in 1897, it is statistically recorded that there were (round numbers) 260,000,000 followers of Islam in the world, of which number 11,515,000 were in Europe alone—so it is easily seen to have one of the greatest followings, numerically considered. It began to flourish when Muhammed and his disciples went into Medina, 622.

Though Muhammed and his followers always spoke of the prophet as unlettered, still one saying of his, which has been handed down and which truly shows at least that he could appreciate the needs of a nation, if a future was to be built up, is: "The ink of the scholar is more precious than the blood of the martyr".

We must indeed recognize that the Arabs were not the slow laggards that some seem to think, for that being so, it would never have been possible for them to have advanced as a people, as we have records to show that they did do. The followers divided themselves into two parts, one devoting all life to advancement in science and learning, and the other half to conquests in war; righteous wars they thought, as

Christians and those of other religions have in all ages.

To those who worked for the advancement of learning, according to W. St. C. Tisdall, in his *Religion of the Crescent*, we owe indeed the preservation of Greek learning and of philosophy during the Dark Ages. Of the spirit in which they took up their task we are told in *The Theosophist* for April and May, 1910, where Mrs. Besant gives the definition of science which Ali, the beloved son-in-law of Muhammed gave out: "The essence of science is the enlightenment of the heart; truth is its principal object; inspiration its guide; reason its acceptor; God its inspirer; the words of man its utterer". It was these lofty ideals which led, as Mrs. Besant says, to the philosophy of the Saracens and the science of the Moors."

Prof. Ueberweg, in his *History of Philosophy*, truly says that the whole of the philosophy of the Arabs was a form of Aristotelianism, to some degree tinged with ideas drawn from the Neo-Platonists. In Gibbon's *Decline and Fall* (chap. 50) we find him extolling the Arabian scientists, and the munificence of such royal patrons of art and science as Al Ma'Mun.

Wherever conquests were made by the warrior half of the people there, after a hundred years or so had been spent in quiet plodding and preparation, schools and universities were started.

First into Northern Africa, then into Spain, where the great Empire of the Moors was started, the scholars ever went in the wake of the conquerors. At this time learning was practically unknown in Christendom, for in this dark epoch "science was unknown, mathematics and astronomy had vanished, chemistry had not arisen from its Egyptian tomb". (Mrs. Besant).

Science to the Christian was anti-Christian because it was given to them by the followers of Islam, and so was considered pagan. It is easy to realize how, because of the creed hatred anything put forth by the Muslims would be thrown out by the Church.

For the effect of Islam in the western world along the line of art little searching is necessary. In several authorities on the

history of art it is claimed that the Arabs, the Moors, and the Saracens had no original ideas in Art; but if they could not originate they could amplify, and all know of the saying that the "Moors built like giants and finished like jewelers". This is shown so well in the wonderful mosques even in our western world, and in the remains of the Alhambra, the palace of the kings of Spain at Granada, that wonderful shrine to which all art lovers turn longingly if it is possible to make a pilgrimage thither.

We find very fine Islamic remains in India, at Delhi and Agra, in Syria, Egypt and Persia as well as in Spain.

In the first beginnings in any country, the buildings used for sacred purposes had to be old ones adapted to the immediate needs, as for example in Persia, where, although it was conquered by the Arabs A. D. 641, there are no remains of mosques which date farther back than the 13th century.

The first mosque in Cairo, Egypt, erected from new materials, not taken from other older edifices, is that of Ahmad Ibn Tulum, 879 A. D.

All authorities aver, when speaking of Moorish art, as shown even at this time in the remains of the Alhambra and other buildings, that it would indeed be hard to find anything more gloriously rich in color and exquisite in detail. One can hardly imagine anything more resplendent than the labyrinths of fairylike rooms and corridors in the remains at Granada. These are all ablaze with wonderful color even to this day among all the ruins.

The underlying idea of the composition of Moorish design surely runs riot here. As it was one of the religious edicts that no one should make even the smallest and simplest kind of a representation of animal life, one can easily see what the result on Moorish art has been, namely glorious amplification of geometric forms—most wonderfully beautiful in many instances.

Then there is the vivid coloring of the Orient which adds so much to the delicate designs. Their use of sentences for bands of ornamentation is also most fascinating, conveying generally the idea of adoration or blessing. "There is no conquerer but God",

"Obedience and honour to our lord Abonabdoulah", and others.

Undoubtedly we see the glorious result of this period in the sage Maimonides, one of the greatest among the great men to whom Mohammedan Cordova has given rise. He was born 1135, and died in Cairo 1204, of Jewish parentage, and as the result was educated more from reading the great works of Arabian scholars than by personal contact with them. His youth was passed in those troublesome times when the Muslims were conquering Christians and Jews alike, and giving them little chance of freedom in religious matters. Maimonides' fundamental idea was that there could be no contradiction between God's revealed truths and those found in science and philosophy. He understood science to be that of Aristotle.

One striking thing found in the writings of this wonderful man was his doctrine of acquired immortality, the attaining by effort to the knowledge of the absolute. Pure intelligence of God develops in us the immaterial intelligence, as he calls it, and thus confers on man a spiritual nature; then he becomes immune to all physical plane things and even to death itself. He was the great exponent of reason in faith and toleration in theology. There is such a great resemblance between this doctrine and that of Spinoza that one feels there must be a dependance of the latter upon the other. Spinoza's idea is that the "path" is by way of scientific knowledge to the philosophical intuition of all things, while with Maimonides the road to perfection and immortality is mapped out as the "path of duty".

#### SALAAM ALEIKUM

*(Peace be with you)*

I pray the prayer that the Easterns do—  
May the peace of Allah abide with you;  
Wherever you stay, wherever you go,  
May the beautiful Palms of Allah grow;

Through the days of labour and the nights  
of rest,  
The love of Good Allah make you blest;  
So I touch my heart as the Easterns do—  
May the peace of Allah abide with you.

*Helen Jasper Swain.*

## MEDITATION

The goal of humanity is to become divine in actuality as every human being is divine potentially.

The whole teaching with regard to the nature and constitution of man points to this innate, or rather fundamental, original, causal divinity of the universe, the macrocosm, and of man, the microcosm.

Man, the real Self contacting matter, is a jiva, a separated unit of consciousness, as Mrs. Besant defines it in *Thought Power* (p. 15). The jiva then is a portion of Brahman, of God, a son of the Father, "a portion of Myself, a jiva", says Shri Krishna. He contains the Power of Brahman, of God, is God. Thou art That, the Shruti teaches. The same, yet different; the same in nature there is yet a difference in space and time as the seed differs from the tree. "The tree produces a seed, giving it its own nature; it drops the seed on the ground, and the seed slowly grows, putting out its hidden powers, until it becomes a tree like its parent; *it can become nothing else*, because its nature is the same as that of its parent."

So with the jiva; like a seed he is dropped into matter by God; he slowly grows, putting out his hidden powers until he becomes God; he can become nothing else because his nature is the same as that of his Parent, Ishvara—God.

Now this "becoming", this putting forth of the hidden powers comes in the normal course of evolution to all. But to those who have caught a glimpse of this ultimate goal it is given to hasten the process and attain to full growth by shorter road, working to show forth the beauty of divine humanity, by unselfish and unceasing effort to reach the stature of the Perfect Man, by conscious co-operation with the Divine Will in Evolution. This tremendous task no one of our present stage of growth would dream of undertaking were it not that others have already achieved that Great Work, pointing the way and showing the means to find and follow the straight but steep and rugged path, leading up the Mountain-side.

Instructions regarding the necessary preparations before entering upon the path itself, and the methods for reaching the goal, when once the gateway to that Path has been passed, are laid down in various systems of philosophy; many and divers practices are enjoined; the final goal is named by widely-differing names, but the goal is one: to become perfect, even as our Father in Heaven is perfect, and all right means point to the purification of the vehicles and the attainment of control over our actions, emotions and above all over our thoughts.

The beginning of this training is rooted in knowledge, and it is by knowledge that we proceed. From ignorance to knowledge, from knowledge to wisdom. The way to attain this knowledge is twofold. It can be gained by the exercise of the brain, the physical plane instrument specially adapted to the work of the lower mind, and by direct intuition.

The first way is laborious, slow and limited in scope, but easy and controllable, a necessary step in evolution; the second is swift when once it is made possible, unlimited in scope and the only road to true wisdom. To acquire knowledge, to become wise, we must achieve control of mind; and concentration and meditation are everywhere enjoined as the only means to that end. Meditation is the warp and woof of the texture of the Kingly Science; regularly, faithfully performed it is the self-built ladder that stretches from plane to plane along which we climb until the highest is reached and the child of God is once more united with, merged in God; Samadhi, Mukti, Ecstasy, the Peace of God is attained.

The strongest testimony with regard to the power of concentrated, one-pointed thought or meditation is given in the Hindu Scriptures. In the *Advanced Text-book of Hindu Religion and Ethics* meditation is mentioned as the instrument by which the Vedas, withdrawn at the end of the Yugas, were recovered: the Maharshis, permitted by Svayambhu (Brahmā) re-



covered them by Tapas (p. 3), sacrifice.

The appearing of the Saguna Brahman, formful, with attributes, is described as due to the same powerful means of creation: "By the great Power of Tapas uprose the One" (p. 45). On p. 82 it is further said that Brahmâ, by His Tapas or meditation, formed the archetypes of all living things. In the *Secret Doctrine*, i. p. 468, the *Book of Dzyan* is mentioned and the title incidentally explained: "the *Book of Dzyan*, or Real Knowledge, obtained by meditation." On p. 625 a passage from the *Anugita* is quoted, which ends with this statement: The Lord Prajâpati (Brahmâ) created all this by the mind only (by Dhyana or abstract meditation).

In the Christian Scriptures we find less stress laid on the power of meditation as a creative agent; that idea is couched rather in the terms of thought uttered, the creative Word, "and God said", but the value of meditation as a means to wisdom and to union with the Divine is constantly emphasized by mouth of the prophets and the Psalmist as well as in the books of the New Testament.

"Blessed is the man . . . whose delight is in the law of the Lord, and in his law does he meditate day and night." (Ps. 1:2). "I will meditate also of all thy work, and talk of thy doings." (Ps. 77:12). "O how I love thy law, it is my meditation all the day. I have more understanding than all my teachers: for thy testimonies are my meditation." (Ps. 119). These are the utterances of one who can truly say "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O Lord!" and in this meditation does he find the means of union.

To us also, now as in the olden days the irjunction to meditate goes forth. "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26), "Meditate upon these things, give thyself wholly to them" (1 Tim. 4:15). These commandments are reiterated to us in many ways

and in every instruction. In her wonderful book *Thought Power, Its Control and Culture*, Mrs. Besant says: "Concentration is not an end but a means to an end; it fashions the mind into an instrument which can be used at the will of the owner. When a concentrated mind is steadily directed to any object, with the view of piercing the veil, and reaching the life, and drawing that life into union with the life to which the mind belongs—then meditation is performed. Concentration might be regarded as the shaping of the organ; meditation as its exercise. The mind has been made one-pointed; it is then directed to and dwells steadily on any object of which knowledge is desired.

Anyone who determines to lead a spiritual life must daily devote some time to meditation. As soon may the physical life be sustained without food, as the spiritual life without meditation. . . . Only to the mind concentrated, steady, shut out from the world, can the Divine reveal itself. God shows Himself in His universe in endless forms; but within the human heart He shows Himself in His Life and Nature, revealing Himself to that which is a fragment of Himself. In that silence, peace and strength and force flow into the soul."

By meditation then shall we obtain control over the ever restless mind, by constant, unremitting, patient practice; by unwearying effort shall we transcend the lower and reach the higher. Man is divine, is God, as a seed is the tree; as long as we recognise this intellectually only, though we may repeat it with apparent conviction, we do not really know it; we cannot know it until we shall have found our Self and have experienced It as Unity. Meditation is the way towards that finding, is that finding itself in the highest meaning of the word. Having found, even while seeking truly, we shall become what we aspire to reach: fit instruments for the Master's work.

Alida E. de Leeuw.



## PSYCHISM AMONG THE ZUNIS

[Extracts from a forthcoming book by Carlos Troyer on the Zuni Indians, published here by permission, through the courtesy of Mr. J. H. MacMillan].

The primary lesson of an Indian child's mental training is next directed to the perception and distinction of color. This will be shown to exert a wonderful influence in later life, in developing a susceptibility for distinguishing colors of most delicate shade, and the vision, in sensitives, of defining the aura of subjects in organic and inorganic life. Let us follow more closely the methods of their application and the tendency of developing aural vision through intimate perception of colors: The child is given five wooden blocks, conical in shape, and cut to fit one on top of the other, thus forming a pyramid. Each block is painted a special color of the brightest hue; the lower one, or base—five inches in diameter, by one in thickness, is painted *red*; the second, or next above—*blue*; the third—*green*; the fourth—*orange*; and the fifth, or top—*yellow*; representing the cardinal colors of the rainbow. The child is taught to symbolize each color by certain signs or drawings, thus: *Red*, representing *fire*, by three pointed jets; *blue*, the *sky and water*, by the horizon and waves; *green*, by a *tree*; *orange*, by the *sunset*; *yellow*, by the *Sun*; which forms the top of the pyramid blocks. Constant exercise by comparison of the drawn figures with their corresponding colors, soon fixes the memory of sight to their exact hue. The most impressive and direct method of memorizing colors is *to see them in motion or vibration*. For this purpose, various devices are brought into play, such as revolving a circular disk with the five colors painted on it; turning painted wheels, swinging painted rattles, or flying colored ribbons, etc. In this respect vibrations of color bear a similar relation to vibrations of sound, as in music. Both impress themselves readily on our memory because in motion. Upon following these color-studies to a later stage, when the mental faculties are more fully awakened, a new procedure is applied, which reveals a secret, almost wholly unknown to

our civilized people—the development of psychic vision or aura-sight by impressions given through transparent colors, painted on glazed selenite, which represents our pane glass. A curious practice obtains in placing a painted pane of a given color before the eyes, looking toward the sun. In a little while the eyes absorb the color and when fully experienced, the eyes should be closed; then a number of other plates, painted each a different color, should be held before the closed eyes only a second or two, and alternate with an occasional passing of the first color applied. In most cases the *closed eyes* will detect the color first and longest held before the opened eyes, and this practice, if diligently pursued will invariably result in sensitizing the aura of objects, both animate and inanimate, and so disclose their inherent characteristics.

It will be found that by continuous application of color-impressions, as shown by these experiments, a primary basis is formed for developing mental concentration and the power to perceive colors at will, while the eyes are closed. This may be seriously doubted only by those who have never made the proper test by careful and repeated efforts, for the fact remains patent, and can be fully attested, that even in these primitive children, psychic vision can be, and has been developed to a remarkable degree. Some of our materialistic friends may decry this as magic, optical delusion, or hypnosis, but greater things than these are yet in store for us, and wonderful powers of mental development will be known ere long, as we advance on the path of our "Kosmon" Era.

The extent of *aural vision* finds its master degree of attainment in clairvoyants, psychics and adepts. Nor is this gift alone bestowed upon sensitives, but can be developed to the highest power by anyone pursuing the proper methods in mental concentration, meditation and seclusive study. The noisy cities, with their vicious influences and crafty aims, are not the places where the soul can obtain its purest inspiration, its happiest thoughts, its loftiest ideals. The stiller

atmosphere of nature's serene silence, in the hills and dales and meadows, where all is peace and contentment, is where we find the elements and resources for our higher development. How wisely then have our ancient philosophers provided and advised against overcrowding in towns and communities, limiting the number of inhabitants to a few thousand, instead of hundreds of thousands, where reign strife, discontent, and class hatred, and where the minority dominates the majority.

Continuing our observations in the child's early training of *memorizing colors*, various forms of exercises are adopted to render them still more impressive, fascinating, and entertaining, in order to awaken and expand the powers of vision. As we advance we are led to discover new surprises which disclose the wonderful power of expansion the human brain is capable of. It is not intended to give an extended and detailed account of the methods employed by the occult clan, which the limited space and time forbids, in an article of this kind. But an outline of the progressive stages of psychic vision, power or volition, and the higher unfolding of the senses will be of interest to note and serve as a guide in our investigation of these strange phenomena.

Superior susceptibilities in sense perceptions find their origin in the development of *memorizing colors* which is the basic principle for distinguishing and defining the aura of many organic subjects. It is the key that unlocks the hidden mysteries of thought-transference; light and sound waves; healing; power of concentration, and the wonderful endowment of kinetic energy,—as breath control has in the astral forces of levitation.

Let us compare then, if you will, the conventional amusements and games; parlor, card, or public, of our children with those of our primitive youngsters, and see which serves the higher ideal of mental and moral development. Referring to the latter, we will omit describing their favorite color games, already alluded to, and show how deeply absorbed they become, in what they call "guessing" games, and which they often practice by the hour.

