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THE RESURRECTION

*I am the Resurrection and The Life. He that believeth in me though
he were dead yet shall he live.* John 11:25.

The imitation of The Christ follows the charmed discovery of the Way, the leaping joy at heart of Truth's unfolding and the recognition of the eternal Harmony of the Life! To believe becomes experience and the making of it forever real, permanent, in the consciousness. This realizing becomes the Architect's design—He the builder and each man, passive-active, a co-laborer with Him, with God.

Out of our believing comes the re-arising from our murky selfishness into the sweet clarity of His love divine; out of Man's delivery into Christhood will be the freeing of the World; out of our World's loosing then shall bloom the liberation of our Lord; from His flight into the Father's bliss will be the last indrawing of God's breath; finally shall be untrammelled life; all spirits shall fly free!

Listen in your heart of hearts! Hear the speaking, pleading utterance of Christ's life, the song celestial, God's symphony of all creatures' breathing, pulsing in His love—and the music of His brother spheres!

The elevation of The Host!

God's resurrection from His sacrifice!

The resurrection of Very God!

W. V.-H.

IDEALISM

In so far as man's soul growth can be traced by observation of his acts on the physical plane, it would seem that idealism is the chief factor in its realization. In fact the tendency in Nature toward constant improvement, continuous striving after the higher, is almost universally observable even among those living things that are not self-conscious. The tendency among plants and animals to rise higher individually as well as racially is strong, so that wild species cultivated by man soon grow into more and more beauty and usefulness. So generally is this upward tendency realized that those forms of life which seem to be the result of retrograde evolutionary action, like the reptiles, that at one time were provided with legs, are regarded with repulsion, while we instinctively rejoice in the beauty of evolution displayed by the regularly uprising species.

Man's earliest uplifting are those of the astral plane as that plane is the center of his earliest self-consciousness. Both mind and body are at that stage of evolution made subservient to the lower desires. The gratification of the senses is continued, however, for countless ages. This is just, it is in accordance with law, for in order that gratification may be attained, effort must be put forth and so order may be instituted, society have its beginnings in the aggregations of men, the conditions of associated life be studied and their difficulties met.

The succeeding civilizations are so ordered by the Powers behind manifestation that they present to re-incarnating man a crescendo arrangement of opportunities to come into contact with the things of mental and spiritual value. In each life-time man is brought into contact, almost always, with opportunities to improve himself in body, in mind, in faculty or in spirit. The simple lives and the contests of men lead on to higher things. The association of men in bodies makes it possible for the more highly evolved to instruct the younger souls in a great variety of ways. Even the bondage of servitude gives the younger ego

opportunities to improve himself in taste and in desire.

We abandon the word desire when we refer to the longings of men that do not pertain to the lower self, and use the word aspire which has a deep meaning dear to the heart of those who hope for the hastening of man's evolution. The aspirations of man cannot be satisfied, for if that were possible he could become stationary as to spiritual growth and could never realize the ideal of godhead which we are told lies before us.

Aspiration belongs to the mental and buddhic planes as desire pertains to the astral realm. When once the things immediately pertaining to the astral plane are set aside forever as the dominant force in man's life, he has entered upon the realm of aspiration which lies before the Kingdom of God. He has passed the turning point, as it were, in his evolution and now he begins to see that, in the service of his fellows must be found the more permanent satisfaction for his effort which he sees has fallen away from him.

What an almost infinite series of possibilities there are for aspiration in the life of civilized men! In all mental and moral fields man may spend his energies to seek the higher ideals. Those of us who have been reared in the thought that religion offers practically the only way toward union with God have been astonished to learn in theosophy that the way of the unselfish artist is the path as truly as any other if it is only pursued with unselfish devotion and some more or less conscious realization of its goal.

It is one of our privileges to know that the Masters of Wisdom are concerned in planning for all things looking to the betterment of man's condition and that the day of widespread idealism in all walks of life is at hand. The future centuries will see advanced men more and more concerned with high thoughts and longings, less and less with the things of the flesh.

—W. V. H.

REINCARNATION AND EVOLUTION

As the darkness of the middle ages gradually rises and the truths so long hidden come once more into the light the more material side of things is naturally the first to be perceived and accepted. Reincarnation and evolution is a good example of this. The evolution of form is to-day universally accepted in the scientific world, but the time is not yet come when its spiritual counterpart, the action which in the higher planes is its cause, can be received. Evolution and reincarnation are indissolubly linked together, in fact they are two aspects of the same phenomena, one from above, and the other from below, and their unnatural division to-day is very largely responsible for the materialism of modern thought.

Darwin gave to the world of to-day the idea of natural selection which process was rechristened by Herbert Spencer "survival of the fittest." They kept to the truth until they made the great mistake of inferring that the internecine warfare between the species and variations and the individual members of these, was responsible alone for the intellectual and high position man is now able to take in nature. It is worth noting that Dr. Alfred Russell Wallace who discovered this theory independently of Darwin and published his book *The Malay Archipelago*, at the same time as Darwin did *The Origin of Species*, setting forth this same theory, could not, much to Darwin's regret, accept this theory of the descent of man.

It had been noticed by many naturalists that the members of any species when reproducing themselves do not always breed true, that is the offspring sometimes differ from their parents, and it was inferred that if this variation was of a beneficial nature its possessor would tend to have a longer life and have more offspring than the normal type. Of these offspring those possessing the particular beneficial variation of their parents would, if the struggle for existence be hard, tend to kill out those who did not possess it. Thus the giraffe is descended from some ordinary short-necked species. It gained its long neck because when any were born with a longer

neck than the normal they would obtain food from trees and other sources which the others could not reach. This benefitted the possessor and of his offspring, those showing this peculiarity most strongly would tend to stand the best chance of living and of having the most progeny. In this manner the original species disappeared as they could not compete with the long-necked variety.

What a miserable thing this is by itself! It means that ruthless competition is the law of nature as well as of trade. It would say that love and the desire of men to co-operate and work together is merely the result of the fact that creatures who are born with a tendency to form herds together, mutually protect each other, and so the gregarious instinct is beneficial while the solitary members die out. This is what evolution by itself brings us to. It needs reincarnation to make these facts acceptable to our reason, and reincarnation is practically the only theory that could explain these difficulties.

Forms are built up of matter and spirit descends into it and uses it as an instrument and gains thereby certain proficiency in its use. This might be pictured by a group soul. After the group soul has been animating a number of creatures of a certain species for some time it learns all it can from that particular form of instrument and it then commences work with some slightly more subtle instrument of a slightly modified type. In this manner species and their intervening variations are in turn animated, the spirit taking them up, one after another, like a boy going through the forms at schools.

This forms a master-key to the difficulty showing the true and hitherto unexplained relation between the mineral, vegetable and animal kingdoms. It leaves most of the evolutionist's theories intact but, of course, rejects the idea that man only consists of his physical body. The chief innovation is that this physical body is only an instrument. Heredity is rightly shown as supplying physical bodies for incoming egos but not supplying the ego himself.

The grand conception of evolution certainly justifies the tremendous enthusiasm with which it was taken up and also the bitter opposition it met in other quarters. It is so extremely simple and yet affects such a vast number of things. Besides this, most of the other sciences owe it an incalculable debt for introducing the comparative method of research, causing them to look for analogies in structure and function in widely different species, and the tremendous progress made by many of the sciences during latter years has been often very largely due to this.

Reincarnation is a still wider generalization than evolution and its acceptance will help man to understand the workings of the universal to an immeasurably greater extent than even evolution did. Of far greater importance will be its ethical influence upon mankind. Men will know then that they are all really and truly brothers, and the elder will then begin to take their true position with the younger souls and teach, help and guide them instead of oppressing them as they do to such an expert in these days.

Muirson Blake.

DESERTS

Nothing could better illustrate the fact that it is the view-point which determines our estimate of the values of things than the deserts of the world. To the dweller in lands favored with the abundant rains of heaven, the desert prospect is the embodiment of forbidding despair in earth expression. We draw our sustenance from the flowering and fruitage of the earth-children. What if there be but sand and rocks from which shall be drawn the food of plants?

The nomad desert dweller, Mohammedan, sees all differently. Five times each day he prostrate bows; five times he gives his thanks to God that he was born in so free a life, to a world of such a noble sweep of bold expanse.

The desert dweller of the Sahara, a creature of observation and of thought but not of books, has a life of peculiar fulness. All the wide expanse of Nature calls him out to external expression. The religion so wisely planned for him guides and supports but does not too much hamper and restrain.

Then the problem of the desert is hid. Solved by his ancestors and transmitted to him in general terms he again makes all the concrete application and reduced rule to practice. How small, as we see things, are his requirements!

The desert is not by any means all of rock and sand and heated dryness. Even remote from the oases there is a sparse plant and animal life, with a most interesting adaptation of forms to the requirements of the arid conditions.

But the oases! They are of the dreams of poets! Rest of the pilgrim on the Way to God they whisper of! Their rare fountains make the few palm-trees grow and the flowers to bloom. Here is space to pitch the tents. There the children play and yonder the camels feed.

Regular trade routes are often maintained over these wastes. Back and forth from one great center of trade to another they ply, carrying the bales of merchandise, all their speed gauged and limited by the slowly moving camels.

Some of the old monastic refuges of the deserts have been seats of learning for thousands of years and in their massive, ancient walls are often treasured, even now, writings of incalculable value, to the world of thought. The dryness of the air tends to preserve all delicate fabrics, such as papyri.

Without an abundance of water, the earth is a different place from that we know, yet it has a charm and a grace of its own and shares in the teaching of the Law.

W. V-H.

COLONEL OLCOTT AND THE EDDY MANIFESTATIONS*

For thirty years a society composed of distinguished men of letters and scientists has existed for the purpose of inquiring into the truth of certain strange and unusual phenomena,—phenomena widely believed in by numerous ordinarily sane and sensible people, but phenomena so aside from established happening that, as Sir Oliver Lodge states, it seemed desirable to either extrude it definitely as based only upon credulity and deceit or incorporate it properly into the province of ordered knowledge.

For thirty years this society of Psychical Research has endeavored to examine cautiously and critically into the revelation of manifold mediums and peculiar stray occurrences, and out of it all—much rubbish and trash, to be sure—we have at least several eminent scientists, William Crooke and Sir Oliver Lodge and others, who have become satisfied that not only are telepathy and clairvoyance facts of nature but that human beings actually survive the experience called death, with persistence of personality and character.

Some years before the establishment of the Society for Psychical Research certain weird happenings were attracting the attention of the people of New York City. They had to do with a certain family of farmers, Eddy by name, in a little hamlet of Vermont, beneath the slopes of the Green Mountains.

Colonel Olcott at this time was a lawyer in New York. It was through his interest in the Eddy phenomena and his report of it to the *New York Sun* that he was afterwards sent by the *New York Daily Graphic* to make an investigation of the place. It was during these weeks in this old farm house that he first met H. P. B. who had been attracted there by his letters about the "Eddy ghosts."

This old homestead it seems was a rambling affair, it had once been a wayside inn; the main building was like the ordinary farm house but there was a rear extension

of two stories of which the lower was divided into a dining-room, a kitchen and pantry, and the upper story thrown into one room, was known as the "circle room" or as it was commonly called "the ghost shop." At the rear end a square window in the gable gave light into the "cabinet" or narrow closet in which William sat when the materializations occurred.

"Zephaniah Eddy, a farmer living at Weston, Vt.," Colonel Olcott tells us, "married one Julia Ann Macombe, a girl of Scotch descent, who was born in the same town. Mrs. Eddy inherited from her mother the gift of 'foreseeing' as it is called among the Scotch, or more properly 'clairvoyance,' for she not only had previsions of future events, but also the faculty of seeing the denizens of the mysterious world about us, from whom she claimed to receive visits as commonly as though they were ordinary neighbors.

"Not only this, but she could also hold speech with them, hear them address their conversation to the inner self within her, utter warnings of impending calamities, and sometimes bring tidings of joy. Her mother before her possessed the same faculties in degree, and her great-great-grandmother was actually tried and sentenced to death at Salem for alleged 'witchcraft' in the dark days of 1692, but escaped to Scotland by the aid of friends who rescued her from jail. Zephaniah Eddy was a narrow-minded man, strong in his prejudices, a bigoted religionist, and very little educated.

"His new wife instinctively withheld from him all knowledge of her peculiar psychological gifts, and for a time after their marriage she seemed to have lost them. But they returned after the birth of her first child stronger than ever, and from that time until the day of her death they were the source of much misery.

"Mr. Eddy at first made light of them, and forbade her giving way to what he declared was the work of the Evil One himself. He resorted to prayer to abate the nuisance, or, as he styled it, to 'cast the devil out of his ungodly wife and children,' and,

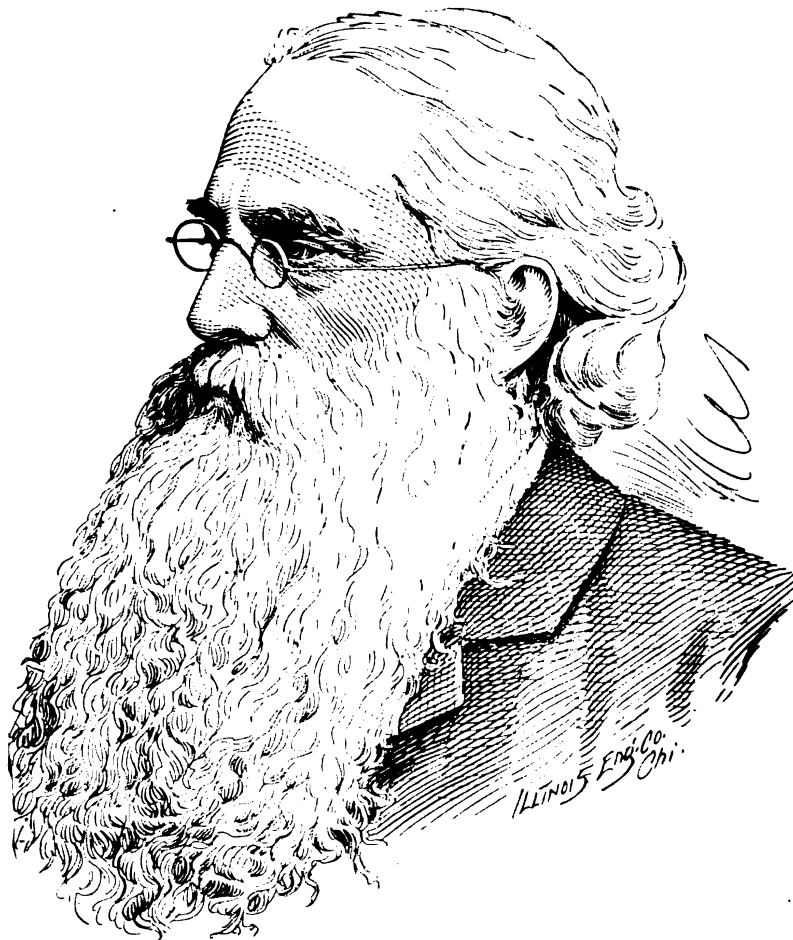
*Adapted from Colonel Olcott's *People from the Other World*, published in 1876, and now out of print.

that failing, to coercive measures, that proved equally inefficacious.

"The first child that was born had the father's temperament, but each succeeding one the mother's, and each, at a very tender age, developed her idiosyncrasies. Mysterious sounds were heard about their cradles, strange voices called through the rooms they were in, they would play by the hour

by some mysterious power. In vain the father stormed and threatened; the thing went on. Then the infuriated parent resorted to blows, and, to get the evil spirit out of them, he beat these little girls and boys until he made scars on their backs that they will carry to their graves. It seemed as if the man would go crazy with rage.

"By and by things got so bad that the



Col. Henry Steele Olcott

Late President, Theosophical Society.

From an early pen drawing from life.

with beautiful children, visible only to their eyes and the mother's, who brought them flowers and pet animals, and romped with them; and once in a while, after they were tucked away in bed, their little bodies would be lifted gently and floated through the air

spirits would 'materialize' themselves in the room, right in the father's view, and, not being able to handle them after his usual fashion, his only refuge was to leave the chamber. The children would not go to school, for before long, raps would be heard

on the desks and benches, and they would be driven out by the teacher, followed by the hootings and revilings of the scholars.

"One night, when Horatio was four years old, a little creature covered with a white fur suddenly appeared in the room where he and three of the other children were sleeping, jumped upon their bed, sniffed at their faces, and then began growing larger and larger until it turned into a great luminous cloud, that gradually shaped itself into a human form. The children screamed, and, the mother running in hastily with a candle, the shape disappeared. So year after year things went on, full of trouble and sorrow for all in the unhappy house.

"The father's scruples did not interfere with his willingness to turn a thrifty penny by an exhibition of the diabolical gifts of his progeny, for, after the Rochester knockings of 1847 had ushered in the new dispensation of Spiritualism, he hired three or four of the children out to one showman, who took them to nearly all the principle cities of the United States, and to another who took them to London for a brief season.

"The children got all the kicks and he all the ha'pence in this transaction, and a sorry time it was for them. Passed through the merciless hands of scores of 'committees of skeptics,' bound with cords by 'sailors of seven years' experience,' and riggers, 'accustomed to tie knots where human life was at risk,' their arms were covered with the scars of melted wax, used to make the assurance of the bonds doubly and trebly sure. These wrists and arms are a sight to see. Every girl and boy of them has a marked groove between the ends of the ulna and radius and the articulation of the bones of the hand, and every one of them is scarred by hot sealing-wax.

"And then the mobbings they have passed through! At Lynn, Mass.; South Danvers; West Cleveland, O., where William was ridden on a rail and barely escaped a coat of tar and feathers; at Moravia, N. Y.; at Waltham, Mass.; where they had to fly for their lives; at Danville, Canada—in all which places their 'cabinet' (a simple portable closet, in which they sat for the manifestations) were smashel. They make no

account in their catalogue of suffering, of the places where they were stoned, hooted at, and followed to their hotels by angry crowds. At South Danvers they were fired upon by hidden assassins, and William has the scar of a bullet in his ankle and Mary one in her arm to show for their picnic in that tolerant locality!"

Col. Olcott points out that we can easily understand that these poor children had little or no educational advantages—as their letters to their numerous correspondents show, yet he heard words in six foreign tongues, and conversations were carried on in these different languages by rapping by some of the phantoms who appeared before him while he was in the Eddy homestead.

The *Daily Graphic* and other journals at that time said that the story contained in these letters of Colonel Olcott's was as marvelous as any to be found in history, and he on his side says: "I risk nothing in now saying that what I am about to narrate is far more extraordinary in every respect, and I expect to tax the public indulgence as to my veracity to the utmost. But I shall at least take good care to be within the limits of the truth, so that my story may be verified by any future investigator, who is willing to scan closely, move cautiously to conclusions, and 'nothing extenuate nor ought set down in malice.' I went to Chittenden to discover the truth as to the 'Eddy manifestations,' and as I find things, so shall I describe them, caring nothing how much my own prejudices are effected by the result.

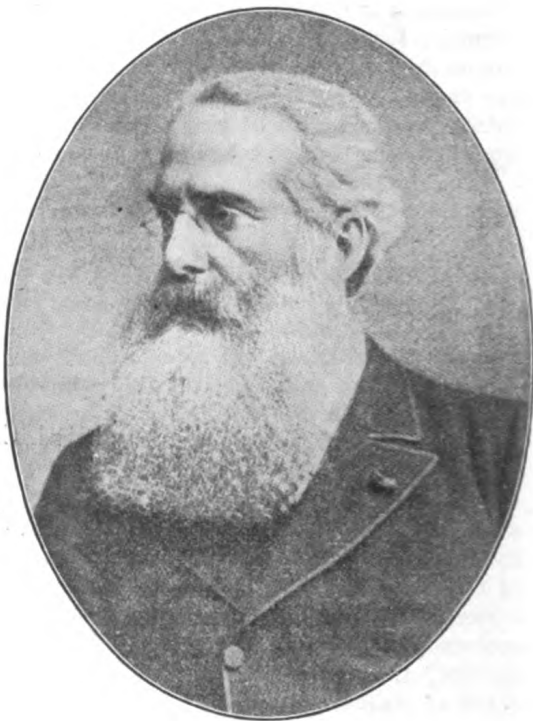
"It must have been apparent that we are not dealing with the case of charlatans who have recently taken to the business of trickery for the sake of gain, for these girls and boys seem to have inherited their peculiar temperaments from their ancestry, and the phenomena common to most genuine 'mediums' of the present day, attended them in their very cradles. It will scarcely be said that children who, like Elisha, were caught up and conveyed from one place to another and in whose presence weird forms were materialized as they lay in their trundle-bed, were playing pranks to tax the credulity of an observant public, which was

ignorant of their very existence. It will not be seriously urged, I fancy, against youth, whose bodies were scored with the lash, cicatrized by burning wax, by pinching manacles, by the knife, the bullet and by boiling water, who were starved, driven to the woods to save their lives from parental violence; who were forced to travel year after year and exhibit their occult powers for others' gain; who were mobbed and stoned, shot at and reviled; who could not get even an ordinary country school education like other children, nor enjoy the companionship of boys and girls of their own age;—it will not be urged against such as these that they were in conspiracy to deceive, when they had everything to gain and nothing to lose by abandoning the fraud and being like other folk. The idea is preposterous: and we must infer that, whatever may be the source of the phenomena, they are at least objective and not subjective—the result of some external force, independent of the medium's wishes, and manifesting itself when the penalty of its manifestation was to subject the unfortunates to bodily torture and mental anguish.

