

NOV 1912  
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# THE THEOSOPHIC MESSENGER

VOL. XIV

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CALIFORNIA

NO. 2

NOVEMBER, 1912

— An Address by the President

Our President and the Work Abroad  
Marie Russak

Educational Guiding Lines  
A Symposium

The Lamasery  
Illustrated

Story  
As a Man Soweth  
Redfield Ingalls

Mental Images  
Frank H. Knight

The Music Mother and Her Children

ISSUED MONTHLY BY THE AMERICAN SECTION OF  
THE THEOSOPHICAL SOCIETY, KROTONA, LOS ANGELES, CAL.

# The Theosophical Society

FOUNDED BY

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



PRESIDENT

Mrs. Annie Besant

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

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

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

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

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

THEOSOPHY is the body of truths which form the basis of all religions, and which

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

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

The international headquarters, offices and managing staff are at Adyar, a suburb of Madras, India. The headquarters of the American Section of The Theosophical Society are at Krotona, Hollywood, Los Angeles, California. See the Official Supplement for information as to literature.

## The Theosophic Messenger

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The emblem of the Theosophical Society is centered between the words 'THE' and 'MESSENGER'. It features a circle containing a triangle with a cross inside, and a caduceus (a staff with two snakes entwined and wings at the top) positioned behind the triangle. Dotted lines radiate from the emblem in all directions.

Vol. XIV

NOVEMBER, 1912

No. 2

On November 17, 1875, the cause of religious and intellectual freedom received a great ally. On that date The Theosophical Society was born, with the heritage of a long and splendid past running back through a vista of mystical orders and Inner Temples into the night of time. Inspired by the Sacred Masters of the East, the Elder Brothers of Humanity, Custodians of the Wisdom and Guardians of the spiritual welfare of the people, this Society stands upon a rock of unshakable strength and will carry the Ancient Wisdom safely down through centuries of time.

In the first shaping of its physical destinies, the Inner Founders of the Society were nobly served by two of Their devoted disciples, Colonel Henry Steele Olcott and Madame Helena Petrovna Blavatsky. It is to these intrepid pioneers that a debt is due which can never be paid. They will stand forth in history as the visible founders of the most universal and flexible of the known vessels of spiritual truth.

The belief of Theosophists in the Universal Brotherhood of Man lies at the foundation of all belief and expresses the perception of the universal truth that all Life is one. In this is recognized a common duty and a common Fatherhood. Theosophists believe also that the study of comparative Religion, Philosophy and Science should be encouraged, because of the broad tolerance that results when all men recognize the various statements of truth as being fundamentally one. They believe in the Universal Brotherhood of Ideas, as well as of Man. They further believe that nothing should remain hidden that the mind of man can understand, and so the unexplained laws and powers of Nature should be investigated to discover obscure facts to add to the known jewels in the Crown of Truth.

All gratitude and love be unto Them and Their servants who sent forth the Light through the Society whose birth this month we celebrate.

## THE CONVENTION

*By the Editor*

We had a happy and effective Convention. The Twenty-sixth annual assemblage of members marked a new stage in the progress of the American work. There was so radiant a force of friendliness and kindness pervading the gathering that all felt the influence of it and joyfully responded to it.

My first experience with an American T. S. Convention was at a time when the former happiness and harmony had disappeared, and contest and struggle had suddenly taken their place. This condition existed until one yearned for the time when no longer our national gatherings should be battle-grounds over political points, but should re-become the feasting places of good-fellowship and good cheer, of which I had heard in former days. With the passing of the late Convention it seems now that the happier times have come again, for it would be hard to realize how a greater harmony and good-feeling could be displayed than was felt on this occasion.

The laurels won by our good brother, Mr. Carlos S. Hardy, as wielder of the gavel will distinguish him for a long time. Not only did he see to it that the business of the Convention was expeditiously and effectively transacted, but he managed to throw into his duties a charming amount of human interest and happy pleasantries. His adoption of the unique plan of filling in the time between the reports of committees and other gaps by calling on various members to address remarks to the gathering—and especially members who otherwise would not have been heard at the Convention—produced a most gratifying effect.

The Convention has fully ratified the incorporation of the Section, and now the body is duly constituted a corporate entity with a birth-date of September 21st, 1911. As such it may receive bequests and donations directly and no longer through the medium of Trustees and third parties, and can own property and dispose of the same as any other lawful body. A full set of by-laws was adopted, and these will be printed in due course for the membership. Among the changes was the increase of membership dues for members-at-large from \$2.00 to \$5.00. This was done so that a premium might not be placed upon membership-at-large, as has been the case during the past year. All members of lodges pay \$2.00 a year to the Section, and in addition to that their own lodge dues, usually making the total sum of \$5.00 or more per year; whereas the members-at-large paying only \$2.00

per year were enjoying membership at a less figure than lodge members, thus making membership-at-large desirable from a financial standpoint. The increase makes the annual payment of the two classes of members more nearly alike, and places the cost of membership-at-large only slightly above what it was before it was reduced last year.

Another new point was the resolution making it obligatory upon a member changing his residence to a new place to join the lodge in that place. In many cases members have preferred to retain their membership in the home lodge and take no active part in the work of the lodge where they have taken up new residence. Under the new by-laws, the General Secretary is obliged to record the members as affiliated with the latter lodge. Any member, however, wishing to retain membership in his former lodge may do so, because under the incorporation members no longer vote in Convention by lodges, and so one may hold membership not in one lodge alone, but in as many as he feels the wish to help support.

My good friends and zealous Theosophical associates upon the Board of Trustees, Mr. F. J. Kunz and Mr. Thos. H. Talbot, expressed their wish to step aside and give place to new blood on the Board, and desired that their names should not be used for re-election, though quite willing to hold office again if they should be in any way specially needed. In their place we elected Mr. Carlos S. Hardy, of Los Angeles, and Mrs. Harold C. Stowe, of Brooklyn. The election of a woman on the Board is an excellent step. This is a woman's age, and to some extent the T. S. is a woman's movement. All honor and recognition be unto the triumphant, ascendant sex!

Mr. Hardy was also elected Treasurer in the place of Mr. Elliot Holbrook, resigned, thus establishing the last of the chief functional offices at Krotona. I was happy that my good friends, Mr. Holbrook, one of the busiest of men, and Mr. Ensor, the able Business Manager of *The Theosophic Messenger*, were also re-elected to the Board.

In the present personnel of the Board, the various parts of the Section represented are: The East (Mrs. Stowe); the Middle West (Mr. Holbrook); Canada (Mr. Ensor); the far West (Mr. Hardy), and the General Secretary may be put down as representing them all, for he feels quite at home in them all.

It was good to see at the Convention some of our active and prominent workers of former days. One of the most entertaining of the events of the day was the able manner in which Mr. Henry Hotchner collected a fund from the members intended by him to enable the Section to participate in the contributions to Headquarters at Krotona. It had been explained that the Headquarters was bought as an E. S. and educational centre, and that the T. S. afterwards came there as an honoring guest, whereupon Mr. Hotchner suggested that the Section should pay its share of expenses, and proceeded at once to raise the

fund from the members. This he did with a running flow of wit that was brilliant in its native charm and originality.

Both the pre- and post-Convention exercises were filled with interest and enjoyment. Mrs. Russak's lecture on *Healing* made a noticeable impression upon the members. Speaking as she does as one who knows, her words carry deep conviction and she wins her audiences not only by her obvious possession of knowledge, but by a rare personal charm. Her public lecture at the Blackstone Theater was a finished and eloquent affair.

The lecture of his Holiness, Abdul-Baha, given at the social gathering, was enjoyed by everyone. What a charming Bhakti he is! His address was taken down in shorthand and will be duly published in *The Theosophic Messenger*. May he long live to carry on his noble work, and may it be our happy privilege to come into his pure and benign presence many times again. He is singularly fortunate in having his nephew, Dr. Fareed, as Interpreter, for his attainment as a master of chaste and beautiful English is indeed high.

The hours devoted to Propaganda were most interesting. Mr. Cooper led with a fine address on the subject, and the expression of the various views that followed was enjoyable and profitable.

Mr. Hotchner with his practical organizing genius proposed to formalize the best results of the meeting, to enlarge upon them and publish a brochure as a useful document in the work. As Chairman of the Committee appointed to carry out this idea, I am sure he will do a valuable service.

The meeting and discussion on the subject of Theosophical Teaching and Training was most useful. Also the discussion of work along Christian lines. This was an innovation and ought to produce good results in those special lines of work which point toward the Coming of the World-Teacher. There is no reason now why our speakers should not more and more obtain entree into the pulpits of the churches. Some years ago it would have seemed madness to expect such a thing; now it is already taking place and should be a practical fact more and more. We have a message that is simply priceless in its value to the churches, and they are beginning to open their eyes and see, and as they do they admit our speakers to their pulpits.