The common form of this amusement is in guessing what is held concealed in the closed hands, of which colored beads of red, yellow, blue, black and white, are the simpler tests and are very rarely ever missed being guessed correctly, even by quite little folks. Then they attempt tests with other articles not necessarily of any color, with almost equal success in guessing by the more expert and trained. An incident of a young squaw of highly developed psychic vision was one day presented to me. She had just arrived from another cliff-colony and had never seen or heard a violin played, and she allowed me to test her psychic powers by a promise to play the "Zindi" (violin) for her. Holding concealed in one hand a key to my violin-box and in the other hand a small watch and adding deftly a number of small eagle feathers in both hands, allowing the feathers to stick out between my fingers, so as to be seen, and divert her vision. She walked around me once or twice, looking at my head but not at my hands, then stood before me waving her hands and shaking her head as if in disapproval of the display of feathers, and made at once a motion with one hand as if in the act of sticking a key into a keyhole, then opening and throwing back a lid and making a motion as if to play on a violin. I then opened my hand, when she picked out the little key among the bunch of feathers. The other hand, holding my watch, she described by holding her half-closed hand to her ear, saying: "Tuck, tuck, tuck, tuck", indicating the ticking of a watch. She was greatly interested when I opened my watch and explained the works and the cause of its motion, as she had never seen a watch before.

It was the opportunity of a life-time to learn from this young person how she trained, guided and inspired the children selected from the psychic circles to exercise and perform acts of levitation and kinetic power, through patient and persistent mental concentration, which faculties are known and possessed only by the highest and most gifted sages and seers of the tribe. The moving of wooden balls to meet, or strike together, though some distance apart; the lifting of objects from the ground, without

any contact, or the employment of physical force, other than the volitional power; and many other remarkable feats; and yet the most divine gift of all, that of healing the sick, are all developed by psychic training. Compared with the Oriental Hindus, and the mysterious Yogis of India, our seclusive aboriginal sages are by no means behind in mental development and natural magic, and are, moreover, in advance in original methods not employed by the former, especially in the direction of rhythmic and retentive breathing.

There is nothing, either, of the public display to amuse an idle crowd, like the fantastic fakirs and impostors of India, who exhibit optical tricks for "backshish" to unsophisticated travelers. The true and sincere aim of our primitive brother is to *humanize and elevate all races for the genuine good and happiness of man*.

How much these methods of primitive culture have influenced the lives, mental and physical capacities of their people may be measured by the unostentatious manner in which they display many—to us—surprising acts of mental and physical powers. In common, their sense-perceptions are highly acute; their sight is generally stronger, farther, and more penetrating than those of the white races. They can look at the sun with a steady gaze and can see and find objects in the dark. So, also, can many creatures of the animal kingdom, on land, water or in the sky. They often point out stars of prominence in a clear sunny sky. They can endure heat and cold in a remarkable degree, and are very able weather forecasters, not exactly by looking at the sky, but by "feeling" the atmosphere. They are comparatively smaller eaters than their white brothers, and will often go for two or three days without solid food, if they get enough water to drink, but are great believers in eating only when hungry. They say of the white man "You talk too much, you fight too much, and you eat too much" and they marvel that we can stand, as many of us do, to eat three good meals a day, while many a stalwart Indian is contented with three good meals a week. They endure pain with surpassing ease and possess the

gift, when called upon, to perform exposures to fire, as in their fire-dances over red-hot stones, with bare feet, without the slightest injury to their skin or any bodily discomfort. They seem to regard a person possessing great physical endurance to possess also great mental power and likewise the opposite—a person of weak and delicate constitution can never be well or long lived.

The sense of foretelling or predicting events or disturbances in nature is common with many people of all races, and is almost universal with those living habitually in the silent domain of nature's surroundings. But it should be distinctly understood that forebodings and premonitions of any character are not strictly attributable to psychic vision or clairvoyance, but more properly to *clairsentience* (or clear feeling"). All physical disturbances, terrestrial or celestial, are caused by motion or "vibration", for everything in the universe exists and lives by motion or vibration. This explains the susceptibility and impressive nature of sensitives in foretelling an earthquake, volcanic action, or violent storms, long before their outbreak. An interesting and also remarkable event will more fully illustrate this view. Desirous of visiting the volcanic regions and great mining camps near the Mexican border, and to reach the highest peak to watch the glorious sunset, as well as sunrise in the early morning, I was led to visit and remain overnight with an old tribesman, who tended a large flock of sheep. The old Indian received me most kindly and after enjoying a delicious lamb-roast, he prepared for me a comfortable hay-bed and impressed upon me emphatically that I must arise early in the morning. In fact, he said for me to get up instantly, the moment he sounded his mountain horn. I felt somewhat puzzled what meaning to attach to his earnest admonition, but decided to abide by his advice. Promptly, as he stated, and a little before four o'clock in the morning, he vigorously sounded his horn, and crying out "prondo, prondo", meaning for me to hurry as he opened the corral to lead out his sheep, which had kept up an incessant bleating all night. But contrary to their customary habit of run-

ning down to a large pond to get their morning drink, they all ran pell-mell uphill and over a steep mountain, and away from the water. Two of his wolf-dogs who guarded the sheep, also ran away, and along with them. Picking up his few belongings and his gun, he hastily followed his sheep. A few minutes later he looked back from a higher elevation, pointing to the pond and raising his hands in silence, when a short tremor, followed by a most violent shaking of the earth, and the complete sinking of the pond, and sliding down of the mountain section, told the story of the entire destruction of his mountain home.

The question in my mind at that time was: "how did this untutored, simple-minded tribesman know there was to be an earthquake, and at just that time?" But yet—how did the sheep and dogs know that an earthquake would endanger their lives, and would take place at just that time? It seems to me, the old axiom "coming events cast their shadows before" ought to be substituted by "coming events cast their *vibrations before*". And it is this vibratory magnetic action—caused in the main by electromagnetic influences on the earth—we must look to for an explanation of sentient beings receiving impressions which enable them to foretell events and violent disturbances in nature.

Extending our investigations into the realm of solar action and the effect of the sun's rays on our nervous system, we are all familiar with the life-giving health-sustaining benefits we daily enjoy, by an intelligent exposure or employment of its wonderful power. In modern science we have learned that the different rays of the sun exert different influences and peculiar chemical changes on the life, growth and vitality of living organisms. And we also learn that there are vitalizing and devitalizing rays in the solar spectrum, that there are in fact, destructive as well as constructive elements in the sun's rays, and that by intercepting the darker actinic and poisonous colors and utilizing only the life-giving ones, we may counteract or entirely avert injurious influences to the human system.

The time is not far distant, when we will

be able to utilize and appropriate to ourselves, and for the benefit of all humanity, the vital and radiant energies of the sun—to store up its conservative forces and to eliminate and exclude its noxious elements. When that time arrives, and it is sure to arrive, sooner or later, the cruel and crafty trusts that so long oppressed mankind will have ceased to exist, and another "Inca Era" will arise, where we may once more enjoy the millennium of peace, plenty and brotherly love.

In conclusion, let us trace once more the silent footsteps of our aboriginal brother into the celestial sphere of sounds. How strange it is, that in his simple mode of life, without the knowledge of books, or scientific appliances, he should discover that *sounds have colors, and colors originate from solar vibrations*. The fact is confirmed that various methods of intercepting sound-waves from the sun have been known among the ancient cliff-dwellers for ages, and claimed by them as the origin of their native music.

In the "Hymn to the Sun", the most sacred of their ancient ceremonials, a description is given of the practice of obtaining solar sounds from perforated shells, while the text of the song proclaims the origin of their sun-worship, the last stanzas of which end with—"O hearken to the Sun-god's voice, beckoning your soul to rise; In radiant Light, the source of song, the origin of thought has sprung; As light and song in one unite, let us forever seek the Light; Seek the Light!"

Our modern research in acoustic experiments with the solar-radiophone and electrical resonators amply attest the wonderful action of the solar sound-waves, bursting forth with unceasing impulses and infinite velocity. Yet so faint and high-pitched are these chromatic waves as to become at once bewildering and paralyzing to the untrained ear, and the only possible method to obtain an intelligent impression of any sound vibrations from electric resonators is by the interception of color-slides to deflect the dark and forcible rays. But another formidable obstacle to overcome in order to render these sound-waves dis-

tinctly audible, is to transpose them from two to three octaves below their normal pitch, which would bring them, even then, only to the compass of the highest octave of a modern piano.

It will be seen that the perception of audible and inaudible sounds depends entirely upon individual susceptibility and acute training. Ordinarily, audible sounds in modern brains range from 24 (single)

to 30,000 vibrations per second, though a common candle-light, with its fixed vibrations and sound, is to them inaudible. A fact worth noting is, that in modern cities more people are found with defective hearing or a false ear and impaired sight, owing to the paralyzing noises and confined indoor occupations, than are known among country inhabitants.

*Carlos Troyer.*

*BALLADE OF A TOYOKUNI COLOR-  
PRINT*

Was I a Samurai renowned,  
Two-sworded, fierce, immense of bow?  
A histrion angular and profound?  
A priest? a porter? Child, although  
I have forgotten clean, I know  
That in the shade of Fujisan,  
What time the cherry-orchards blow  
I loved you once in old Japan.

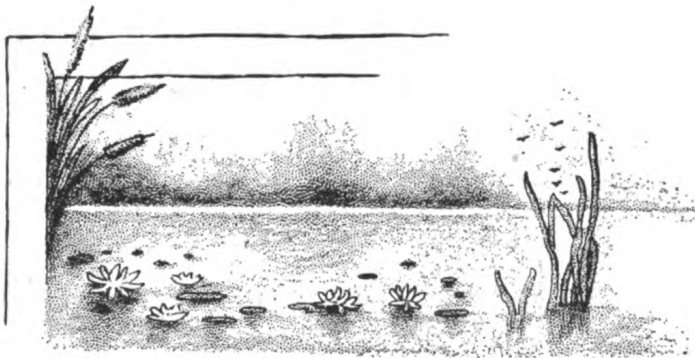
As here you loiter, flowing-gowned  
And hugely sashed, with pins arow  
Your quaint head as with flamelets crowned,  
Demure, inviting, even so,  
When merry maids at Miyako  
To feel the sweet o' the year began,  
And green gardens to overflow,  
I loved you once in old Japan.

Clear shine the hills; the rice-fields round  
Two cranes are circling; sleepy and slow,  
A blue canal the lakes blue bound  
Breaks at the bambo bridge; and lo!  
Touched with the sundown's spirit and  
glow,  
I see you turn with flirtd fan,  
Against the plum tree's bloomy show . . .  
I loved you once in old Japan.

*ENVOY*

Dear, 'twas a dozen lives ago;  
But that I was a lucky man  
The Toyokuni here will show;  
I loved you once in old Japan.

*William Ernest Henley.*



## PARCIVAL

*Fifth Book*

## THE HOLY GRAIL

*(Continued from page 20)*

"The names of those who are elected for the Grail are thus made known: On the round edge of the stone appears some writing, which plainly tells the name and pedigree of him whom the Grail has chosen. Nobody can wipe out the writing until it has been read; but as soon as it is read it disappears. All adults who are now with the Grail came there in their childhood. Hail to the mother who has borne the child which the Grail has chosen! For all rejoice to send their children, rich and poor alike. Those who have gathered together from near and far countries to devote themselves to the service of the Grail, remain free from mortal sins. Heaven repays them for their service, and when their last hour has come, the last wish of their soul will be granted them there.

"These bands of angels who did not take part in the fight which was treacherously waged by Lucifer against our Lord, were sent down to Earth that they might care for the Grail. I know not whether God forgave them their fault, or whether they have paid off their debt; in His might and mercy He finally took them back into heaven. From that time till this day God has entrusted the stone to those whom He Himself had chosen, and sent his angels to them. Thus, Sir, is it with the Grail."

Then the youth exclaimed, "If knight-hood can earn the prize of the body, the soul's salvation, then I shall always strive for it, as I have loyally done so up to this day. I have already won much renown; and if God recognizes the worthiness of a knight, he must elect me to the Grail". Trevezent warned him against proud ambition; then, much moved by sorrow, he told him the sad story of how a king named Amfortas was thrown into heart-rending woes by his worldly ambition and his seeking for unchaste love. "For such things are ill suited to the Grail. There knight

as well as squire must be free from vice, and let humility reign over ambition. That noble brotherhood of knights, by the strength of their weapons, defends the wide forest around Montsalvas; so that the Grail may remain unknown to all people, except those who are selected to serve it. Only one who was not chosen has yet found the way there,—a simple man of dull wits. Sin so ruled him that he did not ask his host about his sufferings which should have gripped his heart. I will scold no one; but that man must suffer for the sin of not asking about the cause of the grief of his host—he was crushed down with pain. Once Lähelin advanced upon Amfortas to Lake Brumban, where the worthy hero Le-Beau, son of Prendlekorps, opposed him in battle, but he was slain, and Lähelin took away his horse; whereby the deed was made known. Sir, might you be Lähelin? Your horse is like those belonging to the Grail's band. On the saddle blanket I saw a dove; the horse belongs to Montsalvas. Amfortas gave them this emblem; it has been his coat-of-arms from olden times. Titurel gave it over to king Frimutel, his son, who by a spear lost his body in knightly combat. No one loved his wife so much as did he. Imitate him in constancy, and renew his virtues. In the brightness of your face you resemble the slain Grail-king not a little. Woe, whence come you, Sir? Oh, speak. Tell me your name, your race!"

Each regarded the other fixedly, until the hero said: "My father was Gamuret, of the house of Anjou. Of Lähelin's deed I was guilty once, when in my simplicity I slew Ither of Kumberland, and took his armor and weapons." The hermit grieved much to hear of this, telling Parcival that he was more ready to inflict pain on the world than bring it joy, for not only was Ither of Gaheviesz of his own blood, but his mother Herzeleide, who was the hermit's sister, died because of him. Parcival cried



out, "Oh, no; not so! What did you say? Had I the kingdom of the Grail I would gladly give it away if you would recall your words. If I am your nephew as you say, do not deceive me. Tell me truly, is it so?"

Trevrezent answered, "I am not one who can tell lies. Yes, your mother is no more; her love brought about her death. The pain caused by your parting broke her loyal heart. You were the dragon suckling at her breast, which then flew heavenward, as it appeared in her dream before you were born. My sister Joisiane, wife of Duke Kyot of Katalon, died at the birth of her daughter Sigune, who was then given to the care of your mother. However, my second sister, Urepanse de Joie, is alive and still a maiden. To her fell the blessed lot to be the bearer of the Grail, which is so heavy that the whole of sinful humanity can not bear it and set it in motion. Amfortas, now king of the Grail, by regular succession, is her brother and mine. However, bright joy faded from him; and no peace has come to him in his battle with pain. Therefore, nephew, hear the story of his woe.

"When my father Frimutel had lost his body, Amfortas, his eldest son, was chosen as ruler of the kingdom of the Grail. He was well worthy of the honor; but who is free from human failings? He entered the years in which the strength of youth unfolds itself more luxuriantly, when the passion of love rules wildly in nerves and veins, and seeks strife. But who as lord of the Grail seeks for other love than scripture allows, he draws on himself heavy tasks and deep sorrows. My lord and brother chose for his love a lady (whom I shall not name) who, he thought, was both beautiful and virtuous. He dedicated his knighthood to her, and splendidly did his strength prove itself in her service. The fire of love urged him from one adventure to another, in which his heroic hand proved victorious. His battle-cry was 'Amour'. But for humility this cry was not quite suited. One day the king rode alone to seek adventure, in the passion and pain of love. Soon a heathen

prince from Ethnise, where out of paradise flows the Tigris, encountered him in the forest. He came over the sea from distant lands to win by force no less than the Grail. From him Amfortas won incurable tortures. For bravely he ran against the heathen and hurled him down so hard that he never arose. But he was himself wounded by the poisoned spear of his opponent. The iron remained in the wound, and your uncle returned almost dead, home to Montsalvas, to our horror and dismay. A physician skilfully investigated the wound, until he found the iron, which had been steeped in the most deadly poison. He could not find the means of healing it. Then in my sorrow I fell before God and vowed that I would renounce knightly deeds for all time, if He would help my brother. I renounced meat and wine and bread, and all bloody foods, in order to deaden the knightly blood. That my courage thus gave up the sword was the second sorrow of the brave Templeisen. "Who will now support the Grail, and protect its secret?" Thus wailed the noble band. That God might maintain him, they brought the Grail before the king; but he shuddered when he saw the holy vessel, through which more woe befell him; for he could not die if he saw it daily. Ah, he was not allowed to die, since the time when, to win him health, I had devoted myself to the hermit life, and as long as the Grail and the kingdom were in such weak hands. What could be found in books on medicine gave no relief. What physicians praise as remedies against Aspis, Ecide-mon, Jecis, against Ehcontius, Lysis, Mea-tris (the serpents with poisonous venom) and against other worms with poison, and whatever they might try in the art of physic,—as roots, salves, and such things,—in short, nothing succeeded in weakening the disease. We secured water taken from the Gihon, the Euphrat, Tigris, and the Pison,—the four rivers of paradise,—we let the sufferer drink it, we let it wet the wound. But all our efforts were in vain. Then we tried other things: we obtained the same sprig which was once given by the sibyls to Aeneas against the dangers

of Hades, against the heat and smoke of Phlegethon, and other rivers; with prayers we turned it against the spear to test whether the dreadful iron was poisoned. A bird, named the pelican, bears such love to its brood, that it rends open its own breast and with sweet happiness lets its own blood flow into the bills of the young; and in the same hour it dies. We secured the blood, and placed it carefully upon the wounds. In vain! The wondrous power of love had weakened in the blood of the bird. There is an animal, Monoceros (the unicorn), which is so gentle and confiding with chaste maidens, that it even sleeps in their laps. We gave the heart of this animal to the king to eat, to relieve his agonies. From the bone over the brain of the same animal we took the Karfunkel-stone, which grows there under the horn,—with this we stroked the wound, and even sank the rare stone down into the opening. We found a root called Drago Dracăna, of which we heard that where a dragon was slain, if its blood flowed upon the ground, there it grew from this blood; and that it was mysteriously related to the course of the stars. The dragon was welcome, if the pain of the king could be relieved at the return of inimical stars and the changing of the moon, when the king suffered particularly greatly. Ah, with others the root may have proved its virtue; but not with Amfortas!