"It seems that the Eddys represented about every phase of mediumship and seership:—rappings, the disturbance of material objects from a state of rest: painting in oil and water-colors under influence; prophecy, the speaking of strange tongues; the healing gift; the discernment of spirits; levitation, or the floating of the body in free air; the phenomena of instrument playing and the show of hands; the writing of messages on paper upborne in mid air, by pencils held by detached hands; psychometry or the reading of character and view of distant persons upon touching sealed letters; clairvoyance; clairaudience, or the hearing of spirit-voices; and, lastly, and most miraculous of all, the production of materialized phantom forms, that become visible, tangible, and often audible by all persons present."

Colonel Olcott goes on to say that much account has been made of the story told by Lord Dunraven and Lord Adair, of Mr. Home having been "floated" out of a third-story window at Ashley House and into another: but what will be thought of

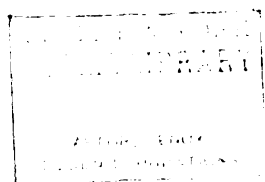
Horatio Eddy having been carried, one summer night, when he was six years old, a distance of three miles to a mountain top, and left to find his way home next day as best he could; of his youngest brother, when a grown man, being carried out of a window and over the top of a house in the presence of three witnesses (from two of



Col. H. S. Olcott

From a photograph

whom Col. Olcott had the story), and landed in a ditch a quarter of a mile off; of Horatio being "levitated" twenty-six evenings in succession, in Buffalo, in the Lyceum Hall, when fast bound in a chair, and hung by the back of the chair to a chandelier hook in the ceiling, and then safely lowered again to his former place on the floor; of Mary Eddy being raised to the ceiling of Hope Chapel, in New York City, where she wrote her name; of her little boy Warren, five years old, who was floated in a dark circle, screaming to be let down all the while; of a little son of Stephen



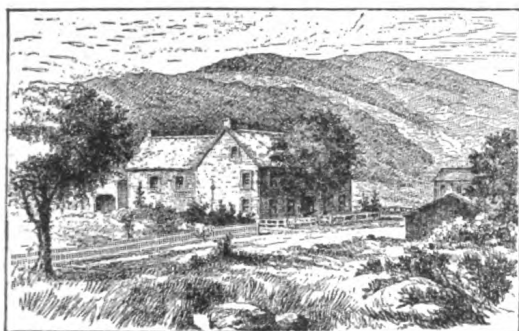


The School of Pythagoras
(Courtesy of the "Tyler-Keystone")

Baird, of Chittendon, a neighbor of theirs, who was handled in the same way?

"Mr. Home is not the only one besides the Eddys who has been thus transported through midair, for since 1347 authenticated reports will be found in the books of a like thing happening to Edward Irving, Margaret Rule, St. Philip of Neri, St. Catherine of Columbina, Loyola, Savonarola, Jennie Lord, Madame Hauffe, and many others.

"Does any one care to ask me what I think? I answer, 'Nothing.' I watch and wait and report, holding myself open to conviction in the spirit which the great Arago describes in an old article on mesmerism: 'The man who, outside of pure mathematics, pronounces the word "impossible," is wanting in prudence.'"



The Eddy Homestead

The first thing Colonel Olcott did after his arrival at the Eddy farm was to make an investigation of the odd house: its long dining room, its pantry, its dingy kitchen, in which he often used to sit with William and Horatio, about the cooking stove, while they puffed the room dense with pipe smoke and listened to the Colonel singing songs and telling comic stories and Horatio singing his songs and William telling in his pathetic way of the cruelties he suffered in his boyhood; the long room above these three, the circle room, with its benches for visitors, its platform and cabinet at one end. The cabinet was a bare little place, with the one square window which could only be reached from the ground by a ladder, a thing, says Col. Olcott, not to be found on

the place. At the end of the cabinet was just room for a chair upon which William sat during the materializations. Above this was a cobwebby loft—but nowhere, Colonel Olcott affirms, could he find anything which in the least degree showed signs of fraud.

"One evening in March, 1872, the Eddy family were sitting about the fire, when an event occurred which ushered in the series of materializations that culminated in the public seances. William had cut his foot very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grandmother's spirit, in full materialized form, appeared at the threshold, and gave instructions for some salves to be applied to the wound, and a cooling draught to abate the fever that had set in, after which she disappeared. Shortly after this, when Delia Eddy was engaged in reducing some maple-sugar over the kitchen fire, the spirit of a man of short stature suddenly materialized himself, frightening her so that she dropped a pan of sugar she was carrying. The spirits then told the family that William was to be developed as the greatest medium of the age, and that he must no longer sit for the instrument-playing exhibitions, as he had been doing for a number of years, but must go into the cabinet or closet alone and take no bells or instruments with him.

"These instructions being obeyed, spirit faces soon began to appear, and finally Santum, the giant Winnebago chief, stalked out in full form. For a long while no other spirits came, but finally they made their appearance: 'Electa,' a light-complexioned squaw, about seventeen years of age, who always brings her pet robin with her, and who forms one of the spirit band who perform instrumental music at the dark circles—many of which I (Colonel Olcott) have attended—was among the earliest visitors. Then the deceased members of their own family—among them Miranda, who came hand in hand with a young man, named Griffin Grinnell, to whom she had been betrothed. The lovers, parted for a while by death, were reunited beyond the grave.

"Francis and James, their deceased brothers, came too. Then, as people began

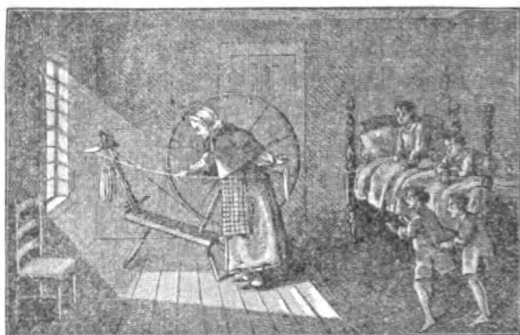
to flock to the old farmhouse, their personal friends manifested their presence. One evening, a young lady visitor saw the shade of her father, the late Captain Johnson, United States Navy, who came in citizen's clothes. The daughter mentally requested him to appear to her in his uniform, whereupon he retired for a moment and then returned in full naval dress, with sword and epaulettes.

"This is one instance among many of the doing of something by the apparitions in response to mental requests made by spectators.

"The experience of the Eddys," continues Col. Olcott, "are of both kinds. Sometimes a phantom has been seen only by the sick or dying, sometimes by those in health, as forerunners of disaster impending over themselves or others, and sometimes in the materialized condition so that everybody in the house, believers as well as unbelievers perceived them equally well. The occurrence illustrated in the sketch of the phantom

of white horses with plumes on their heads, turn rapidly into the yard and stop.

"Rushing to the back door and flinging it open, there stood the equipage before their astonished eyes. On the back seat was a lady, dressed in scotch plaid and furs, with a feather bonnet. She looked kindly at them and bowed, but said nothing. On his high box sat the driver, a thistle cockade in his hat and a capacious coat with a standing collar muffling him to his chin. Every



The Spinning Ghost



The Spectre Carriage

carriage was of this character. One cold winter night, just before bed-time the family were gathered in the sitting-room, when they heard the noise of a carriage coming rapidly along the road from the northward. The circumstance was so strange, the ground being covered with snow which would prevent the noise of wheels being heard, that all went to the front windows to look. A full moon, shining bright on the new fallen snow, gave a lustre of mid-day to objects below—and they saw an old fashioned, open carriage, drawn by a pair

buckle and trapping of the harness was plainly revealed by the moonlight and even the ornamental scroll work on the coach-panels.

"The family, with characteristic rustic bashfulness said nothing, waiting for the grand lady to manifest her pleasure. No one doubted for an instant the reality of what they saw, and even the skeptical and hard-hearted father moved to the door so as to be ready to do what might be required for the belated traveler. But as all eyes were fixed upon her, she and her equipage began to fade. The garden fence and other objects, previously concealed behind the opaque bodies of the carriage and horses began to show through, and in a moment the whole thing vanished into the air, leaving the spectators lost in amazement. Old Mr. Eddy at once exclaimed that his wife and her mother had been up to some of their devilish witchcraft again, but they knew that it was a portent of somebody's death. The boys, then only ten or twelve years old, ran for the lantern and searched

all over the road and yard for wheeltracks, but their quest was fruitless. The phantoms had disappeared without leaving the slightest impression on the snow. Two months later the grandmother died.

"This same grandmother was for years in the habit of returning to the north room on the second floor and turning her spinning wheel. Four of the boys slept there, and the wheel stood in the southeast corner, behind the door. The children were greatly frightened at first to hear the buzz and see no one, but they soon grew familiar with the thing and finally, to be sure that grandmother would awaken them, they hung a little bell on the wheel. The phenomena, which had frightened them at first so that they hid their little faces beneath the bed-covering, had become a nightly diversion. After awhile the spirit materialized herself, feebly at first but stronger by degrees, until she would come looking exactly as when alive—for I can assure the reader, that, so far from the materialized spirits who appear in the Eddy 'circle room' seeming ghostlike, they are as substantial in every respect as any of us who gaze at the weird phalanx of the dead-alive."

To quote Colonel Olcott again: "Several times I have stayed with William in the kitchen until after the circle was formed up-stairs, and he was called to come. We would sit chatting upon any indifferent subject, smoking our pipes, and he making no sort of preparation either in dress or anything else, for the seance. Then I have stepped into the cabinet, and seen that there was nothing there but the bare floor and walls, the chair and the cap and powder-horn that a visitor recently presented to the two spirits Honto and Santum respectively, and that they sometimes, but not often wear.

"The night of my arrival, the voice of the spirit-director, Mrs. Eaton, called me to bring a light and see the condition of the medium, the instant that the last shape retired behind the curtain. I found everything as usual in the cabinet—no costumes scattered around, no signs of dressing having been going on. The window was

closed against the admission of light by a small black shawl and a piece of horse blanket held against the panes by a bar of wood, cut to fit inside the frame. The last forms that had shown themselves were those of the two Lenzberg children, clad in white, but, although not more than thirty seconds had elapsed, no white drapery was to be seen. The medium was in a deep sleep, his features relaxed, his breathing almost imperceptible, his skin free from moisture, and every indication presented of profound obliviousness to external things. The glare of the lamp and the noise of my foot steps, did not awaken him, but, when I shook him and called him by name, he opened his eyes and regarded me with a startled look of one suddenly aroused from slumber and seeing something unexpected at his bed-side.

"I have often seen persons come out of both the natural and cataleptic sleep, and unhesitatingly affirm that this man was neither counterfeiting nor in an ordinary state of somnolence.

"I have seen, say, three or four hundred different materialized spirits, or what purported to be such, and in every imaginable variety of costume. I have seen them of all sizes and shapes, of both sexes and all ages.

On the second evening of my visit Honto, the Indian girl, was the first spirit to appear, and she remained in sight nearly fifteen minutes. Mrs. Cleveland and Mr. Pritchard (in the audience) occupied their usual chairs at either end of the platform, and Honto danced with the former in a lively manner, balancing, advancing, crossing over, and turning the old lady as though the whole delight of her soul were in the figures of her dance. She would sway first to one side and then the other, raise her hands above her head, bend backwards until her spine was nearly doubled upon itself like a carpenter's rule, and fling herself about in an exuberance of childish glee. Leaving her partner she then passed to the other end of the stage, always keeping step to the music, and balanced to Mr. Pritchard, who being partially paralyzed, could only take her hands

in his and humor her fancy by waving them from side to side and up and down as her light feet rose and fell. The spirit girl held her face close to each of theirs that they might scan her features, and making Mrs. Cleveland turn about, she stood back against back with her to show us her height. The living woman measured just five feet seven inches and Honto, holding herself erect, was about half a head shorter. The skirt of her dress to-night reached but little below her knees, so that I easily assured myself that she was no man making himself short by bending his legs.

"The apparition of a youngish woman holding a baby in her arms followed immediately after Honto's retirement and caused an exhibition of tender pathos. In the semi-darkness of the room it is generally but not always the case that persons cannot recognize the spirits until attention has been specially drawn to them, when their individuality is settled by the general appearance of their form, weight and motions, in case no words are spoken by them to their questioning friends. In this case the usual query, 'Is it for me?' was running along the line, when a woman's voice exclaimed in an agonizing tone, 'Is that my baby? Is it my—is it Charlie?' The spirit woman nodded and smiled and held the baby forward for recognition. There was a sob, a wail, an outburst of natural tenderness: 'My darling! My angel!'—and the poor mother could say no more, for sobs choked her utterance.

"This scene was followed by another of like character. A German Jewess of nervous temperament sat beside me on the front bench. The curtain was pushed aside, and there in the cabinet door stood her daughter of twelve years, in white gown and with her black hair brushed back from her temples. The mother, overcome with joy, poured forth a volley of questions in German, intermingled with ejaculations, which the happy child tried to answer by rapping assent or dissent with her knuckles upon the door post, and disappeared as her mother was ready to fall into a swoon from excess of emotion.

"Ten spirits in all showed themselves, viz: Honto; Mrs. Carpenter, an elderly lady; Abby —; the lady and infant; two children; a German, named Abraham Alsbach, who spoke German to his sister; a young lady with long blonde hair, who wrote a white dress with low neck and short sleeves and a flowing train—a very pretty spirit; and an aged lady, the grandmother of a person present.

"On the next evening the shapes of seven Indians and five whites were seen, and the majority of them were so obliging as to back up to the wall and allow themselves to be measured. In the hopes of aiding my judgment as to the relative heights of the medium and the several spirits, I caused two strips of white muslin to be painted in feet and inches, and tacked them on the wall at either side of the cabinet door. This would enable the eye to note where the head of each apparition reached at the moment the spirit stepped over the threshold. The painter, however, made the mistake of painting the figures about a third too small, and, therefore, while with the fair light we had the first evening the scale was used I could see heights to within a couple of inches, I had to rely upon Mr. Pritchard to call off the exact figures. One most important result was, at any rate, attained in settling beyond question the fact that figures able to stand alone and walk were seen, whose heights varied from two feet one inch to six feet two and three-fourths inches. Of these extremes one was Santum, the Winnebago spirit, and the other a little child who leaned against the right-hand door-post.

"One evening there appeared a charming young woman carrying a child, who was recognized by her sister as Mrs. Josephine Dow, late of Crittendon township. She died twenty-four years ago at the age of nineteen. Her robe was pure white and flowing, gathered in at the waist by a string, so that the folds of the upper part lay over it after a very classical fashion. Her auburn hair fell in a mass over her shoulders and as she stood there petting the child I thought I had never seen a prettier sight in all my visits. There could be no

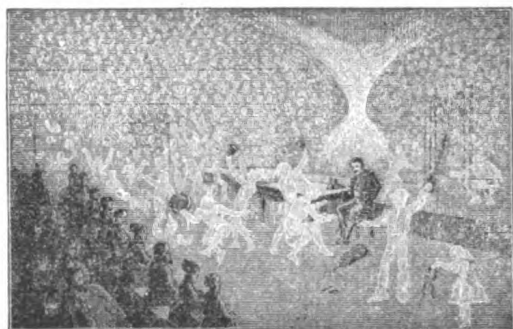
mistake about the child, no question of rag-wrapped legs or fondled pillows. The figure stood too near me and in too good a light to admit of such deceptions being practised. It was a living, moving child, which, with its right thumb in his mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm about her neck. For the instant it was palpable and, no doubt, as material a being as any baby now lying in its mothers arms. Made from the imponderable atoms floating in the foul air of that chamber it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind. And the shawl! in what spirit home, by what hearth, or under what vine-trellised porch was its yarn spun, its knots tied, and its strands tinted? Whose busy fingers plied the needles, or whose hand guided the ghostly loom by which its meshes were formed? Mystery of mysteries! What *Œdipus* can solve the riddle? And how long must we wait for an answer?

"Horatio's 'dark circles' are in a room totally dark. The preparations for this event consist in hanging shawls or blankets over the four windows nearest the platform to exclude even starlight, removing the table with its array of musical instruments to a position on the main floor just in front of the railing and tying Horatio in a chair placed to the right of the table and in front of the spectators. Upon the extinction of the light the gruff voice of the sailor-spirit 'George Dix' and the piping whisper of the little girl spirit 'Mayflower' are heard greeting us, special mention being often made of favorite acquaintances by the curiously matched co-partners in the direction of these striking seances. Dix asserts that he was drowned on the wreck of the steamship *President*, which may or may not be true, but the truth of which is of no consequence in view of what he does and causes to be done.

"This is a 'dark circle' as it appears to persons favored with only the usual range of senses—a place of pitchy darkness, unilluminated by the faintest speck of light, except when little balls of phosphorescence shoot hither and thither through the air,

the only senses ordinarily used being those of hearing and feeling. But how different must it appear to the inner sight of the clairvoyant, if we admit that their descriptions are not based upon the promptings of an overwrought imagination. I was so fortunate as to meet at the Eddys' a Mrs. Emma F. McCormick, an excellent 'test medium,' of Providence, R. I., who kindly gave me a description of the dark-circle that I will try to put into words, as, at least to me, an interesting novelty in spiritualistic literature.

"When the light was extinguished instead of the cavernous darkness that oppressed our senses, the room became to the clairvoyant suffused with a great light as though a full noon had suddenly risen upon her vision. The light was steady, not flickering. The walls of the apartment, as transparent as crystal, disclosed a multitude of spirits stretching upward and backward—a great host that no man could number. On every side they thronged—men, women, and children—and gazed at



A Clairvoyant's View

the mortals below and the scene that was being enacted in their hearing. They were all bathed in the light that shone about them, but differed in glory, one from the other. Certain of them hovered over and about the medium, showering sparks of light upon him more brilliant than diamonds, whenever they approached him within a certain distance. From every side in the air above us the light, concentrated into a sort of zodiacal canopy, formed a

vortex, like a water-spout or thunder-cloud, and then spread out in showers of sparks, whose radius marked the area within which all the 'manifestations' occurred.

"Some spirits were clothed in gauzy vapors of differing brightness and colors, some bluish, some grayish and some pure white, the several tints indicating the moral status of the spirits, pure white being the highest of all. Their countenances shone with a brightness corresponding with that of their raiment, some like the face of Moses when he descended from Sinai, being so glorious that it seemed as if no mortal man could look upon them.

"Upon the floor of the circle room the *lucide* saw a spirit-man with a smooth face, stern and resolute in expression who controlled and directed the performance. When he approached the rest fell back, as though he carried the power of command in the very essence of his nature. The Indians in the dance were sometimes on the floor, sometimes leaping high up in the air, and one group, apart from the other, laid their heads together and intently regarded some object on the platform which, from Mrs. McCormick's description of the locality, I judged to be a small spring table-gong that I had procured that day, with which to try certain experiments but of my possession of which she was not aware.

"Off in one corner were gathered a band of white men whom she thought were pirates who had stealthily approached and looked at the medium as if desirous of getting control of him, but a number of bright spirits seeing their intention, clustered about him as if to shield him from harm.

"The spirit Mayflower appeared, a girl of fourteen or fifteen, of a fair complexion, dark hair and eyes. She looked as if she were encompassed with a rainbow, and was a bright, beautiful creature, but more attracted to the earth than some of the others in the shining throng. The effect of her music upon the other spirits was very marked. They seemed to enjoy it, and their feelings were indicated by a great increase in the brilliancy of the light about them.

"The members of our circle of the eve-

ning were each attended by each of his or her special friends, who showed affection in embraces, loving appeals, the laying of crowns of flowers upon our heads and of emblematic floral devices of various kinds upon our laps. Some seemed to her to kneel at the knees of their friends and gaze up into their faces with eager, hungry looks, as if they would force a sense of their presence through the impenetrable walls of flesh in which they were still held captive. We mortals like our spirit-friends were also surrounded by our special and peculiar spheres of light, varying in brilliancy, color and transparency, in degree with our moral elevation. Along the united hands of the front rank ran a chain of electricity or some other fluid like lightning, reddish-yellow in color, with bubbles of light coming up here and there and then bursting, and the even flow of the stream was interfered with, and made to zigzag, by the unequal personal magnetic force of the several sitters.