Another interesting activity was the exhibition of views by Mr. Myers for stereopticon lectures. Mr. Myers ran through the lantern his slides on the various Theosophical topics, and this he did in a very delightful and interesting way. In this day of moving-picture shows, for which the wide public has such a constant fondness, the stereopticon lecture is a thing that always attracts, and Mr. Jinarajadasa some time ago wisely set the pace of meeting the public on their own ground. In this respect I hope his example will be widely followed. Mr. Myers is doing good work to make it possible for the lecturers to



obtain slides, and in this thanks are not due to him alone, but also to Mr. Horton Carr, who makes and produces the slides at the mere cost.

Another important feature of the meetings was the introduction by Mrs. Ray Wardall of the plans for Round Table work among the children. Mrs. Wardall, who is the National Representative for America of the Round Table, gave a charming and most convincing description of the need for this work and the manner of properly conducting it. The Round Table is intended to include children from the age of thirteen up, and to train them along Theosophical lines. It therefore takes the children from the Lotus Circle grade and carries them on to the time when they can become full-pledged lodge workers. We must not forget that the future lies with the children, and our constant effort should be to improve the Service in all those lines which include the possibility of developing the children's nature to an appreciation of chivalry and Theosophical knowledge.

A most interesting feature of the Convention was the Forum. It was an experiment and I am happy to say it has succeeded in proving itself as a beginning with a future promise. My idea was to have a place in the Convention where the people could freely express their opinions on any topic of Theosophical interest which had for its sole object the improvement of the Service. A noticeable difference became immediately apparent as between discussions in the Forum and discussions on the floor of the Convention. In the Forum there was a mere expression of ideas, and those expressing them did not do so as legislators having the power to enforce them. So the occasion was one purely for the test of ideas independently of any possibility of a political enforcement of them. The General Secretary was present to explain and answer questions, and the Secretary of the meeting took down the recommendations of the meeting. In a word, the body became a meeting for the purpose of discussing problems, reaching conclusions, and recommending to the Administration certain actions based on those conclusions—all for the good of the Service. All through the meeting ran a note of gentle courtesy and desire to help. May it not be that some day our modern legislatures will be replaced by assemblages of the people; representatives who shall do that same sort of thing—recommend to the leaders charged with the great responsibilities of the highest leadership certain laws and lines of action which will meet both the needs and the wants of the people. If so, there would be thus wedded together the real principles of democracy and monarchy into a form of government in which the leaders and the people will co-operate intimately for the highest good of the whole. Therefore in our Forum meeting perhaps we had a tiny glimpse into the possibilities of such a future system.

The busy man at the Convention, the one who fulfilled all our wants and cared for all our needs, was Mr. Cooper. When the ma-

chinery of a large gathering runs smoothly, it is the Master of Ceremonies to whom the major thanks are due. Such is our gratitude to our hard-working brother who is now established in Chicago as Divisional Representative. And he now is also the head of the Book Concern, for at last the book business of the Section is owned by the Section. It is now established in the new Headquarters, 116 South Michigan Avenue, and Mr. Cooper will try to develop this business to the point of becoming a self-sustaining institution, one that is thoroughly efficient and effective. Then it will be a powerful arm of the propaganda service, and it is hoped that the members will co-operate as far as possible to make it the pronounced success it is sure to be.

In connection with the Convention there were the meetings of the O. S. E., and the E. S. It was interesting to notice the large attendance in both. Although the Order of the Star in the East has no official link with the T. S., nevertheless the T. S. members are so intimately bound to it by the bonds of devoted interest, that its activities cannot well be dissociated from those of the T. S. Miss Marjorie Tuttle as National Representative conducted the meetings with admirable skill and ability, especially for one whose body is so young in years.

As to the E. S. meetings, they were so largely attended that one could scarcely see that they did not really embrace the whole Convention; a healthy sign of zealous interest in the work.

The future outlook is most promising. All the chief workers are centered now at the Sectional Headquarters; the work there is progressing rapidly and effectively; plans are being developed for the extension of the activities in many directions, and Mrs. Russak, accompanied by Mrs. Broenniman, is in the field, making a tour from Atlantic to Pacific. I hope before long that we may have Mr. Rogers in the field again, utilizing also his fine abilities, and Mr. Cooper and Mr. Unger will lecture in the Middle West and the East, as may be practicable from time to time. Mrs. Garnsey's Propaganda Department will be built up and extended, and a system of "circuit riders" is being planned for lodge lecturers within certain districts where there is a healthy and active lodge.

With the effective fulfillment of these plans, the people will more rapidly than ever have the opportunity of hearing the Message which has been given to us for delivery to them, a responsibility great enough to tax not only our fullest time, but our highest talent and greatest outward resources.



## OUR PRESIDENT AND THE WORK ABROAD

*By Marie Russak.*

*(An address delivered before the Twenty-sixth Annual Convention of The American Section of The Theosophical Society at Chicago, September 15, 1912.)*

Friends and Fellow Students: It is always difficult to speak last on a program because most of the things one wishes to say have probably been said; but I have one thing on my side this morning which I may speak of: our President, and she is best of all. My love for her will loose my tongue to speak.

Mr. Cooper's remarks took me back to the time when I remember looking first in that dear face. It was at the station at Madras in 1906 when she had come from Benares and I had first gone to Adyar with the President, Colonel Olcott. As I look over my life with her (it is from the personal standpoint that I wish to speak), I want to tell you the lessons that her splendid life and work have taught me.

I saw her first at the bedside of the Colonel just a few weeks before he was to pass away from us to the other life. The great note which her daily life sang then was one of absolute devotion. It is impossible to conceive of greater devotion. Day after day, in that hot country, where it is trying to our Western bodies to resist the heat, hour after hour, day after day, night after night, I saw that unwearying devotion of hers which was so beautiful as a lesson of unselfishness. It was my first touch with her and it has always stood out to me as the greatest lesson from her life. There was nothing she would not do in that time to relieve one moment of suffering for our dear Colonel Olcott. Hour after hour I have seen her sit on the bed and hold his head on her shoulder, when it was difficult for him to breathe lying down, and difficult for him to sit up because of the weakness of his body. Often I have seen her as late as eleven or twelve o'clock at night, so overcome by fatigue as to slip off the bed to the floor and fall asleep at his feet. For hours she would lie on the stone floor asleep, the mat by his bed being the only softness for her. And to see the Colonel always when he knew she was there, reaching down to touch her shoulder, to assure himself that she was there, and then with his finger to his lips whisper: "She is asleep." That gentle touch, however, would awaken her. Up she would spring with: "I am sorry, I was a little weary and I slept." Again the vigil would

begin, until she would be overcome and then we would get her to bed, but only just in behind the door in the next room where she could hear his slightest word, and where only the partition of doors, open at top and bottom, separated her from that work of devotion. So on, until the time when, with her own blessed hands, she alone prepared his body for cremation as a mother would prepare a child. Then afterward those hands took up the duties. I wondered at the time how she would ever bear it. But I haven't worried about it, because still the words of the Master ring in my ears: "We shall watch over her," when the Colonel questioned him as to whether she would be able to bear the great burden of all the work of both E. S. and T. S. Surely that devotion has led her on. It has been the one foundation of strength because it has been for the Masters and her H. P. B. that she has been working—for them and for us.

Then the next lesson which stands out in her life for me, and that I am trying every day of my life to emulate, is the spirit of tolerance which is ever present in that great heart; tolerance for every one and everything. Why, we playfully say sometimes at Adyar that if one wants to win Mrs. Besant's attention just become her enemy. Even if you want to win her love, become her enemy, just for a little while, because she cannot have enemies long. I am sure of that. It is only for a brief space anyway. But at this time, I think there is no note of her life which is more potent to us than that very one of tolerance and the absolute freedom of opinion. She reiterates it every time she speaks, almost, when I have heard her recently. It is especially potent because you know they have been attacking her saying that she has been committing the society to cults and creeds and to all sorts of orders. I heard her say recently: "I may work in these societies as Annie Besant, and uphold them, but as President of the Theosophical Society I stand for absolute freedom of opinion and I compel no one to accept any of them." That is the note which she is speaking all the time, that note of tolerance and freedom of opinion.