"Again we prayed on our knees to the Grail for salvation. Then all at once appeared writing on the rim of the stone: *'If a knight, not knowing the place, comes hither and asks about the woe which he sees unfolded here, but yet so that no one dares to ask of him the question, then the suffering shall cease at once.* But if you seek to draw out the question underhandedly, or if he does not ask the first night, then the power of the question is destroyed. If it is asked at the right time, the kingdom then falls to the knight; God's omnipotence will end the pain, and Amfortas will be whole, but may no longer be king.' This writing was read on the Grail. We still sought to relieve the pain with salves from Narden and Theriak, with smoke of Aloe, and what balsams there may be. Vain efforts!

Thereupon I came hither to pray to God day and night that the saving question might come to us. Now once indeed there came a knight to Montsalvas, as I said before, but he drew upon himself curses and disgrace, as he saw the depths of grief, as he saw the wonders of the Grail, and yet did not say to his host, 'How, Sir, came such suffering to you?' Since his simplicity prevented him from asking this question he was deprived of salvation."

Meanwhile noon-time had come, and the hermit invited Parcival to partake of his frugal meal. Very little was cooked or fried, but Parcival in his love for Trevrezent thought it as rich as the festive meal with which the wise Gurnemanz once received him, or as the foods furnished by the Grail at Montsalvas.

After their meal they went out to feed the faithful horse. Trevrezent pitied the horse, which had little food and was suffering from the severe frost, when he noticed the coat-of-arms of his brother Amfortas on the saddle. Then Parcival was much moved and burst into tears. He said, "Ah, dear uncle, if I for shame durst tell my misfortune, I should confide in you. Only your mercy can still my remorse; I put my trust in you completely. Ah, so heavily have I transgressed, that if your pity turns to anger, and you cast me away without mercy, I would never be freed from sorrow. Therefore assist me with your counsel.—He who once came to Montsalvas, saw all the sorrows there, and yet did not ask the question—I was that man, I! Thus, Sir, have I failed so grievously."

"What is that you tell me?"—exclaimed Trevrezent tremblingly—"Then we must both grieve deeply that your five senses could thus withhold their assistance from you at the hour when you beheld the wound of the king! But I will give you all the help I can. Do not yield to despair. Humanity is of strange ways; often Youth thinks itself wise when it associates with Simplicity. Then what is pure becomes clouded, once the green wreath of virtue fades away."

"Could I renew your joy and make strong your fainting heart, that you could win this

prize, *that you could again believe in God*, yes then, O young hero, it would be well with your case, so that it would promise you consolation. Then God would not desert even you! God wills that I should teach you, therefore, dear nephew, let me know this: Did you see the spear of Montselvas? The wounds of your uncle and the late snow of spring reminded us of the return of Saturnus, for then the pain of the noble king becomes most acute. For when on those days the constellations stand inimical, and pass each other in combat—then the sorrows of the Templeisen are renewed. Also when the moon is changing are his pains increased. Roused out of a short rest, he is shaken by a fearful chill; his flesh gets even colder than snow, and only one thing decreases his agony: if that spear head is sunk down into the wound, until the heat of the poison in which it was dipped warms the frozen blood. This is why it is so blood-red. Thus one pain heals the other. Then a crust of ice formed around the steel point, which nobody could remove, until Trebuket, a wise smith, forged a pair of knives with silver blades, before whose cut the ice yielded. This art he learned by the grace of a blessing which stood on the sword of the king. Many hold it as well-known that asbestos, the wood, does not burn; but I learned otherwise, for if some of that ice fell upon it, it would burst into flame and burn, so extremely powerful and wonderful was this poison. The king can not ride, walk, lie down, sit or stand—only recline. If at the change of the moon his suffering reaches its height, they carry him to the Lake Brumbane, whose mild and refreshing air he breathes with pleasure and relief. There he sometimes fishes for pastime; and therefore it happened that some dished up the fable that he was a fisherman. Yet few lampreys and salmon and other fishes has he sent to market. He had to let the fable take its course.”

“On that same lake”—said Parcival—“I also found the king resting on a ship. I

had on that day traversed the land for many miles; I rode from Belripar in the morning, and was troubled in the evening as to where I might find a resting place and lodging, until my uncle gave it to me.”

“Then you travelled a dangerous path”—replied the host—“for the forest is always carefully guarded by the Templeisen. Whoever will not let himself be turned back must fight with them a mortal battle, for they never give pardon.”

“Well, without battle”—continued Parcival,—“I came to the king on the lake; and he showed me the way to the castle. There I saw the sorrow in the evening. A squire walked around the four walls of the hall with a spear, and the castle resounded with cries of grief.”

(*To be continued*)

*C. Shuddemagen.*

#### ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase),  
Awoke one night from a deep dream of peace  
And saw, within the moonlight in his room,  
Making it rich, like a lily in bloom,  
An angel writing in a book of gold;  
Exceeding peace had made Ben Adhem bold.  
And to the presence in the room he said,  
“What writest thou?” The vision raised  
his head,  
And with a look made of all sweet accord,  
Answered, “The names of those who love  
the Lord.”

“And is mine one?” said Abou. “Nay,  
not so,”

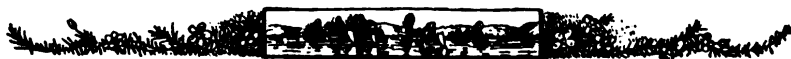
Replied the angel. Abou spoke more low,  
But cheerily still, and said, “I pray thee,  
then,

Write me as one who loves his fellow men.”  
The angel wrote, and vanished. The next  
night

It came again with a great wakening light,  
And showed the names of those whom love  
of God had blessed,

And lo! Ben Adhem’s name led all the rest.

*Leigh Hunt.*



### KARMA AND MAN'S ORIGIN AND DESTINY

Man is as a point or center of consciousness in God's huge consciousness. The origin of this center is in a differentiation and heightening of consciousness in the body of the Logos like that which occurs in the development of the germinal area or nucleus of the egg. When the growing entity has reached the dignity of man's estate, the center of action of his consciousness moves upward and downward along the thread, which connects the different modes of his being on the different planes of nature in which he continually realizes himself to be feeling or thinking or in some other way experiencing on levels other than that on which his major center of consciousness is for the moment working. The action of man's consciousness before he has gained the powers of the initiate is like the sounding of a bell with its dominant note and its complicated overtones. Man, living in and acting through his bodies, which are connected, provided with subsidiary centers by a thread, is then really this column or thread of being, living like the developing nucleus of the chick within the body of God. In this thread it is he who wills, who determines, that is most the man, though the real man is concerned constantly with the different phases of consciousness of other realms in which his thought or feeling may be for the time most centered.

Now the very action of man's consciousness implies the use of the forces of his environment, of the Logos indeed, and with the aid of bodies to contact the outer things of the fields in which he has being, man strongly enters and takes part in the action of their forces.

With the forces of his own consciousness, and the forces of which he gains the use by the aid of bodies, man acts. And the Logos' law of reaction operates on all levels of our life and observation. The law of reaction applied to all realms of our being is called the law of *karma*. We call a given portion of karmic force good when it tends to raise the consciousness to high levels, evil or bad

when it tends to depress to lower levels.

As soon as beings can begin to act, begin to have self-consciousness, they are subject to reactions upon them of the law of karma, and the working of the law does not cease until they can no longer take part in action, or do so with the knowledge and the power necessary at once to balance the forces disturbed, leaving Nature, in her minor phases, as if action had not occurred.

We can see that the more advanced parts of a group-soul do not leave it to become joined to a monad in the production of a human ego without carrying with it the responsibilities as well as the tendencies, which previously belonged to it.

And we can scarcely understand how the man could become a Master, leaving the limitations of the ego, without carrying with him some of these obligations. When the man becomes a Master, he is free of karma as it applies to all the planes of consciousness below the level of Nirvana. But long before the day of complete liberation, he has begun his life in the planes higher than the atmīc, and has entered into the action and reaction of their forces. Though freed from any necessity to act directly in the affairs of the lower planes, he may do so if he chooses, greatly aiding humanity by his knowledge of our affairs and the ways of our evolving, and being able to turn to good account his easily revived ties with those whom he had left.

We may imagine that laws similar to our law of karma are operative upon the planes above the atmīc.

\* \* \* \* \*

O, Christ! When shall Thy earthly burdens fall away and shalt Thou be free to rise into those realms of bliss and peace that are Thy due and of Those who beckoned Thee, these long millennia!

It shall be when the sons of Thy mighty Spirit raised to their majority, may bear those weights for Thee. So may Thy rich blessings be accepted here below and Thy little children grow in Thy grace to speed the day of Thy deliverance.

*For Thou hast said it!*

W. V-H.

## FROM THE ABSOLUTE TO MAN\*

Of the Absolute, the Infinite, the All-embracing, we can know nothing, except that It is; we can say nothing that is not a limitation, and therefore inaccurate.

In It are innumerable universes; in each universe countless solar systems. Each solar system is the expression of a mighty Being (Him whom we call the LOGOS, the Word of God, the Solar Deity.) He is to it all that men mean by God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it, living a stupendous life of His own among His Peers. As is said in an Eastern Scripture: "Having permeated this whole universe with one fragment of Myself, I remain".

Of that higher life of His we can know nothing. But of the fragment of His life which energises His system we may know something in the lower levels of its manifestation. We may not see Him, but we see His power at work. No one who is clairvoyant can be atheistic; the evidence is too tremendous.

Out of Himself He has called this mighty system into being. We who are in it are evolving fragments of His life, sparks of His divine fire; from Him we all have come; into Him we shall all return.

Many have asked why He has done this; why He has emanated from Himself all this system; why He has sent us forth to face the storms of life. We cannot know, nor is the question practical; suffice it that we are here, and we must do our best. Yet many philosophers have speculated on this point and many suggestions have been made. The most beautiful that I know is that of a Gnostic philosopher:

"God is Love, but Love itself cannot be perfect unless it has those upon whom it can be lavished and by whom it can be returned. Therefore He put forth of Himself into matter, and He limited His glory,

in order that through this natural and slow process of evolution we might come into being; and we in turn according to His will are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so His great scheme will be realised and His Will be done."

At what stupendous elevation His consciousness abides we know not, nor can we know its true nature as it shows itself there. But when He puts Himself down into such conditions as are within our reach, His manifestation is ever three-fold, and so all religions have imaged Him as a Trinity. Three, yet fundamentally One; three Persons (for person means a mask) yet one God, showing Himself in those three aspects. Three to us, looking at them from below, because Their functions are different; one to Him, because He knows Them to be but facets of Himself.

All three of these aspects are concerned in the evolution of the solar systems; all three are also concerned in the evolution of man. This evolution is His will; the method of it is His plan.

Next below this Solar Deity, yet also in some mysterious manner part of Him, come his seven Ministers, whom we call the Planetary Spirits. Using an analogy drawn from the physiology of our own body, their relation to Him is like that of the ganglia or nerve centres to the brain. All evolution which comes forth from Him comes through one or other of them.

Under them in turn come vast hosts or orders of spiritual Beings, whom we call Angels or Devas. We do not yet know all the functions which they fulfil in different parts of this wonderful scheme, but we find some of them intimately connected with the building of the system and the unfolding of life within it. Here in our world also there is a great Official who represents Him—Who is in absolute control of all the evolution that takes place upon this planet. We may image Him as

\*[An extract from a new book which Mr. Leadbeater is writing and publishing in *The Theosophist*.]

the true KING of this world, and under Him are ministers in charge of different departments. One of these departments is concerned with the evolution of the different races of humanity, so that for each great Race there is a Head who founds it, differentiates it from all others, and watches over its development. Another department is that of religion and education, and it is from this that all the greatest teachers of history have come—that all religions have been sent forth. The great Official at its head either comes Himself or sends one of His pupils to found a new religion when He decides that one is needed.

Therefore all religions, at the time of their first presentation to the world, have contained a definite statement of the Truth, and in its fundamentals this Truth has been always the same. The presentations of it have differed because of differences in the races to whom it was offered. The conditions of civilisation and the degree of evolution obtained by various races have made it desirable to present this one Truth in different forms. But the inner Truth is always the same, and the source from which it comes is the same, even though the external phases may appear to be different and even contradictory. It is foolish for man to wrangle over the question of the superiority of one teacher to another, or one form of teaching to another, for the teacher is always one sent by the Great Brotherhood of Adepts, and in all its important points, in its ethical and moral principles, the teaching has been always the same.

There is in the world a body of truth which lies at the back of all these religions and represents the facts of nature as far as they are at present known to man. In the outer world, because of their ignorance of this, people are always disputing and arguing about whether there is a God; whether man survives death; whether definite progress is possible for him, and what is his relation to the universe. These questions are ever present in the mind of man as soon as intelligence is awakened. They are not unanswerable, as is fre-

quently supposed; on the contrary the answers to them are within the reach of anyone who will make proper efforts to find them. The truth is obtainable, and the conditions of its obtainment are possible of achievement by anyone who will make the effort.

In the earlier stages of the development of humanity, the great Officials of the Hierarchy are provided from outside, from other and more highly evolved parts of the system, but as soon as men can be trained to the necessary level of power and wisdom these offices are held by them. In order to be fit to hold such an office a man must raise himself to a very high level—must become what is called an Adept—a being of goodness, power and wisdom so great that he towers above the rest of humanity, for he has already attained the summit of ordinary human evolution; he has achieved what the plan of the Deity marked out for him to achieve during this age or dispensation. But his evolution later on continues beyond that level—continues to divinity.

A large number of men have, however, attained the Adept level—men, not of one nation, but of all the leading nations of the world—rare souls who with indomitable courage have stormed the fortresses of nature, and captured her innermost secrets, and so have truly earned the right to be called Adepts. Among them there are many degrees and many lines of activity; but always some of them remain within touch of our earth in order to form members of this Hierarchy which has in charge the administration of the affairs of our world and of the spiritual evolution of our humanity.

This august body is often called the Great White Brotherhood, but its members are not a community all living together. Each of them, to a large extent, draws himself apart from the world, and they are in constant communication with one another and with their Head; but their knowledge of higher forces is so great that this is done without any necessity for meeting upon the physical plane. In many cases they continue to live each in his own

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country, and their power remains unsuspected among those who live near them. Any man who will, may attract their attention, but he can do it only by showing himself worthy of their notice. None need fear that his efforts will pass unnoticed; such oversight is impossible, for the man who is devoting himself to service such as this, stands out from the rest of humanity like a great flame in a dark night. A few of these great Adepts, who are thus working for the good of the world, are willing to take as apprentices those who have resolved to devote themselves utterly to the service of mankind; these Adepts are called Masters.

One of these apprentices was Helena Petrovna Blavatsky—a great soul who was sent out to offer knowledge to the world some thirty-five years ago. With Colonel Henry Steele Olcott she founded the Theosophical Society for the spread of this knowledge which she had to give. Among those who came into contact with her in those early days was Mr. A. P. Sinnett, the editor of *The Pioneer*, and his keen intellect at once grasped the magnitude and the importance of the teaching which she put before him. Although Madame Blavatsky herself had previously written *Isis Unveiled*, it had attracted but little attention, and it was Mr. Sinnett who first made the teaching really available for western readers in his two books, *The Occult World* and *Esoteric Buddhism*.