"But, of a sudden the beatific vision of the clairvoyant is rudely terminated by the lighting of the smoky candle, whose feeble gleam, struggling through the obscurity of the room, replaces the noonday brightness of her opened heavens.

"I was more than glad to be able to satisfy myself wholly as to the famous 'ring test,' the philosophy of which the mediums, the spiritualists and the spirits themselves, had tried to explain to me. I had seen the thing done in the light a number of times, the ring dropping from off Horatio's arm, as he sat before me with his hands bound; but all this was not entirely satisfactory to one who was furnishing to a wide circle of readers the materials for the formation of belief, and whose duty it was to make no mistake. When the ring test was about to be given, I was requested by the medium to take both his hands in mine and keep a firm hold. It must be remembered that, up to this moment he had been grasping my bared left arm with his two hands. At the beginning of the seance his hands were very cold, but I noticed that they gradually grew warmer, until, just before the ring-test, a

shiver ran through his frame, a sudden chill passed into them and they became icy cold. I never felt hands so cold before, except upon a corpse that had been laid in ice.

"Our hands crossed, my right holding his right and his left my left. The iron ring used for the experiment *was then exhibited through the shawl by another hand*, so that all could see it, and then dropped upon the floor at my feet, striking it with a metallic sound and rolling off the platform. After all who chose had had an opportunity to examine it, it was passed back and taken behind the curtain by the detached hand. *I then felt an arm and shoulder* pressing against my back, as I sat touching the edge of the table behind me, and the ring, and the cold hand that held it touched the bare warm skin of my left forearm. Another tremendous shock ran through the medium's body, and instantly the iron ring slid down from his arm over my right wrist and hung there. There was just distance enough between our arms for the large ring to touch both his and mine, and at the moment of the shock, it seemed to me that the side of the ring next to Horatio's arm dissolved into a vapor, while the one next to mine remained solid, for it moved away from my skin directly to his arm, or else opened so as to permit his to pass through its own substance, and the next instant it dangled upon my wrist.

"This is an astounding story, I know, but everything happened just as described. I neither relaxed my hold upon his hands for an instant nor lost sight of the smallest detail of the experiment. I was neither psychologized nor deceived and no theory of 'muscular contraction' is sufficient to explain or cover the facts. The explanation given to me of the phenomenon by a spirit is that, the medium's system being negative and the sitter's positive, a strong current of a fluid, which, for lack of a better name they called refined electricity, is sent through from the one to the other, and as it passes through the intermediate metal, being obliged to escape at the poles, it overcomes the cohesion of the particles, and the solid is changed into a vapor. By suddenly reversing this process the substance is re-

solidified, and the ring becomes as it was before. They claim that they have the same control over the cohesion of the particles of our gross matter as they have over what we term gravity; that is, that by an exercise of their own subtle power they can as readily dissolve a solid as they can lift it. Let every one do as he likes with the explanation. I give it as it was received.

"I must say that I felt no shock whatever at any time, but perhaps, being so positive as they say I am, the thing worked the other way, and the medium got a charge of my surplus 'magnetism.'

"One night 'Mayflower' told me, as an evidence of the superior knowledge of the spirits, that she herself could harden and weld copper, and make a small machine that would lift the house we were in, as easily as I could my hat. When I asked her why she would not impart some of her knowledge for the benefit of the world, her reply was that, when our men of science got so far progressed as to lose their empty conceit, and discover that they hardly knew the alphabet of science, and were prepared to learn, these and many more important discoveries would reward them. We must hasten slowly on our path up the Parnassian hill, learning little by little, and as the child acquires by degrees to creep, walk and run, all that goes to make up the sum of human knowledge.

One evening Honto was seen to suddenly sink away up to her waist just as she was about to pass into the cabinet and Col. Olcott says about it: "This progressive disintegration of the 'materialized' spirit body is a curious affair. If we can conceive the body being made, by a supreme effort of the spirit's will, from the visible atoms of the atmosphere there is nothing difficult in the theory that by a like effort it could be destroyed. In fact it is to be noticed that most ghost stories relate how the apparition suddenly evaporates or dissolves back into its original unsubstantial elements. Thus a phantom carriage was seen to fade away in the moonlight and so faded the white lady of Avenel before the eyes of the affrighted sacristan. But here we have Honto sinking suddenly into the

solid floor, waist deep; and then, with what might be called the stump of a body, sliding behind the cabinet curtain. The same thing happened to Katie King in the course of Sir Wm. Crookes' experiments. He mentions having seen her sink away until nothing remained but her head which appeared to rest upon the carpet of the room.

"Mrs. Bolles' mother fell to pieces, as though every atom of her form had suddenly lost its coherence with every other atom. Why is this? How can the discrepancy be explained? Has one spirit so superior a power over its materialized body that it can only be dissolved in progressive ascension, from heels to head, while another falls into fragments at the instant it loses its hold on a single one of the molecules of which its evanescent shape is composed? Ah! that is one of the problems that await the philosophical chemist.

"The last spirit to show himself one evening was one of the most impressive figures of the whole four hundred, or so, I have seen. In 1851 Mme. de Blavatsky was passing the summer at Daratschi-Tchag, an Armenian place of summer resort in the plain of Mount Ararat. The name means 'the valley of flowers.' Her husband being Vice-governor of Erivan, had a body-guard of some fifty Khourid warriors, among whom one of the strongest and bravest, named Safar Ali Bek, Ibrahim Bek Ogli (the Son of Ibrahim), was detailed as the lady's personal escort. He rode after her everywhere on her daily equestrian excursions and delighted to display his unusual skill as a cavalier. This very man walked out of William Eddy's cabinet in the form of a materialized spirit, dressed to the minutest detail as when she last saw him in Asia. Madame was playing the parlor-organ that evening, and as the back of the instrument was close against the platform, it brought her to within three or four feet of each of the spirits as they stood outside of the cabinet. There could be no mistaking her old Khouridish 'Nouker,' and her recognition of him was immediate. He came out empty-handed; but just as I thought he was about to retire he bent forward, as if picking a handful of mould from the ground, made a

gesture of scattering it, and pressed his hand to his bosom,—a gesture familiar only to the tribes of Kurdistan; then, he suddenly held in his right hand the most curious looking weapon I ever saw. It was a spear with a staff that might have been a dozen feet in length (perhaps more, for the butt seemed to extend into the cabinet) and a long steel head of peculiar shape, the base of which was surrounded with a ring of ostrich plumes. This weapon, Mme. de B. tells me, is always carried by the Khouridish horsemen, who acquire a wonderful dexterity in handling it. One instant before, his hand was empty; the next, he grasps this spear, with its glittering steel barb and its wavy plumes! Whence came it? From Chittenden township, Master Skeptic?

"But I doubt if any circle ever witnessed a more astonishing spiritual feat than that which I am about to relate:

"The evening of October 24th was as bright as day with the light of the moon, and, while there was a good deal of moisture in the air, the atmospheric conditions would, I suppose, have been regarded as favorable for manifestations. In the dark-circle, as soon as the light was extinguished, the spirit 'George Dix' addressing Mme. de Blavatsky said: "Madame, I am now about to give you a test of the genuineness of the manifestations of this circle, which I think will satisfy not only you, but a skeptical world beside. I shall place in your hands the buckle of a medal of honor worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle." Presently I heard the lady utter an exclamation and, a light being struck, we all saw Mme. de B. holding a silver buckle of a most curious shape, which she regarded with speechless wonder.

"When she recovered herself a little she announced that this buckle had indeed been worn by her father with many other decorations, that she identified this particular article by the fact that the point of the pin had been carelessly broken off by herself many years ago; and that according to universal custom, this, with all his other medals and crosses, must have been buried with her father's body. The medal to which

this buckle belongs was one granted by the late czar to his officers, after the Turkish campaign of 1828. The medals were distributed at Bucharest, and a number of the officers had buckles similar to this made by the rude silversmiths of that city. Her father died July 15th, 1873, and she, being in this country, could not attend his obsequies. As to the authenticity of this present so mysteriously received, she possessed



A STRANGE VISITOR.

ample proof, in a photographic copy of her father's oil portrait in which this very buckle appears, attached to its own ribbon and medal.

"It will be imagined that I felt a deep anxiety to see the picture in question, and later my desire was gratified. I now am able to present to the reader sketches of the spirit's present, and the whole decoration; the former copied from life and the latter from the photograph. Both are drawn

larger than the natural size and the inscription on the medal has been furnished by Mme. de B. herself. Was there ever a 'manifestation' more wonderful than this? A token dug by unknown means from a father's grave and laid in his daughter's hand, five thousand miles away, across the ocean. A jewel from the breast of a warrior sleeping his last sleep in Russian ground, sparkling in the candle light in a gloomy apartment of a Vermont farm house! A precious present from the tomb of her nearest and best beloved of kin, to be kept as a perpetual proof that death can neither extinguish the ties of blood nor long divide those who where once united and desire reunion with one another!

"I kept account of the time in William's materializing circle that evening. It began at ten minutes of seven p. m., and closed at five minutes of eight. In the intervening sixty-five minutes, eleven different spirit forms appeared. Honto remained in sight five minutes; old Mr. Brown, two and a half minutes; Chester Packard, eighteen seconds; William, his brother, seventeen seconds. The intervals between the appearances of some of the forms, were respectively 4 minutes 45 seconds, 3:10, 2:47, 1:13, and 1 minute. Mrs. Eddy's spirit appeared and addressed us, saying some friendly words to me personally, from within the cabinet. Her last sentences grew fainter and fainter, as though she were receding from us farther and farther, until her voice was lost in the distance.

"Among the most noticeable forms to present themselves, was one who seemed to be either a Hindoo coolie or an Arab athlete. He was dark-skinned, of short stature, a lean, wiry, active form, with no more superfluous fat on his frame than has a greyhound in working condition. The artist, writing to me of him, says: 'He left a more vivid impression on my mind than any other spirit. I can see him now, perfectly—long, mere bone and sinew, with a cat-like suppleness. For dress, a closely-fitting vest, seemingly cotton, drawers tucked into what might have been socks or gaiters, a sash about his loins, and upon his head a dark red handkerchief.'

"He came to visit Mme. de Blavatsky, and made her a profound obeisance: but she failed to recognize him. Nevertheless she showed no such hesitancy about another of her visitors. The curtain was lifted, and out stepped a gentleman of so marked an appearance as to make it absurd to imagine that William Eddy could be attempting to impersonate a character in this instance. He was a portly personage with an unmistakable air of high breeding, dressed in an evening suit of black cloth, with a frilled white shirt and frilled wristbands. About his neck he wore the Greek cross of St. Anne, attached to its appropriate ribbon. At first Mme de B. thought that her father stood before her, but, as the figure advanced another step or two towards her, thus bringing herself to within five or six feet of where she sat, the spirit greeted her in the Russian language, and said 'Djadja' (uncle). She then recognized the familiar features of her father's brother to whom he bore a very strong resemblance in life. This was M. Gustave H. Hahn, late President of the Criminal Court at Grodno, Russia, which dignified office he held for twelve years.

"I have frequently known of people being favored in their first seance, and, again, as often of their seeing nobody they cared for, even after waiting patiently for a week or more. If we could 'call up' whomsoever we chose, as Saul did the shade of Samuel it would be another matter, but under present conditions the visits of our angel friends seem to depend on laws beyond their control or our own.

Then to conclude Col. Olcott says: "For my part, I confess that, in view of the uncertainty of our being able to demonstrate their identity even when they do come, if they come at all, in consequence of our ignorance of the limits to the mischievous power of the jugglers of the other world to cheat us with counterfeit presentments of our 'deceased' friends, and the unsatisfied feeling

that their fitting appearance before our eyes leaves behind, I care less that any individual person should come, than that any spirit at all should be able to break down the wall between the two worlds. In short, if I can be satisfied through these 'manifestations' of the great basic fact of Immor-



THE SPIRITS PRESENT.



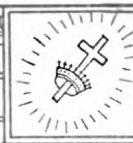
THE BUCKLE AND MEDAL FROM THE PORTRAIT.

THE BUCKLE AND MEDAL.

tality, I am satisfied to wait with a cheerful heart for the coming of that hour, common to us all, when the mystery of life will be solved, and the veil be drawn aside to let the glorious light stream in."


Harriet T. Felix.







The Compasses

If we can find the largest, most inclusive meaning of a great symbol we can easily find place for all minor meanings in it.

The Compasses in Masonry seem to suggest the circle which represents God's manifestation and the instrument by which the Great Architect produces it. Set upon the Square as its base  the compasses form the upright sides of the Triangle and stand for His Will and Wisdom, and these are the phases of His being which He makes use of in sending out his manifestation, though His action is prompted by Love.

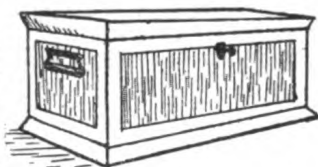
With the Square and the Trowel they suggest the Architect who is at the same time the Builder and they tell of the work being incomplete, still in progress, but tending toward a final completeness of form in His design.

Note that the circle is not yet drawn, that the limitations have not been fixed. The compasses tell of the plan of the Architect and of the acts involved in perfecting it but at the same time give intimation that we have our parts to play   in carrying out the design. Hence there is a call to aid, an appeal in this symbol; it is the call of the Grand Architect to His builders to seek the plan and to fill out the design of the Temple. Let all heed, who would be worthy craftsmen.
W.V.-H.



A SAGA

The Master contemplating some especial work, went to His tool-chest to look for the tools that He needed.



First He picked up the hammer, who spake thus: "Please let me rest, my head is so heavy and I feel so clumsy to handle, as I had hit many of late too hard and thus hurt them."



The nail was next to draw the Master's attention. It pleaded: Please do not use me now. I am so small and slender. I am afraid that I cannot stand the heavy blows I notice are connected with your service, besides I am dull and rusty; however, maybe later my body may be steeled to thy work."

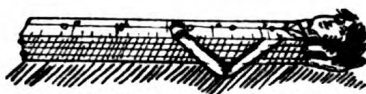
The saw came next in order and asked for time in the following manner: "Master I am a very unlucky creature, all my teeth make me a terrible lot of trouble and torture, so instead of singing at my work as I did when I was young, I now groan. The suppleness of my body is not to compare what it was, and the rust is eating my life away."



As the Master was looking in the direction of the brace and bit, it spoke as follows. "Master I am not any more up to my name, I am getting old and my back is all crooked, besides even at my best I am nothing but a bore, spare me."



The rule straightened himself out: "You of faint heart, do you not see that you are deprecating the very thing that the Master wants to use you for. The very thing that the Master sees useful in you, you seem to think is the most disgraceful. He needs many tools, and all different." Saying this the rule closed up.



The suddenness of this movement unbalanced the ever willing, but slowly moving and heavy chisel, who toppling over cut a gash in head of the mallet. Picking himself up, and after having apologized for his awkwardness while balancing himself on his sharp edge, he said: "Of course you know I am always willing, but what puzzles me is why the Master gathered me into such a polished and cultured collection."



The mallet after rubbing his bruised head said kindly: "The rule is right. We are all useful in the work, and the Master needs us all; some for heavy and coarse work, others for finer work, and both are equally needed in their place."





ilarity." Stalking off to his corner he slowly drew his heels together and began meditating on unity.

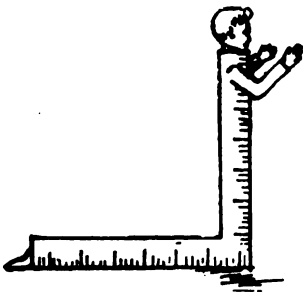
The square on bent knee spoke to the assembly: "I pray you to heed my brother the compass' adjuration. We must realise that we are gathered together for the Master's work and not for bickerings between ourselves. I hope that you all can see as I see 't, the greatness to be used by Him

The compass took a step forward, and demanding attention said: These points are well taken, but there are other points as well, holding to which we cannot err and these are Fraternity and Soli-



in His work. Take my word for it. My name will be a word to conjure with. Do not let the Master's work suffer on account of wounded pride or internal dissensions, but let me

recommend to your earnest consideration the action of our worthy mallet, who although badly hurt in his vital part, had nothing but kind words and fraternal feeling for all."



The knife fell in with his sharp and cutting way: "That is all very well for wooden heads to feel no restraint, but when you are made of steel and tempered besides, I like to know what can be expected. What would I be worth if I was not sharp? My very nature rebels at all this mushy talk. How do you think you would feel if you had a backbone of tempered steel and felt as sharp as you were?"



The trowel ringing with noble indignation thus smoothed the ruffled feelings of his friends: "You do not think, I hope, that I am made of wood do you? I think I can claim kinship to you in both steel and temper, but I use my strength in the direction of accomplishing outside work,

and not to cut friends."

The level followed up with these final remarks: "As the worthy square remarked, we are the Master's tools, to be used by Him, at His pleasure and with His great understanding of the work, let Brotherly love and fraternal feeling so permeate us that we cannot feel anything lower. Then rest assured, His work will be done."

The Master who had silently listened to these expressions, smiled as only He can smile, and turning away said to himself: "Their hearts are right, they will do."

B. W. Lindberg.



THEOSOPHIC AND OTHER ORGANIZATIONS

The Theosophical Society is thoroughly committed to a special line of work. Its work is to continue to present to the world that phase or view of the Divine Wisdom which was presented by H. P. Blavatsky and which has been continued by Mrs. Annie Besant and Mr. C. W. Leadbeater.

Consequently the Theosophical Society is not directly concerned with the presentation of other philosophies.

At this moment there are representatives of different organizations, having headquarters in Europe and the Orient, who are endeavoring to find foothold for their work in America. With them we have no quarrel—on the contrary we are on the best of terms with them and applaud their efforts in so far as they are unselfish and tend to the amelioration of the condition of man.

Those who are interested in the work of the Theosophical Society are either casually and slightly concerned with it or are of the type of those who, having found the pearl of great price, value it above all other things and will sacrifice all for its sake. No other interests can possibly divert them from their effort in its cause in so far as karma permits.

The relation between Theosophy and Masonry is intimate because Masonry teaches the divine Wisdom in the crystal purity of ritualism and symbolism. The organizations of Masonry are very dear to all theosophists who understand the meaning of Masonry and many theosophists are masons. There are those, too, who are deeply interested in Theosophy yet feel that their own work lies in the strong promotion of masonic interests. They feel that it is their karma to expend their energies in this way. But

the number of these people must be small, for this is a period of great activity for theosophy and theosophists who are devoted to the interests of the Divine Wisdom scarcely can find time for much effort in other directions excepting as they are forced to do so to meet the necessities of our everyday life. Masonry will have its fuller day in some later epoch.

When the question arises as to where one shall expend the major portion of his effort and when temptations come to make use of money and most serious and precious effort, the choice lying between theosophy and masonry, we cannot understand how there can be a moment's hesitation or how it is possible for devoted theosophists to rush into the construction of masonic temples and the enlistment of members of the Theosophical Society in serious and binding obligations in the exoteric activities of masonry.

Every member of the Society has practically been told through the *Theosophic Messenger* of the pressing need of the Section for facilities to do its work in headquarters of its own. No member who has attentively read his Sectional paper can plead ignorance as to the crying need of the Section for a place for central activities and funds to carry them on.

Of course every theosophist has the right to do as he likes in all matters both within and without, nor do we wish to criticize them. At the same time it does not seem amiss to call attention to the ways in which the work of the Society may be promoted and to suggest that devotion to theosophical ideals is not always signalized by rushing into the outer activities of other organizations.

W. V.-H.



PARCIVAL

SEVENTH BOOK: ORGUEILLEUSE

(Continued from page 343)

The queen of Logreis hastened to meet her knight. Before Gawan could dismount and bow before her, she threw herself at his feet, her eyes full of tears. She said, "Sir, I do not deserve the deeds which I asked you to do. Your task filled my heart with such pain as can only be felt by a loyal woman for the man of her choice." Gawan replied, "If it is true that you will no longer drive me into further dangers, then praise will be yours. You have wronged knighthood, for knightly service stands so high that he who has devoted himself to it, should never be reviled. But even if pride has led you astray and caused you to act as you have done, I will forget that. Here, mistress, take this wreath; but may the radiance of your beauty never again lead you to dishonor a knight. If more derision is in store for me, I will rather renounce Love."