But you see we are so likely to forget that we are working with the three bodies; that there is an absolute freedom of action, and an absolute freedom of feeling as well as of opinion. There is where we forget. We work in three bodies and she knows it. She may say: "I do this, and I support that," but she does not say: "I compel you to do it." Some of her greatest friends, closest to her, do not even belong to the E. S., unattached members even, inactive practically—it doesn't matter to her, so long as they hold the ideals of Theosophy dear, how they choose to live it, how they choose to serve. I was astonished recently to hear that a member of a lodge was going to resign from it because she could not vote for the President of the lodge since that President was not a member of the E. S. She was a very good Pres-



ident, but not a member of the E. S. I am sure Mrs. Besant herself would have been the first to speak against any such idea. We have one general platform, she says, and that is *Brotherhood*. There are many little platforms alongside of it, and if it appeals to us to serve in the various orders and capacities, so much the better, if we have the time, and let each one of us work where we can serve the Masters best. We have come along many lines in the past and we will serve along the line of least resistance. We have been to school in our many lives, we have learned to serve and there is where we will give our best service. Let us not try to force others to serve as we would have them serve, but let us endeavor to call out everything that is within them that they may work for the best. We have enough to do to perform our own little duties well. It will take all our time. Now this is voicing what I have heard her speak of so recently.

Mrs. Besant has lately been in England and the work there, as in Scotland, is spreading enormously. But the Scottish General Secretary, one of the strongest workers, has only recently decided to come into the E. S. in order to get a little closer to her. But he is one of the greatest workers our society has ever seen. He is very dear to her, for she recently wrote me: "You are going to that country to work for my very dear friend, David Graham Pole." I only tell you these things to let you understand how large is her tolerance and how great is her idea of our work. There is only one thing she asks, and that is to serve. She naturally sets us the example, for that is the way she works. She never says: "You must work my way." O! the freedom of it! When I ask her a question: "How would you like this or that done?" she replies: "As you will, my child. Do the best you can in your own way. If you make a mistake I will help you out of it." She doesn't wish to make automata of us by any means. So the note she has been singing most lately in England is to form another sort of body of workers to help the social side, the Socialists. Recently she went down into the very heart of Socialism in the East Side of London, where long ago she worked as Annie Besant. As a gentleman told me, many times he has seen her at midnight on the platform of the underground, in a little short tweed skirt, and a little shawl tied around her shoulders and a Tam O'Shanter on her head, after a day of arduous labor, going to a cab drivers' meeting or some other gathering among those poor, downtrodden people of the East Side.

In that very centre, the other night, she went among those people, into a crowded room, where formerly she spoke as an atheist, and there she propounded the doctrines of reincarnation and karma and told them that they were what they were because of past lives, and expounded to them the doctrine of evolution, the law of cause and effect. They took it, accepted it, and every now and then broke out into

prolonged applause. It was indeed an epoch-making night, that. I have been told since that they have asked to have more Theosophists come there and speak to them. She is formulating a new social regime and will make an appeal to the King for what she wants for the people of England. Very soon the whole scheme will be before you because it is to be published and sent broadcast. It was recently published in the Christian Commonwealth.

Now this is just a brief outline of how I have followed her since I first saw her. One thing more I wish to say, and that is, that our life at Adyar was in just the same spirit as our brother, Mr. Cooper, spoke of a moment ago. It was that feeling, or realization, of the great privilege of being there. It is a rest, away from the world, and it is there that we can go for spiritual recuperation. Our President has said that Adyar exists especially, not merely to prepare teachers and workers for the world, but for spiritual recuperation. The atmosphere of the place is so splendid. In my travels through almost every country, I have never felt the same atmosphere so much as in that valley where beautiful Krotana is now being established. It is beautiful to go to Adyar, but why? Because minds, hearts and bodies are there united in the same ideal, building up a mighty centre of force which pours out over the Theosophical Society in great streams which can actually be seen by those able to see on the inner planes. It is perfectly possible, where people are so united as in those centres, to build up a mighty reservoir of force that will feed the want, that will be medicine for the souls, as food is medicine for the bodies.

Why is it that in a great city like this it is not possible to create so great a centre as the one at Adyar or at Krotana? For one thing, because our forces are divided. We come to our rooms, we hear lectures, we speak together, but we have our various duties that carry us here and there. Our consciousness is divided naturally, between the duties of the day, the life of the city and business. All that tends to dissipate our force. But in a centre where all are united, this blessed force grows stronger and stronger over our country; and we can tap that reservoir in thought, because there are realms where there is no distance, no space. It is as the President has said, a strengthening feature for the Section and a great one, to have such a place as Krotana. Mr. Leadbeater has said: "I suppose that workers must live in those awful places, the great cities, but there is no reason why a splendid home and a potent force for the work should not be built in a Krotana home." Then, I know that we are supported by the Great Ones behind. We need active sub-centres, we need active federations in different parts of the country, we need work everywhere, but we also need our spiritual home, our spiritual head, and I am rejoiced that Krotana has been selected. I shall voice the desire

throughout the country that the help be given it that our President has spoken about in her letter to you. Recently I have talked with her and she said: "Yes, go and help to build it up and work for your country," and I have come to do it.

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## ADDRESS BY THE PRESIDENT

*(Delivered at the Convention of the Theosophical Society in England and Wales, London, July, 1912.)*

We have met here in our Annual Convention as National Societies meet all the world over, not so much to do work, but rather that by the meeting we may cheer and encourage each other, may realize the greatness of that for which we labor, and may take cheer from each other's experiences, gain fresh impetus from the enthusiasm that we see in those around us. During the last few years our gatherings have taken on a new complexion. As Mr. Sinnett has just said, the Movement is going forward with such marvelous rapidity that it almost takes one's breath away. I remember three and twenty years ago, when I first had the privilege of meeting H. P. B.—her to whom every gathering of Theosophists owes profoundest gratitude and reverence—when I first met her she used to me a phrase that struck me at the time. She said: "If I had your power of speech I would turn England upside down." And I realized in that expression the duty of the true Theosophist—not only gladly to welcome the Light, but to hand it on to all who sit in darkness, not only to rejoice that life has become intelligible to oneself, but to try to render it intelligible to those to whom it still remains a problem, heart-breaking in its complexity and obscurity.

For this sacred knowledge that has come to us is a knowledge of which the world stands sorely in need. Look around you everywhere today, and see the problems that are pressing for solution, those most fundamental problems of all—the nature of man, his relationship to the universal Spirit, his relation to the universe around him; those are the basic problems of human life. Where those are not understood, where those are ignored or neglected, all human life goes wrong. Today in every direction difficulties press on our civilization, difficulties of Labor, difficulties of Government, difficulties of the relations that knit men together in any society worthy to be called civilized. And so unanswered are those problems, so terrible the sufferings of thousands of the poor amongst us, that anger is beginning to show. revolt is lifting up its head, ignorance, impatient of suffering, would fain grasp the reins of power, knowing only that it is in pain

and demands relief, and unable, being ignorant, to know how relief may be gained without the ruin of the civilization that it has cost so much to build.

Now the Divine Wisdom lays a sure foundation upon which man may build. That has been shown in the past, when the great King Initiates of the long ago laid down the bases of the social order, and built thereon an edifice of social splendor, of social content and happiness. They over and over again have shown us that happiness in society is not beyond the skill of the human brain, is not beyond the powers of the human heart. They showed it in the great City of the Golden Gate in Atlantis. They showed it in the still more marvelous City of the Bridge on the mainland round the Island where Shamballa stood and stands today. They showed that wisdom applied to the problems of Society, willing co-operation with Those who are greater than ourselves, that these are enough to build a society wherein happiness is possible for all; such a society in the past has been builded by Initiates, and in the future shall also be built by hands like unto Theirs.

It is necessary in our modern days that the solid foundations of knowledge shall be laid deep and strong. That has been the work of the Theosophical Society, of its writers, of its speakers, of those who, living its principles, are the strongest propagandists that we can possibly have. That is very largely done. More and more the thought of the hour is beginning to walk along Theosophical lines. More and more you find that men of learning, men of science, the leaders of thought, are approaching the consideration of the great problems of life more from the Theosophical standpoint, in the widest sense of the term, than from any other. The day of Materialism is over, the day of Idealism is dawning. And the true Idealism finds its home in that conception of the universe and of man that we call the Divine Wisdom. You do not judge the strength of our Movement (or you should not do so) by the statistics on our rolls, but by the spread of our ideas. Hundreds are preaching these ideas today who do not carry our label, and our truest work is not the making of Fellows but the building of the thought-forms that influence the world of men.

All those who catch Theosophical ideas and spread them among their fellows are Theosophists in the deeper sense of the word, though they may not carry its label for all to see. For the Theosophist is the man who, knowing the Divine plan, strives to work with it, who, grasping Theosophical ideas, tries to spread them and to live them among his fellows. The idea of reincarnation, the idea of karma—these are commonplaces among the educated and the thoughtful to-day. They are scarcely even matters of dispute, but rather of quiet discussion. Speak of reincarnation in any educated group of people

today; they do not turn from it, they do not ridicule it, but they begin to talk over it and discuss its possibility, the reasonableness that it gives to human life.