It was through these works that I myself first came to know their author, and afterwards Madame Blavatsky herself; from both of them I learned much. When I asked Madame Blavatsky how one could learn still more, how one could make definite progress along the Path which she pointed out to us, she told me of the possibility that other students might be accepted as apprentices by the great Masters, even as she herself had been accepted, and that the only way to gain such acceptance was to show oneself worthy of it by earnest and altruistic work. She told us that to reach that goal a man must be absolutely one-pointed in his determination; that no one who tried to serve both God and Mammon

could ever hope to succeed. One of these Masters Himself had said: "In order to succeed, a pupil must leave his own world and come into ours".

This means that he must cease to be one of the majority who live for wealth and power, and must join the tiny minority who care nothing for such things, but live only in order to devote themselves selflessly to the good of the world. She warned us clearly that the way was difficult to tread, that we should be misunderstood and reviled by those who still lived in the world, and that we had nothing to look forward to but the hardest of hard work; and though the result was sure, no one could foretell how long it would take to arrive at it. Some of us accepted these conditions joyfully, and we have never for a moment regretted the decision.

After some years of work I had the privilege of coming into contact with these great Masters of the Wisdom; from them I learnt many things—among others, how to verify for myself at first hand most of the teachings which they had given. So that, in this matter, I write of what I know, and what I have seen for myself. Certain points are mentioned in the teaching, for the verification of which, powers are required far beyond anything which I have gained so far. Of them, I can say only that they are consistent with what I do know, and in many cases are necessary as hypotheses to account for what I have seen. They came to me along with the rest of the Theosophical system upon the authority of these mighty Teachers. Since then I have learnt to examine for myself by far the greater bulk of what I was told, and I have found the information given to me to be correct in every particular; therefore I am justified in assuming the probability that that other part, which as yet I cannot verify, will also prove to be correct when I arrive at its level.

To attain the honour of being accepted as an apprentice of one of the Masters of the Wisdom is the object set before himself by every earnest Theosophical student. But it means a determined effort. There have always been men who were willing to

make the necessary effort, and therefore there have always been men who knew. The knowledge is so transcendent that when

a man grasps it fully he becomes more than man, and he passes beyond our ken.

*C. W. Leadbeater.*

### THEOSOPHY AND THE CHILD

(A ten minute post-convention address given by Mr. Ray M. Wardall, Seattle, Wash., Tuesday evening, Sept. 12, 1911).

I think the chairman when he gave me this subject knew I was somewhat young in training and knew that I had better give this subject some serious thought. Since he gave me this topic to talk upon some four hours ago I have been in a serious state of perturbation, and have been thinking deeply of the question, and believe the keynote of the whole subject is that we should forget ourselves. I am not a public speaker at all and when the subject was broached I said I did not know much about it and the thought of myself came up as to whether I would be able to do it properly, and then the thought "if I have any message whatever to give, why not forget my little personality and give it out?" The thought of myself had not passed away until the very moment I got up here before you, but that seems to me the very keynote of success in life, to forget the personal self and think of this: that we are in the home for the purpose of training those that are in our care as best we may as well as training ourselves. Every day the thought occurs to me that the little children that are placed in the charge of my wife and myself are more instructive to ourselves than we are in teaching them. We are individuals and they have a greater effect upon the parents than the parents have upon them. We aim to treat the children as though they were grown up; that is, when they ask a question we explain to them as if they were of the same degree of understanding that we are, of course in simple terms, and it is very surprising how much they are able to pick up.

As soon as the boy—we have two children—was old enough to commence to ask

questions (and he seems to be full of them) the thought came to me that we should commence to train him in ways theosophic; and we started to explain to him how a "house" was built: that men contributed each part, if it was a brick house. I took him over to a store that was being built and talked to him about how each part was built by one of these men and developed from day to day, and month by month; how nature had builders; how every little tree and leaf and flower had a certain little builder, and just as the building grew by the thrift and energy of men, so all of nature was developed by builders. I told him about a shining body instead of an astral, and how at night—he always wants to be with us, especially at night—after he goes to sleep he is out in this shining body and is with us, and it seems to give him great pleasure and happiness, and also to curb the unruly passions and little movements of anger that all little children develop. We tell him that this little shining body becomes clouded and looks dirty when he allows himself to be peevish and to speak back to his mother, or to be anything but sweet-tempered. We were rather surprised at the very quick results we obtained from this teaching.

One day we explained to him the difference between his body and himself—that he was not his body, but used his body; his name is Sedgwick, and we told him that Sedgwick never would do anything that was naughty, but that any mean thing he would do was Johnny Jones. One day he rushed to the front door and opened it and stamped his foot and said, "You get right out of here", and then rushed to the back door and again stamped his foot with more anger and said, "You get right out of here". We were rather surprised and did not know what it meant and he said, "Little Johnny



Jones is trying to get into my body and I just made him get right out!" So these thoughts sometimes have rather unusual effects.

I think that one of the greatest things is this: that we should give a certain time each day to them and it is remarkable how quickly they come to look forward to that hour. We have the last two or three columns of the *Messenger*, each number of which has a little story for children, and they look for these stories with keen delight; and it is perfectly easy to amplify them and tell them in language that will appeal to them, and the effect is far greater than we can realize.

If we keep before us the thought that they are individuals and that they are developing the same as ourselves, we will then treat them always with the utmost consideration. The training, as I said before, seems to me much on the side of the parents, to develop a high degree of patience and constant courtesy to children. The idea of treating them as though they were annoying and constantly something to put out of the way as soon as possible, is always from the standpoint of your own personal convenience rather than for the good of the child; and as you forget the self, your own self,

and give up a few of the little society functions that you may normally be interested in, and give a little more time to the children in the home, and to other children, it will repay you doubly, because their hearts will open up to you in a way that will draw you in a way that nothing else in the world will, and they will love you, so that you will want to give up your time, your evenings, and with real enjoyment so far as yourself is concerned.

There is one other thought I would like to add to these few thoughts which I have given from my personal experience in these few moments: for the last eight years I have been in connection with the humane work in our city, and I find that the men who seem to be inhuman seem to be always thinking of themselves. A particular individual who is objecting to the habits and pleasure of another is always thinking of himself. In our main work of child delinquency we come into connection a good deal with divorce; we have tabulated the cases and it is always without fail, that "He (or she) will not do so and so". It is the same thing as "I want her (or him) to do so and so". So that after all it simmers itself down to this one thing: unselfishness and self-forgetfulness.

### THEOSOPHY IN THE HOME

(A ten minute post-convention address given by Mrs. Blanche Hillyer, Kansas City Lodge, Mo., Tuesday evening, Sept. 12, 1911.

You will pardon my remarks if they seem too personal, as I know only my own home. I can think of no more beautiful life than a home with all its members theosophists and all living the life; but most of us have one or more members of our home group who are non-theosophists,—then, of course, it is for *us* to live *ur* life, with our theosophical ideas, live it every day so fully that the other members will at least recognize the change in us and in our mode of action, and attribute this change to our philosophy of life.

I can look back on my childhood home and see what a difference I could have made in my life then had I known the theosophical life. In a large family, such as ours was, some of the souls do not vibrate well together, others do; theosophy explains why this is so, and how to meet it. In my family I have two children, a boy of ten and a girl nine years of age. My husband is not a theosophist but has been very kind to me in allowing me all the freedom I want in the way of teaching the children theosophical truths.

This work of training the children would be simplified for the parents with the help of a Lotus Circle, but we have had that privilege only a short time, and I have tried to teach the children, and also to put the

knowledge into our everyday lives. Of course every mother would need to study and know her children's temperaments in order to know what each one needed most, and how it would be easiest to reach each one's needs. I have never needed to teach mine to be kind to animals:—they came with that knowledge, they bring in every stray cat and dog and feed it till they can find it a home or it leaves them. We talk theosophy in our home; we talk much of karma and reincarnation at the table,—anywhere it seems to fit in. I never lose an opportunity, knowingly at least, to make a theosophical application of a subject,—so that the children have lived in this sort of an atmosphere. I have tried to show them what effects thoughts have, such as holding unkind thoughts towards their school-mates. The boy often tells me he doesn't care, he is going to get even. The stereopticon lecture of Mr. Jinarajadasa three years ago made a great impression on their young minds; he showed the angry thought-forms, and I sometimes had occasion to remind the boy of those thought-forms.

We had callers one evening, and on being asked, "What is karma?" before I could speak, Mr. Hillyer said in the most matter-of-fact way, "It is the law of cause and effect"; so I know some of the ideas have taken root. The effect of theosophy in the home would be kindness, charity, truthfulness, unselfishness; and when incongruous souls were brought together in the family life, they would know how to avoid the difficulties that arise.

If the children in the home were taught to memorize Mrs. Besant's Golden Chain verse and recite it every evening, and review the day and see just what has been their conduct towards all of their school friends and all animals, it would be helpful. I have made a practice of reading every evening to the children since they were old enough to be read to, beginning with stories they could understand and gradually growing up to the larger things, always getting the best writers. I have recently read stories of the "Knights of the Round Table" and the boy then in his play was Sir Galahad and the only one who

could draw forth the mighty sword by the divine power he held. I think children should be surrounded by an atmosphere of the best in music and literature. The music I have been able to manage so far, and also the reading of the best literature; we do not have much opportunity for the best in sculpture and painting.

There is a book called *The Fairyland of Science*, by Mrs. Buckley, that is very interesting to children of a scientific mind; also a book about stars for children by Milton which is very fine.

One effect of theosophical training in the home I have noticed is the complete absence of fear. We have not had the Christian devil in our home and they were never taught if they were not good the "bugger-man" would get them. They go to bed in the dark and have always done so. The boy is very careless of his physical body, and has had many serious accidents from being so reckless and venturesome; he said, "What difference does it make? I can get another body". I said, "You can; that is a fact; but this body was gotten together for the purpose of your gaining experiences through it; it would take some time to get another body; it costs a good deal of pain and trouble; besides, it will delay your evolution". I do not know whether it had the desired effect or not; I will wait and see.

I was reviewing *The Pedigree of Man* with a class; they drew the solar system and had one chain drawn when the little girl came into the room and found a place and set about drawing herself a solar system; and I was perfectly amazed, as we helped her so little, the next morning to see the solar system finished and lying on the table; we had made a mistake—we had six—she had seven in; she did not have all her globes and I told her about the physical planets and the chains to which they belong.

An excellent book for boys so they will not desire to hunt and kill is *Wilderness Ways*. Of course children will be laughed at in school by their mates if they are trained along humane lines, but I have tried to instill the idea into my children to go right along if they know they are right, regardless whether they are laughed at or not.



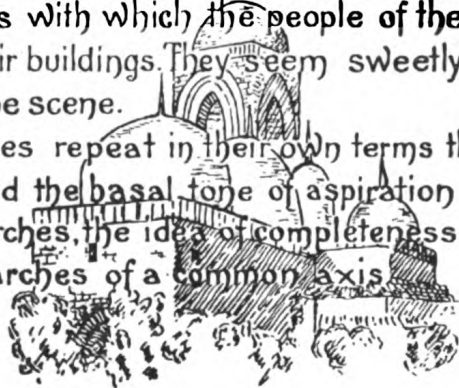
Some skill in Masonry as well as in designing was required to produce domes architecturally decorative. Yet they appear abundantly in the structures of some of the earlier races.

The Orientals, especially the Hindus and the Moslems, have produced them in thousands for the decoration of Temples and palaces. One can trace from Constantinople to Venice and thence over Europe the domes of the Orient.

Some domes, as that of Santa Maria della Salute in Venice, are of so great a beauty that they seem almost to be the acme of architectural harmony. The pictures of the old cities of Syria show many of the domes with which the people of these Oriental lands delight to adorn their buildings. They seem sweetly to blend with the quiet harmony of the scene.

Domes repeat in their own terms the message of the spires. They sound the basal tone of aspiration and add in a fuller note than can the arches, the idea of completeness, since a dome is an infinite series of arches of a common axis.

W. V. H.



Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath elsewhere its setting and cometh from  
afar.  
—Tennyson.

Anguished repentance scales not heaven,  
The martyr's doom you must fulfil.  
That you lacked *strength* may be forgiven,  
But never that you wanted *will*.  
—Ibsen.

Exultation is the going  
Of an inland soul to sea—  
Past the houses, past the headlands,  
Into deep eternity!

Bred as we, among the mountains,  
Can the sailor understand  
The divine intoxication  
Of the first league out from land?  
—Emily Dickinson.

## FREDERIC DESMONS

Frenchman, scholar, public man, devoted patriot, disinterested and self-sacrificing Mason, Protestant clergyman, representative of a Catholic constituency to the French Parliament, and promulgator of what has been termed the atheistic statute in the Constitution of the Grand Orient of France, although his name may not even be known to many of us in America, Frederic Desmons—for whose death over a year ago the Masonic fraternity of his country is still in mourning—was a distinguished man in France, and his life-record with its paradoxical relations may well merit our attention.

He was born in the south of France in 1832; in manhood he filled there the post of Protestant clergyman for many years, winning the confidence and esteem of all parties and of all classes. In 1881, he was sent by his home department, though it was a Catholic one, as its representative to the Chamber of Deputies; he was re-elected for term after term until 1894 when he was returned as Senator; in 1903 the Senate made him its vice-president; he was still a senator at the time of his death.

"But this man, who for thirteen years held an office corresponding in dignity to that of our representative in Congress and superior to that office in many respects, and afterwards, for sixteen years, an office which is to be compared in the same way with that of United States Senator, nevertheless at all times gave his best efforts to Masonry and found his chief interest therein."

He was made a Mason in 1860, and a few years later assisted in founding a Lodge whose Mastership he held for eighteen years. From 1873 he was a member of the "Council of the Order", the governing body of the Grand Orient of France, and at the time of his death was its president, having been five times re-elected to the position, the highest office French Masonry had to bestow.

"In France it is all loss that a public man gets out of Masonry"; yet Desmons seems never to have disguised or equiv-

cated his attitude towards the fraternity. In public speech he put himself on record by such strong words as these:

"I hold Masonry to be above everything else and consider it a very great honor to be called upon to serve it".

"I am a Mason and shall remain a Mason all my life. Come what may, though Masonry be attacked, though it encounter still other adversaries, he who now addresses you will always find in himself the strength to shout 'Forward, forward for victory, always forward march!'"

He believed that Masonry should be dynamic and not merely potential; yet in spite of the political handicap which such allegiance (and to a Masonry despised and maligned) must have been to him, he won the personal confidence and public support of fellow-citizens of all creeds and parties.

But stranger and more paradoxical still is the fact that it was on his motion (while he was still in active service as a Protestant minister, and representative for a Catholic constituency in Parliament), that the Grand Orient of France amended its Constitution so as to leave out of it the necessity of a belief in God as a requisite for membership, an action which, we know, suspended the Order from Masonic recognition in many countries.

What was omitted was: "Freemasonry announces as a principle the existence of God and the immortality of the soul". For this the following was substituted: "The object of Freemasonry which is an essentially philanthropic, philosophical, and progressive institution, is the search after truth, the study of ethics, and the practice of solidarity; it works at the material and moral amelioration as well as at the intellectual and social improvement of mankind. Its principles are mutual toleration, respect for others and oneself, and absolute liberty of conscience. Considering the metaphysical conceptions as belonging exclusively to the domain of the individual appreciation of its members, it objects to any dogmatic affirmation. Its

motto is: 'Liberty, Equality, Fraternity'".

A subsequent communication in answer to the flood of outside criticism which was called forth by the action taken, and which communication was probably inspired and doubtless written by Desmons, states:

"Let it suffice us to affirm that in modifying an article of its statutes the Grand Orient of France did not intend to make a profession of atheism or of materialism, as one would seem to believe. Nothing has changed, whether in the principles or in the practices of Masonry. French Freemasonry remains what it has always been, a fraternal and tolerant Masonry. Respecting the religious faith and the political convictions of its adherents, it leaves to each one, in these delicate questions, full liberty of tolerance."