Then hot tears streamed from the eyes of the beautiful queen. She told him of her deep sorrow: how her dearest friend Cidegast had been slain, a knight whose brightness and renown surpassed those of all other knights; he was like the unicorn in loyalty, purity and modesty. (Maidens should pity this animal which is slain because of its purity). And she had selected Gawan as the instrument with which she would wreak her vengeance upon King Gramoflanz, her most bitter enemy.

Gawan told the queen that the cold hand of death would assuredly touch him unless he could overcome the proud king; for he had given his word of honor that he would shortly meet him in mortal combat. Now he hoped that she would return his love and requite his knightly service. This she declared herself willing to do, and she would gladly ride with him to Chateau Merveille.

The love-joyful knight embraced her tenderly as his strong arm lifted her on her horse. How life became brightened by the joy of winning the lady of his choice! How all his troubles and hard work seemed sweetened by her changed behavior! But

Orgueilleuse was not so happy. She spoke again of her great sorrow and her fixed resolve not to rest until she had avenged the death of her beloved knight. Many lances had been broken between her men and those of King Gramoflanz. Once she had taken into her service a king to whom was subject that which is most to be desired. She had promised him her favor if his spear should carry death to her enemy. It was King Amfortas. His bountiful hand presented her with the rich merchandise which Gawan had seen before the gate of the castle. But the love and service of the youthful king brought to him not the love which Orgueilleuse had promised, but nameless pains, which were gnawing at her heart even more than the death of Cidegast. She asked, "Do you not find that with such reasons it may perhaps be pardonable that I am sometimes overcome by ill feeling, and can only grieve in my helplessness for him whom I had chosen after Cidegast? Have you heard how Klin-schor, the magician, came into possession of the rich merchandise at the castle gate? When the noble Amfortas, who gave it to me, had parted from love and happiness, I feared misfortune. It was generally known that Klin-schor was well versed in the black art, so that through his sorcery he could bend to his will both man and woman. Therefore to secure peace with the magician I gave him the goods, and agreed to the condition that should some one break his magic spell I must promise love to him, but if he disdained love the goods should again fall to me. Then I sought to induce King Gramoflanz to strive to gain the treasure, in order to destroy him, but he would not do so.

"Klin-schor has always treated me kindly and allowed my retinue of men to traverse his land, seeking for adventure, without molesting them. We have broken many lances with Gramoflanz, but no one has succeeded in conquering the proud hero. I have let many knights serve for my love, but no one has secured it. No man saw me whom I

did not easily win for my service, except one. He bore a red emblem, and brought great danger to my men, as he came riding before Logreis. He fought in such wise that my men were scattered about like straws. Five knights charged him, but all were stretched out on the field, and the ferryman took their horses. Thus deserted by my band I myself went before the hero and offered him the winning of my land and body; but to my discomfiture he said that he had at home a more beautiful woman and she was dearer to him than I. And he said, 'If you are asked who it is, answer that it is the queen of Belripar. Parcival I call myself; your love I must reject; indeed the Grail is giving me enough of work and danger.' And thus the chosen hero rode away."

As they were drawing near to the castle Gawan said to the queen, "Urjan has told you my name, but I beg of you not to tell it to any one." And Orgueilleuse promised not to tell.

When the knights of the castle heard that the hero who had broken the magic was coming, they rushed out from the castle on fast horses, with martial clamor and with banners floating gaily in the wind. Gawan thought they came to fight, but Orgueilleuse informed him that it was the garrison of Klinschor who were now greeting him as their master.

Plimpalinot with his lovely daughter Bene received the two travelers, removed the heavy armor from the hero, and led them to a table with refreshments. However, they soon arose to meet the knights of the castle who had assembled across the river. The queen asked their host about Le-Choisi-Gueule, Duc de Gowerzin. The knight of the ferry said he was still there, and offered to give him to her if she would give to him the harp which she had received from Amfortas, and which had belonged to queen Secundille. Orgueilleuse said, "He who sits here may give or keep the harp and the rest of the goods. If he loves me I know he will set free both Le-Choisi-Gueule and my other knight, Florand of Itolach." Then Gawan promised that they should be given their liberty. Thereupon they crossed the stream

and entered the gate of Chateau-Merveille, where the ladies received them joyfully.

Arnive and others looked after and cared for Gawan's wounds. He had them find a clever boy to carry a message to King Artus which he wrote in cipher, as he knew well, and in which he charged Artus who was then at Bain sur Corth to come to Joflanze with his court, to witness his battle with King Gramoflanz. He made the boy swear that he would tell no one whither he was to go, nor about the castle which Gawan had won and the rich and splendid court which now surrounded him. Queen Arnive tried to question the messenger secretly, but failed; nor could she find out from Orgueilleuse anything about her knight.

A great festival was now held at the castle, and Gawan gave rich presents to Le-Choisi and Florand: clothes of the greatest beauty, made by Master Sarant of Triande, after whom Sarez was named. In the land of queen Secundille lies a city called Thasme, far greater than Niniveh and the wide Akration. Here Sarant won the highest prize by his great art, in inventing a cloth, called Saranthasme, which surpasses everything else by far in beauty, brilliance and costliness. Then Gawan led the knights into the great reception hall where knights and ladies had ranged themselves about the throne of Orgueilleuse, who was easily seen to be the most beautiful of all the ladies. She released her knights from their bonds. Four queens stood near Orgueilleuse, and he bade the knights draw near so that the three younger ones might greet them with the kiss.

Gawan asked Bene which of the three was Itonie; it was the one with the rosy mouth, the bright eyes and brown curls. He drew her aside and secretly delivered to her the message and the ring of King Gramoflanz. Furthermore he offered to be her messenger if she wished to send an answer. The blushing young maiden charged Gawan to tell no one about the matter; she admitted that she returned the love of Gramoflanz, and was in pain because she had, at the bidding of Gawan, kissed Orgueilleuse and the two knights, all of whom were sworn enemies of her lover. Gawan promised her his aid in

her difficulties, but most of all it grieved him that he might not tell the maiden, who had so frankly told him her heart's sorrow, that she was his own sister.

When the time for the feast arrived, Gawan had the table set and assigned the seats to his guests. The knights of the castle sat on one side of the table against the wall; Gawan had Sir Florand beside him, and his two sisters on the other hand. Le-Choisi sat with Sangive, while the beautiful Orgueilleuse ate with Arnive. The knights were served by pages, while young girls waited on the host, his guests and the ladies.

Great joy was in the hearts of all: never before under Klinschor's rule had knights and ladies been together so freely. Many candles lighted the large room, but the

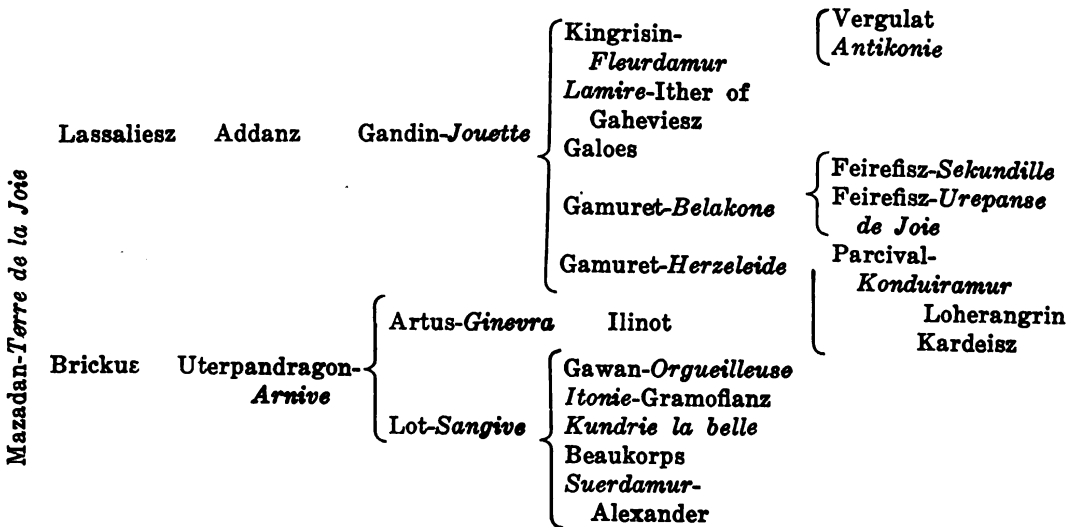
brightness of the queen of Logreis would have sufficed to keep away the night, so it was said. When the meal was finished, Gawan asked for musicians; many of the squires could play the violin, but they knew only the old dances.

While the knights and ladies danced merrily, Gawan sat quietly with Arnive, and Orgueilleuse came to sit by them. The wise old queen knew that they did not feel at ease in the great crowd, but would rather be left to themselves, so after a time she gave the sign for the music to cease, much too soon it seemed to the dancers. The night drink was handed around, and all dispersed to retire for the night.

(To be continued)

C. Shuddemagen.

GENEALOGY OF PARCIVAL, ARTUS AND GAWAN

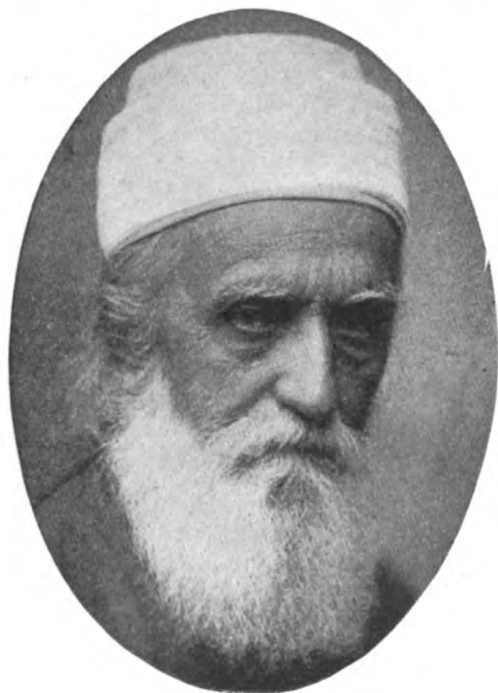


GENEALOGY OF THE GRAIL-KINGS



ABDUL BAHÁ ABBAS VISITS AMERICA

In Persia, at Shiraz, in May, 1844, a young man, less than twenty-five years of age, Seyyed Ali Muhammad, proclaimed himself as the herald of a great teacher. He assumed the name of Bab (gate), and during the six years of his life as a teacher, mostly spent in prison, he gained thousands of followers who died as did he, martyrs to their cause. It is said so many brave souls were put to death that the late Queen Victoria asked the Shah of Persia why it was permitted. One of the most prominent of those who suffered death was a



Abdul Baha Abbas

woman, Kurrat-ul-Ayn, poet, orator, and heroine of the cause, whose life and example inspired her sisters of the Orient, so that they are now being lifted into a condition of knowledge and freedom.

The prophecy of the Bab was fulfilled in the early sixties by the appearance of Mirza Husayn 'Ali, or Baha'u'llah ("The Splendour of God"), who was recognized as the One whose advent the Bab had foretold.

He was severely persecuted and was imprisoned in Turkey in Asia and Turkey in Europe, and in 1868 was sent to the town of Akka, a penal colony situated on the Mediterranean and just north of Mt. Carmel, in Syria. From this prison Baha'u'llah sent forth His letters, and there thousands went to see Him. He lived there for more than a quarter of a century, and under His influence, Akka, once renowned for its wretchedness, became a veritable garden. Before His death in 1892 He commanded His followers to look to His son, Abdul-Baha (also known as Abbas Effendi), as their spiritual guide.

While there have been three teachers in the cause, Baha'u'llah is the central figure of the three, and it is from His name, Baha, that the religious movement takes its name. The Bab and his work were introductory to, and Abdul-Baha and his teaching are explanatory of, the Bahai movement.

The religious teaching of the Bahais is brief and simple. Each of the founders of the great religions of the world is looked upon as having been inspired by the one Spirit of Truth, which is God. The form and letter of the teachings of these various leaders differ because of the differing conditions of humanity to which they administered, but in spirit each taught the Fatherhood of God and the Brotherhood of Man. Moreover, each of the prophetic teachers proclaimed the coming of one great teacher, and of the establishment of an Universal Religion. The Jews await the coming of the Messiah, the Christians the second coming of the Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the fifth Buddha, the Zoroastrians the coming of Shah Bahram, and the Hindus the return of Krishna.

The Bahais teach that the spirit of these promised teachers is one and the same, and they believe that in Baha'u'llah *again* this one Spirit of Truth, The Word of God, was manifested. Therefore in His mission and teaching Baha'u'llah has accomplished the hopes of the people of all religions. They believe that He was spiritually imbued with

the wisdom and understanding necessary to found a new form of religion, applicable to the needs of this day, one which will embrace within its fold people of all races and religions, uniting them in one brotherhood.

The Bahai teaching is in no sense an eclectic philosophy. It is not a theology, nor does it put forward doctrine or dogma. It is essentially a religious faith. It seeks to change man's nature not by enforcing upon him laws from without, but by developing the higher nature of the individual from within.

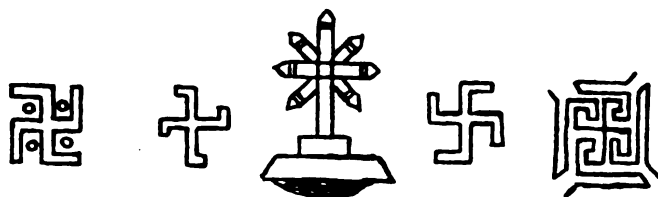
On the social side, the Bahais believe in equality in the treatment of men and the equality of men and women; each should serve the community. They are tolerant, believing they should not separate themselves from the people, nor should they denounce nor antagonize those holding views other than their own. They should mingle freely with all people and show forth their faith through love and service to their fellow men. Warfare should be abolished and international questions should be settled by arbitration. To facilitate international communication, one language should be chosen from those existing, or another devised for that purpose. As to government, representative legislation is most conducive to the welfare of the people. Everyone should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is itself an act of worship, prayer supplemented by a pure and useful life forming the elements of true worship. Monogamy in marriage is taught; man should marry and create a family and live in the world; celibacy and asceticism are discouraged. Parents are exhorted to

educate their children, particularly their daughters, since women are the mothers and first teachers of the coming generations. Moderation is to be observed in all things; intoxicating liquors should not be used as a beverage; gambling is forbidden; the use of tobacco is discouraged. A central assembly, selected by general vote, presides over the general welfare of the people. There is no priesthood, apart from the laity. Each one who receives the spirit should share it with others whom he meets in daily life. All are teachers. Teaching is given without money and without price.

The Bahais have done a very great work in Persia, where the movement had its birth. The bitter hatred which existed among Christians, Jews, Zoroastrians and Moslems, towards each other, has been replaced by a binding fraternal spirit. Adherents of the faith are found in Southern Russia, Turkistan, Egypt, Syria, Turkey, India, Burma, Japan, China, Great Britain and Europe, and in the United States. In Persia there are at least two million Bahais.

During the past year, Abdul-Baha, the present leader of the Bahais, has visited the West. He is a man of about sixty years and has a very great power of peace and simplicity; his disciples call him "The Master." An announcement is made in the "Star of the West," a publication of the Bahais, that Abdul-Baha will visit the United States very soon. He emphatically disclaims the possession of supernormal powers and says of himself, "I am simply a servant of God, and I do not wish to be called anything more than that." He refers all inquirers to the teachings and inspired life of his Father, Baha'u'llah.

Nellie H. Baldwin.



(MAHAGURU)
SURYA
VIRAJ
JUPITER
MERCURY
VENUS
OSIRIS
SATURN

BRHASPATI-
URANUS

Sirius-Alcyone

Orpheus
Lyra
VULCAN
Viola
Taurus-Calliope

Achilles-Theseus
Hector-Pegasus

Vega-Centaurus

Aletheia-Dorado
Irene
Bellatrix-Aquarius
Aldebaran
Demeter-Elsa
Olympia (adopted)
Albireo
Perseus
Ajax-Erato
Rigel
Cruz
Regulus
Cygnus
NEPTUNE

Cassiopeia
Proteus
Berenice
Fides-Glaucus
Arcturus
Altair
Auriga-Iris
Ophiuchus
Tiphys
Pomona

Ausonia

Melete

MARS-Corona

Vajra-Ulysses

Beatriz-Herakles

Alastor
Tolosa
Calypso
Dorado-Aletheia
Clio
Gemini

Capella
Polaris
Vesta-Parthenope
Capricorn
Arcor
Spica-Minerva

Ophiuchus

Sirona

Pindar-(—)

Ulysses-Vajra

Alastor
Tolosa
Calypso
Dorado-Aletheia
Clio
Gemini

Ophiuchus

Castor-Aries

Alcestis-Leo
Algol
Concordia

Pollux-Cetus
Siwa

Psyche
Canopus
Mira
Wenceslas
Sagittarius
Adrona
Phoea

Thetis
Scorpio
Gimel
Daleth
Aleth
Beth
Soma-Telemachus

LIFE 2. INDIA. 21759-21742 B. C. (IV. 6)

BRHASPATI- NEPTUNE	{	URANUS†	SURYA
		<i>Alcyone†</i> -SATURN	
		VULCAN†	
		<i>Mizar†</i>	
		SATURN	
		VIRAJ	
(Life 3 on next page)			

LIFE 4. INDIA. 20574-20465 B. C. (IV. 3)

JUPITER
VIRAJ
SATURN
BRHASPATI
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(MAHAGURU)
JUPITER-(—)

MARS

MERCURY-Ulysses

{ Castor
 Siwa
 Taurus
Draco
Argus
Calypso

Vajra-Dorado

Aletheia-Phoenix

Virgo
Pomona

URANUS-Vega

Ajax
BRHASPATI
VENUS
NEPTUNE
Rigel

Hector-Selene

{ Aurora
Bellatrix
Algol
Pegasus
Viola

Pindar

CruX-Telemachus

{ Daleth
 Beth

Mizar-Achilles

{ Orpheus
 Polaris
 Olympia
Sagittarius
Aquarius

Fides-Ophiuchus

{ Tolosa
Berenice
Iphigenia
Soma

Centaurus-Tiphys

{ Iris
Proserpina .
Clio

Albireo-*Helios*

Achilles-Mizar

Aldebaran-Gamma

cf. above

Vesta-Lomia

{
Libra
Minerva
Calliope
Parthenope

Theseus (Orion)-
(body) (ego)
Sirius

Mira

Vega-URANUS

cf. above

Selene-Hector

cf. above

Beatrix

Pollux-Gamma

Gimel-(—)

Sirius-*Theseus*

LIFE 5. CHINA. 19554-19485 B. C. (IV. 4)

<i>BRHASPATI</i> Herakles-	{ MARS-(—) VENUS NEPTUNE	<i>Vajra-Ulysses</i>	{ OSIRIS-MERCURY Albireo-Alcyone
<i>Mira-Selene</i>	{ Sirius	{ Leo-Iris	{ Aurora Lyra Berenice Pegasus Clio
	{ Alcyone-Albireo	{ MERCURY-OSIRIS	{ SATURN VIRAJ VULCAN Beatriz Pindar
	{ Ajax-Aletheia	{ Ophiuchus URANUS Calypso Dorado Sagittarius Aquarius	
	{ Vega-Tiphys	{ Algol Proserpina Libra Iris-Leo Phoenix Viola	{ Aurora Lyra Berenice Pegasus Clio
	{ Mizar-Polaris	{ Minerva Siwa Olympia Tolosa Fides-Iphigenia Virgo	Glaucus- Soma
	Orion-(—)	Parthenope-Caliope	{ Gimel Aleph
	(—)-Beth	Daleth	
	Castor Orpheus Auriga Pollux	{ Minerva Siwa Olympia Tolosa Fides-Iphigenia Virgo	Glaucus-Soma
(—)-Telemachus	Polaris-Mizar		
	Scorpio Thetis Boreas (servant Alcyone)		

LIFE 6. CENTRAL ASIA. 1885-1886 B. C. (V. 1)

(MAHAGURU)

(MANU)

SURYA

JUPITER

VIRAJ-(—) Corona

SATURN-(—) Crux

OSIRIS

VULCAN

MARS-MERCURY	URANUS	Herakles-Capella	{	Cassiopeia-Capricorn	{	Cetus		
				Altair-Polaris		Spica		
				Leto-Gemini		Adrona		
				Argus-Andromedo		Sirona		
				Centaurus-Concordia		Tolosa		
		BRHASPATI-VULCAN BRHASPATI-Corona	Alcyone-Theseus	{	Andromeda-Argus	{	Arcor-Mizar	Regulus
					Betelguense		Irene	
					Fomalhaut			
					Perseus			
					Draco			
	NEPTUNE-Hector	Demeter-Wenceslas	{	Siwa				
				Orpheus				
				Mizar-Arcor	Regulus			
				Irene				
				Arcturus				
Taurus-Procyon Alastor Telemachus-Glaucus Soma	Cygnus-Aries Theseus	{	Elsa					
			Iphigenia					