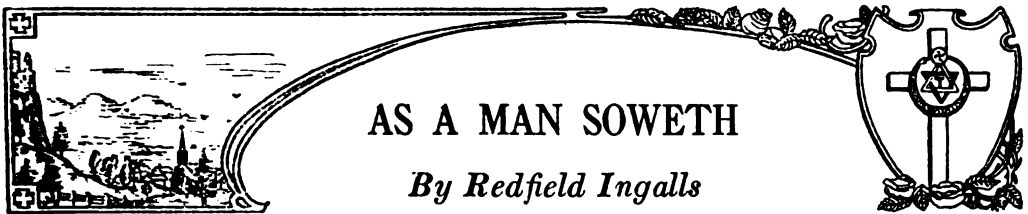
And when you speak of using the newspaper press for the spreading of our ideas, there is one thing you ought to remember. The newspaper press will take anything which it thinks the public will read, and the first thing to do to use the press is to learn how to put Theosophical ideas in an attractive and intelligible form, so that the ordinary intelligent man or woman is glad to read them and finds interest in the reading. There is where our difficulty often lies. If we write an uninteresting article and the editor rejects it, we say that he is prejudiced. But really it often is that we are uninteresting. People do not always quite remember that. I get requests from literally dozens of papers every year to send them something on the ideas that I am spreading. I have waiting now four or five that I have not had time to write. There is no lack of demand, but we must give the supply in an acceptable, reasonable, and cultured form. I would ask you all to consider that. Do not blame those who reject until you are sure that what you offer is good of its kind. Nothing short of the best is good enough for Theosophy.

Now there are some of you who have power of speech, but who will not take the trouble to train it, who seem to think that a person may go on to the platform and pour out the ideas as they come into his or her head, without previous thought or careful consideration, without that preliminary training in knowledge of good English which is essential to anyone who goes out to speak in the name of Theosophy. There are some of you who have power of speech, but who have not had the advantage of the early training which would make that speech all that it should be. If such love Theosophy, they will train themselves in the drudgery of good expression, of educated tone, of careful pronunciation, so that they may not injure the cause that they desire to serve. It is not difficult to speak fluently. There are difficulties in speaking well, and few are ready to go on to the platform without some self-training before going. Before you speak on any Theosophical—or any other subject for that matter—you ought to know a dozen times as much as you are going to put into words in your speech. You ought to familiarize yourself with every aspect of the subject; then you can put it forward in a way that people will be willing to listen to. Why, I know that I myself, having spoken for so many years in this life, and beginning with a capacity for speech, I can put a simple Theosophical subject today fifty times better than I could twenty years ago. But then I have been working all the time. I study all the time, think all the time, and never consider that it is right to speak for the highest cause known on earth unless I strive to give my very best, to make it as attractive as possible to those who

listen. And surely the privilege of speaking on Theosophy is so great that no pains can be too much to make one's tongue worthy to speak, one's lips pure enough to teach. I would that the younger among you—for there are so many young men and women come amongst us now, full of hope, full of promise—I would that they would all remember that self-training is the secret of success, and that until we are our own sternest critics and harshest judges, we are not really fit to write nor to speak when we desire to teach.

Some words have been spoken in kindness about myself. Mr. Dunlop gave much of the reason for the success which I have. A great movement comes in its appointed time, when Those who guide the course of human destiny see that the world is ripe for its coming. Then that movement finds a few who can make it articulate for the many. The movement makes them and inspires them. Past lives have prepared them to express that which demands expression. On the crest of the movement they ride forward and men say: "Oh! such-and-such a one is a leader." But the strength of the leader lies in the love and the trust and the help that come from the thousands whom none calls leaders, but without whom no leadership would be possible. Why, that is so true that if a man spring forward to rescue a child from a burning house, to plunge into a river to save a drowning woman, that act of heroism does not belong to the one alone who embodies it, but to every brave thought in the community where he lives that, filling the mental atmosphere, finds incarnation in act, in the one who is able to embody it when the opportunity is offered. It is the same with crime. There is not one brutal crime that takes place in this great city that has not behind it the evil thoughts of thousands that find incarnation in the criminal. He is often the least guilty of them all, because the most ignorant. And so in a movement like ours, two streams of force are playing: one the force of the Masters from whom spiritual power descends, seeking channels whereby it may pour itself over the world of men, and the second the stream of force that comes out from every kindly heart, from every intelligent brain—heart and brain unable alone perhaps to make a river of thought, but every one a little source that sends out its tiny rill down the hillside, and gathers with others till the great river is created. Oh, would you praise the river, and forget the rills that make it? Would you praise the stream, and forget the sources from which it flows? It is fed by the rain from the heavens above us, it is fed by the rills that trickle down the mountain side, and at last it rolls through the mighty plain which it fertilizes, and carries to the distant ocean the wealth of a nation on its bosom. And so when you see some human being who, because able to sacrifice, offers himself as a channel for the mighty forces that redeem and regenerate mankind, look then above him to the Mighty Ones who send down the rain of power,

look to the thousands of loving hearts and brains that send him help as the rills send it to the river, and realize that in a world where there is but One Life, while forms are many, Life and Spirit are but one, that we all have share in the mighty work, that we all have part in every act that is accomplished, that everything that is done, every word that is spoken, is made strong by the power of the Masters behind it, by the love of the people around the speaker; and that we should all "join hands and help, we who are alive together," for none are great and none are small—we are all the embodiment of the Highest.



Adler cut a great figure eight two thousand feet or so above the backward-craned heads of the crowds in the grand stand and massed around it, then stood his biplane on end and shot down head first, like a gull swooping upon a fish, to bring up short as though that gull had missed its prey by inches. The distant roar of the engines ceased abruptly, the tiny propeller spun slower and stopped, oscillating, and the king of aviators volplaned to earth in ever-narrowing circles. The 'plane bounced lightly as it struck ground; ran forward a hundred yards, the mechanics tagging after, and came to a standstill amid a roar of applause.

This was the second day of the aviation meet and Adler had excelled himself in reckless daring and nerve. It was with difficulty that his admirers were kept back by the police as he stepped from the machine and bowed. Another 'plane, which had been tugging at its ropes in the testing, was trundled out and the spectators sat back a trifle listlessly, knowing that any other performance must be an anti-climax.

"How'd she run, Mr. Adler?" asked the master mechanic as they wheeled the light framework that looked like a great beetle with its wing-cases lifted, back towards the hangars.

"Not so badly, Jenkins. Say, I wish you'd look to that right wing-tip, though. The wires worked a little stiffly."

"All right, sir, I'll do it first thing in the morning. Excuse my sayin' it, Mr. Adler, but what d'you want to take chances like that for? Gee, I thought you was never goin' to right her when you done that drop. Ain't you afraid of killin' yourself?"

"Nonsense, Jenkins, I can trust my nerves." And a few minutes

later to the admiring reporters he said much the same thing. But the mechanic shivered a little and shook his head.

For the first part of that night Adler slept the usual sweet sleep of one whose life is temperate in all things. But towards dawn he began to toss and turn, moaning, the sweat standing out in great beads upon his forehead. . . .

It seemed to him that someone called his name in a still voice that was nevertheless like the sound of a trumpet, as he floated, musing quietly on the events of the day, above his evenly breathing body on the bed. Rather annoyed at first that his thought should thus be interrupted, he finally started awake in a strange world.

The darkness was gone. The room was filled with a curious living light in which illusive shapes moved about noiselessly. He felt intensely alive and was at first very much startled, for there was neither right nor left, front nor rear, top nor bottom to this new personality of his; he could see on all sides at once without need to turn his head. Yet the room seemed quite unchanged and the body on the bed—*his* body—still slept peacefully.

Then he became aware of one beside him—a man with a noble, serious face from which a kind of glory seemed to shine. And Adler was subtly aware of a faint, luminous cloud that appeared to surround him—a cloud that was full of beautiful, swirling colors, like those of a soap-bubble just before it bursts.

"Who are you?" asked Adler, yet he spoke no word. It did not seem to be necessary.

"I have come to warn and to prepare you," was the silent reply, and the aviator knew that this stranger was moved by a great pity.

"To warn me? And of what?" He was amazed and delighted at the speed of question and answer. It was almost as though thought answered thought.

"Of this," replied the man.

Thereupon the aviation field, just as he had seen it yesterday, unfolded before Adler in the soft, living light. The sun was shining—it was early afternoon—and the grand stand was filled with a great crowd, colored here and there by the bright dresses and parasols of women. He saw with surprise that the mechanics were wheeling out *his* biplane, the "Swallow," from the darkness of a hangar.