When we learn that for ten years Desmons had been working for this end, and that his motion was finally carried with little dissent, we perceive how erroneous the notion commonly held in American circles that it was the result, or indicated the predominance of, atheistic influence. His own words at the time unequivocally stated his position. He said:

"Let us leave to churches and to theologians the discussion of dogmas. Let us leave to accredited church authorities the formation of systems. Let Masonry continue to be what she ought to be, an institution open to progress of every sort, welcoming all moral ideas, all elevated ideas, all large and liberal aspirations. Let her never descend into the arena of theological discussions, which discussions have never, believe me, resulted in anything but troubles and persecutions. Let Masonry take care not to aim to be an organized church, a council, or a synod for all church organizations; all councils and all synods have been violent and persecuting because they have always taken dogma as their base, which base is, in its nature, essentially inquisitorial and intolerant. Let Masonry

soar majestically above all questions of churches and of sects; let her tower in her height and grandeur above all their discussions; let her be the shelter for all brave and noble spirits, for all conscientious and disinterested seekers after truth and finally for all the victims of despotism and of intolerance".

Was not this man's zeal and devotion admirable? Was not his patriotism and religion unsullied? Was not his charity of thought and tolerance of action Masonic in the very highest interpretation? What better eulogy than these words of his Brethren: "He was seen wherever there was a useful deed to be done, a good word to be spoken, or hearts to be encouraged".

*Isabel B. Hoobrook.*

Know'st thou *Yesterday*, its aim and reason,  
Work'st thou well *To-day*, for worthy things?

Calmly wait the *Morrow's* hidden season,  
Need'st not fear what hap soe'er it brings.

If that clock knew that it was to be destroyed the next instant, it would still keep striking its hour until that instant arrived. My children be as the clock; whatever may be going to happen to you, strike always your hour.  
—*De Lamenais.*

The moment you forget yourself in the service of your fellowmen, then you certainly have come to the great, glorious and true meaning, and real possession of your life. One must give it with free discretion and the largest intelligence.

Man is his own star, and the soul that can  
Render an honest and a perfect man,  
Commands all life, all influence, all fate;  
Nothing to him comes too early or too late.  
Our acts our angels are, for good or ill.  
Our fatal shadows that walk by us still.





A London cablegram to the *Record-Herald*, Chicago, makes the following statement:

London, Sept. 16.—Mrs. Annie Besant was the central figure in a picturesque ceremony which helped to relieve the oppressive dullness of London on Sunday last. As president of the Theosophical Society and grand master of the Supreme Council of Universal Co-Masonry, she laid the foundation stone of the headquarters of her movement in London.

The site, which comprises an area of 26,000 square feet, near Tavistock Square, on the Duke of Bedford's estate, has been leased for 200 years. An imposing building is to be erected from designs by E. L. Luytens. It is estimated to cost at least \$200,000, and Mrs. Besant is asking the society to raise a fund of \$250,000 for the purpose.

The stone-laying ceremony was performed with full Masonic honors. A temporary Masonic lodge was first opened and the brethren then formed in procession and marched around the plot of land to the strains of an organ. Mrs. Besant said they had met to start the building in that mighty city of a temple which should stand for human brotherhood without respect of race, creed, class or color.

The *Christian Commonwealth*, a weekly magazine of liberal religious tendencies, has taken pains to report *verbatim* Mrs. Besant's recent lectures. We are all grateful to the *Commonwealth* for this service.

A series of articles from her pen on "Unrest in India" was commenced in the August 16th issue. The foreign subscription rate to the *Christian Commonwealth* is 8s. 8d. per annum, post free. Address: 133 Salisbury, London Sq., E. C., England.

The attention of our readers is directed to the fact that Mrs. Besant will continue

to write for the *Christian Commonwealth*. The first of her articles, entitled "The Tendency Towards Unity", appeared in the issue of that journal for July 19. Many of our readers assuredly will welcome this opportunity of studying our President's ideas on the social and religious problems of the day but even apart from that, many of the views put forward in the *Christian Commonwealth* so entirely coincide with those of Theosophists that the latter will find much that will appeal to them in that organ of liberal Christianity, and will be anxious to give it their support.

Mr. J. C. Myers, in charge of the Bureau for Stereopticon Lectures and Slides, reports as follows:

"The first duplicate set of slides of the lecture, *Boys and Girls in Many Lands*, is wanted at Brooklyn, at Pittsburg, Minneapolis, Cleveland and North Tonawanda. I have had a shipping box made for slides".

Mr. Myers is engaging the services of Mr. Carr, one of our Chicago members, in the preparation of further slides.

A most interesting letter has been received from a member of the South African Section of Theosophy. The gentleman states that they have about one hundred and eighty members in their Section and seven lodges. It is difficult, however, for them to keep in touch with the rest of the Theosophic world, owing to distance and uncertainty of the mails. M. T.

In answer to the question: "Give some evidence of the astral development", a member of the Correspondence Class answered as follows:

"When will begins to dominate desire; when moral perception grows more keen; when subjects that have perplexed become

more simple in outline and one feels himself on the 'plus side' of things generally—these signs bear evidence of growth".

M. T.

Mrs. Besant having indicated her desire, through Mr. A. P. Warrington, to plant a portion of our Adyar property in Luther Burbank's new spineless cactus, and realizing the importance of introducing into India a plant that will thrive well on arid soil, and thus do away with famine in years to come, the President of the San Francisco T. S., Mr. W. J. Walters, has kindly consented to help the undersigned to raise the sum of \$100 to be used in the purchase of

plants which will be sent to Adyar. Any amount in excess of this sum will help to increase the size of the area to be planted. Mr. Burbank assures me that this new production will thrive well at Adyar.

If you wish to co-operate in this plan, kindly send in your contributions to Mr. W. J. Walters, 393 Sutter Street, San Francisco, Cal. P. Van der Linden.

Mr. D. S. M. Unger, 2020 Harris Trust Building, Chicago, will be pleased to correspond with members interested in the study of the International Sunday School Lessons, a Bureau for which he is establishing.



#### ANCIENT WISDOM

Lesson Eight. Chapter II. "The Astral Plane".

1. What is the chief characteristic of an undeveloped astral body?
2. How are the germs of morality started?
3. What is the effect on the astral body of the play of passions, desires and emotions?
4. What is the condition of the astral body during sleep?
5. Describe the process by which sensations are transformed into ideas.
6. What is the appearance of the astral body of a spiritually developed man?

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

#### DER MENSCH UND SEINE KOERPER

Seite 9-26

1. Was sind die Hauptteile des physischen Koerpers?
2. Was ist der Unterschied zwischen "Hatha Yoga" und "Raja Yoga"?
3. Was ist die Aufgabe des aetherischen Koerpers?
4. Aus welchen Teilen ist der aetherische Doppelkoerper zusammengesetzt?
5. Welches sind die beiden Nervensysteme, und wie verhalten sie sich zu den verschiedenen Koerpem des Menschen?

Antworten sende man, bitte, an Mrs. F. P. Breese, 3761 Lake Ave., Chicago, Illinois. Das Buch *Der Mensch und seine Koerper* kann man durch Theosophische Buchhandlungen fuer etwa 50 cents beziehen.



## ABSTRACT AND CONCRETE THOUGHT

One of the many classifications to which the subject of thought is susceptible is that of abstract and concrete thought. Abstract thought is that which pertains to principles and ideals. "It is that which embraces the essential features of some larger object or whole." Abstract thought is a body of knowledge accessible, along some particular line of activity, to all who choose to apply themselves to a study of it. Certain principles, abstract in their nature, govern the mathematician, the physician, the merchant and the engineer. A certain amount of abstract thought, or knowledge, is necessary to a man's success in any profession.

Concrete thought consists in the application of abstract principles to specific examples, and skill in this application is what makes for brilliant work in any profession. It is not alone a body of abstract principles of which a man must have definite knowledge; it is also the faculty of bringing such portion of that knowledge to one's recollection ready for practical use at a moment's notice that characterizes the man of ability and achievement.

Mrs. Besant, in *Ancient Wisdom*, page 111, thus distinguishes abstract from concrete thought: "An abstract idea of a triangle has no form, but connotes any plane figure contained within three right lines, the angles of which make two right angles; such an idea, with conditions but without shape, thrown into the lowest world, may give birth to a vast variety of figures, right-angled, isosceles, scalene, of any color or size, but all fulfilling the conditions—concrete triangles, each one with a definite shape of its own".

From an ethical standpoint an exact knowledge as to the difference between abstract and concrete thought and their proper relation one to the other, is invaluable. In the world of ideas, where abstract thought reigns, one can build up an ideal which shall possess all the essential quali-

ties useful in the evolution of the individual. Frequent concentration and meditation on this object will serve to make the ideal clear and distinct in one's consciousness. Turning then to the personal possession of the qualities which go to the making of one's ideal, we come to the activities which properly belong to the concrete world of thought. In this way a man will find that certain traits of his character must be eliminated in order to conform to his ideal; that other traits must be strengthened, while still others must be subdued and put in proper proportion with the rest of his character. And while all this detail work is going on in the realm of concrete thought, one must be able, at any time, to turn his consciousness to the abstract world of thought and clearly cognize his ideal in order to aid him in realizing it in the physical world.

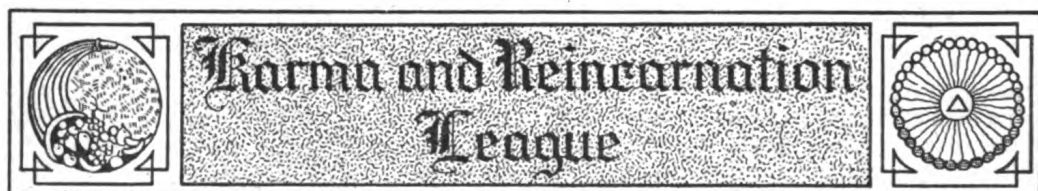
Closely allied with abstract and concrete thinking are the two methods of reasoning, inductive and deductive. Inductive reasoning is the process by which we compare a number of separate instances—concrete in their nature—and arrive finally at a law which governs all of them. And this law is an abstract principle or thought.

Deductive reasoning is the process by which we start with an accepted principle—purely abstract in its nature, and from that deduce the fact that certain specific examples—entirely concrete in their nature—fall properly under that general principle.

Theosophy, which deals so largely with abstract thought, should help to strengthen our capacity in that direction; but unless we make a constant effort to apply in our daily lives and conduct the vast body of abstract principles with which Theosophy acquaints us, we are in danger of becoming visionary, mystical, and impractical; in short, of earning for ourselves the unenviable title of doctrinaires.

Clara S. Henderson.





*Seattle.*

During October we have organized our lodge-unit of the League and have twenty earnest and enthusiastic workers. Our first need is money to buy literature, so we have spent this last month preparing for a "rummage sale". The League members have been gathering clothes of all kinds and getting them ready to sell. We shall have a place in the public market for two days, and hope to realize about fifty dollars from the sales. This may be an idea which will help other League workers who are in need of funds.

To-day I am sending to Mrs. Garnsey for some literature, and have planned a system of correspondence which we hope will prove satisfactory. Every Sunday evening at the public meeting we take the names and addresses of strangers who are interested. I now have two hundred names, and hope to reach them through personal correspondence and literature. Next month I hope to report the success of our rummage sale, and more workers in the League.

*Josephine E. Wardall.*

Norfolk has organized a lodge-unit of the League, with six members. Mr. R. Pruefer, their energetic leader, is preparing an active campaign of propaganda work; he is sending out literature on karma and reincarnation to families where some member has died and to others whose names he can obtain. It is planned to write articles for the press.

We want to call the attention of League workers to the four splendid lectures by Mrs. Besant, just published in letter-size pamphlet form. They are advertised on a "special" page in the back of this issue, and are sold at an *extremely cheap price*. Each lecture is complete, and contains about seven to nine thousand words.

We hope that many other lodges will get a number of their members and interested friends to form special classes in the study of karma and reincarnation, and organize units. A few meetings for discussions and suggestions from the members would stimulate activities. There is no end to the work that can be done, steadily and persistently. Our people should not hold themselves in the background because they fear that they have not time enough. Give what time you can spare, and your opportunities will become greater.

There is a pressing need for bright, readable articles explaining the elementary teachings of karma and reincarnation, or some one phase of these teachings. Many requests come in for these articles to be used in newspaper work. The articles may be short or long; papers of three hundred, five hundred and seven hundred words, or thereabouts, can be used to good advantage. Discuss some pressing problem of the day in the light of theosophy: the treatment of criminals; international peace; questions in education; ideals in life for an ordinary man, why we ought to, and how we can, build our characters; why people like or dislike others at the first meeting; and many other interesting subjects for study. It would be most excellent training for our classes in karma and reincarnation to work up such papers, discuss them, and send them in revised form to the League secretary for use where needed. It will be greatly appreciated if those who would like to develop their powers in this field, would correspond with the secretary, submitting anything they may have written. We shall also be glad to hear from those who can make use of such material for the press.

*C. Shuddemagen,*  
7321 Coles Ave., Chicago, Ill.

## THE ORDER OF THE STAR IN THE EAST

The Order of the Star in the East, upon which work has been going on in America for several months, is growing steadily. Somewhat over two hundred members have pledged themselves to its principles and many more are constantly joining. And now comes the joyful task of living those principles, of telling the public about the wonderful events which prophesy the coming of the Great One, and of training ourselves so that we may be intelligent and devoted heralds for Him. We must remember also that part of our work should be to send out on the physical plane and also on the plane of thought, those messages about the coming Teacher which Mrs. Besant has given us in her recent lectures. And it would be well if in every lodge of the T. S. there could be formed public study-classes in which those lectures are read and discussed. In that way there would be a network of centers all over the country from which would radiate those living and inspired ideas with which Mrs. Besant recently held her London audiences spellbound. That series of lectures called *The Immediate Future* (just issued in book form) is a fitting sequel to *The Changing World* and should be given to the public everywhere, so that the enthusiasm and inspiration which has been aroused in England may reach the hearts of our people too. And it would also be advisable for each member of the Order to make in his own mind an outline of the arguments which our President thought it wise to use there.

As to our general work, we know that the idea of reincarnation and karma must be vigorously spread in America; our ministers and the church-going public must be informed of our work; the children growing up around us must be trained; and most important of all, the individual character of every person in America (including ourselves) must be swiftly changed to meet the new forces at work in the world.

So let us set to work, each one taking up

heartily the service which lies nearest his hand, and dedicating it without reserve to Him whose heralds we have publicly and privately pledged ourselves to be.

In sending in the names of those who wish to join the Order, it should be remembered that the addresses must always be sent. It should also be noted whether the person is Mr., Mrs. or Miss.

Mr. Wodehouse, the General Secretary of the Order, has written an article about its work in the September *Adyar Bulletin* where he answers many questions which have been asked him. All the members should read it, as it is, in a way, official information.

There has been delay about the printed matter in regard to the Order as it has taken quite a while for certain necessary details to reach us across the water. The certificates, cards, etc., however, will be sent to all the members who have joined the Order as soon as it is possible to have them prepared.

I would be glad to have sent to me any newspaper clippings which may appear at any time about the Order.

Marjorie Tuttle.

## OFFICERS OF THE ORDER OF THE STAR IN THE EAST

Protector: Mrs. Annie Besant.

Head: Mr. J. Krishnamurti (Alcyone).

Private Secretary to Head: Mr. G. S. Arundale, M. A., LL.B., Benares City, India.

General Secretary: Professor E. A. Wodehouse, M. A., Shanti Kunja, Benares City, India.

National Representatives: India, Professor P. K. Telang, M. A., LL.B.; England, Lady Emily Lutyens; Scotland, The Rev. Canon Erskine Hill; France, Mdlle. Lucie Bayer; Italy, Donna Margherita Ruspoli; Spain, Senor D. Manuel Trevino; Switzerland, Mdlle. M. L. Brandt; Holland, Miss Dykgraaf; Germany, Dr. Muebbe Schleiden; Hungary, Mrs. Cooper-Oakley; America, Miss Marjorie Tuttle.

## ORGANIZING SECRETARIES

India: Rai Igbal Narain Gurtu, M. A., LL.B., Guana Geha, Benares City, India.

England: Rev. F. W. Pigott, M. A., Ormsea, Hull; Miss Mary Rocke, M. D., Theosophical Society, 106, New Bond Street, London, W.

Scotland: Rev. C. W. Scott-Moncrieff, M. A.; R. L. Christie, Esq., Durie, Fife.

France: Mme. Mallet, Le Bois des Moutiers, Varengeville s/m, Seine Inf.; M. Gustave Revel, 1, Rue Lemoeux, Paris; M. le Comm. Duboc, 59 Avenue de la Bourdonnais, Paris.

Italy: Signora M. L. Kirby, Villa Cevasco, Cornigliano Ligure.

Spain: Senor D. Joaquin Gadea, Calle de San Lorenzo 14, Madrid; Senor D. Luis Aquilera, Calle de Escudillers Blanco 8, Barcelona.

Switzerland: Mme. Erismann, Champel, Geneva; Mlle. Elia Tuvet, 8, Quai des Eaux-Vives, Geneva.

Holland: Henri van Ginkel, Esq., Laren, North Holland.