VENUS-Albireo

[illegible]

LIFE 8. CENTRAL ASIA. 17464-17404 B. C. (V. 1)

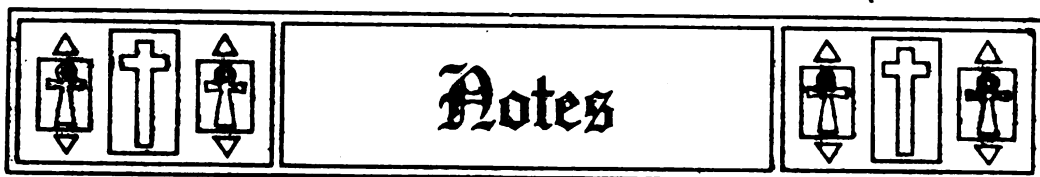
VULCAN-Corona			
{ MERCURY		{ Herakles-Cetus	{ Gemini
{ JUPITER-SATURNMARS-NEPTUNE		{ Siwa	{ Arcor
		{ Mizar	{ Polaris
		{ OSIRIS	{ Capricorn
		{ Pindar	{ Adrona
		{ Andromeda	
Vajra-Orpheus	{ Draco-Argus	Concordia	
	{ Altair-Centaurus	Regulus	
	{ BRHASPATI		
	{ URANUS		
	{ Proserpina		
			{ Cassiopeia
			{ Crux
			{ Wenceslas
	{ Alcyone-Rigel		{ Taurus
			{ Irene
			{ Theseus
Psyche-Arcturus	{ Albireo		
	{ Leto		
	{ Ajax		
	{ Beatrix		
	{ Procyon		
	{ Cygnus		
			{ Cassiopeia
			{ Crux
			{ Wenceslas
	{ Rigel-Alcyone		{ Taurus
			{ Irene
			{ Theseus
Betelgueuse-			{ Iphigenia
Canopus	{ Spica-Telemachus		{ Glaucus
	{ Olympia		
	{ Perseus		
	{ Fomalhaut		
Capella-(—)	{ Demeter		
	{ Hector.		
	{ Elsa		
	{ Aries		
Castor-Pollux	{ Alastor		
	{ Minerva		
	{ Sirona		
	{ Pomona		

LIFE 9. POSEIDONIS. 16876-16792 B. C. (IV. 6)

SURYA-(—)
MARS-(—)SATURN-Herakles
Herakles-SATURN{ MERCURY-BRHASPATI
VENUS-OSIRIS

Alcestis-(—)	Phoece Alcyone	Bellatrix-Ulysses	{ Soma Daleth Aquarius Sagittarius
		Vesta-Mira	{ Melete Regulus Tolosa Polaris
	Alcyone-Sirius	NEPTUNE- Aldebaran	{ Pegasus Berenice Lomia
		Vega-Leo	Vajra
		Vega-Pindar Aurora	{ Iris Cygnus
MERCURY- BRHASPATI	Alcyone-Mizar	Libra Proteus Virgo	
	Achilles-Helios	Aldebaran- NEPTUNE	{ Pegasus Berenice Lomia
	Selene-URANUS	Ulysses-Bellatrix Glaucus Parthenope	{ Soma Daleth Aquarius Sagittarius
	Calypso Orpheus	Leo Mira	
VENUS-OSIRIS	Crux Auriga Sirius Mizar Capella Helios (adopted) Aletheia-Aurora	Lyra Olympia Gimel Aleph	
Ophiuchus-Orpheus	Fides-Calliope Phoenix-Telemachus Ausonia-Beth Viola-Iphigenia		
Boreas (servant's son)			

[G. S. de G.]



ANNOUNCEMENT: *All communications pertaining to the official business of the American Section including the "Theosophic Messenger" should be addressed to Mr. Albert P. Warrington, 322 Wilton Place, Los Angeles, California.*

An energetic elderly lady wishes a place among theosophists where she can earn a living in a helpful way by being active about the home or in connection with a garden or the raising of chickens. The care of an elderly person or of a child would be undertaken. Address the editor, 31 N. State St., Chicago, Ill.

82, Drayton Gardens,
London, S. W.

19/2/12

My dear friends:—

I will try to visit you next year. This year is impossible for me. But I thank you for your kind thought of me.

Affectionately yours,

Annie Besant

Weller Van Hook.

F. J. Kunz, Esq.

T. H. Talbot, Esq.

E. Holbrook, Esq.

R. W. Ensor, Esq.

The Theosophical Summer School for 1912 will be held in Chicago as usual, the date to be announced hereafter. Since a number of experienced workers in this field are to assist as teachers, we anticipate a bright and happy period for those who may find time to spend their vacation in this way.

Report on the Spineless Cactus for Adyar: Up to date the contributions aggregate \$64.45. Of this amount Berkeley contributed \$2; Pasadena, \$1.50; Santa Cruz,

\$2; Spokane, \$5.70; Santa Rosa, \$5; Oakland, \$1; Reno, \$1; Los Angeles, \$11.50; Boston, \$3; San Antonio, \$2; San Francisco, \$29.75.

On Jan. 3, 1912, there were forwarded to Adyar by steamer "Manchuria," in charge of one of the San Francisco T. S. members who will take the package to Hongkong, China, 125 cuttings at \$50; expenses to San Francisco 50 cents, advanced on account of freight from Hongkong to Adyar \$5, balance on hand, \$8.95.

Mr. Burbank added some cuttings of valuable fruit-bearing kinds gratis.

P. Van der Linden.

THE PRESIDENT IN HOLLAND

Our indefatigable President paid a brief visit to Holland between March 17 and 23, a visit which might almost be described as a "royal progress," so great was the devotion and enthusiasm with which our Dutch brethren welcomed Mrs. Besant in every town. The largest concert halls in Amsterdam and the Hague were hardly adequate to hold the crowds who assembled to hear Mrs. Besant, and followed her every word with eager interest, although she spoke in what was to them a foreign tongue. A great impression was created at the Hague by the stirring appeal made by Mrs. Besant at the conclusion of her fine lecture on "The Power of Thought," to the people of Holland to concentrate their thoughts on the ideal of making their country as famous in the future in the promotion of universal peace, as she had been famous in the past in the fight for freedom of thought.

Besides four public lectures, Mrs. Besant held two E. S. meetings, two meetings for members only, twice addressed the children of the Round Table, and held a meeting of the Order of the Star in the East, at which Mr. J. Krishnamurti also said a few words.

Though suffering from a severe cold, which must have considerably added to the burden of so many lectures, Mrs. Besant spoke with all her wonted power and inspiration and her visit cannot fail to act as a great stimulus to the Dutch Society.

E. L.

CAP D'AIL INSTITUTE

On February 21, I had the pleasure of being present at the inaugural meeting of the Theosophical Institute at Cap d'Ail near Nice. A charming situation has been chosen for this Centre at the Villa Mukti, which has a delightful garden over-looking the sea, while the formidable rocks tower above.

The meeting was extremely pleasant; M. Kotchetov explained his plans, and Professor Monod and Professor Sigoyne gave interesting addresses. Afterwards the audience adjourned to the salon and were entertained with good music, we then inspected the rooms of the house and its surroundings.

This Institute is an effort to assist in making possible the application of theosophic principles to daily life. M. Kotchetov, who has founded it, sees the splendid vision of his completed project radiating a spiritual life-force over the entire country. His architectural plans are all complete, and beginning with a small but exquisitely beautiful villa, he hopes when it is finished in the future that it will be a dignified building, eminently suitable as a Theosophic Institute in the South of France. Already many activities are progressing; lectures nearly every day, and classes in both French and English on various subjects feed the mind, while good music and a gallery of rare and valuable pictures satisfy the claims of art, and nature lovers will never tire of the enchanting scenery.

For those who visit the South of France, it will no doubt be of interest to know that rooms with lovely views and all the conveniences of a good hotel can be secured at moderate prices in the Villa Mukti.

A. Bothwell Gosse.

Vahan.

THE UPPER ROOM

The reverent reader of the sacred writings that tell of the ancient meeting-places of disciples of the great adepts instinctively and strongly reacts to the words, the upper room. It was in the upper rooms of the ancient houses of Syria that, as we are told, the Christian Master often met his pupils.

The massive walls of the buildings serve to deflect the heat of the sun and the flat roof often affords a resting place for evening retirement. In the upper room quiet council meetings may be held and long conversations be maintained without fear of intrusion.

It was in such rooms as that, as the Bible tells the tale, that the Great Teacher of Christianity met his pupils after he had left his physical body.

If we may take the story as literally true we can imagine the preparations of the disciples, the whispered conversations and the appointments for the meetings. No wonder the greatest of our painters

have aspired to portray the group of waiting pupils, picturesque in the varied part of their different occupations. Perhaps no one would know just when the Great One would come, but a seat would be put forth for Him in invitation. Then the disciples by speaking and strongly thinking of Him would call Him and apprise Him of their readiness and longing to receive Him. Then we know well how His great heart would yearn towards them and if He could be with them he would go to them in His higher bodies to cheer and teach them. Knowing the great need to spread His teachings they would eagerly listen, try to learn and to remember His words.

For many years the Master continued to meet them in this way. No doubt the trysting-place sometimes was among the hills and in the gardens about Jerusalem. But one might well believe the upper room their most secure and happy rendezvous, so charged with a powerful magnetism and so often blest by His sacred presence. *W. V-H.*



Karma and Reincarnation League



REPORTS FROM LODGE-UNITS

A lodge-unit has been organized in Duluth Lodge, with Mrs. Ruth M. Shepherd as leader. An active campaign of propaganda is being planned, and the newspaper work will be taken up regularly.

The Truthseekers Lodge of New Orleans, La., is doing fine work in distributing pamphlets and leaflets, as well as two thousand *Theosophic Notes*. The formation of the lodge was very extensively reported in the papers and one large daily printed a two column article by the president of the lodge, clearly setting forth the fundamental teachings of theosophy. This article was given the first place on the front page, and aroused wide-spread interest.

To show what an earnest theosophist may do, even if working alone, we may consider the work done by Mr. Chas. Voce, a member of Tacoma Lodge who spent some time in a small town in British Columbia. A letter was received from him telling of his being the only theosophist in the town. However, by giving theosophical interpretations of the lessons in the Sunday school which he attended, and working along the lines of Christian Theosophy, he interested a number of people in our teachings. In a letter dated Feb. 20th, he says: "Since receiving your letter of Dec. 24th I have changed my address, and have again become affiliated with the Tacoma Lodge, but not before having helped to establish weekly meetings at Summerland, B. C., where there are now four or six acknowledged theosophists. From a letter I received a few days since, I learn that those attending are very interested; they are reading and discussing the *Primer*. I have seen to it that they have a supply of books: one set of the manuals, *Esoteric Christianity*, *Ancient Wisdom*, *A Study in Consciousness*, a number of *Primers* besides

those I gave to others, several copies of *At the Feet of the Master*, and a quantity of pamphlets and booklets. I intend to keep in touch with them by correspondence; encourage them to keep the spark alight until it becomes an inextinguishable flame in the form of another T. S. lodge.

The Tacoma Lodge has discussed the question of forming a lodge-unit, raised by your letter, and a decision arrived at, resulting in thirteen expressing their wish to become members of the League. I enclose their names and addresses. I have been appointed by these to be the leader of this lodge-unit.

... Any suggestion you have to keep us busy, we hope you will send them along."

Minneapolis Lodge has organized a lodge-unit with Mr. Laurits Rusten as leader, and the present membership is ten. There is a large field of work in Minneapolis and St. Paul, and we are glad that we can report the organising of this unit.

Two of our members, who live in a California town, have been for many months inserting articles on theosophy, especially karma and reincarnation, in their local paper, at the rate of one cent a line. The articles are headed by the emblem of the Society, and always concluded by a notice offering to lend books or give information. Many persons have become interested in theosophy, and the work thus systematically and perseveringly carried on will very probably result in a lodge in that town. There is no more efficient work that we know of than to spread our teachings in this way. The cost is not so great, but the results are certain and quite worth many sacrifices to obtain. The newspaper field is indeed a great one, and we wish to urge our members to cultivate it whenever possible.

Only a few months more and we will have summer, when most of the lodges suspend active work. The Karma and Reincarnation League proposes to keep right on working steadily, taking advantage of every opportunity to help some seeker for the truth. Would it not be well for your lodge to start a lodge-unit now and be represented in the next convention? We wish to make the work of the League accomplish a great purpose, and need assistance from the various lodges.

C. Shuddemagen.

7228 Coles Ave., Chicago.

Seattle.

March has been our banner month: our lodge-unit distributed nearly fifteen hundred leaflets, and the results have been splendid. On March second we held another meeting at the Workmen's Brotherhood League; Mr. Ray Wardall lectured to forty men. Many were interested, and we distributed about seventy-five leaflets.

A personal visit was made to the public library and seven branch libraries, and a complete list obtained of the theosophical books now on the shelves. We have recommended the six new books, asking that they be placed on the shelves as soon as possible. Some of our members have offered to donate some of the books to the libraries.

Miss Sherlock has been successful with her newspaper work. One of her articles appeared in a very prominent place in an Ohio paper, the *Portsmouth Daily Blade*. Another article, entitled "Do We Live on Earth Again?" was published last week in this same paper. The Portsmouth paper has a wide circulation, and our two articles for March have been read by many thousands.

On Sunday, March 3rd, three of our members visited the county jail, where a short lecture was given, with a reading from *At the Feet of the Master*; literature was given to the men, and some of the prisoners asked us to come again.

I made a personal visit to the Tacoma Lodge, and they very kindly gave most of the evening to me. I told them in detail of our work here, offered any and all help that we can give them, and gave them some liter-

ature to start the propaganda work. Mr. Voce, the leader of Tacoma lodge-unit, is an enthusiastic worker. I will make them another visit next month.

A member places ten *Messengers* in the largest reading rooms in Seattle each month. The City Hospital was visited again this month, short talks were given in the wards, with some readings from *At the Feet of the Master*, and literature given to the patients.

Three parlor meetings were held, at which Mr. Barnes lectured; the attendance was nineteen, and as a result three of the people attending are now sufficiently interested to attend the public lectures.

One member, who is a traveling man, is doing splendid work, and this month, by his efforts, added two people in Idaho to our list of correspondents.

On Sunday, March 10th, I formed a unit of the Children's Karma and Reincarnation League; they meet in our home every Sunday and the work is most interesting. We have five members, whose names I sent to Miss Tuttle.

A member has undertaken the work of securing the names and addresses of College graduates, and each month sends out twenty-five leaflets or booklets, *What Theosophy Does For Us*, to as many of these young men and women.

Two hundred leaflets were taken by a worker to Prince Rupert and distributed among people who are interested. There is no lodge in that town.

Our greatest success has been in the Saturday afternoon teas; through these meetings seven have joined the Seattle Lodge, and they also joined the League during March. The total attendance for the five Saturdays in March was one hundred and sixty-six; the number of books sold was twenty-eight, and twenty-four books were loaned.

On March 29th and 30th we held another rummage sale and cleared \$54.00. Enclosed are the names of fifteen more members for the League,—all are members of the Theosophical Society.

We are pushing forward with all our might, leaving the results to follow as they will.

Josephine E. Wardall.

CHILDREN'S KARMA AND REINCARNATION LEAGUE

Program for Children's Meeting. III.

Opening thought. The world is like a school and everything in it has to learn a lesson. All the things in the world are divided into classes and when they have learned all they can in one class, they are promoted to the next. In this way the mineral-souls learn to be vegetables, the vegetables learn to be animals, the animals learn to become men, and men learn to become Masters.

Story: "In School" from "*In a Nut-shell*," by Agnes Boss Thomas (also in *Messenger* for February, 1909.)

Reincarnation Parable by Berry Benson.

Game: "Evolution".

This game pretends to show how a little life ray evolves through the different kingdoms. The leader draws on the black-board or on a large sheet of paper four columns. The columns are then labelled mineral, vegetable, animal, and human. Then the leader asks the first child to name some kind of mineral as gold, salt, iron,

etc. This word is then written down in the column labelled mineral. The next child has to name some kind of vegetable, and so on till a whole row is filled. Then another row may be started with another kind of mineral and at the end of the game there will be a variety of ways of evolution shown. For instance, in reading across, it may be found that a lump of gold evolves into a cabbage, a bear, and then into a musician! When naming the kind of humans to go into the "human" column, some type of man may be named, as, student, artist, scientist, or baker, doctor, butcher, or Chinaman, Negro, Esquimaux. If any child can not think of a word when his turn comes or if he mixes his kingdoms, naming for vegetable something that belongs to the minerals, then he misses his turn and the one next to him has to give the word instead.

Close by reading *At the Feet of the Master*, page 67, "Superstition"—to bottom of page 69.

THE LEAGUE FOR THE LITTLE BROTHERS

"The birds and beasts and creeping things, 'tis writ,

Touched meekly at the skirts of Brotherhood."

Light of Asia.

"Our Little Brothers," the animals, birds and creeping things are in need of our love and compassion.

As The Masters of Humanity watch over us, Their Little Children, so should we watch and guard Our Little Brothers. There are many little things that we can do to make pleasanter and sweeter the Life evolving through Our Little Brothers. All living things need water, food and protection. A horse understands a kind word and careful treatment, a dog is one of our most faithful of servants appreciating every little kind act done by his master. Thus we might continue down the list of our many Little Friends to even the tiniest of them all, our love and protection is needed everywhere.

Such a beginning has been made by a

number of the members of the Brooklyn Lodge T. S. The Society is called, "The League for the Little Brothers." It is another department of the Order of Service.

Its object is to educate the public conscience to the humane treatment of the lower creatures, the means to this object being the distribution of leaflets, or folders, setting forth the eternal truths of the oneness and sacredness of life, the law of justice, and the double action of mercy. The league being educational, not punitive, no arrests are made. Cases of cruelty demanding prosecution should be reported to the regular S. P. C. A. There are no financial or other obligations imposed on members, but all are expected to further the objects and interests of the League to the extent of their opportunities. Non-theosophists are admitted to membership. The League was organized in Brooklyn November 15, 1911, with a membership of thirteen to begin with. They have as chairman, Mrs. B. H.

or other obligations imposed on members, but all are expected to further the objects and interests of the League to the extent of their opportunities. Non-theosophists are admitted to membership. The League was organized in Brooklyn November 15, 1911, with a membership of thirteen to begin with. They have as chairman, Mrs. B. H. Doyle; secretary, Mrs. Plesner; a council of three and a committee of five. Word was received February 6 through Mrs. Besant's secretary, Mrs. Lübke, fully ap-

proving the work undertaken.

The Brooklyn League knowing as it does the higher laws of nature will not only be capable of doing much good on the physical plane but greater good no doubt on the higher planes, especially in helping the New York Women's League in their large undertaking.

This is one way in which we can all render service so that we may not miss the rare opportunity when the great thing offers itself to be done. *Ralph Packard.*



ANCIENT WISDOM

Lesson Thirteen

1. To what plane in the kosmos does the mental plane correspond?
2. Of what are thought forms made and how ensouled?
3. How do they compare with those on the astral plane?
4. How is the elemental essence of the mental plane formed in the four lower sub-divisions?
5. How does the elemental essence differ on the three higher subdivisions?
6. How are communications made between intelligences functioning consciously on the mental plane?

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

ESOTERIC CHRISTIANITY

Pages 299 to 321 Inclusive
Subject: The Forgiveness of Sins

QUESTIONS

1. Does the Christian religion teach forgiveness of sins? Do other religions likewise?
2. What relation if any is there between the healing of sickness and the forgiveness of sins?

3. Does the forgiveness of sins do away with the law of karma?
4. Does the forgiveness of sins release us from the payment of karma after death?
5. What is sin?
6. What has faith to do with the forgiveness of sins?
7. What is it that makes us conscious of our sins?
8. What is it that makes one feel joyous when he feels his sins are forgiven?
9. Is there any relation between sin and neglect of opportunity to do good?
10. Is God's love ever about us?

Send answers to D. S. M. Unger, 2020 Harris Trust Bldg., Chicago.

DER MENSCH UND SEINE KOERPER Seite 58-61

1. Welchen Einfluss hat eine Reihe von aufeinander folgenden Leben auf die Ausbildung der Koerper?
2. Warum werden die physische, astrale und mentale Welt des "Menschen Schulhaus" genannt?
3. Was ist "Devachan"? Beschreibe es.
4. Was ist der Hauptunterschied der beiden Abteilungen der Mentalwelt?
5. Man beschreibe den Mentalkoerper.
Antworten sende man bitte an Mrs. F. P. Breese, 3761 Lake Ave., Chicago, Ill.