"Here!" he cried inwardly, "I gave no one permission to use my 'plane!"

But the visitor restrained him. "Wait and watch," he said.

Then the aviator was aware of *himself* walking jauntily from the hangar, his peaked cap reversed on his head, ready for a flight. In much astonishment he looked from the figure in the great, level field to that asleep on the bed a little below them.



"Where am I, anyway?" he demanded.

"You are where you feel yourself to be. But watch."

Adler saw himself flourish the cap in a salute and heard—or *saw*, he could not tell which—the answering shouts of the crowds as he set it back at a rakish angle and mounted to his seat.

"Sound and color are merely different rates of vibration," explained his companion as though he had asked a question. "In this world all vibrations are perceived alike."

A mechanic—Jenkins, it was—set the huge wooden propeller whirling and dodged back through the stay-wires from its flying arms; then the released aeroplane shot forward and slid lightly into the air.

Although he felt himself to be somewhere in this field, Adler now found it dropping away beneath him, while the swiftly soaring 'plane seemed even nearer than before. Now he found that he could see it not from one side alone, but from all sides at once and all through. The pistons plunging furiously in their cylinders and the leaping sparks of the magnetos—even the inner texture of the wooden stanchions were visible to him. He tried to rub his eyes and was puzzled to find nothing there to rub.

"You are perceiving things fourth-dimensionally," explained the man beside him quietly.

Then with a shock he saw the deadly fuzz begin to grow on one of the twisted wire cords that controlled the tip of the right wing, the fuzz that showed it to be breaking under too great a strain, and he tried frantically to shout a warning to himself in the seat. But it was too late; the weak spot unraveled further under the strain; he saw himself tugging vainly, white of face, at the lever; there was a snap and the machine canted suddenly and plunged earthward, carrying the aviator with it, strapped to his seat.

It was then that the sleeping man began to moan and struggle in the throes of nightmare.

"Is *this* your warning?" Adler shuddered at last.

"It is," replied the visitor quietly and gravely.

"Then thank Heaven for it!" cried the aviator. "I'll rout out Jenkins at once and get in a new wire," and he plunged down into the sweating body . . . and woke with a gasp, trembling in every limb, to bound from the bed.

"I'll do it right away—I'll—what was it?" Adler came to himself a little and broke off the confused shout in the middle, to look around the dark room, his hair crisped with horror. "Good Lord, what a nightmare!"

He threw the window open wider, though the room was cool, and switched on the light.

"What is it I wanted to do?" he wondered, his muscles tense.

"What *was* I dreaming, anyhow?" He dropped on the bed and

clutched his head. "It was like a presentiment—a—oh, hang it," he grumbled. "Never knew *you* to have the jumps." He lit a cigar and tried to read, but it was a long time before he was composed enough for sleep. He lay down at last, the cigar half consumed, and finally dozed off. . . .

"I can't make my brain understand!" wailed Adler to the waiting visitor when he found himself once more in the vivid new world, and it appeared to him that everything was colored by a mist of livid grey. "Won't you help me to warn—*him*?" He felt a positive dislike for the clumsy, stupid body.

The stranger seemed to smile in ineffable pity. "What you saw is what is to happen," he answered gently. "The accident will occur this afternoon." And the aviator knew intuitively that it was so.

"But what have I done?" he cried in great distress, and his body on the bed mouthed the words. "Why must it be? I have lived up-rightly all my life, I have harmed no man intentionally and no woman has ever had cause to think ill of me. God is most unjust."

"Not so," replied the stranger sternly. "God is utter justice. Look again."

The field, with its green grass and struggling humanity that fought to get to a Something in the middle, was gone and Adler was looking upon the open sea. Again the sun was shining, and a fair wind tossed the waters in dancing waves and great swells. Close at hand were three tiny vessels, and the aviator viewed their strange shapes, the towering poops and forecastles and the triangular sails, with interest.

The nearest of the three was oddly familiar. It was a caravel; he was sure that was the right word. He had seen it before somewhere. Ah, yes, in 1892 at the Columbus celebration! Sure enough, there was "Santa Maria" in tottery characters on the flag.

Of a sudden he found himself on the very deck of this vessel, which was not twice the size of a street-car; and he saw that all was not well there. The crew, haggard of face and wild of eye, were massed on the lower deck, twenty-five or thirty strong, and were shouting at two men who stood together on the high stern. One of these was a tall, commanding figure with a strong, thoughtful face and snow-white hair, and the other Adler knew to be the captain. He knew, also, in some subtle way, that this captain was—himself.

"This is a reflection of your past life," said the stranger in answer to the aviator's wondering exclamation. "You have seen an Effect in what is to come to you this afternoon. Now see the Cause of it."

Although he could make nothing of the words, which were in a foreign language, Adler was aware that there was mutiny on the strange little boat. The rebellious crew, frightened beyond measure, were clamoring to return to Spain from this mad voyage.

One of the ill-looking men stepped forward, his face distorted with



passion and terror, and shrieked something which the aviator knew to mean that the needle was bewitched and that they would sail off the edge of the world if they did not instantly turn back. So surely was the captain in his tarnished finery Adler's self that he could feel the dauntless man's anger as he rated the crew for cowards and poltroons. Now the scene showed through flashes of brilliant scarlet, while upon the face of him asleep on the bed appeared a heavy frown.

Of a sudden the ringleader came dashing up the ladder, flourishing a sword and screaming curses, while the ragged crew pressed after him. The captain whipped out a rapier, there was a clash of steel, and just as he ran the man through the body and sent him crashing to the deck below, Adler realized that the mutineer was none other than Jenkins, his master mechanic. Then the vision was gone.

"You have always been in the van in any new venture or hazard. You are a pioneer at soul, a leader," explained the visitor. "You were given charge of the first fortress in the new land, and for an evil deed of an earlier life you were massacred with your companions."

"Then," said Adler, "it is because I killed Jenkins in the past that I—that what you showed me will happen today?"

"Just so."

"But how can that be right? The man deserved death—he would have murdered us had I not killed him."

"He deserved death—yes; else you could not have killed him. But the Law is inflexible. Eye for eye, tooth for tooth, life for life, though not always in a literal sense. Do you know the cause of tomorrow's accident, the immediate, physical cause?"

"Jenkins?" whispered the aviator aghast. "My best friend?"

"Yes, Jenkins. He also must atone for deeds of the past; therefore he will neglect to see to that wire."

"But—you said that *he* must atone?"

"Even so. All his life he will be tormented by remorse for his carelessness. It is a lesson that he must learn."

"I cannot see the justice of it yet," groaned the aviator, and his body writhed upon the bed. "I am young, I learn more of the science of aeronautics every day. With what I know now and what I could learn in a few short years I could make the aeroplane a commercial success, a lasting benefit to the world, instead of the dangerous toy it is. I am sure of it. Nevertheless this fight between two men who have been dust so long that the dust may well be stone, must come back to put an end to my career. It is cruel!"

The mist that surrounded the stranger's body seemed suffused with pure rose as he made answer, "Look once more and see the future."

Adler thought vaguely of a moving picture show as the scenes unrolled before him, and wished that they might be caught and used

as a model for the present world. For the world he looked upon was very beautiful. It was an era of peace, of harmony and of stupendous achievements that dwarfed the engineering feats of today to nothingness. The scenes flashed before him in short, swift fragments and were gone, to be succeeded by others; yet Adler grasped their meanings and thrilled with their wonder.

Chief in these pictures was an inventor of great, aerial engines that traversed space with incredible swiftness. He saw that this man was honored as the wizard of the air, the genius who made flying as utterly safe as walking. And it was with a deeper thrill that Adler recognized in this man—himself once more.

"I do not show you these as actual pictures of the future," said the stranger. "In part they are truth, but in the main they are what may be if you wish to make them truth."

"But how can I—after this afternoon?"

"Oh foolish man! What is the putting off of a body? You do it every night as you sleep—you are dead now, in that sense. And there are far greater opportunities for study in *this* world than in that of five senses. Because of what will happen today you will be born soon—in some three hundred years, when the world will need you greatly."

"But who are you, that know the past and the future?" cried Adler.

"I am a man even as you are, a man who by hard work and study has learned more of the Truth than is known to most men. I am one of those who try to help their fellows, sleeping as well as waking. What I have shown you, you can yourself learn to show to others; it is no great matter."

"But how can you know that which has not yet occurred?" persisted the aviator.

"Could you make a child understand what he sees in a mirror?" was the answer. "Could you explain to a savage how an eclipse can be predicted? What you have seen is the goal you can reach—if you will."

"I will!" cried Adler decisively, "and I thank God for the opportunity. Shall I see you—tomorrow?"

"If not me, another," was the answer in a wave of violet and rose-colored light. "Be not afraid." And the aviator sank gently back to his body.