Germany: Dr. Hugo Vollrath, Salomonstr. 18, Leipzig.

Hungary: Mme. de Hagara Vikten, J. Zsigmond-utca, 23, II., 12, Budapest; M. Nerei Odon, IV. Kigyo Ter. 1., Budapest.

America: Mr. Fritz Kunz, 42 West Street, Freeport. Ill.; Miss Helen Jasper Swain, 7332 Coles Avenue, Chicago, Ill.; Dr. B. W. Lindberg, 327 Shukert Bldg., Kansas City, Mo.

The Order of the Star in the East—to which Dr. Horton also referred—is making remarkable progress in England. It has already more than a thousand adherents in that country, and hundreds are joining on the Continent. It bids fair to become a large factor in the work of preparation, and to be a new force making for Brotherhood.

*A.B. in "Theosophist".*

## SYMBOLISM IN THE BOOK OF JOSHUA

"Every place that the sole of your foot shall tread upon, that have I given unto you".—Joshua, Ch. I, Verse 3.

These words were spoken by the Lord of the children of Israel to Joshua, the leader of the people and are significant indeed.

The story of the children of Israel, like the story of the life of Christ, tells in beautiful symbology the sufferings, the failures and the triumphs of the human soul, its journey from slavery in Egypt (the three lower worlds) under Pharaoh (the prince of darkness) into the promised land (liberation), led by Moses (intuition) and Aaron. (intellect-mind).

The words quoted from the Book of Joshua are most significant and I suggest they are for Initiates and pupils of the Masters who have left the bondage of the prince of darkness and are now engaged in warfare; but no longer a war of defense but war into the enemies' country, the land untrodden as yet by those to whom the Lord has given it.

The "promised land" is truly liberation from the fetters of the three worlds but it also applies to the higher realms of consciousness, already given (potential in man) but not yet occupied (taken possession of) by the warrior (the Initiate).

The words ring out strong and true, "every place that the sole of your foot shall tread upon, that have I given unto you". These words are the promise of every Master to His pupils and they mean that every expansion of consciousness is yours, because already given. It is a fact that once having experienced an expansion of consciousness, the causal body thus expanded never quite recedes; the lower mind may forget, the astral nature apparently break away from control, but the soul will forever have gained by the victory over illusion, however small that victory may seem.

I think, too, the Lord meant to encourage the children of Israel by telling them beforehand that He had already given what they should take. Surely we should go

forth with courage,—truly we are in the enemies' land, a strange land, but the Lord has given it to us and therefore we may with boldness take possession, but remember we must do so in the name of the Lord (the Master). For He is the Cloud by day and the Pillar of Fire by night, and so long as He leads, whom shall we fear?

Take heart then, beloved, and fight as true soldiers of the Lord, winning victory

after victory in the enemies' own country (the planes of illusion) thus treading the Way to the "House of the Lord", the "promised land" which we entered when we gave our hearts to the Master but which we do not possess until we have overcome every enemy of the three worlds, when we have triumphed for all time and become Adepts, The Kings of all the Earth.

*David S. M. Unger.*

### LOVE—PERSONAL AND IMPERSONAL

To many of us the struggle for the mastery of the personal self is a very great one and it may well be that we shall devote not the whole of one life but many lives to that one overcoming. But in these days of swift development some of us dare to believe that we shall even overcome it in less than a lifetime and have still some time left in which to work impersonally. It is somewhat, perhaps altogether, a matter of being willing to do it.

It is a very common thing for one who is being borne upward upon the crest of a spiritual awakening in a pronounced degree to find the human affections greatly stirred as well, with the result that there is a focussing of the feelings upon one person and there is what we call "falling in love".

There is thus provided an extraordinary opportunity for gaining great strength spiritually if one is willing to make the necessary sacrifice of the personal feelings and desires; in other words, an immense step forward may be taken if one is willing to pay the price. It is better not to destroy human love, but to turn that love with all the strength of will one has toward the source of the highest spiritual feelings, toward God, we may say, or the Master, or the highest ideal we recognize.

There is one thing we may be very certain of—if we allow ourselves to be carried away upon the current of personal feelings

we shall find ourselves shipwrecked; we shall find the attainment of our personal desires brings us nothing but disillusionment and suffering, and, what is far harder to bear, we shall have lost wholly, at least for the time, all of the spiritual fervor, strength and exaltation we had.

For students of occultism this important phase of life cannot be too quickly disposed of. Much can be done by deciding before the ordeal comes at all, that, should it come, personal desires will not be allowed to dominate. Occultists know the power of thought and by resolutely declining to allow personal thought to find entrance into their minds, they can gain and keep control. The feelings, too, can be surely held to their legitimate duties and not be allowed to have sway at all.

It is not a thing to deplore—such an experience—but it is a thing to be grateful for. It is a thing to be grateful for—to be able to love, to be able to see so much of beauty in another as to love that one, for "If ye love not thy brother whom ye have seen how shall ye love Me whom ye have not seen?" And, above all, one's deepest gratitude may be called forth when the sacrifice is finally and definitely made, that such a sacrifice was asked of him. "For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire."

*N. H. Baldwin.*



**REPORT OF THE POST-CONVENTION  
MEETING**

September 11, 1911

The meeting was called to order by the General Secretary, Dr. Weller Van Hook, who spoke as follows:

"This is the time for the opening of our Post-Convention period, a period which is of the utmost importance to the work of the Section. During these two or three days we ought to bring to the attention of one another the problems of the year, the problems that require thoughtful consideration. The general topic before us as indicated on the program is 'The Needs of the Section'.

"The needs of the Section—what are they? I think we have already spoken in general on that subject sufficiently and definitely: The life of the Section has to be maintained; the life of the lodges; the spiritual life and instruction of the individual members; the work of the lodges is to maintain life at that level at which we would all like to have it; in order to do so there should be a competent occultist in every lodge—a person far advanced in occultism. We have not reached that place in our evolution at all, therefore only our lecturers who understand these things better than others through long study, can devote any time to the instruction of the lodges, so it lays all the greater burden on the lodges themselves.

"It must be said that the life of a lodge often depends upon the devotion of one or two persons who give much time and thought to the needs of the lodge. Many a lodge is kept in existence by a single person who is determined that the lodge shall live. The will to live is an important thing for entities; and, if an earnest person is determined to keep alive a lodge, it is almost certain he can do so if he lives in a community large enough to draw the people from.

"Another question that is extremely important in the life of lodges is that of the question of harmony within lodges. How shall harmony be maintained, and what shall be done if harmony no longer exists?

Harmony has to be maintained naturally by giving and taking. Certain things have to be done in the lodge: programs have to be made; activities have to be kept up; somebody has constantly to do the work. But these things can be done in the main without excessive friction except where personalities get to warring with one another on account of some old karmic trouble coming up for final disposition. During ordinary times of peace within the society, when there is no special necessity for work for the society, it might be well for lodges to settle long standing feuds in their ranks; but this is a time when we have work to do outside the society; this is a time of action! Our American Section has a very wonderful opportunity at this time in being the body formed here in America to prepare the way for the coming of the Great One to the western world in a few years. It is an immense opportunity. There should be nothing allowed to come in the way of that vision, the vision of the coming of the Great One, nothing else whatever. What is the work? The work is for us to prepare for that coming,—what shall you do? Lay aside every difficulty that stands in the way of our aiding in that great work. So if inharmonies occur in lodges and the brothers cannot agree, divide up, even if you have to divide up to the last seven!

"If a few members of our society get together and talk even in an ordinary way about things that belong to the Divine Wisdom and get to feeling something of the inner meaning of our philosophy, they begin to get in touch with these higher forces, with the sub-planes not touched as a rule by ordinary humanity. And great good results for the world.

"The next thing after the maintenance of the life of the lodges is the making of new lodges, the spreading of the doctrines of theosophy, the gaining of new members. It is not wise to do much propaganda of violence; we lay the doctrines before people and let them come if they will. It seems

wise that a large number of people should become active in endeavoring to increase the number of lodges; that a large number of people should teach and try to lecture; they can begin in their study-classes until they can address lodge meetings; after awhile they will become efficient teachers of theosophy, and in future lives they will be strong and take part in worldwide movements of instruction.

"In order that the work of the section shall be well carried forward, we need a summer school of greater force and power than we now have. We have made a beginning in order that there should be a beginning. Mr. Jinarajadasa has worked very hard to make a success of the school in the last two years and we feel much has been accomplished and that it is a living and growing entity and that as the summers pass it will be stronger and stronger. After awhile it may be larger numbers of people will come and we will have a better school, more things to tell them, more people to teach, different influences to spread amongst them and throughout the section.

"This is only one of the many activities that call for attention. We think Chicago may as well be the center of American theosophic activity as any place and we should have buildings and grounds in which to do the work of the society. America has no great movement on a large scale which has not something to show of a local habitation and place in which to do its work. We need it very badly and as time goes by that need will be cared for and we will have our headquarters made; until then we ought to direct all efforts as far as possible toward that idea; we ought to try to start some funds for the erection of buildings. The plot of ground which can be had so inexpensively in Chicago, in a choice locality near the lake on the south side, seems to be as good as any other. So if we start a fund so that pennies and dollars can be put together in a common fund we shall soon have enough to start the headquarters, and then things will take an entirely new turn, have a new viewpoint for us.

"We need more lecturers to go abroad; we need more funds with which to keep our lec-

turers easily and comfortably in the field so that they can do their work adequately."

Mr. C. Jinarajadasa, by request, took the chair. He said: "The topic is now before you and the discussion is open to all members irrespective of whether they are delegates or proxies."

*Mrs. Scudder* (Los Angeles): "I would like to ask if you will give us some outline of how to go to work in the suburbs of a large city, where there is no member to start with; it is much easier if there is a member for we can then start in the home. Can you suggest some good way to start a nucleus which will grow into a lodge?"

*Chairman*: "What Mrs. Scudder wants to know is how to go to work to start a branch in a suburb where there is no resident member; if there is some member who can send out invitations for an informal meeting in the home of Mrs. M., she could send out invitation to friends. Mrs. Garnsey in La Grange did this for about a year and now a lodge has been formed there. What are the suggestions you have concerning the starting up as it were in a place where there is not a resident member?"

*Mrs. Garnsey* (La Grange, Ill.): "I sent newspaper articles each week; at first I wrote the articles myself, but, fearing I was not quite competent, I took something of Mrs. Besant's or Mr. Leadbeater's or Mr. Jinarajadasa's and sent them to the newspaper; very often I found they were not printed for two or three weeks for lack of space; then I called on them to find if they would print them if paid for it and naturally they were anxious to do so. We used the emblem at the top of each article so the people would look each week for that and know the article was there. I paid each week for eleven inches and after that I had much matter which I expected them to put in *gratis*. And they always did. Since then I have come across many people who have read the articles and who said they would like to know more of theosophy.

"Another thing: I have placed a number of theosophic books on news-stands and cigar-stands and have sold a great many of the *Messengers* and kept it in front of the people continually. I sold them for two

cents each and the unsold copies were returned to me; we have interested many people; we have had lectures there also; Mr. Unger, Mrs. De Leeuw and Mr. Jinarajadasa have helped us and now we have a center."

*Mrs. Thompson* (Chicago, Illinois): "I find in distributing *Theosophic Notes* they are very much appreciated at South Shore. I take them around every month and sometimes I meet the people where I go and they ask me in to talk on theosophical subjects and then I loan them books or give them a *Messenger*. I have been doing that for three months and have distributed four or five hundred copies of *Theosophic Notes* each month. I have three places where I go once each week to read to adults and two to children and they all seem interested and like me to read to them and we are in hopes before a great while to have a lodge."

*Mrs. Bartlett* (Kansas City, Mo.): "Kansas City has been working along this line and has conceived the idea of starting study-classes on the club idea. We have formed the Annie Besant Study-Class. We entered the state federation of clubs and worked as a culture-club. We maintain two classes: one studied *Man and His Bodies* and another *The Changing World*. Then we have two classes in biblical subjects: Symbolism and Esoteric Christianity worked out together; an afternoon and an evening class. The Athenaeum in Kansas City has for many years had a large class in metaphysics whose members are much interested along these lines and we felt that by joining the federation of clubs we would provide means for its members to come and study with us. There seems to be considerable enthusiasm among women about entering this class."

*Mr. Reed* (Meadville, Pa.): "I think the place I hail from has some peculiar difficulties to contend with. Meadville, Pa., is a center of universalist theology and there is much of the higher criticism among a large portion of the population while another portion is intensely orthodox; there is a third class made up of business people. The charter members of our lodge, six of them, arrived in Meadville within three

years of one another. When Mr. Jinarajadasa and Mr. Cooper were there to lecture during the last five years we had fair audiences. We send copies of the *Messenger* in or out of the city whenever names are sent to us to send them to. Should we substitute the *Notes for Messenger*; for we are going to send out thirty every month?"

*Mrs. Kochersperger* (Chicago): "We have a town in mind in which we are planning to see what we can do and I think it comes within the same category as those referred to by Mrs. Scudder. The idea we have is to enlist the interest of some one in distributing a quantity of *Theosophic Notes* with the proper announcement of meetings on the page devoted to that purpose, so that people may come to know that there is such a thing as the Theosophical Society. Often there will be people who are studying and do not know what line of thought they are most interested in until theosophy is presented to them."

"The idea of a stereopticon lecture has seemed to be a very good one, not strictly on theosophy, but a little more general in character, otherwise the people will go away feeling that they have had something thrust upon them which they may feel called upon to resent. At that lecture cards can be given out requesting people who are interested to hand in their names and a study-class may be formed from that, but frequently more lectures would have to be given. But I think there would be very few instances where one or two people would not be reached at least. In the town in mind we had no one to appeal to at all until after our scheme was mapped out, when most unexpectedly a lady appeared at the summer school who announced her residence there and we will be able to work through her."

"Here in Chicago two plans have been worked with great success. An art-study class met every week on the south side. One of their members chanced to know me and invited me there and you know no theosophist can sit very long without speaking of some fact from a theosophic point of view. After the first meeting one of the ladies sent word: 'Do come to the next meeting and tell us something more about theoso-

phy.' This was done and eventually it was arranged that one day out of each month some member of the Theosophical Society would be invited to speak to them and as I happened to be the only theosophist they knew, they asked me to do so; art was set aside for that day and theosophy was substituted."

*Mr. Jinarajadasa:* "I might also mention what one Canadian minister did awhile ago. We have in Winnipeg Mr. Barton who has been a member three years, being practically alone. He put an advertisement in the paper inquiring for the names of people interested in theosophy and I think he had some six or seven replies. They were not really interested in theosophy but in mysticism; Mr. Barton wanted to keep the label of theosophy on what they studied. That was not much appreciated, so he could not do much, but he got the people together for a few meetings. And the result was that about a year afterward when I went to Winnipeg we were able to form a lodge very quickly.

"All of these things depend, it seems to me, upon the local situation. Still, knowing something of occultism, if a person meditates on the problem and does not expect the Almighty to give him a plan ready to carry through, he will find suggestions coming to his mind. One may fail; but if he will experiment, he will succeed, if there is the desire to do so."

*Mrs. Stowe:* "I come from the city of churches—Brooklyn; in the Institute there is given a course of about ten lectures on every subject under heaven! Last year we gave various entertainments and from these we got about fifteen people who came into a study-class. This year we have about thirty who are waiting to come into study-classes, and out of those we get perhaps two members a year to join the lodge. As perhaps you know, we have taken a house this year and it is naturally in the name of the Society. We are going to have a *Bhagavad Gita* class; and one for Christians, people who wish to study theosophy from the Christian side; and then we have an *Ancient Wisdom* class. Our experience in Brooklyn is that entertainments attract

people to us and if we only get one or two members from them, it is always worth while."

*Mr. Jinarajadasa:* "I would like to bring to the attention of some of the members who have not seen it the *Theosophic Notes*; it is a four-page publication and there are some copies here which you are welcome to. Members here in Chicago fold them and go about dropping them in the letter-boxes or elsewhere. There are always some nice articles and on the last page are given the activities of Chicago lodges. Every lodge ought to order 1,000 copies and if that number of copies is ordered, a special lodge notice can be put on the back. The point is that the paper is not technical but is extremely readable; that is the idea of those who edit it."

*Dr. Van Hook:* "How to distribute the *Notes* is another problem; several members have worked at it and I shall be glad if they will tell you about it for I believe that with these *Notes* we are doing a great deal of good. In them we suggest the things we want to tell more about. We always try to tell something about karma and reincarnation. There is no reason why we should not be sending out to the people of this country one or two hundred thousand a month; there should scarcely be a limit; it is only a question of the activity of the people in different sections of the country in distributing them. Of course if the expenditure of money and effort does not seem productive we would not advise you to go on, but it is a good thing to try.