Order of the Star in the East

Before mentioning various smaller points about the work of the Order, we want first of all to express our joy at the wonderful news of the great blessing which was given at the Order of the Star in the East meetings recently during the convention at Benares. Eye witnesses have told us of the great inspiration felt at those two meetings over which the Head of the Order presided on December 28th and 30th. We may indeed go on with renewed courage and confidence in our work after knowing that it has had such approval from the greatest Leader of all. So with that happy little preface we may proceed to mention a few other details of our immediate work.

Many who have seen the post cards designed for the Order will be glad to know more about them. The astrological signs pictured above the phrase "We Have Seen His Star in the East" are arranged to show the situation of the planets at the time of Alecyone's initiation on January 11, 1910. Students of astrology will understand the significance of the unusual conjunctions of the planets at that time. The cards were designed by Mrs. Kirby, the Organizing Secretary for Italy and we thank our Italian brothers for sharing them with us.

The Color of the Order, mentioned in our leaflet, refers to the wearing of a ribbon with the Badge. The blue has been chosen as the color for general use in the Order and when a ribbon is attached to the silver star it should always be blue. Purple badge-ribbon is to be worn only by the few who have been invited by the Head of the Order to join a higher degree.

It should be understood by those who wish to join the Order that it is not sufficient to merely write "Please send a silver star, etc." The stars are really supposed to be worn only by members of the Order and when sending for a star, it should also be definitely stated that you wish to join and fully accept the Principles. In sending for a star for a friend you should be sure that the friend wishes to join and

should see that the friend's application is sent also. An application blank is not necessary, however, as a written statement is sufficient.

We shall be glad to hear of more centers organizing. The general plan is to have in a city one local representative and as many local secretaries to help him as are necessary. The local representative and the secretaries should meet occasionally to plan the work. There should not be more than one local representative in the same city except by special arrangement with headquarters. One of the chief duties of a secretary in a center should be to see that applications are sent in accurately. After a meeting any one who wishes to join should register with the secretary who will see that the application is sent in proper form.

The membership on our American register is now about 900.

Marjorie Tuttle.

It is good to hear of the continued and remarkable success with which our Order is growing all over the world. Truly, we may feel that our efforts are being watched and blessed in this organization which is so especially consecrated to a great task.

There are a few more points about our work here in America which we wish to bring before our members so that we may work with as much unity as possible even while adapting our efforts also to the varied needs of the different cities.

Organization: We wish to hear from more centers about their selection of local officers, of two members in a city who can lead the work of the Order. These two officers, the local representative and the local secretary may be chosen by the members themselves, and when chosen, should inform the nearest Organizing Secretary, and the latter can then approve and record the members' choice. It seems best for each city to have two officers for this work, and in large cities there may be several secretaries needed. The local representa-

tive should keep in close touch with the secretary or secretaries, so that even if they hold meetings in different parts of the city, they will still be in conference about the general needs of the Order. As soon as officers are chosen in a place, the members should register their names and addresses and certificate number with the secretary, and from that time the secretary should keep a careful record of the members who apply through him. This is not, of course, obligatory in any way, but for convenience it should be carefully done as there will be occasions when meetings will be called for Star members only and it will then save confusion if the members of the Order are known to the secretary and so can be admitted without the formality of showing the certificate of membership each time.

New members may apply through the local secretary, and when the certificates have been made out, the Organizing Secretary will send them back to the same officer through whom they came, to be formally presented by the local representative to the new members at the next meeting. We recommend our officers to make a special point of this presentation of certificates as the little ceremony is a personal link with the Head of the Order. Then, if the new member is not present to receive the certificate, the envelope may be given back to the secretary to be mailed or informally delivered. In all such ways, we hope to make the meetings beautiful and helpful centres both for work and for inspiration.

Propaganda: The regular Star meetings should be used as a means of giving out information; we want also to call our members' attention to the fact that we now have a supply of propaganda pamphlets which may be had from me or from the Organizing Secretaries. Besides the little leaflet of information which was written by Mrs. Besant as the first sketch of the aims of our Order, and which each member receives, we have now the pamphlet by Professor Wodehouse and the little one by Rev. Dr. Horton. The prices of these

pamphlets are arranged so that local centres may get them by the hundred or the dozen and then sell them singly or in dozens at a little profit and thus have a small sum for the local expenses of the Order. We have too, the *Star in the East* letter—paper of the official type suggested by our Head, and which, as he suggested may be used by members for their own correspondence if they wish. We hope that our members will be able to make use of these various supplies and that they will help many people to become familiar with our Order.

We would like to ask the secretaries to sign their names at the bottom of the application forms when they send them in to us so that we may know at a glance through which officer they have come to us.

When individual centers wish to print O. S. E. pamphlets, we would be glad if they would let us know at headquarters, so that they may not plan to get out pamphlets of which we already may have ordered a sufficient supply. It would be nice also for the members to send us copies of anything along that line which they get out so we may know what things are being found useful in different parts of the country and so may profit by the experience of others!

Our members will be glad to hear that Mr. Fritz Kunz, our Organizing Secretary, is now out on the Pacific Coast at the T. S. Headquarters and while there he is taking charge of the O. S. E. work on the Coast.

The little star badges may be obtained from the Organizing Secretaries; individuals or centres should not undertake to have star badges made in their own cities as the badges should come only from headquarters.

The price of the pamphlets by Rev. Dr. Horton is thirty-five cents per dozen; the one by Professor Wodehouse is fifty cents per dozen; single copies of both are five cents, post paid. The leaflet by Mrs. Besant is forty cents per hundred or three dollars per thousand.

Marjorie Tuttle.

THE THEOSOPHICAL SUNDAY SCHOOL

The four lessons for the month of May are deserving of deep study as each lesson teaches some phase of character building.

The writer asks that the reader of his comments seek for even deeper lessons than those outlined, for there are wonderful truths not even suggested in the comments.

It may please the readers of this department of *Messenger* to know that we receive letters of inquiry and commendations from students all over the Section, many of them from non-members of the Theosophical Society.

Yours, in His work,
David S. M. Unger.

LESSON 5

MAY 5, 1912

Poverty and Riches

Lesson Text:—Luke 6:20-26; 16:19-31.

Golden Text:—A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Esoteric Lesson:

There is comfort for all men, be they rich or poor. For the poor there shall come a day when they shall have an abundance; for those who are sad, there shall be a day of rejoicing, and for the persecuted there is a haven of rest. God in His wisdom has planned that all shall know of His abundance, that all shall have comfort and peace.

It must be remembered, however, that the rich man is not necessarily wicked, and that a man may be good and rich too. It is not money that is the "root of evil" but the "love" of money, therefore the rich man who loves his riches at the expense of his love and care for friends and neighbors is the sinful man, while the poor man who is poor because he will not work, or because he indulges in sin and then curses his condition, is equally sinful.

The rich man who shares his wealth with his fellow-man and the poor man who

does his best, if both love their neighbors, both are good men.

Men will not always listen to a Teacher from God, hence they will not heed "though one rose from the dead." The heart of the man must be touched, it is not an argument that will arouse him, rather a coal from off the altar of self-sacrifice.

Esoteric Lesson:

The whole lesson speaks of that which theosophists call karma, or the law of cause and effect. It is indeed true that the poor shall know abundance, the sorrowful shall rejoice and the persecuted shall be blessed.

The important thing to remember is that men live many lives, and some are lives of poverty and some of riches; some are sorrowful and some are a long day of rejoicing. By the experiences of these varied circumstances the man evolves character, and in time grows from a savage to a saint, from a human to a divine being.

The lesson then tries to show that one should accept patiently his lot, trying to learn by his conditions of life, knowing that as he knows sorrow he shall know joy, as he knows poverty he shall know plenty.

A deeper lesson still is to know in the midst of material poverty, a spiritual abundance, and in the midst of sorrow and persecution, to know a peace that passeth understanding.

LESSON 6

MAY 12, 1912

The Law of Love

Lesson Text:—Luke 6:27-38; Romans 13:8-10.

Golden Text:—Thou shalt love thy neighbor as thyself.—Romans 13:9.

Esoteric Lesson:

It is interesting to remember that in Love a law is involved, it is the law of God. Men forget at times and think they are doing a favor to men when they give something for their benefit. Christians feel they have been very pious when they have

gone to the temple of worship, when in fact they have but kept the law, the law of the Love of God.

As we read the lesson we almost feel it would be impossible to live by such a law and care for one's family, etc., but we must remember that it is the duty of a husband and father to provide first for those of his blood, and to plan accordingly, but while living thus, he may also live according to the law of love. If a man have the love of God in his heart, he will walk according to the law, because it is in his heart to do so.

Esoteric Lesson:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." So it is that the law of love being the law of the spirit is not according to man's usual and accepted way of life. The spirit in man is opposed to selfishness, is ever seeking unity with man and God. Carnal man learns by taking, while the spiritual man learns by giving.

The law of love then is the law of the spirit, and the words of our Lord are true excerpts from the law. To live according to this law is to be selfless instead of selfish, to give instead of to take, to find joy in service to others, and to make the sorrow and pain of the world one's own.

To live a life according to the Blessed Law is to be a living channel for God to the children of men and it is well to remember what Phillips Brooks said, that "it matters not nearly so much what the men are whom we touch as what sort of men we are who touch them."

As a man lives according to the law of love he gradually unfolds into that which is his divine Self, the "Christ in him," and as he does this consciously, he will some day say, "I live, yet not I, but Christ liveth in me."

LESSON 7

MAY 19, 1912

The Old Law and the New Life

Lesson Text:—Matthew 5:17-26.

Golden Text:—He that loveth his neighbor hath fulfilled the law.—Romans 13:8 (R. V.)

Exoteric Lesson:

The difficulty with any law is to understand it aright; men sometimes interpret the law for evil purposes and act accordingly. Again, men live only to the letter of the law, and then because of fear, rather than love.

So with the law of Moses and the prophets, men of ages past have obeyed the laws, but only because they were obliged to do so,—back of that obedience was often rebellion and disloyalty.

The Pharisees of Christ's day accused Him of breaking the law, because He taught His people they should obey the law, because of love of the law, that they should interpret rather the spirit of the law than the letter thereof.

Only that man who lives according to the spirit of the law has truly learned to obey the law, and therefore to love one's neighbor is to fulfill the law, because he obeys the Spirit of the Law.

Esoteric Lesson:

From a theosophical standpoint, we recognize the law which the Master taught as the universal law, the law which is the same in all true religions, and hence is called the law of love. It is true, too, that love is the fulfilling of this law, the universal law.

Every Great Teacher teaches the same law, though He generally gives a new interpretation, one suited to the age in which He comes, and one which will make the people nobler and more god-like as they live according to the law.

When the first sub-race of the Fifth Root Race was born in India, Vyasa taught the law, and His great message was Light; at the birth of the second sub-race in Egypt, Thoth (also known as Hermes) taught the law, and His great message was Science, the knowledge and wisdom of things; the third sub-race was born in Persia, and Zoroaster taught the law and His great message was Purity; the fourth sub-race was born in Greece and Orpheus taught the law, and His great message was Beauty

and Music. The fifth sub-race was born in Europe and Christ taught the law and His great message was Love and Self-sacrifice, hence His message was the Law of Love.

Karma is paid by love and hence one may quickly pay his evil karma by acts of love, hence love is the fulfilling of the Law.

LESSON 8

MAY 26, 1912

Truthfulness

Lesson Text:—Matthew 5:33-37; James 3:1-12; 5:12.

Golden Text:—Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.—Eph. 4:25 (R. V.)

Exoteric Lesson:

That we should have to take oath even in court is a sad reflection on the veracity of human kind, that men should think it necessary to swear to each other in order to make more true the statements they are about to make, shows them to be men who have not always spoken truly. A man who is in the habit of speaking the truth, seldom or never backs his assertions with an oath of any kind.

Truly the tongue is an unruly member and that it is so is evidence of the lack of control of the owner thereof. Man should realize that he is the lord of his body and therefore its master; his body as a whole is his servant, and as the limbs carry him whither he wills to go, as his hands do what he directs, so should his tongue speak only that which he may choose to say.

Speak truly,—it is not right to do otherwise; besides, it is wisest to tell the truth;

thus one grows into the habit of living the truth, and becomes a channel for true speaking, true thinking, true living.

Esoteric Lesson:

There is so much of occult teaching pertaining to Truth, that one hesitates to say in so few words aught of so great a subject. A man who knows anything of occult things tries by word and act to speak the truth, he not only never tells a lie, but will not act one.

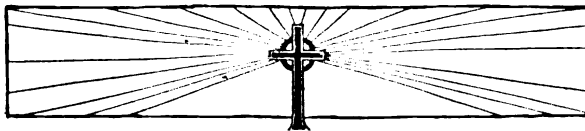
A man who lives the hidden life must be a disciple of truth, he must live so near to the heart of things, that should a Divine Teacher choose to manifest Himself, He may find the body of the disciple so attuned to truth that He may use it. To speak truly, one must think truly; it is well therefore to think before speaking and weigh the thought, and ask, is this true and will the thought I have be conveyed in the words I intend to use.

An oriental teacher has advised few words, to speak slowly, so as to be more accurate, for inaccuracy is a phase of untruth, and as a disciple of truth, one must be accurate.

When used in anger, the tongue is a fire; for it burns; it is a sword, for it cuts. It should be a messenger of peace, that carries healing in its wings. The wise man speaks so as to soothe and quiet the troubled soul. Thus the Christ spake, and thus do all speak who come from the abode of truth.

One who lives truly and speaks truly, will be able to discern more readily what is truth, therefore he will overcome illusion because he can perceive the truth, having the eye that can see what to others is hidden.

David S. M. Unger.





DO WE LOSE THE DEAD?

One of the most useful things that theosophy does for those who comprehend its truths is to bring to them the assurance of close association through life and through death with those they love. But until one has fully understood the laws and principles involved it sometimes seems that they are cold and mechanical and that nature takes no account of the longing for "the touch of a vanished hand and the sound of a voice that is still." Now, there are a few simple facts that will be of interest on this point. First, it is well to remember that the temporary separation caused by the death of a friend plays a necessary part in our evolutionary development as all the other troubles of life do, and that as in the separations caused by prolonged absences from home there is compensation in the accentuation of the pleasure of later association—a permanent strengthening of the ties of affection. Another important point is that all ties of human affection are immortal and can never become less than they now are, although they were not always what they now are. Though repeated association they have grown from indifference, through friendship into strong love, and this process must continue until the two or more persons involved become as one—until each regards the life and happiness of the other as he does his own under all circumstances, and every moment of the time. But until we reach a remarkably high level where we can realize the unity of all life we cannot escape the pain of separation, for it is a necessary factor in developing that exalted state of consciousness.

Sometimes when people are in the early days of their study and understanding of reincarnation, as the method of the evolution of the self, it seems to them that although by the terms of the hypothesis those

between whom there is a tie of affection must assuredly meet in future incarnations, as well as be together during the intervening period spent on the inner planes, or the heaven-world, there is nevertheless a loss because our friend whom we know as Jones in this incarnation we shall know as Brown in the next and we shall therefore not really be with our old friend Jones at all. This feeling evidently arises from a confusion of thought that lays too much stress on the outer and transient and loses sight of the inner and permanent. It is true that our friend will have a different name and that we shall probably be with him under different circumstances and in a changed environment, but *he* will not be changed and that is the point we care about. What does a name signify? Most men know the one person they most love under two names in a single incarnation—first, let us say, as Miss Jones, sweetheart, and then as Mrs. Brown, wife. This change of name assuredly makes no change in the person. There will, indeed, be a certain subtle change in the personality, for girlishness will give place to womanliness and the lighter thoughts to more serious ones, but this agreeable change can in no sense be considered a loss. So, too, there will be a subtle change and a distinct improvement between our friend whom we have known in one life as Jones and whom we shall know in another life as Brown but he is as much the same person as in the other case it is the same person that changes from girl to woman. There is no loss of individuality in either case although it is true there is a certain change in both, but when rightly understood we see that it is absurd to say they have become another person. Of course there would be considerable change in the average man between this incarnation and the

next (for the better) and the physical body that will then be his vehicle of expression will differ in corresponding degree, but will it not, even in an extreme case, be far less than the physical body changes in the present life? We first see a person as a helpless, expressionless infant; then as a charming, care-free child; next as a youth and then as the adult of mature years; finally we behold the gray and wrinkled octogenarian. Compare any two of these changes and they will certainly show much greater difference than the adult periods of successive incarnations; yet we do not feel that we have lost our friend because we knew him first as a youthful painter but later as a successful musician of advanced age. Most of the ideas about losing those we love because they change in character and form are difficulties of the imagination and not of the facts.

But shall we always meet our friends? That depends upon the strength of the tie. If it is a real tie, yes. The probability is in exact proportion to the genuineness of the friendship. There is nothing more certain than that love is the supreme force of the universe and whether it unites brother to brother, parent to child, husband to wife or friend to friend, neither time nor space avail against it. Any temporary interference only augments its resistless power as the driftwood in a river may form a temporary dam only to be swept away by the accumulating waters behind it. We cannot have a universe that is governed partly by the law and partly by chance. It must be one or the other. There can be no more chance about being again with those we love, both in the inner planes and in the future incarnations, than there is chance in the movements of the planets in their orbits.

Reincarnation, a Christian Doctrine, by A. Tranmer, Dalmer, Natal, S. Africa, is a plea for the introduction of the doctrine of reincarnation into the Christian system.

The work is valuable because opportune. Appearing at a time when orthodox teachers and leaders are at their wits' end to furnish a logical excuse for the alarming decrease of the attendance of its adherents, it is like a searchlight whose rays pierce

the obscurity of the past and illumine the future.

Out of the prevailing incongruities, which the thoughtful, earnest seeker after truth cannot help seeing in our dogmatic doctrines, and the inevitable system of apologetics, seeking—unavailingly—to show the reasonableness of these incongruities, the author has found a way to reconcile Christianity and evolution, or religion and science. He contends that Reincarnation was at one time a part of the Christian doctrine; that it was an accepted doctrine with the Jews.

He first shows how this doctrine became obscured,—“an action which stunted the intellectual growth of Europe for hundreds of years,” and resulted in the bitter conflict which has existed for years between religion and science.

Beginning with the story of the creation in Genesis, Mr. Tranmer traces the theory of evolution or reincarnation throughout the old and new testaments, substantiating his contentions by a number of quotations from “The Wisdom of Solomon,” “Ecclesiastes,” “The Book of Job,” and Malachi IV, 5.

“Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.” “How anything in the nature of a doctrine of reincarnation and pre-existence can meet with rejection at the hands of Christian theologians in the fact of this prophecy passes comprehension,” remarks the author.

Again, in Matthew XVI, we read that “Jesus asked his disciples, saying ‘Whom do men say that I, the Son of Man, am?’ And they replied: ‘Some say thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets.’”

In Matthew 17, in his reply to the query of the disciples, “Why then say the scribes Elias must first come?” Christ sanctions the doctrine: “Elias shall truly first come and restore all things, but I say unto you that Elias has already come and they knew him not. Then the disciples understood he spoke to them of John the Baptist.

And so throughout the scriptures, the acceptance of the doctrine of reincarnation in one form or another, is plainly shown.

Mr. Tranmer's work is valuable, timely and attractive in style.



The Field



Cleveland.

Viveka Lodge still holds its meetings in Room 501 The Stone Building. It has gained four members during the last year, which concluded with the yearly business meeting, followed by a social at which Mr. Bienfait introduced members from the far East and West in two-dimensional form, by means of the microscope.

Hart.

Although no marked progress in a public way has made itself apparent in the Hart Lodge during this, the first year of its existence, two literary clubs have turned over the program of one meeting to the study and discussion of theosophy, and pamphlets and books have been freely loaned to any one manifesting a desire to read them.

The lodge has made a study of the ten lectures by L. W. Rogers and *Man and His Bodies*, while *Man Visible and Invisible* and *Thought Forms* have been presented as book reviews and afterwards studied by individual members outside the lodge meetings. At present attention is being given to *Thought Power, Its Control and Culture*, and *At the Feet of the Master*.

The lodge has become better organized and has grown from the attitude of inquiring members to strong believers in theosophical teachings, while an earnest desire to apply the truths characterizes the attitude of its members.

Gertrude Reading.

Minneapolis.

Mr. Unger of Chicago recently visited our lodges and entirely captivated the

hearts of his audiences. The members turned out *en masse* at all the meetings and at the public lecture in St. Paul in the Universalist Church Sunday afternoon the church was comfortably filled, it being estimated that there were some 200 people present. At that meeting he spoke on the Coming of the Christ. The pastor of the church after the lecture expressed his gratification and declared that he had received many new ideas. The theosophists will be welcome in that church at any future time, I am sure.