And he awoke with a smile on his lips and spent several blissful moments trying to recall the pleasant dream he had had. At last he gave it up with a light shrug and dressed himself, singing. And thereafter he went blithely forth to his death.



## EDUCATIONAL GUIDING LINES; A SYMPOSIUM

*From "The Spiritual Life," by Annie Besant<sup>1</sup>*



**A**NOTHER blessing that will come to the world, working down from the astral to the physical plane, will be along the line of the education of the children. How will education be changed when the astral senses are awakened, when the minds of children lie open before their parents and teachers, when their characters are plainly limned in color and form as they are to astral vision, when all their evil tendencies are recognized in the germ in childhood and are starved, while all the good are helped and strengthened, encouraged to the blossoming! The education of children in the future—which, after all, is not so far away—will be one that will make their progress a thousandfold swifter than it is today. What might not be done for the children of the present, if they were trained by those who possess astral vision—if all seeds of vice were starved, if all seeds of good were encouraged into blossoming? Instead of seeing them grow up mere copies of the elder people around them, we should see them growing up as a verily new generation, unfolding the possibilities that even now are within. Alas for the ignorance that encourages the evil and discourages the good, for the blindness that is as a bandage on the eyes of our people, so that they are unable to see and therefore to guide the young!

*From "The Principles of Education," by Dr. Weller Van Hook<sup>2</sup>*



**T**HE purpose of education is the preparation of the vehicles or bodies of an ego to serve the highest possible uses during an incarnation. The ego sends a part of himself into manifestation in each incarnation to carry out certain definite plans and purposes. There are special duties to be performed, special qualities to be developed, or peculiarities or faults to be eliminated by the satisfaction of karma or by the practice of the virtues of renunciation and service.

The essence of the process by which possession is taken lies in the fact that the child is acquiring the attributes of the adult although

<sup>1</sup>The Theosophical Publishing Society, London. Price, \$1.00.

<sup>2</sup>The Rajput Press, Chicago. Price, 25c.

still obliged to act through the body of the child. If this idea is kept in mind throughout the period of education it can easily be seen that the entire concept of education will be altered and its practice profoundly modified.

We must bear in mind, then, in considering the subject of education, that the essence of the education of the young lies in the effort to aid the ego in its effort to acquire possession of the lower bodies, and that these bodies are to be developed to a point, if possible, higher than that to which the bodies of the preceding incarnations had reached, with a strength and flexibility of control not known before.

The mental body may not be enlarged beyond a certain well-defined size which depends upon the development reached by it in preceding and more remote incarnations. These bodies must not be considered to be indefinitely expansible. Yet they may be made to enlarge to some extent and to be more and more refined and effective with successive daily efforts on the part of the pupil.

The quickest and best method by which the causal body can be developed is by requiring it to accept and use the largest concepts which it can grasp. The possibility of mathematics affording such an opportunity is not to be denied. But Theosophy, with its tremendous concepts that leave in confusion those who, unable to understand, condemn it utterly, affords the ideal subject for study.

But the first logical consideration in the teaching of children is that of the proper acquisition of facts.

No fact must be allowed to become so much a part of consciousness that it may not at any moment be summoned before the tribunal of criticism for trial as to its validity. Yet the pupil must learn that this process of re-examination of facts is not to be allowed to be indulged in except where serious doubt about the validity of the fact has been raised in a legitimate way. If the fact is found to be valid, it must be restored to its place in the category of facts unimpaired and untarnished by the ordeal. If these methods are not practiced frequently and made a part of the child's mode of thought, the scientific attitude, which is really an attitude of ideal selflessness in relation to nature and intellection, cannot be acquired and maintained.

Now, the subject of memory is of great importance to the teacher. It is of no use to study facts if they may not be recalled. The mechanism of memory is of importance, and it is in such fundamental psychological matters that Theosophy gives aid in the study of peda-

**gogy.** When a percept is formed it is represented by a thought-form upon the lower mental plane. While the thought, the percept, is retained in the mind of the individual the thought-form is actually in the mental body and can be seen there by anyone who has clairvoyant vision. When the thought is set aside it is ejected from the mental body into the ether of the surrounding space. Now, the sharpness, clearness and accuracy of the thought-form depend upon the vigor with which the thinker does his work. A man whose mind is undeveloped has a mental body the outlines of which are undeveloped, weak and hazy. His thought-forms are but imperfect images of the things which he sees and feels. Hence he cannot emit thought-forms of a definite value. His words are but weak instruments of his will to reproduce his ideas, and he makes but little impression upon his fellows. The man who makes clear thought-forms first wills to see exactly and fully all that is to be seen in the object on cognition. Next he makes a mental image of that which has impressed itself upon his vision. With this image or thought-form he combines the impression of what he has learned by touch, smell, taste, and hearing. He studies the object from all sides objectively, and forms an idea (eidolon) or thought-form of the object which is firm and strong. He does this by an effort of the will. Consciously or unconsciously, he wills that the thought-form which he is making shall strongly and accurately represent what he has observed. This thought-form he retains in his mental body for an appreciable length of time and builds into it sufficient mental matter to make it full, and he sharpens the impression until the thought-form resembles exactly his perception of what he has seen.

This thought-form differs in appearance from the thought-form which his neighbor has made of the same object. Why is this? The fact is well known that two men looking at the same fact see it differently and report about it in ways that are quite opposed to one another in many cases. The reason is that each mental body (lower manas) receives its percepts through the astral body. In other words, the lower mental body gets no impressions in ordinary life, while observing the concrete objects of nature, except by bringing them through the astral body. All thought-forms, therefore, are formed of matter of the lower mental plane, but have in them an element, a layer, as it were of astral matter. The man, then, cognizes even the simplest objects through his own desire-nature.

There can be no real accuracy of observation, therefore, until the desire-nature, the astral body, is purified. Even the most complete purification possible to ordinary men still leaves something to be desired, and it is only the Masters of Wisdom, whose astral vehicles are not used for this purpose, who see Nature in her actuality. Ordinary

men, therefore, see natural objects in greater or less distortion. And it is only by the most critical and dispassionate examination of the testimony of men that we can get a proper idea, or even an approximate notion, of what is actually true from the point of view of the lower planes of Nature. Hence we may say in passing that every word of the Masters which has been given us should be treasured and studied with the most exact care, since we gain, in this way, points of view which are often startling and which throw a flood of light upon the facts of life.

The great observers of the scientific world have been men who have had in them some of the elements of complete selflessness. This selflessness may have been manifested only at times or when in the mood for scientific observation, and we know that the very mood or inspirational moment which gave clearness of vision is as much a gift of the Masters as is the divine vision of the new truth which the genius of science enjoys and is allowed to transmit to men.

Now, memory depends upon the ability of the ego to make images which shall be reflected upon the plane upon which the ego functions after having been impressed upon the akashic ether. Memory depends upon the conscious grasping of the thought images from the ether surrounding the ego functioning upon the mental plane. But unless the images are clearly made, they will not be easily recalled. The structure must be strong and the form be permanent and vigorous. To effect this result it is necessary that the will shall be exercised strongly at the moment the thought-form is produced. It is necessary that the ego shall project itself with force into the thought.

The process of ratiocination is important in the highest degree and is concerned at every stage of the pupil's advancement. Even the simplest combination of facts into concepts constitutes this process. The formation of the simple combinations of facts is accomplished by the action of lower manas. The formation of concepts from concepts, by comparison or joining, is the work of the ego upon his own plane—the upper mental. Hence we have an important and far-reaching distinction which affects man in his partially developed condition most profoundly.

It is in the development of the causal body that Theosophy has an especially novel theory to present—novel at this time, though an old one in reality. It has been the first effort in the training of children to make absolutely concrete and objective that which is to be studied. This method of teaching children is now universal among civilized people. The resort to this method of rendering all possible



objects of study concrete and objective has been carried into the realms of education in all its branches, even the professional schools in which adults are for the most part the students. Its advantages lie in the facts that the stupid man, the man whose mental body is congenitally weak, incapable of entertaining any large amount of extraneous mental matter and the man whose mental body is in the habit of harboring nothing but the most commonplace notions can be made to learn some of the simpler facts and to entertain more or less temporarily and imperfectly some perhaps useful bits of knowledge. But the brighter students are subjected to a degrading process indeed. Their minds, capable of grasping concepts of dignity and consequence, are held down to the lower level of almost savage dullness and stupidity by the perpetual process of diagramming, modelling and what-not until the mental body, which with reasonably robust treatment, demanding of it daily exercise that would gently but firmly tax its powers of grasping and holding concepts, would have grown with mushroom-like rapidity in the young to the magnitude and capability of the adult mind of the former incarnation, is dwarfed and becomes a stunted thing, weakened by this pampering treatment and incapable of healthy, vigorous action. This fact has been recognized empirically by some educators who have clamored for more initiative, as they call it, in the education of the young. By this they mean that they would give the young greater freedom, wider choice of topics for study, and would assign lessons for their students of less rigidity, allowing the students greater latitude in the unfoldment of an idea or the development of a theorem. Unquestionably they have, by observing the crippling action of the exaggerated and misapplied kindergarten method, stumbled upon an important fact. But they have discovered but one phase of that fact. They see, as it were, but the negative side of it.