"Another point worth thinking about is that, in sending out material of this sort from one center of the United States, we are engaged in a common activity. The thought activity of all the people interested ought to be worth a good deal; engaged in a common work and common methods, it ought to be worth while."

Answering inquiries, Dr. Van Hook added: "It would be necessary to order about three weeks ahead of the time when you want to use them. Some one asks if it is possible for one to order 1,000 of different numbers, 50 copies each from different editions. It would be complicated



to do that; we have not planned for that; we want to keep the plan very simple. The price of \$2.00 does not include postage or expressage charges; that makes the cost a little more."

*Mrs. Kochersperger:* "Our members pay a man \$1.10 for distributing each thousand *Notes*. He can distribute two thousand a day but a person cannot keep that up a great length of time; a thousand a day is all a man can keep up steadily. We pay ten cents for care-fare so that the man can go to a distant point and work back. This has been going on systematically for some time; we have distributed over thirty thousand. When the man has worked as far as we think advisable in one direction we take another section of the city. It has been found best to work among the so-called middle class. In the more exclusive centers all advertising matter is thrown aside. We think that a good many people have been attracted to our meetings by the announcements on the back of these *Notes*."

*Mr. Jinarajadasa:* "You are all aware what a great success the theosophical *Primer* is. You know it was only a month or two after the present incumbent became General Secretary that he felt the need of the *Primer*, and as time passed, the plates were donated by Mr. Kunz, so that with only the expense of printing and binding we issued the first edition of 10,000 and sold the *Primer* for fifteen cents, nicely bound. Dr. Van Hook felt it should not be a pamphlet but something nicely bound that can be retained on the parlor table and you know how it is found there. A second edition was issued of ten thousand more and a short time ago a third edition of ten thousand. There is always a demand for the *Primer*. We intentionally made the *Primer* as something which plunges a person directly into theosophy.

"Another suggestion made by Dr. Van Hook is to carry out in the coming year a plan to have a book like the *Primer* but of a type that deals with Theosophy and Christianity. We have already permission from Mr. Leadbeater to issue in that book certain articles about the 'Mass'; for instance, one or two articles appeared in the *Messenger*

which are extremely suitable, and new articles are to be written. It is the desire to issue a work which can be sent by members in the same way and which it will be a pleasure to keep; the price to be the same as that of the *Primer*. There are thousands of people who would no doubt appreciate theosophy a little more readily if the Christian conception were to be presented further, and that is to be done; and if you keep this in mind and find various Christian writings suitable, send them to Dr. Van Hook; they will be edited, as was the *Primer*, and presently we shall issue something and I hope the possibilities of our work will be met. As the theosophical *Primer* has come to the thirtieth thousand in three years, we hope to have the same thing happening with the new propaganda work."

*Mr. Catlin (Anaconda, Mont.):* "I think that the prison field is one we overlook; theosophy has a message for those under the shadow of the law; in our penal institutions we find many men who wish another chance, the opportunity to lead a better and different life. I find the same lack of literature that has been mentioned and find it necessary to prepare articles in type-writing or otherwise for distribution among those men. I have a letter in my pocket which I received not long ago from one of those men and they are anxious for theosophy; there is one man who is serving a five-year sentence and I believe he will be a better man when he gets out. He may never see the light of day again: that won't make much difference; he is a man for all that. The question is asked, 'What is that man in prison for?' I am pleased to say, 'I do not know'; furthermore, 'I do not care; it makes no difference'. It has been my pleasure to establish a small library in the penitentiary: Mr. Leadbeater's *Some Glimpses of Occultism*, a series of lectures delivered in Chicago. I would like to ask my friends if they have any theosophical literature, duplicate magazines, if they will give them to me I will furnish the address of friends in the penitentiary to whom they may be sent and I will pay the express charges."

**Mr. Wilson:** "I wish to state that I have travelled from the Lakes to the Gulf, from the Northwest to the Southwest. I carry with me *Primers*, *Outlines of Theosophy*, and also some of the magazines, and at every small town where I stop, in the smaller hotels there is a general reading room in which are newspapers, and I always make it a point to place there with the proprietor's consent, a *Messenger*, a *Primer* and the *Outline of Theosophy*, and also some of the tracts. In the railway coaches I always make it a point that those sitting in the coach with me shall have the benefit of some of the theosophical knowledge; there has never been a time when I haven't gotten hold of some one, with whom I have had several hours' conversation on this subject. Everyone here travels more or less and I think each should carry with him some literature and make it a point to meet some one, to be a channel to reach some one. In that way we may meet many people in the country."

**Dr. Van Hook:** "I want to say at this moment that Mr. Wilson is to be closely related to, perhaps be the chairman of, the Traveling Men's Theosophic League. We have in the Section a number of theosophists whose business it is to travel for one purpose or another and it would be very easy for them to act together in the manner Mr. Wilson has spoken of; we have a list of ten people who are very strong people of the Society who would be very glad to be members of this League, who could bring theosophy before the public in these ways that Mr. Wilson mentions; it is a matter of extreme importance. A few days ago a man wrote saying he had occasion to travel a good deal; what could he do in strange towns to help theosophy? We need a chairman of a body of men like that who will know what to say in answer; I don't know half as well as Mr. Wilson what could be done in those ways, so that starts up a line of activity which we hope will be productive of results; nobody knows the good that can be accomplished in that way."

**Mrs. Stowe:** "I find that those of us who have regular newsdealers can dis-

tribute notices of lectures and study classes through them. My newsdealer, whom I have had fourteen years, will distribute for me through his daily papers; they are folded inside the papers and left at the doors; it costs 50 cents a 100."

**Dr. Wright** (Washington, D. C.): "Another way I would suggest: we live in a so-called Christian country; we are taught by Mrs. Besant that we should never antagonize religions. I happen to live in a suburb of Washington; a nearby church is the Episcopalian. I made up my mind that anything which stands for the uplifting of humanity I would help, so I went to this church rather regularly and finally was asked to become a vestryman; I supposed I had to be a member, but it was not necessary; I told them I would help. I am a vestryman and was elected a delegate to the Episcopal convention of the Washington diocese last year, where I met many men prominent in the church. I have found what I can do is to talk with these people and show them the essence of the Christian religion; get away from all dogma and creeds. 't is not a bad thing to connect yourself with the church; I am sure you can do lots of good work."

**Mr. Scudder** (Los Angeles): "I would like to reinforce what the Doctor said; we have a member in our lodge who has gone into the Los Angeles Fellowship which is a somewhat liberal organization and he is a teacher of a Bible class of over fifty members. After about a year he started a good sized class in Esoteric Christianity which meets on Thursday evenings and he thinks it is one of the best ways for propaganda work and that as many theosophists as possible should go into the church, as in that way the theosophical side will be presented and out of that classes will grow such as has been described."

**Mr. Reed** (Meadville, Pa.): "I am descended from two lines of Quakers, but never affiliated with that particular denomination, especially since the Evangelical movement. I located at Meadville because of the Unitarian Church and Seminary, as I thought I could have fellowship there; I became a member, had Sunday

School classes, was assistant superintendent, and also acted as superintendent before that time; I took whatever opportunity came to speak of theosophical ideas, but found it was not desirable in that place. The impression prevails that the Unitarians are most liberal but I have not found them so; the seminary there is the largest in the country; one of the professors of theology was asked if he could conscientiously teach the coming of the Great Teacher because they are eliminating the term 'Christ', which does not mean anything. They have a new pastor who likes to use the term 'Christ'; and the most of the congregation do not like the pastor; Jesus they try to account for historically. The neutral state is not such a promising field, so now I am going to try the Episcopalian as I rather like the symbols and ritual."

Mrs. Bartlett (Kansas City): "I came through the orthodox line of thought to theosophy itself and I know just how the heart hungers for spiritual enlightenment and how impossible it is to give up that old Book which brought its great blessing to the human heart. I got my blessing through it and could not give up the Bible.

But when I began to study theosophy I found to my astonishment theosophy on every page of the Bible; the Bible is full of ancient wisdom, full of the teachings that Mrs. Besant is bringing to us, and it has seemed to me the work of every Christian theosophist to open up to the people in the Christian churches the wonderful riches of their own Bible. Study the symbolism in that old Bible; you will find that Mrs. Besant's *Esoteric Christianity* is the great key that unlocks the key of the Eternal to the Christian. If we can approach the Christian churches with the Bible in one hand and *Esoteric Christianity* in the other, we can win them. It is through the Bible you will reach the American and English speaking people in the world. The masses of the people are so attached to that Book that it is through that Book they must receive the message."

Mr. Merritt stated that it was possible to get the roots of the lotus lily in a certain part of this country and send them to any other part where he believed they would grow. The chairman suggested that those interested apply to Mr. Merritt for further information.

The meeting then adjourned.

### THE CLOUDS

Homer liked to think of the great fleecy clouds as lazy, long Thessalian days as the sheep of Zeus, which he, the shepherd, was continually driving on o'er pastures old to pastures new.

If air-devas are always tending the associated elemental essences of the atmosphere and driving or enticing them into the forms of their own admiring would they not be responsible for the mountains, cities, seas, castles, heroes that we see built in the unsubstantial substance of the clouds?

What creatures must they be to engage in such tasks? How might we know them? Spirits they are, these devas dwelling forever in the upper air-spaces. Evolving from lower always to higher states of being they have at first forms and then later they need not bodies for their service to the Law. Such spirit bodies, when they have them!

So tenuous, so light and always moulded in new shapes to each new thought or whim!

So much needs always to be done to clouds. The vapor is heavier than the tender ethers they can use so well. And this makes serious trouble for devas. Yet they can shape it and turn it in such moulds, each droplet floating to its place, till an imitation world floats nebulous and changing in the sky.

Not all is peace for the air-devas. Sometimes come storms and the light children rise above the lightning-riven clouds and the disrupting castles of the fairer days to live there until the war is past between the ether and the fire.

What a gentle, sweet evolving! All ways lead to God. Well may men rejoice in the service of these, our dainty brothers!

W. V-H.



## The Field



### *Capitol City.*

The past year has been one of steady and healthy advance in theosophy in Washington and there has been nothing to discourage our workers—of course there have been discouragements and disappointments, but such things are to be expected, and have not for one moment lessened the interest and determination of our members.

A very large amount of work has been done in lectures and classes and done with very little assistance from the outside. A lecture every Sunday morning and two classes during the week is quite a tax on the energies of two or three persons. The future, however, holds the promise of other workers from among our members.

We look forward to a very successful year in the lodge work, judging from the number of people who attend our lectures, and had we the necessary financial resources for propaganda work we would have to seek larger quarters, as our room will not seat over one hundred people comfortably.

We would take this opportunity to express our sorrow at the loss on the physical plane, of our friend and co-worker, Mrs. Sara M. MacDonald, corresponding secretary of the Washington Lodge. She was a woman much loved by all who knew her, of strong character, faithful to her trust and an enthusiastic and patient worker.

*Mary E. MacAdam.*

### *Golden Gate Lodge.*

Golden Gate Lodge has had on the whole a prosperous year. Our usual activities have been kept up. Every Sunday evening a public lecture has been given, a class in the *Study in Consciousness* on Tuesday evening and on Wednesday evening our lodge meeting.

Mr. James H. M. Le Apsley lectured on

Sunday evenings and held classes on Tuesday afternoons and evenings from the first of March to the first of July. For the Sunday evening lectures we engaged a large hall in the Golden Gate Commandery Building. The lectures were well attended, towards the last of them seating capacity was not sufficient, even the ante-rooms being crowded. Our large headquarters were tried to their utmost capacity, for the classes; and many were reached both at the classes and the Sunday lectures and became interested in theosophy, who had never heard of it before.

During the month of July Golden Gate Lodge and the public were treated to a course of lectures in the same hall which had been secured for Mr. Apsley by Miss Marie A. Walsh, one of the pioneer lecturers and workers in the theosophical field. Miss Walsh was warmly welcomed back to active work after a long absence on account of illness; and Golden Gate lodge feels honored to have one who has worked so long and so faithfully for theosophy again an active member. Our President, Miss Bertha Frances Wadham, has been unremitting in her efforts for the welfare and success of Golden Gate Lodge.

*Elizabeth Janet Eaton.*

### *Los Angeles.*

Los Angeles, on the first Wednesday of each month, devotes half of the evening to receiving the latest members of the lodge. On October 3rd the lodge was very happy in having with them again Mr. A. P. Warrington, just returned from Europe and the Chicago Convention. The evening opened with a report from Mr. Scudder of the Chicago Convention which he had just attended. Mr. Hardy spoke a few moments on the responsibility and privilege which the Lodge members must feel in the starting and building up of "Crotona" as a western Theo-

sophic Center. Mr. Warrington related some amusing anecdotes of J. Krishnamurti and his brother. He spoke of an interesting fact in Mrs. Besant's life of her being repeatedly connected with social movements that were at first discredited; notably that of Theosophy which in the earlier days was so misapprehended; now the respect of the English nation has been won by her splendid life. Mr. Warrington told of the five lectures given by Mrs. Besant in London, in the great Queen's Hall when perhaps a thousand people were turned away night after night; at the third lecture a number of the audience arose at Mrs. Besant's entrance and at the fourth and fifth lectures the entire house was on its feet as she appeared on the platform—the usual homage given to kings. The Archbishop of York entertained Mrs. Besant and also Lord Minto, Governor General of India, who is much interested in the new college for India planned by Mrs. Besant. These facts are very significant.

Mr. Warrington will make his home in Los Angeles.

At 322 Wilton Place, Los Angeles, are located Mrs. Cornwell, Mrs. Taffinder, Mrs. McFarland and Mr. and Mrs. Van Vliet: five devoted E. S. members. This house "far from the madding crowd", with its tall Corinthian pillars and recessed portico, suggests a headquarters, which it is indeed, as Mr. Warrington and the E. S. headquarters moved there last week. To this beautiful home were invited T. S. members and their friends to a reception given to Mr. Warrington on Friday evening October 6th. The reception rooms were arrayed in a scheme of pink: a flower-decorated chair awaited Mr. Warrington, and at its back a five pointed star of flowers with a centre of glowing light, anticipated Mr. Warrington's speech.

Everybody seemed to have brought a friend and we had quite a "London crush"—there could not have been less than 125 guests—all so happy and enthusiastic. Among the people I noticed three doctors and two ministers. Mrs. Van Vliet furnished the piano music and Mesdames Wallis and Brush entertained with readings. Mr.

Hardy introduced Mr. Warrington who spoke on the founding of Crotona, The Theosophic Center, where children and young people can be educated on full theosophic lines to become efficient helpers in the Theosophic movement. As these centers spring up all over America, working with purpose they will become like Marconi poles, flashing spiritually from point to point. This Theosophic Center, in the neighborhood of Los Angeles, has also another purpose, that of offering a home when the Great One is ready to come to this country where He may teach in peacefulness and send His message down through the ages in purity. One of the guests, not a theosophist, remarked that she had never attended a gathering of people who showed in their demeanor so much brotherhood.

Refreshments of ice-cream, cake and punch contributed to the enjoyment of the evening. Everybody was inspired with a greater desire to serve in the important work ahead of us.

*Mrs. George E. Ross.*

#### *Oakland.*

On the fourth of October Oakland lodge held its annual election as follows: President, Mrs. Esther Talbot; Vice-president, Mrs. Jessie Foster Prole; Corresponding Secretary, Mrs. Cora G. Owen; Recording Secretary, Mrs. Emma Shortledge; Treasurer, Mr. Wm. Alton; Manager Book Concern, Mr. Thos. Talbot; Member of Council, Dr. Mary Plumb; Librarian, Mrs. Frances Bates.

While we are not increasing in numbers as fast as we would like, there is an interest in the work. The lodge meetings have been more satisfactory since we have opened them to outsiders as there are a few who are earnestly inquiring but for various reasons are not ready to join the Society. Some of these are doing good work and will probably join later. For the real students there are several study classes.

We have placed in the Oakland Public Library *The Theosophic Messenger* and *The Theosophist*.

Theosophical knowledge is becoming more general; we find many reading our litera-

ture who never attend the lodge meetings. The lectures of Mr. Jinarajadasa and Mrs. Russak were a great help in this respect. We hope they may soon return.

We have lectures every Sunday evening, and a flourishing Lotus Circle which is under the guidance of Mrs. Hite and Mrs. Dee. The Book Concern is growing under the capable management of Mr. Thomas Talbot.

Cora G. Owen.

#### *Pittsburgh Lodge*

For the year ending October, 1911, Pittsburgh lodge has shown a gratifying increase, not only in membership but in activities and in the beneficent influencing of public opinion toward theosophy in its territory. Twelve successful classes were running each week before we closed for the summer vacation and eighteen new members have been admitted to our Lodge within the past twelvemonth.