But I should have commenced at the beginning. Saturday afternoon he spoke to theosophists and invited friends at the Masonic Hall on E. Lake Street, Minneapolis, the subject being "Esoteric Christianity," and in the evening in the same hall on "Job, Jacob's Ladder and the Psalms." First he addressed a few words to Mr. Koester's boys and girls, of which there must have been a dozen or more, occupying front seats. Before the evening lecture supper was served by the ladies and we had plenty of music as well as singing by Miss Kranz. There must have been about a hundred people at these lectures.

Sunday morning, Mr. Unger presided at an E. S. meeting in the room of the Minneapolis T. S. In the afternoon there was the public lecture in St. Paul and in the evening in one of the Assembly rooms in the Old Capitol, he spoke to members, instructing them as to their duties. He received in the hall until train time seeing and advising a large number of people.

John Johnson.

Minneapolis, Minn.

Mr. David S. M. Unger of Chicago was with us two days, Feb. 3rd and 4th, and his visit was greatly enjoyed by the St. Paul and Minneapolis theosophists, as well as by friends of theosophy, who came to his meetings. His saintliness appealed to all; he almost carried us off our feet.

On Saturday afternoon, Feb. 3rd, theosophists of St. Paul and Minneapolis, and their invited friends, began to assemble in the Lake Street Masonic Hall, hired for the purpose as our lodge room was too small, and at four o'clock about a hundred people had gathered to listen to Mr. Unger's talk on "Esoteric Christianity." His meekness of manners as well as the subject attracted the hearers.

The ladies, mostly of the Yggdrasil Lodge, had prepared to make the occasion a social one also, and coffee, cake and sandwiches were served. Nothing more easily creates a genial fellow-feeling in a mixed crowd than partaking of a meal in common. The interval between Mr. Unger's afternoon lecture and the supper was pleasantly filled with songs and music and children's play. Again at 7:30 Mr. Unger gave an esoteric rendering of "Jacob's Ladder," "Job" and one of the "Psalms."

Sunday morning Mr. Unger gave a talk to E. S. members in the lodge room. The Macubin St. Universalist Church, St. Paul, was kind enough to give the use of the audience room for his principal public message "The Coming of The Christ" that afternoon. This small church was well filled by an appreciative audience whom he led on to the higher planes till many of his hearers felt like those of old to whom it was said "Put thy shoes from off thy feet for the place on which thou standest is holy ground."

At 7 p. m. in the Old Capitol Building, St. Paul, Mr. Unger gave his farewell talk to members of the T. S. only. His message was full of sound advice and counsel, and admonition to do our best for the great cause in which it has been our good fortune to find ourselves enrolled as helpers.

After the lecture until train time Mr. Unger was available for private interviews.

As, one by one, we said good-by to our ideal mystic, we felt that we had indeed had a good time.

L. Rusten.

Adyar Lodge, Chicago.

At the annual meeting of Adyar Lodge held December 8th, 1910, the Secretary reported a membership consisting of twenty-three members. Since that time we have nearly doubled our numerical strength and though several have resigned or become members-at-large, our lodge now has thirty-nine members.

The officers elected for the year 1911 were as follows: President, C. Jinarajadasa; vice-president, William Brinsmaid; secretary and treasurer, D. S. M. Unger.

During the year 1910 a demit was granted to our devoted brother, Mr. John Forssell, who organized Sampo Lodge, for Finnish members of the Society.

During the year 1911, Adyar Lodge has held regular lodge meetings every Thursday evening, besides classes directed by various members. Lecturers have been given regularly each Sunday by the General Secretary, Weller-Van Hook, our president, C. Jinarajadasa, and occasionally by other members of the Lodge. Our president, who is also the National Lecturer of the American Section, gave all the year to the helping of the Society, and when not in the field, was constantly busy in Chicago. Late in the year he was granted a vacation from his work and went to Italy, from where he was called to Adyar, where he is now.

During the Summer School several of our members were active in holding study classes and delivering lectures on selected subjects; at the National Convention, our lodge was represented by five delegates.

It is interesting and gratifying to notice the growing usefulness of individual members of the lodge; some who never before did any theosophical work have become dependable, and others are fast preparing for the lecture field. It is hoped that Adyar Lodge will be a lodge which shall initiate new ways of proclaiming the Ancient Wisdom. This is an age of new ideas—"old ideas are passing away"—therefore the

channels for new ideas must be created. Those theosophists who wish to be such channels must be ready to do things, to do them in a new and novel manner, if necessary; such a channel will be enabled to initiate new methods of work, new ideas for spreading the Truth.

Let us go forth in the knowledge of the Truth of our philosophy and the strength born of doing the Work according to the plan of our leaders. Let us work with joy and great diligence, for the world waits. Let us be earnest in spreading abroad the glad news of the coming of our Lord Christ, this our greatest privilege.

David S. M. Unger.

Akron.

Report of the Akron Lodge for the year ending in February, 1912: On the whole our year's work has been satisfactory, considering the few members; and much interest has been shown. Five new members have been admitted. Two of our members have left Akron and joined other lodges. We now have fourteen members.

One hundred pamphlets *Theosophy and Christianity* were distributed among the residents of the city during the month of April. During the year the books *Esooteric Christianity*, *The Changing World*, and *Australian Lectures* were studied.

Geo. Pinto visited us in April, and on April 20th at the home of A. Ross Read, 134 East Market St., gave us a very interesting talk of his work in connection with the blind. He is a member of the council for printing theosophical books in Braille for the blind and gave a very interesting account of the work.

On August 20th we held a theosophical picnic in honor of Miss Neff. As time drew near for her departure to India, we longed for one day at least alone with our beloved teacher. In our rambles, we found a wild ideal spot in the vicinity of Silver Lake. There we spread our cloth on the ground and partook of a dainty theosophical dinner. Continuing our walk, we found an ideal spot between the two lakes, Silver and Crystal, underneath a wide-spreading old oak tree. There we ate our supper;

after which in deep meditation we watched the sunset. We felt the presence of the Master with his arms extended in benediction. Language could not express the joy and peace that filled our hearts.

On August 31st occurred the most important event of the year. Miss Mary K. Neff, our beloved leader and teacher, sailed for India. She filled the office of secretary from the time the lodge was organized, February, 1908, until her departure. With her wonderful ability, conscientiousness, and self-sacrificing spirit she was well fitted for the work that devolved upon her as teacher, leader, and secretary. Though she was beset with trials and difficulties from the first, she did her duty in all things and at all times. Though Akron is her place and she has many relatives and friends here and was deeply attached to home and friends, she left all to work for the Master. She is not discouraged at the immensity of the work, but is only too glad to do her part.

We feel that we were blessed in having her with us for a time and our hope is that we may at least approximate to her standing of excellence.

Mary Field Karper.

NEW CENTERS

Ridgewood, N. J.

Since last writing of organizing activities two new centers have been gained—Camden, N. J., and Flatbush, N. Y. Old points visited in the meantime were Philadelphia, Paterson, Reading, Mt. Vernon, and Jersey City. The good friends at Philadelphia put out the advertising in Camden, which is just across the Delaware, and a course of seven public lectures were given, with one evening devoted to class work. Camden was one of the hardest tasks I have encountered in new territory and proved to be quite as difficult as the Philadelphians had predicted in advance that it would be. But we finally succeeded in getting a foothold, although the prospect was exceedingly gloomy until within three evenings of the close. By that time continued hammering through a friendly evening paper began to produce results and the at-

tendance grew encouragingly. A little group was formed for the systematic study of theosophy and it may be noted as an interesting news item that one member of it is a young methodist minister in charge of a regular orthodox congregation. Hugh F. Munro, of Philadelphia, has charge of this study group and he can be relied upon to give it the most painstaking attention.

Flatbush was a much more promising field. The energetic members of the Brooklyn Lodge conceived the idea, did the advance work and secured a fine hall in the Savoy theatre. Earnest and intelligent people made up the audiences and a satisfactory class was organized at the close of the course. Brooklyn Lodge will take charge of the new center, Flatbush being one of those cities that have been absorbed by Brooklyn and now forms a part of it while still retaining its own business center. It arranged that the new group should meet

weekly in the building where the lectures were given.

Of the old points visited nothing need be said as the course of lectures given were in the usual style of work done to arouse a more vital interest in existing centers and to bring in a few new members—useful work, of course, but surely not so important as getting new centers in unbroken territory. Mt. Vernon is perhaps the one exception that should be made in the list of old places given above. Two years ago I organized a class there, a few of whom became members, and the recent visit was for the purpose of strengthening and increasing the membership of the class. This object was accomplished and although they have not yet reached the point of forming a lodge, we can count it as a well-established center, the class having met regularly for about two years.

L. W. Rogers.

Stereopticon Bureau

HEAD: J. C. MYERS, 10786 WALNUT ST., MORGAN PARK, ILL.

On February 20th and February 26th, respectively, two stereopticon lectures were given at Evanston, Illinois. The first, "Races and Religions, Theosophically Considered," was delivered by Mrs. Clara J. Kochersperger; the latter, "The Constitution and Powers of Man," by J. C. Myers. Two of the Evanston local papers contain commendable articles about these lectures. The article on the first lecture comments upon the excellent manner in which the following points were brought out: All men, in some way, seek to commune with their source; the seven races of man; the appearance of a Divine Teacher at the birth of races and sub-races; the separate and distinct key-note of each great religion, and the birth of a new race in America. The article on the second lecture commented upon the fact that we are somewhat accustomed to accept telepathy as a possibility, and the pictures of man's inner

bodies and of thought-forms aided in strengthening this belief. It was pointed out that thoughts are things and that men make their own surroundings pleasant or unpleasant, pure or impure according as they exercise the forces of thought and emotion. The lecture also shows the results of man's ascent up the ladder of spiritual progress.

On March 24th the lecture on "The Constitution and Powers of Man" was delivered at the home of Mrs. M. S. Brunton, 4201 Drexel Blvd., Chicago. About twenty-five persons were present and great appreciation of the lecture was shown; one lady arose at the close of the lecture and thanked Mr. Myers for making things so clear to her, and said she much wished that lectures of this kind might be given in the public schools.

J. C. Myers.

OBITUARY

M. H. Watson, a pioneer citizen of Jasper County and Webb City, Mo., after years of intermittent suffering from asthma, passed to the higher life, March 1, 1912.

Born in Virginia in 1853, Mr. Watson later became a resident of Illinois, and finally a permanent resident of southwest Missouri. The mining activities of this region were at the time of their infancy, and entering, at this primitive stage, into an environment destined to expand to large proportions, Mr. Watson readily adapted himself to its requirements by becoming a practical miner and mechanical engineer, and through his rounded efficiency in an expert vocation, became a pioneer and continuing factor in the development of this famous mining region.

A long and intimate acquaintance with him has yielded so amply of the flowers of virtue, that the writer, in the exercise of tribute, happily finds himself abundantly possessed with the rich and varied tokens of his worthy qualities as husband, parent, friend, neighbor and citizen.

Though for some years a member of the Baptist church, this fact, for him, formed no barrier to membership in the T. S., which he joined in 1904, being a charter member of Webb City Lodge. While never aggressive he was a firm and effective defender of our teaching and through his wide acquaintance, alertness of observation and tactful methods, was constantly aiding in the expansion of the area of theosophic knowledge.

With his most estimable surviving helpmate, he formed the center of a remarkable family group of four sons and two daughters. The elder of the sons, Claude L., is the president of the Webb City Lodge, and the elder daughter, Miss Ethel, is its secretary. Ray, a student of the Missouri University, is also a member of the lodge.

May the helpful thoughts of all our members go out to this worthy brother now seeking entrance to, and participation in, the inconceivable joys of the heavenly life!

F. E. Martin.

My father, Mr. Joseph Walton of Langley Prairie, B. C., passed over on January 31st at the advanced age of 84 years and four months. He had been a member of the T. S. for about 11 years. I believe Mr. Leadbeater said it was very unusual for a man of 73 to change his point of view sufficiently to enter the T. S. My father continued his interest in the philosophy up to the last and always tried to put the teaching before others whenever an opportunity arose.

M. C. Thomas.

Washington

From our glorious epic we glean the sacred words of the Lord Krishna, "Over the inevitable thou shouldst not grieve." Still with the loss of a loved and valued comrade from the physical plane our hearts must needs be sore.

In the passing to a higher life on the 4th instant of Mrs. Florence Duffie our Society has lost one of its most earnest and valued teachers, for both on the platform and in the class she won distinction as a forceful speaker and convincing exponent of the truth.

For a dozen years, or more, she was a close student of the deepest and most abstruse problems of life, and, with a mind illuminated by her "higher self," became a light that dispelled the darkness in many minds.

Originally a member of the Blavatsky Lodge of this city, she resigned to join the Washington Lodge, T. S. In 1907 she demitted from the Washington Lodge, with others, to form the Capital City Lodge, of which she was corresponding secretary and later its vice-president. She was especially instrumental in the formation of the Baltimore Lodge and went to that city often to speak and to teach. New York City, Newark, East Orange, Brooklyn and other places will testify as to her value and many virtues. She often turned with longing eyes to Richmond, Va., but the way was never opened.

She was a Co-mason and member of the lodge in New York.

Philadelphia.

The Philadelphia Lodge sustained a great loss on January 5th in the passing into the inner life of our late beloved president, Dr. James S. Hickey, after an illness of three months caused by inflammation of the heart. The doctor was born in Cincinnati on November 7th, 1855, and came to Philadelphia when ten years of age, entering the medical profession in 1892, later becoming professor of anatomy in the Hahnemann Medical College. This position he held until his death—the first indication of his illness being while addressing a class of nurses in the college hospital.

The call of the poor and needy always met with a ready response from him and led to his being actively identified with many charitable and philanthropic institutions. He became interested in theosophy during a visit of Colonel Olcott to Philadelphia and in May, 1904, became a member of our lodge. The devotional side of theosophy appealed most strongly to his nature and he excelled in infusing the warmth of religious fervor into our meetings. He never found it necessary or deemed it advisable to sever his connection with the church and held at times the position of organist, choir-master and lay-reader.

Despite the pressure of his college duties and the demands of an arduous profession, he found time to study himself and interest others in the branch classes, his trained mind and broad views eminently fitting him to teach.

We would not grieve as "those having no hope," but realize that our loss is our brother's gain, grateful that the good law

led our path beside his for a time on this plane, and we will meet again when he next returns.

May the light of the heaven world illuminate his further path and the blessing of those that he blessed attend him!

Hugh F. Munro.

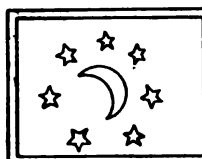
Mr. Eugene M. Clarke, of Mount Vernon, N. Y., passed out of his physical body on Tuesday, January 9th. He had been a reader of theosophical literature for many years and shortly before his demise sent in an application for membership. During the three months of his last illness, he took a keen interest in Mr. Leadbeater's *The Inner Life*, and had a great desire to become an invisible helper. He had a clean, clear, intellectual mind and will probably rise above the depression caused by long suffering and be an active worker on the subtler planes.

His remains were cremated at the pleasant crematory of Weehawken, New Jersey. Miss Annie C. McQueen, an intimate theosophical friend of the family, conducted a short service over the body prior to its final disposition, giving an exposition of theosophical tenets and reading from *At the Feet of the Master* and *The Bhavavad Gita*. One who could diagnose the situation testified to the swift and joyful release of this soul from its disabled body and to the great happiness that filled the house; for days after the transit to the astral plane.

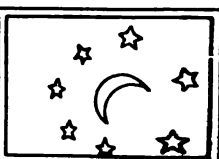
Mr. Clarke is survived by a wife devoted to theosophical interests and two young children dedicated to future service.

Annie C. McQueen.





Book Reviews



The Comte De St. Germain, The Secret of Kings, by Isabel Cooper-Oakley, author of *Mystical Traditions* and *Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism*, with numerous illustrations, "Ars Regia," Milan, 1912.

This remarkable work it is a great pleasure to herald as it comes from the press of the Ars Regia of Milan. It is a beautifully printed little book containing a number of most valuable illustrations including a reproduction of the picture of the subject of the monograph, a fac-simile of a long letter in beautiful penmanship and a number of views of castles in which lived the hero of the book.

Mrs. Cooper-Oakley has done much indeed in the recent years to aid theosophists and occultists in general in the studies so dear to them and in no one of her efforts has she been more painstaking and apparently scholarly in her efforts than the one which is before us. She seems to hold her own feelings quite in reserve and to present as objectively as one would wish, the material which forms the basis of the remarkable volume. At the end of the books is a bibliography of considerable dignity.

Every theosophist ought to read this book.

We quote as follows:

"Among the strange mysterious beings with which the eighteenth century was so richly dowered, no one has commanded more universal comment and attention than the mystic who was known by the name of the Comte de St. Germain. A hero of romance; a charlatan; a swindler and an adventurer; rich and varied were the names that showered freely upon him. Hated by the many, loved and revered by the few, time has not yet lifted the veil which screened his true mission from the vulgar speculators of the period. Then, as now, the occultist was dubbed charlatan by the ignorant; only some men and women here

and there realised the power of which he stood possessed. The friend and councilor of kings and princes, an enemy to ministers who were skilled in deception, he brought his great knowledge to help the West, to stave off in some small measure the storm clouds that were gathering so thickly around some nations. Alas! his words of warning fell on deafened ears, and his advice went all unheeded.

"Looking back from this distance of time it will be of interest to many students of mysticism to trace the life, so far as it may yet be told, of this great occultist. Sketches are to be found here and there from various writers, mostly antagonistic, but no coherent detailed account of his life has yet appeared. This is very largely owing to the fact that the most interesting and important work, done by M. de St. Germain, lies buried in the secret archives of many princely and noble families. With this fact we have become acquainted during the careful investigations which we have been making on the subject. Where the archives are situated we have also learned, but we have not yet in all cases received permission to make the necessary researches.

It must be borne in mind that the Comte de St. Germain, alchemist and mystic, does not belong to the French family of St. Germain, from which descended Count Robert de St. Germain; the latter was born in the year 1708, at Lons-le Saulnier, was first a Jesuit, and entered later in turn the French, Palatine, and Russian military services; he became Danish Minister of War under Count Struensee, then re-entered the French service, and at the beginning of the reign of Louis XVI, he tried, as Minister of War, to introduce various changes into the French army; these raised a violent storm of indignation; he was disgraced by the king and finally died in 1778. He is so often confounded with his mystic and philosophic namesake, that for the sake of clearing up

the ignorance that prevails on the matter it is well to give these brief details, showing the difference between the two men; unfortunately the disgrace into which the soldier fell is but too often attributed to the mystic, to whom we will now turn our entire attention.

That M. de St. Germain had intimate relations with many high persons in various countries is quite undeniable, the testimony on this point being overwhelming. That such relations should cause jealousy and unkindly speculation is unfortunately not rare in any century. Let us, however, see what some of these princely friends say. When questioned by the Herzog Karl Auguste as to the supernatural age of this mystic, the Landgraf von Hessen-Phillips-Barchfeld replied: "We cannot speak with certainty on that point; the fact is the Count is acquainted with details about which only contemporaries of that period could give us information; it is now the fashion in Cassel to listen respectfully to his statements and not to be astonished at anything. The Count is known not to be an importune sycophant; he is a man of good society to whom all are pleased to attach themselves. . . . He at all events stands in close relation with many men of considerable importance, and exercises an incomprehensible influence on others. My cousin the Landgraf Karl von Hessen is much attached to him, they are eager Freemasons, and work together at all sorts of hidden arts. . . . He is supposed to have intercourse with ghosts and supernatural beings, who appear at his call."

"In France M. de St. Germain appears to have been under the personal care, and enjoying the affection of Louis XV., who repeatedly declared that he would not tolerate any mockery of the Count, who was of high birth. It was this affection and protection that caused the Prime Minister, the Duc de Choiseul, to become a bitter enemy of the mystic, although he was at one time friendly to him, since the Baron de Gleichen in his memoirs says: "M. de St. Germain frequented the house of M. de Choiseul, and was well received there."

"The same writer, who later became one of his devoted students, testifies to the fact that M. de St. Germain ate no meat, drank

no wine, and lived according to a strict régime. Louis XV. gave him a suite of rooms in the royal Château de Chambord, and he constantly spent whole evenings at Versailles with the King and the royal family.