All this, we may say, might be avoided and the correct course discovered if only the truth about the constitution of the mental body and the nature of its action were studied by them in the light of Theosophic teaching.

Under such a system the final product of education would be, not a set of young men and women all exactly alike in method of thought and in the product of their activity, but a group of people each of whom, equipped with much the same set of facts, would be provided with an almost infinite variety of concepts and an equally varied assortment of mental capabilities. In after-life each might seek intelligently the field of work best adapted to his powers. For the wise and instructed teacher would have studied those fields of thought which he found each pupil to work most easily, and, with his

greater experience and judgment, would be able to judge what branches of activity in the service of the public each might with greatest advantage pursue.

*The Fundamental Education of Children, by Dr. F. Milton Willis.*



It is obvious to those who consider the matter seriously, that shaping the disposition of a child along the lines of unselfishness and self-control, and cultivating in him the faculty of acquiring knowledge accurately, are far more important than merely filling his mind with scraps of learning.

True education lies in developing the natural faculties of children and in spiritualizing their hearts, bearing in mind that the inner meaning of "spiritualizing" is "inculcation of the belief in the oneness of all things, the unity of the Life that animates all, and of the sublime ethics that flows from this belief."

There are several ways of thus educating our little ones. The following are suggested, as being of a fundamental nature and always available wherever we happen to be with children:

Train them in repeating in their own words what has been read to them, and also in repeating the words of the reader.

That is, *cultivate the ear-memory.*

Have them describe scenes they have been among or events they have witnessed, even arranging for them artificial "events" and having them describe those, the idea being to get accurate descriptions. Have them look at a picture, turn the eyes away, visualize it and tell what they have gathered from it. Have them look carefully at a number of articles on a table, turn away and tell what they have seen. Have them look at some simple object, such as a plain scroll, then turn away and attempt to draw it on paper.

That is, *cultivate the eye-memory.*

Have them read some slightly abstract ideas, then give the gist of the matter in their own words. Train them to withdraw into their minds, through mental arithmetic, when they are capable of doing this. Have them try to keep all thoughts out of their minds for as long a time as possible. Then have them concentrate upon some thought or thing as long as possible, without straining their brains.

That is, *cultivate thought-power.*

Take pains to teach them the names of things. This should be done very carefully and conscientiously from the very first. Furthermore, explain to them phenomena which they are able to understand and turn their attention to the reading of objective books, such as books of travel and lives of great personages and histories written for children.

That is, *provide them with materials for thought.*

These practices, simple and capable of being made of great interest to children, develop self-control, memory, discrimination, alertness, and concentration, supply their minds with food for thought and useful knowledge, and finally tend to convince them that they who control and equip the mind in these ways are superior to the mind and should look upon it as an instrument which must be improved to the utmost.

Concurrently we should, of course, take pains to inculcate in children the feeling of protection over animals, regard for their fellows, helpfulness, obedience to their parents and superiors, and reverence for the Father of All. We should elicit their rational will, inspire their obedience, and awaken their reverence.

That is, *illuminate their souls.*

This is all a gracious work, and will frequently meet with warm welcome on the part of parents and others in charge of children. It nicely supplements their school work and might be introduced among groups of children gathered together for that purpose. Their friendly emulation may be so stirred that they will voluntarily practice in order to do better at each succeeding meeting.

The children of today, we should remember, are to be the men, the women, the students, disciples and teachers, and the doers of the world's work of the coming years.

*From "Education of Children," by Dr. Rudolph Steiner<sup>3</sup>*



COMMON phrases, such as, "the harmonious training of all the powers and talents," and the like, cannot form the foundation for a true system of education, for this can only be built upon a genuine knowledge of the human being. We do not mean to affirm that the above-mentioned phrases are incorrect, but only that they are as valueless as if one were to say with regard to a machine, that all its parts must be brought into harmonious working order. Only he who approaches it, not with mere phrases, but with a real knowledge of the particular kind of machine, can handle it. This applies also to the art of education, to the knowledge of the principles in a human being and of their individual developments; one must know which part of the human being should be influenced at a certain time of life, and how to bring such influences to bear upon him in a suitable manner.

Up to the time of the second teething, at the age of seven, the human body has a mission to perform for itself, which is essentially

<sup>3</sup>The Rajput Press, Chicago, 1911. Price 50c.

different from the missions of all the other life-epochs. The physical organs must form themselves into certain shapes during this time; then structural proportions must take definite directions and tendencies. Later on growth takes place, but this growth in all future time proceeds on the bases of the shapes which were in process of formation until the time mentioned. If normal shapes have been forming themselves, normal shapes will afterwards grow, and conversely from abnormal bases will proceed abnormal results. One cannot make amends in all the succeeding years for that which, as guardian, one has neglected during the first seven years. As the right environment for the physical human body is provided by Nature, before birth, so after birth it is the duty of the guardian to provide it. Only this correct physical environment influences the child in such a way that his physical organs mould themselves into the normal forms.

There are two magic words which epitomize the relation which is formed between the child and its environment. These are: Imitation and Example.

The child imitates whatever takes place in its physical environment, and in the imitation his physical organs mould themselves into the forms which then remain to them. The term physical environment is to be taken in the widest sense imaginable. To it belongs not only that which takes place materially round the child, but everything that is enacted in his surroundings, everything that may be observed by his senses, everything that from all points of physical space can influence his spiritual forces. To it also belong all actions, moral or immoral, sensible or foolish, that the child may see.

Among the forces, therefore, which affect the physical organs by moulding them, must be included an element of joy with and amid the surroundings. Let the guardian be cheerful of countenance, and above all things let there be true and not artificial love—a love that flowing warmly through the physical environment, as it were, incubates, in the true sense of the word, the forms of the physical organs.

When within such an atmosphere of love, the imitation of healthy models is possible, the child is in his right element.

With the change of teeth the etheric body throws off its outer covering, and then the time begins in which the training of the etheric body may be carried on from without. One must be clear as to what it is that can influence the etheric body in this way. The transformation and growth of the etheric body signify, respectively, the transformation and development of the affections, the habits, conscience,

character, memory, and temperament. One is able to influence the etheric body by pictures, by example, by regulated guidance of the imagination. Just as the child, until it has reached the age of seven, ought to be given a physical model which it can imitate, so too, in the environment of the developing child, between the period of the second teeth and that of puberty, everything should be brought into play that possesses an inner sense and value upon which the child may direct his attention. All that conduces to thought, all that works through image and parable, has now its rightful place.

As "imitation" and "example" are the magic words for the training of children in their early years, so for the years now in question the corresponding words are "hero-worship" and "authority." Natural and not forced authority must supply the immediate spiritual standpoint, with the help of which the youth forms for himself conscience, habits, and inclinations, brings his temperament into regulated paths, and wins his own outlook on this world.

To these living authorities, to these embodiments of moral and intellectual power, must be added the authorities perceived of the spirit. The grand examples of history, the tales of model men and women, must fix the conscience and the intellectual tendency—and not abstract moral truths, which can only do their right work, when, at the age of puberty, the astral body is freed from its astral covering.

Once the whole subject of education allows itself to be enriched from the life source of occult science, it will itself become permeated with a profound vitality. It will give up groping in the dark, so common in this particular domain of thought. All educational methods, all educational sciences, that do not continually receive a supply of fresh sap from such roots, are dried up and dead. For all world-secrets occult science has fitting similes, similes not rising from the mind of man but drawn from the essence of things, having been laid down as a basis by the forces of the world at their creation. Occult science must therefore be the basis for any system of education.

It is also true that teaching by mere sense-objects, if carried too far, is the result of a materialistic view of life. At this age every idea must be spiritualized. One ought not, for instance, to be satisfied with merely producing a sense-impression of a plant, a grain of seed, or a blossom. Everything should seem as an allegory of the spiritual. A grain of seed is, in truth, not merely what it appears to the eye. Invisibly the whole new plant inhabits it, and that such a thing is more than what the sense perceives, must be absolutely realized with the perception, the imagination, and the feelings. The mysterious pres-

ence of latent existence must really be felt. Nor can it be objected that such a proceeding would weaken the perception of pure sense; on the contrary, by a persistent adherence to sense perceptions alone, Truth itself would be the loser. For the complete reality of a thing exists in Spirit and in Matter, and accurate observations can be no less carefully carried out if one brings to the study not only the physical senses, but also the spiritual faculties. If people could only perceive, as the Occultist is able to, how both body and soul are spoiled by mere object-teaching, they would not then lay so much stress upon it. Of what value is it from the highest point of view, if young people are shown all kinds of physical experiments in the mineral, vegetable, and animal worlds, if with such a study one does not suggest the application of the sense allegory to the feeling of spiritual mystery?