Not only in our lodge rooms were classes held regularly but also at outside centers of activity and at the houses of Mrs. L. P. Seeley, Mrs. H. A. Greene, Mrs. Gertrude Garrison. At each of these homes something of a social feature was added to the study work, thus brightening the pleasure of the afternoon's effort. On the Sunday afternoon during the summer, the *Voice of the Silence Class* met in the woods seated under the shade of the trees. This was found to be an advantage in studying that exceedingly beautiful book. Among our class leaders we owe much to the work done by Mrs. McAfee, Mr. and Mrs. Manning, Mrs. Fisher, Miss Eaton, Miss Kirk, Mr. Bate and Mr. Macmillan.

We have been using as text books during the last twelvemonth in our open study classes *First Steps in Theosophy*, *Man and His Bodies*, *Ancient Wisdom* and *Study in Consciousness*. In our classes for lodge members only we have confined ourselves to *Growth of the Soul*, *Science of Peace* and *Voice of the Silence*.

While the lodge has had an occasional passing call from some one or another of those members whose names are more widely known throughout the section, it has

had in Mrs. Russak's visit the chief event of the year. Despite broken weather, her lectures were well attended. Mrs. Russak has left us many bright and happy memories and we wish to add our name to the long list of those who have already voiced their praise of her gracious personality, warm heart, charming manner and, over and above all, her deeper knowledge and insight.

Our press work is continuing in a highly satisfactory way. It began with small things, seeking out the fit way to approach the public. Then it grew to giving weekly reports 1,000 words in length of our Sunday evening lectures. Now we have a weekly question and answer column in one of the Pittsburgh evening papers—a paper noted for its standing and its freedom from yellow press methods. This theosophical question column is proving a success. Indeed the editor of the paper has remarked upon the interest that is taken in the questions and requies. Should any lodge wish to make use of our work, we will be pleased to forward weekly a copy of the newspaper. Our press methods are guided by conditions as they arise. Many of our members supply press matter.

Our lodge library has had fifty-three books added to it this year—that is practically a new book for each week in the year. The total number of books in our library is 235 volumes. Pittsburgh Lodge, which is only an infant of four years, having been chartered in the fall of 1907, has been adding to its library during these four years at the rate of one book per week. The library is popular both with members and non-members. Our city's public library is well supplied with theosophical books and bound volumes of theosophical magazines. The current number of the *Theosophist*, *Messenger* and *Adyar Bulletin* is to be found on its table. Of the theosophical literature published during the past year, whether in Adyar, London, Chicago or elsewhere, our members have purchased a fair share for their own personal use and reference, thus helping to keep us up-to-date in our awareness of the general and particular theosophical expressions of the day. In

our city we sometimes meet those whose conception of theosophy is based wholly upon the literature of the 80's and 90's ("The faith once delivered to the —") and it is noticable that it handicaps them somewhat in their activities. Our members among them subscribe for twenty-four *Theosophists*, twelve *Adyar Bulletins* and twelve *Adyar Pamphlets*. We think it should be more, we hope it will be more, and we are going to try and make it more. For as a lodge we would like to keep strong and sweet in many ways our link with Adyar.

Propaganda work has two aspects, centrifugal and centripetal. It is an old saying that charity begins at home, and one often hears that there is more necessity for lodges to use their own meager funds in developing their own propaganda resources than in sending money into a headquarters propaganda fund. We, as a lodge look upon both local and headquarters propaganda funds as a unit "like unto the bread that is broken in two", and whether little or much we may have to share for propaganda purposes, some of it ought to be shared with headquarters, whether it be by way of purchasing literature for propaganda work, or in forwarding a stated sum. Our lodge council has pledged itself that at least \$60.00 be sent to headquarters propaganda fund this year, payable either monthly, quarterly or half yearly.

Just as Mr. Warrington noted in London in connection with the last theosophical convention that the artistic expression of theosophical effort wins favorable press attention, so in our territory the artistic expression of theosophical ideas win a favorable response from many who have an idea that theosophy is not quite a well balanced or beautiful thing. We have proven that the more artistic our effort the more favorable is our influence. Such a periodical as *Bibby's Annual* has been found a conspicuous aid in preparing the way for individual theosophical propaganda work. We have purchased 80 copies of this year's number of *Bibby's Annual*. Our own lodge booklet has also been the means of winning for us much favorable opinion. In this way the barriers are being gradually E. P. Roe'd.

A considerable portion of our propaganda work is done through the mail, and by personal visits. Constant use is made of the leaflets and pamphlets supplied at such a low cost by the Rajput Press, Chicago. Occasionally we meet someone who confuses the idea of propaganda work with the evangelical Christian idea of converting people into theosophy, just as we always find those who have got the impression that the T. S. tends to narrow the theosophical platform into a few doctrinal beliefs. From such taint we strive to keep our propaganda work free.

Much good work is accomplished by means of our public Sunday evening lectures and talks. The one hundred *Messengers* which we use monthly find their own field of usefulness in influencing and permeating the ideas of many. Where is the money coming from that keeps all our activities going? We have no wealthy members. The financial end which is a bugbear to so many is made easier for us because many of our members are willing to make considerable personal sacrifice in order to build up a condition of things in their territory which will result in the establishment of a more powerful theosophical center having a greater beauty, a wider vision of truth, and a richer quality of goodness, than if each of us personally, or in small isolated coteries, were working along more individualistic lines.

A business and professional men's club has recently been formed down town in Pittsburgh. It is called The Theosophical Club of Pittsburgh. This city, like several other cities, has within the last quarter of a century seen the rise and fall of various theosophical nuclei. Several who belonged to these nuclei are now to be found scattered throughout different cities. Our members occasionally have the pleasure of meeting a few of them in our own city, but find them unwilling to join the Society because of personal matters connected with the official side of things either in Adyar or in Chicago. Some of them, however, have joined the T. S. A number of them are either going along on their own solitary way, or have linked themselves to some other nucleus of the theosophical movement. All, however, prefer to

hold to general theosophical fundamentals. In order to meet these conditions and get the greatest amount of efficiency out of the material, and in order to eliminate any feeling as to sectarianism on our part and that we may help in eradicating the not uncommon reproach that these theosophists while professing brotherhood have a bad habit of acting in an unbrotherly, antagonising way towards one another, and furthermore, in order to help our little world to feel that despite all personal matters, we theosophists stand together and work together on one common platform for human welfare. All of this has weight in developing the idea of a men's theosophical club, open to business and professional men.

When we look at the Christian Church we see that greater progress has been made in modern times when various Christian sects united. Shall it then weaken our theosophical movement to unite these scattered forces? To a large number of men theosophy can make its appeal chiefly along the line of clear, precise, concrete, matter-of-fact ethical thought based upon the teachings of Karma, reincarnation and brotherhood. The vaster subtler Cosmic outlook, the deeper loftier invisible beauty, and the sacramental life does not come so close to them. Our sense of obligation and responsibility as members of the T. S. to theosophic principles, and our perception of the myriad opportunities lying around us, of the many gateways open to us if we only approach with the fitting word and act is such as to welcome this idea of a business and professional men's theosophical club in which the various types of theosophical students, and those who belong to the different theosophical organizations, may meet together and further the dissemination of theosophical ideas. It seems a mistake to weaken theosophical influence by permitting theosophical sectionalism to perpetuate itself among men when they are agreeable to meeting together upon one common platform.

We might add much concerning our efforts along other lines in building up an efficient organization and our methods of work in connection with various lodge committees, such as music, correspondence, house and

library committees. We recognize that with the breadth of our Pittsburg work it could not be successful if there were not at the heart of these activities a strong and steadfast sense of our relation to the forces that pour through the T. S. *Mrs. Eberhart.*

#### *Regina.*

The Regina Lodge has had the advantage of a visit from Mr. and Mrs. Yarco of Vancouver. It is still a day of small things with our young lodge, but we are hoping for great things to spring from this nucleus of theosophy in the province of Saskatchewan. Mr. Yarco held four meetings in one of the smaller rooms of the City Hall, and they were very helpful. The subjects of his addresses were, respectively: "Power and Use of Thought"; "The Constitution of Man and the Origin of Evil"; "The History and Work of Theosophy"; and "Life After Death".

Mr. Yarco is a quiet, undemonstrative speaker and there is a directness and lucidity in his mode of treatment which make him an effective teacher. The secretary who is an old newspaper man, recognized that the lecture on "Life After Death" was eminently "reportable", and took short hand notes. The other lectures were somewhat fully noticed in the *Regina Daily Standard*, but this one was reported almost fully, the report being published in three daily installments. The *Regina Press* has been very kind in giving us publicity from the start, but especial thanks are due to the *Standard* whose broad-minded and very able editor seems to realise that new and powerful influences are at work upon the public mind. At the last lecture a very cordial note of thanks was passed to Mr. and Mrs. Yarco, and mention was also made of little Miss Alice, their daughter, aged nine, who accompanied them and was present at the lectures. A lodge meeting has since been held at which plans for the winter work were discussed. At present the lodge has no home of its own, but it is hoped that this drawback will soon be remedied. The motto of the lodge is "The truth, the whole truth and nothing but the truth".

*John Hawkes.*



*Reno.*

The Reno Lodge of the Theosophical Society held their annual meeting for the election of officers October 12th, and the following members were elected to office: Mr. A. P. Ruch, president; Mrs. M. Menardi, vice-president; Mrs. J. Colmer, librarian; and J. H. Wigg, secretary-treasurer.

The Reno Lodge is moving along very favorably, holding two meetings a week: one on Monday evening, for members principally, when we study such books as *Esoteric Christianity*, etc.; and one meeting on Thursday evening when lectures are read that will be of interest to the general public, and we have many strangers at these meetings so that whilst we have not gained many new members, we feel that our work is not in vain, and we are hoping to increase our membership in the near future.

Our Monday evening class has just commenced the study of Mr. Sinnett's *Esoteric Buddhism*, and the meetings are so arranged that each member conducts the meeting for one evening.

We are holding our meetings in room 5 of the Cheney Building, in a very suitable room, large and also very reasonable in price and capable of holding a fair sized audience if at any time we are favored with a lecturer or special speaker.

We have a very fair library, and many people that are not members are gladly accepting our books to read and thus getting in touch with theosophy, and may help swell our membership in the future.

*J. H. Wigg.*

*San Francisco.*

On Sunday afternoon, Oct. 1st, the members of the various lodges around the Bay gathered at the headquarters of San Francisco lodge in order to honor the sixty-

fourth birthday of our revered President, Mrs. Annie Besant. Members-at-large and persons interested in Theosophy were also present. Mr. A. P. Warrington and the Rev. C. S. Medhurst were in San Francisco and lent their best efforts to make the occasion the success it was and seemed to bring us all more near to her by relating little personal incidents in her everyday life, as they, who had so lately been in close personal touch with her, saw them. Besides the talks by Messrs. Warrington and Medhurst other addresses and readings were given by C. H. Van der Linden, Mrs. Clara B. Walters, Miss Marie Jorgensen and Wm. J. Walters. Musical selections alternated with the other numbers on the program which occupied the entire afternoon; even then everybody seemed reluctant to leave. The rooms were tastefully decorated with quantities of beautiful flowers. A voluntary love-offering from California theosophists and their friends amounting to \$55.25 was handed to Mr. Warrington to forward to Mrs. Besant as a birthday gift.

*Dora Rosner.*

*Dharma Lodge.*

By votes, taken by correspondence, the members of Dharma Lodge have unanimously elected Miss Isabel B. Holbrook, 7228 Coles Avenue, Chicago, as president, and Miss Phoebe G. Holbrook, 1433 East 66th Place, Chicago, as secretary.

It is proposed to conduct the lodge largely through correspondence, which plan is approved by the members, and is to be made possible through the assistance of Mrs. Shmeal acting as corresponding secretary.

Dharma Lodge will try to make its future a fitting memorial to its founder, its inspirer, the late president, Mrs. Minnie C. Holbrook.

*Phoebe G. Holbrook.*





### MY ENGLISH SPARROW

His name is Dick, and he is a common English sparrow by birth, but a very uncommon sparrow in his intelligence and affection for his mistress.

It was in this way: Last April two English sparrows built a nest behind a blind in the second story of my house. I would sometimes watch them as they worked but after a time I did not pay much attention to them, till one day in July I thought I would close the blind and let the nest fall into the yard, supposing the birds had hatched their young and flew away. Imagine my surprise and sorrow when I found I had destroyed the nest in which were three little ones only a few day old.

Two of the birds did not survive the shock, but one seemed not to be injured. I put him into a berry-basket, lined it with cotton, then drew a piece of white lace over it. I got him to open his mouth by imitating the mother bird and fed him often, night and day when he was awake. Well the little creature thrived and in time became full-fledged.

He had his liberty to fly about the house but he was very restless. He would keep up a constant chirping and calling the other sparrows to notice him; sometimes he would have six or more about the window, bringing him food and trying to reach him through the screen.

When little Dick was eight weeks old I had a struggle with myself. I said, "Now, I am not doing right to keep this bird in captivity; it is his nature to be free and live his own life among his kind and develop. He belongs to a different kingdom from the one I do and I must do the right thing." So I made up my mind to let Dick fly away.

I put his cage out into the sunshine, opened the door and said "My dear little pet, you have your liberty, go if you will". A bird flew by and Dick, quick as a flash, flew from his cage, off, away, away into the beautiful sunlight I watched him till he became a speck in the distance and then disappeared. There were tears in my eyes and a sob in my heart. I said "Little Bird, my love goes with you and if you find the world cold and the other birds are not kind to you and you are hungry and thirsty, I know the little nature spirits will bring you back to me".

I left Dick's cage open and out-of-doors thinking he might come back and find it waiting for him. Every day I sent a prayer for the dear nature spirits to care for my little bird. I often went out of doors and called his name, but there was no answer.

One day, a week after Dick left me, I decided to take his cage in and put it away. While I was cleaning it I received a strong impression to throw some bread crumbs from the window to the sparrows, a custom which I always follow in the morning, but this was something I never do in the afternoon. I followed, however, my impression. I saw one bird did not succeed in getting as much as the others. He seemed to be pushed to one side. I said, "I will go down and see if that can be Dick." I called "Dick, Dick, is that you?" and all the birds flew away but one who answered, "Yes, yes, yes". and waited for me to pick him up. Well, if that was not a happy meeting! I could feel his little body just quiver with joy. My, wasn't he hungry and thirsty! After he had eaten all he wanted he just stretched his little wings, then settled down into the hollow of my hand and shut his eyes and

was perfectly happy, as much as to say, "Mistress, I have had enough of bird-life and liberty, I am going to stay with you always".

Strange to say, never since that day, and it is now some months since he came back, has he ever shown the least desire to fly away.

I have held him on my open hand out of doors and said "Dick, do you want your liberty, if you do, fly!" He would hop upon my shoulder and cuddle up under my neck and say "No, no, mistress, only you". He is perfectly happy when he can be out of his cage and be with me, sometimes on my shoulder, or in my lap. When I am busy doing any kind of work, he makes a dear little musical sound as if he were talking about it and helping.

I have a King Charles spaniel which weighed six pounds when she was three years old. The bird and dog are great friends, often lying together on the couch. Dick has a mirror tipped at an angle so he can stand on a shelf and see himself. He spends part of his time there, visiting with his reflection. He will talk in whispers to it, and sometimes he will get mad and bristle up and fight it. Of course the reflection does the same as he, so he thinks it is a real bird.

The sparrows out of doors come to the window-screen and talk to Dick, but he never makes that sparrow-chirp, the harsh, rasping sound he made before he went away. He seldom makes a sound unless I speak his name, "Dick, Dick, where are

you!" Then he says "Chirp, Chirp", in answer. If I want to put him in his cage at night, he is silent and I will find him hidden in some dark corner, because he don't like to be in his cage. He is very patient in the morning waiting for me to open his door and let him out; when he sees me he makes that peculiar sweet sound as though he knew I would understand it all and let him out.

When he is hungry he will fly to my shoulder and peck at my ear till I notice him and get him some food. When he wants a bath he will pull my dress, then I will fill a large waiter-tray with water, to the depth of about two inches. Dick will plunge in and bathe. When he is through he waits for me to hold him between my hands till he gets warm. Then he shakes himself and flies about and preens his feathers till he is dry. When I go away for a day I leave him in his cage. They say he does not make a sound till he hears my voice, then he calls me to notice him.

I suppose this little bird has been given me to help on its development, for we know it is true that not a sparrow falls but God and His angels (nature spirits) know. When my little bird passes on into the Deva Kingdom, he will take with him the love-nature he has developed here, as our brother Mr. Jinarajadasa says of his cat Ji. How beautiful to know that some day, somewhere, we shall meet again our little dumb friends whom we love here!

*Luella Knowles Hastings.*