"One of the chief difficulties we find in tracing his history consists in the constant changes of name and title, a proceeding which seems to have aroused much antagonism and no little doubt. This fact should not, however, have made the public (of the period) dislike him, for it appears to have been the practice of persons of position, who did not wish to attract vulgar curiosity; thus, for instance, we have the Duc de Medici travelling in the years 1698 and 1700 under the name of the Conte de Siena. The Graf Marcolini, when he went from Dresden to Leipzig to meet M. de St. Germain, adopted another name. The Kur-Prinz Friedrich-Christian von Sachsen travelled in Italy from 1738 to 1740 under the name Comte Lausitz. Nearly all the members of the royal families in every other country, during the last century, and even in this, adopted the same practice; but when M. de St. Germain did so, we have all the small writers of that period and later calling him an adventurer and a charlatan for what appears to have been, practically, a custom of the time.

"Let us now make a list of these names and titles, bearing in mind that they cover a period of time dating from 1710 to 1822. The first date is mentioned by Baron de Gleichen, who says: "I have heard Rameau and an old relative of a French ambassador at Venice testify to having known M. de St. Germain in 1710, when he had the appearance of a man of fifty years of age." The second date is mentioned by Mme. D'Adhémar in her most interesting *Souvenirs sur Marie Antoinette*. During this time we have M. de St. Germain as the Marquis de Montferrat, Comte Bellamarre or Aymar at Venice, Chevalier Schoening at Pisa, Chevalier Weldon at Milan and Leipzig, Comte Soltikoff at Genoa and Leghorn, Graf Tzarogy at Schwalbach and Triesdorf, Prinz Ragoczy at Dresden, and Comte de St. Germain at Paris, the Hague, London, and St. Petersburg. No doubt all these varied

changes gave ample scope and much material for curious speculations.

"A few words may fitly here be said about his personal appearance and education. From one contemporary writer we get this account:

"He looked about fifty, is neither stout nor thin, has a fine intellectual countenance, dresses very simply, but with taste; he wears the finest diamonds on snuff-box, watch and buckles. Much of the mystery with which he is surrounded is owing to his princely liberality." Another writer who knew him when at Anspach, says: "He always dined alone and very simply; his wants were extremely few; it was impossible while at Anspach to persuade him to dine at the Prince's table."

M. de St. Germain appears to have been very highly educated. According to Karl von Weber "he spoke German, English, Italian, Portuguese and Spanish very well, and French with a Piedmontese accent."

It was almost universally accorded that he had a charming grace and courtliness of manner. He displayed, moreover, in society, a great variety of gifts, played several musical instruments excellently, and sometimes showed facilities and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other.

In order to arrive at some orderly sequence, it will be well to divide our material into three parts:

I. Theories about his birth and character, with personal details, some of which we have briefly noticed.

II. His travels and knowledge.

III. His political and mystical work.

Beginning, then, with our first division, the theories about his birth and nationality are many and various; and different authors, according to their prejudices, trace his descent from prince or tax-gatherer, apparently as fancy dictates. Thus, among other parentages, we find him supposed to be descended from:

1. The widow of Charles II. King of

Spain—the father a Madrid banker.

2. A Portuguese Jew.

3. An Alsation Jew.

4. A tax-gatherer in Rotondo.

5. King of Portugal (natural son).

6. Franz-Leopold, Prince Ragoczy, of Transylvania.

This last seems to have been the correct view, according to the most reliable sources that have been found, and other information to which we have had access on this point.

This theory is also held by George Heze-kiel in his *Abentuerliche Gesellen*, i. 35, Berlin, 1862. Karl von Weber (op. cit., i, 318) also says that M. de St. Germain openly appeared in Leipzig in 1777 as Prince Ragoczy, and that he was often known as the Graf Tzarogy, which latter is merely an anagram for Ragotzy (Ragoczy). This last fact we have verified in another interesting set of articles, to which we shall refer later, written by a person who knew him at Anspach under the name of Tzarogy. Another writer remarks: "His real origin would, perhaps, if revealed, have compromised important persons." And this is the conclusion to which after careful investigation, we have also come. Prince Karl of Hesse, writing of M. de St. Germain, says: "Some curiosity may be felt as to his history; I will trace it with the utmost truthfulness, according to his own words, adding any necessary explanations. He told me that he was eighty-eight years of age when he came here, and that he was the son of Prince Ragoczy of Transylvania by his first wife, a Tékéli. He was placed, when quite young, under the care of the last Duc de Medici (gian Gastone), who made him sleep while still a child in his own room. When M. de St. Germain learned that his two brothers, sons of the Princess of Hesse-Wahnfried (Rheinfels) had become subject to the Emperor Charles VI., and had received the titles and names of St. Karl and St. Elizabeth, he said to himself: 'Very well, I will call myself Sanctus Germano, the Holy Brother.' I cannot in truth guarantee his birth, but that he was tremendously protected by the Duc de Medici I have learnt from another source."

Another well-known writer speaks on the same point, an author, moreover, who had access to the valuable Milan archives; we refer to the late Caesare Cantù, librarian of the great library in Milan, who in his historical work, *Illustri Italiani*, ii., 18, says: "The Marquis of San Germano appears to have been the son of Prince Ragotzy (Ragoczy) of Transylvania; he was also much in Italy; much is recounted of his travels in Italy and in Spain, he was greatly protected by the last Grand Duke of Tuscany, who had educated him." It has been said that M. de St. Germain was educated at the University of Siena; Mme. de Genlis in her *Mémoires* mentions having heard of him in Siena during a visit that she paid to that town.

The whole life of M. de St. Germain seems to have been more or less shadowed by the political troubles and struggles of his father.

In order to understand this we must take a brief survey of his family history, a survey which will moreover give us some clues, helping us to unravel the tangled web of mysterious elements which surrounded the life and work of the great occultist.

Few pages of history are more deeply scored with sorrow, suffering and impotent struggle than those which tell the life-story of the efforts of one Ragoczy after another to preserve the freedom of their principality, and to save it from being swallowed up by the rapidly growing Austrian Empire under the influence of the Roman Church. In an old German book, *Genealogische Archivarius aus das Jahr 1734*, pp. 409, 410, 438, Leipzig, a sketch is given, on the death of Prince Ragoczy, of his family, his antecedents and descendants, from which we will quote some leading facts: Francis Leopold Racozi, or Rakoczy, according to the later spelling—the father of the famous mystic—made ineffectual efforts to regain his throne, the principality of Siebenbuerger. The Ragoczy property was wealthy and valuable, and Prince Francis, grandfather of the mystic of whom we are writing, had lost his life in a hopeless struggle to retain his freedom; on his death, his widow and children were seized by the Aus-

trian Emperor, and hence the son, Francis Leopold, was brought up at the Court of Vienna. As our informant says: "The widowed Princess (who had remarried Graf Tékéli) was forced to hand over her children with their properties to the Emperor, who said he would become their guardian and be responsible for their education." This arrangement was made in March, 1688. When, however, Prince Francis came of age, his properties, with many restrictions and limitations, were given back to him by the Emperor of Austria. In 1694 this Prince Ragoczy married at Köln-am-Rhein, Charlotte Amalia, daughter of the Landgraf Karl von Hesse-Wahnfried (of the line of Rhein-fels). Of this marriage there were three children, Joseph, George and Charlotte. Almost immediately after this period Prince Ragoczy began to lead the conspiracies of his noblemen against the Austrian Empire, with the object of regaining his independent power. The history of the struggle is most interesting in every way, and singularly pathetic. The Prince was defeated and all his properties confiscated. The sons had to give up the name Ragoczy, and to take the titles of St. Carlo and St. Elizabeth.

Let us notice what Hezekiel has to say on this point, for he has made some very careful investigations on the subject: "We are, in fact, inclined to think the Comte de St. Germain was the younger son of the Prince Franz-Leopold Ragoczy and the Princess Charlotte Amalia of Hesse-Wahnfried. Franz-Leopold was married in 1694, and by this marriage he had two sons, who were taken prisoners by the Austrians and brought up as Roman Catholics; they were also forced to give up the dreaded name of Ragoczy. The eldest son, calling himself the Marquis of San Carlo, escaped from Vienna in 1734. In this year, after fruitless struggles, his father died at Rodosto in Turkey, and was buried at Smyrna. The eldest son then received his father's Turkish pension, and was acknowledged Prince of Siebenbuerger (Transylvania). He carried on the same warfare as his father, fought against and was driven away by Prince Ferdinand of Lobkowitz, and finally died forgotten in Tur-

key. The younger brother took no part in the enterprises of his elder brother, and appears, therefore, to have always been on good terms with the Austrian Government."

Adverse writers have made much mystery over the fact that the Comte de St. Germain was rich and always had money at his disposal; indeed, those writers who enjoyed calling him a "charlatan and a swindler" did not refrain also from hinting that his money must have been ill-gotten; many even go so far as to say that he made it by deceiving people and exercising an undue influence over them. If we turn to the old *Archivarius* already mentioned, we find some very definite information that not only shows us whence the large fortune possessed by this mystic was derived, but also why he was so warmly welcomed by the King of France, and was so well known at all the courts of Europe. No obscure adventurer is this with whom we are dealing, but a man of princely blood, and of almost royal descent.

Turning back to the old chronicle we find in the volume for 1730 the will of the late Prince Franz-Leopold Ragoczy, in which both his sons are mentioned who have been already named, and also a third son. It also states that Louis XIV. had bought landed property for this Prince Ragoczy from the Polish Queen Maria, the rents of which property were invested by the order of the King of France in the Hotel de Ville in Paris. We also find that considerable legacies were left which were to be demanded from the Crown of France. The executors of this will were the Duc de Bourbon, the Duc de Main and the Comte de Charleroi and Toulouse. To their care Prince Ragoczy committed his third son, to whom also he left a large legacy and other rights on this valuable property. Hence we must cast aside the theories that M. de St. Germain was a homeless and penniless adventurer, seeking to make money out of any kindly disposed person. These were the views and ideas of the newspaper and review-writers of that day, put forward in the leading periodicals. Unfortunately the law of heredity prevails in this class of people, and there is a remarkable similarity between the epithets hurled by the press of

the nineteenth century at the venturesome occultists of to-day, and those flung at de St. Germain and other mystics of lesser importance and minor merit.

A Fleshless Diet, by Dr. J. L. Buttner. Frederick A. Stokes Co., New York. Price, \$1.35.

This work by Dr. Buttner is useful and interesting. He discusses the subject of nutrition without the use of flesh with much intelligence, showing in the first place that the human diet from the chemical point of view does not necessarily include meat. His statement of the fact is as follows: "We therefore conclude in the light of the preceding inquiry that neither on the anatomical nor on physiological grounds can the habit of meat-eating be found binding and that meat is not a necessity for man."

Proceeding from this point he endeavors to prove that meat is unwholesome and even dangerous. His own statement in this respect is as follows: "To all the remedies that have been proposed: rigid supervision of the meat supply, antitoxic serum treatment, systematic culture in the intestine of beneficent germs, surgical removal of the colon, etc., we oppose the only logical notion; to discard all flesh food, for in so doing we not only escape the toxins but we find increased health and strength as scientific and practical experience shows."

Dr. Buttner discusses vegetarianism in practical life, extensively giving directions, memoranda, etc., as to how to proceed.

On the whole we can recommend Dr. Buttner's book to those who are making a careful study of wholesome food.

W. V-H.

Psychic Phenomena, Science and Immortality, by Henry Frank. Sherman, French & Co., Boston. Price, \$2.25.

This book is sufficiently described in its title. The author is evidently already approaching to some knowledge of the true theosophic explanation of the nature of man and his relations to the higher planes, when he says . . . "science is naturally slow and tentative in its deductions, yet she hates to make certain affirmations about this element of vital and psychic activity, which

are distinctively revolutionary and startling. It will be our effort to study somewhat closely what science has learned about this, and to discern in what way the discovery may be related to a knowledge of the soul and its future in the prophetic possibilities of both the race and of the individual. Possibly we shall learn of a secret and deep-laid substance, howbeit of material nature, yet so tenuous, sublimite and invisible as to constitute the fitting residence of a *radiant soul*."

He successively discusses revelational intimations, the sub-consciousness mind, the "soul's secret scroll" and the psychological underworld and follows by entering into the study of the phenomenology of the lower mental plane and the astral plane in order to get at an explanation of the whole. His final conclusion is as follows:

"Foil'd by our fellow men, depress'd, outworn,
We leave the brutal world to take its way,
And, Patience! in another life we say,
The world shall be thrust down and we upborne!
"And will not, then, the immortal armies scorn
The world's poor, routed leavings? Or will they,

Who failed under the heat of this life's day,
Support the fervors of the heavenly morn?
"No, no! The energy of life may be
Kept on, after the grave; but not begun!
And he who fagg'd not in the earthly strife

From strength to strength advancing,—
only *he*.

His soul well knit and all his battles won,
Mounts, and that hardly, to eternal life!"

"Scientifically interpreted, I am inclined to believe that the above lines of Arnold are a truthful, poetic discernment of the law that postulates the possible life beyond the grave, which may await the triumphant of the earth, whose achievements shall have earned what no deity can grant, what mere idle and impassive faith cannot bestow."

The Bhagavad-Gita. Sanskrit Text and English Translation by Annie Besant. The Theosophist Office, Adyar, Madras. Pp. 254. Price 15 cents, postage extra.

This little book is the familiar translation by our President, but with the Sanskrit text placed between the verses in English. It should prove of value to those of our members who are studying the Sanskrit language.



"On the frontier set, the warden of a fort,
Far from his master and his monarch's court,
Holds the fort, let foeman bluster as they may,
Nor for fear or favor will his trust betray;
Far from his monarch, on the empire's edge,
He, with his master, keeps unbroken pledge;
Surely then his lord his worth will higher own,

Than their prompt obedience who surround the throne.
In the Master's absence a little work done well
Weighs more than a great one when His eyes compel.
Now is time to show who faith and trust will keep,
Once probation over, faith and trust are cheap."

Jaluludin Rumi.



- On a Mossy Bank -



"Good morning, Cedric!"

Cedric stopped, looked back, looked all about him, but could see no one.

"Good morning, Cedric, here I am!" said the sweetest, gentlest, loveliest little voice he had ever heard.

Cedric looked again, and silvery laughter, like the tinkle of tiny bells made him look down, and there, in the very heart of a pure white trillium, was the daintiest mite of a being,—a flower fairy. Her eyes twinkled like stars when she saw Cedric's look of surprise, and the hurried way he grabbed his cap off his golden curls and said, "Oh, good morning!" But she smiled so sweetly, as she swayed gently to

and fro in the soft spring breeze, looking straight into Cedric's eyes, that he felt as though he had always known her, and that there was nothing strange about talking to a fairy. Besides, had he not always wished and longed to see one?

"Come sit beside me, on this lovely mossy bank, Cedric Boy, and I will tell you some wonderful stories.

"I have seen little Betty and you many, many times; watched you playing in the woods, so I feel quite as though we were old playmates."

Cedric smiled, nodded his curly head, and as he sat down beside the dear little fairy, said, "I am so glad to see you; do you live here all the time?"

"Oh no," and the tinkling laugh made him laugh too,— "I am a very busy body,

you see"—and springing lightly from the snowy flower she stood beside him on the soft green moss.

"Do you see all these boxes of seeds, tucked under this kindly toad-stool? Well, this is my work for to-day. I am going to plant all these right here in your own lovely woods."

"O do tell me what flowers there will be," said Cedric, "I hope there will be some wild violets, for Mother loves them so!"

"Yes, this box is filled with violets, this one with buttercups, this with pansies—these are all I have to-day, to-morrow more will be given me to plant."

The fairy sprite perched herself on a friendly leaf and said, "Do you know how much you are like this tiny violet seed in my hand?"

"Why no! Am I like that seed?" asked Cedric in great surprise.

"Yes indeed, you are, and so are all little girls and boys. You see, dearie, in this little round seed is a perfect flower;—some deep green leaves, a deep purple violet with sweetest perfume, all, all of these are in this tiny seed. To-day I am going to find a spot of nice soft ground, tuck in this little seed, and it will nestle down in the sweet brown earth. Soon, some golden sunbeams will be peeping about, and the seed will thrill to their soft warm rays; silvery rain-drops will also come. Then the little heart of our seed will be so filled with gratitude for all this care, it will burst with love, and, forgetting itself and its cozy home, push its way through the brown blanket, to grow in the sunlight and be of service in making the woods more beautiful. First, the green leaves will come, and then a tiny baby bud, which will gradually open into a perfect violet, deep royal purple, filled with rare sweetness,—a perfect flower! Just think, Cedric, all this is in this little seed, waiting to grow and unfold."

Cedric's wondering eyes were shining with eager interest. "But how am I like the seed?"

"Ah, that is the wonderful part of my story," said the fairy, slipping off the leaf, and coming close to him.

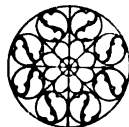
"Just as the perfect flower is in this tiny seed, so is the Perfect Man in you. Each day as you are kind, gentle, loving and helpful, to everything and every one around you, you grow and unfold until you become perfect. You know, you have been a little boy or girl many times before now, and you will come back again many, many more times. Each life will be more beautiful than the last until finally you become a Perfect Man. You see, just as the little seed holds that perfect flower in its tiny heart, so you have in your real self the power to be a Perfect Man."

"O that will be grand," Cedric said, "I've always wanted to be a knight, and now I'll try harder than ever. Thank you so much, dear fairy, for telling me this beautiful story."

"You are very welcome, dear. You must tell what I have told you to all the little boys and girls you know, and be sure to tell them this too. In a very few years, maybe ten or fifteen, a Perfect Man is coming; coming to teach the whole world how to be perfect like the flower. All the flowers, the trees, the birds, are waiting for His coming, for He is loved by every living creature. Work, love and serve Him, Cedric, and some day you will be Perfect, as He is Perfect."

With the dearest smile and a nod of her head, the lovely flower fairy, darted away, and Cedric sat still, looking far, far off into the blue of the April sky, dreaming, wondering, trying to picture the loving face of that Great Teacher, who was coming.

Josephine E. Wardall.



THE SINKING OF A CONTINENT

You know as all theosophical children know, that long, long ago there was a great continent, Atlantis, occupying some of the space where now the Atlantic Ocean lies. On that continent we and countless thousands of other people lived until at last it sank beneath the water, after many earthquakes and volcanic eruptions. Poseidonis was the name of a great island, which stood for thousands of years and harboured thousands of people long after the main continent had disappeared. The civilization was crude but fixed. The people were divided into classes that they could the better serve one another as workers in town and country. The chief centralizing or coordinating influence, after the government itself, was the religious organization which with its ancient traditions and well-established priestcraft held the people in a tight grasp indeed.

Great abbeys were filled with nuns, well-cared for and doing much good by preparing articles of different kinds for the people, and by promoting religious activity.

Toward the north in a mountainous country there lived a pastoral people who seldom left their homes except to sell their wool to those who lived below in the towns and cities. Two beautiful young girls left their homes in this northern country to escape persecution at the hands of those among whom they lived. They went down in great haste along the great mountain slopes, stopping at night in inns until at last their money was used up, when they were obliged to sleep in the open air through the summer nights. Even on their journey they were not unmolested. Everywhere rude men jeered them because they traveled alone.

At last they were so exhausted they could go no further and they were obliged to seek refuge in a convent. The abbess was a noble lady who wisely governed the great body of women and was thus able to confer great happiness upon them. The quiet life in the convent was a great relief to the two young girls who had traveled so far and had suffered so greatly. Their

weary hearts were comforted by the kind abbess who cared for them with great affection.

But after a year or two during which they were engaged in aiding the abbess in her work the soothsayers began to prophesy that the island would soon be destroyed. The prophesy was supported by the fact that frequent eruptions of old volcanoes began to occur, earthquakes became common occurrences and certain parts of the land began to subside. Many people went away in the tiny ships they had at that time, to distant lands, and the nuns became frightened by the constant talk of disaster. At last after parts of the island had sunk, great storms and tidal waves foretold the final destruction of the island. Many of the nuns joined the emigrations to distant lands as they were permitted to do. But the two girls were now so affectionately attached to the abbess that they were not willing to leave her. And she would not leave her charges, some of whom refused to abandon the subsiding island.

At last came the fatal day when the island sank. Storms with lightning and tidal waves swept over the land. The falling walls and roofs of the buildings drove the nuns to the gardens where they gathered in a great frightened crowd. But now one of the girls who possessed a beautiful voice and could play upon the harp, sang and played to them the songs they knew and loved until the waters rose and poured over them. At the last a strange and wonderful thing occurred. One of the great music-loving devas came and gave the girl's voice and hand unusual power. The nuns were charmed into an ecstasy of peace and passed into the new life with but little more suffering, hearing, when they reached the astral plane, a continuation of the tender harmonies to which they had been listening in the earth-life they had just left.

How wise that every child should love music and cultivate the grace with which to use it wisely and sweetly for others use!

W. V.-H.