At puberty the astral body is first born. With the free outward development which follows, all that which is unfolded by the world of externalized perceptions, by one's judgment and the unfettered understanding, will first rush inward upon the soul. It has already been mentioned that these faculties of the soul, hitherto uninfluenced from within, ought to be developed by the right management of educational means, just as unconsciously as the eyes and ears evolve themselves in the womb. But with puberty the time has arrived when the person is ready to form his own judgment concerning the things which he has hitherto learned. No greater injury can be inflicted on any one than by too soon awakening within him his own judgment.

In young people the disposition to learn first and then to judge, should be present. That which the intellect has to say of a certain subject ought only to be said when all the other powers of soul have spoken; before that the intellect ought only to play the part of mediator. It should only serve to lay hold of what is seen and felt, to apprehend it as it there exists, without allowing the unripe judgment to take possession of the matter. Therefore the youth ought to be shielded from all the theories concerning a thing, before the above-mentioned age, and it should be especially emphasized that he should face the experiences of life in order to admit them into his soul. A growing individual can certainly be made acquainted with what people have thought concerning this or that, but one should avoid letting him form opinions which arise from a premature judgment. He should receive opinions with the feelings, without deciding at once for one view or the other, not attaching himself to a party, but thinking, as he listens: "One has said this, and the other that." Before all things a large measure of tact is necessary in the cultivation of this sense by teachers and guardians, but occult knowledge is exactly calculated to supply such tact.

## MENTAL IMAGES

*By Frank H. Knight*

These may be divided into three classes, according to the form which they assume.

The *first class* is that which takes the image of the thinker. Picture in your own mind an image of yourself in some distant place, or strongly desire to be in that place, and what is the result? It is this: A small image of yourself is formed and projected from the mental body, which gathers round it astral matter as it travels, until by the time it reaches its destination it is practically life-sized. These thought-images are occasionally seen by others, but the observer must have been clairvoyant, or else the thought was strong enough for the form to collect around it enough physical matter to materialize itself.

To the *second class* of mental images belong those which take the image of some material object other than oneself. A man may form some mental image of a friend. The image is formed in the mental body, but this often passes outward and usually floats suspended in the air before him. In the same way thinking of a book, a house, some familiar scene, or a painting, tiny images are formed in the mental body and externalized.

The same thing occurs when the imagination is used. A painter conceives his picture, builds it up in mental matter, externalizes it and then copies it; and so with the sculptor. The novelist, however, not only builds his images in mental matter, but by his force of will may move them about as he pleases, so that the plot is literally acted out before him.

It is difficult for us to realize that these images really exist and can be seen by the clairvoyant. This fact may perhaps be brought more strongly to our attention if we understand that so actually objective are they that they may be moved about by someone else besides their creator. Some novelists have stated that, once created, these characters would assume a will of their own and insist on carrying the plot of the story along lines quite different from those originally intended by the author. This has actually happened and is due probably to some "dead" novelist using this method to suggest to the author a better plot, or to playful nature-spirits ensouling the thought-forms. In this connection I wrote to a personal friend of mine, who is a well-known writer of fiction, one of whose books was on the list of six best sellers in Boston last summer, and asked if she had had any

experiences similar to those I have related. I submit an extract from her reply:

"Candidly, I have felt just such sensations as you describe, and my characters do occasionally pick up the story and walk off with it in the most disconcerting fashion. I remember on one occasion I several times tried to describe a little scene in a story, but could not make it 'go.' Abandoning it at last, I went on with the tale. By and by one of my characters began to describe this same scene. She not only succeeded without the least effort, but she *put in something that I had never thought of*—and it was one of the best things in the whole story.

"On another occasion I remember I had to introduce a brand-new lover before my heroine would allow the wedding-bells to ring, and, after all, I did not so much blame her, for the one I bade her marry in the first place *was* something of a cad, as I found out upon further acquaintance.

"Of course, in my story, long or short, I am striving toward a definite end. Sometimes, though not often . . . this ending changes; but it is in the development of the story and of themselves that the characters display more frequently such a marvelous faculty for taking matters into their own hands that I sit back with a positively uncanny feeling as I catch a glimpse of something so utterly outside of myself that I wonder who did it and where it came from."

The *third group* is quite different from the two preceding; for instance, the former were images of forms belonging to the physical plane, these are forms natural to the astral or mental plane; in fact, most of these thought-forms are found on the astral plane, as they are expressions of feeling as well as of thought. When we send out a thought of love or of desire to protect some one, a thought-form is created which is animated by that one thought and automatically, as it were, will attack all unfriendly foes in the aura of the recipient and strengthen all friendly influences. Whatever the thought, whether good or evil, it must meet with similar vibrations in the aura of the object to whom it is sent, or it cannot produce any effect. In such a case it would rebound and fly back along its course with its initial energy and strike the originator. In the case of a projected evil thought being directed against a pure person, finding no gross vibrations in his aura to reinforce it, it is flung back upon the projector, and he, having astral and mental matter similar to the thought-form, responds to its vibrations and suffers the destructive effects he had intended to cause to another. Thus "Curses and blessings come home to roost."

We should realize this responsibility as well as power and consciously evolve only such thoughts as we will. No one can control our mental body as we can ourselves. The repeated thinking of pure, clean thoughts raises the rate of vibration of our mental body until that vibration becomes habitual. The gross particles are shaken out, and the evil thoughts cannot then find a lodgment, for the mind automatically repels them.





**DINING-ROOM AT THE LAMASERY**



**MADAME BLAVATSKY**



RECEPTION-ROOM AT THE LAMASERY

## THE LAMASERY

By Frank B. Houghton



IN all probability there are but few readers of *The Theosophic Messenger* now living who can recall the newspaper articles that were written about the "Lamasery," as the rooms of H. P. B. and Col. Olcott were called and which were occupied by them from 1876 to 1878.

The Colonel speaks of these rooms several times in the first volume of *Old Diary Leaves* and writes amusingly of the accompanying pictures taken from an old copy of *Leslie's Monthly*. In one place he says:

"There was nothing out of the common in the furnishing and decoration of our apartment save in the dining-room and workroom—which was at the same time our reception-room and library all in one—and they were certainly quaint enough. The dead wall of the dining-room which separated it from H. P. B.'s bedroom was entirely covered with a picture *in dried forest leaves*, representing a tropical jungle scene. An elephant stood, ruminating beside a pool of water, a tiger was springing at him from the background, and a huge serpent was coiled around the trunk of a palm tree."

Referring to these pictures he goes on to say: "Although the picture of the room, the Hindu servant bringing in the roast, and the dining party at the table *drinking wine*, is a very good representation, it is ridiculously inaccurate. The room was not like the picture; we had no Hindu servant; we did not have a drop of wine or spirits in the house; our furniture was totally different from the artist's sketch of it. I have never heard of another wall-picture of the sort mentioned, and it seemed to strike all our guests as entirely appropriate in such a home as the 'Lamasery.' The whole forest scene grew out of the covering with autumn leaves, of a figure of an elephant cut from brown paper. I made another similar invention in the workroom. The entrance-door was in an angle made by cutting off a corner, and above it the wall formed a square of perhaps 4x5 feet. One day I found at a curiosity-shop a splendidly mounted lioness-head, the eyes glaring, the jaws wide open, the tongue retracted, the teeth white and menacing. On getting it home and looking around for a place to put it, this square of wall struck my eye, and there I hung my trophy. By an arrangement of long, dried grasses, I made it seem as though an angry lioness were creeping through the jungle

and ready to spring upon the visitors who chanced to look up at her. It was one of our jokes to have newcomers seated in an easy chair that faced the door, and enjoy their start when their eyes wandered from H. P. B. to glance around the room. If the visitor chanced to be a hysterical old maid who screamed on seeing the trophy, H. P. B. would laugh heartily.

"In two corners of the room I stood palm-fronds that touched the ceiling and bent over their tips in graceful curves; little stuffed monkeys peered out over curtain cornices; a fine stuffed snake lay on top of the mantel mirror, hanging its head over one corner; a large stuffed baboon, decked out with a collar, white cravat and pair of my spectacles, carrying under one arm the manuscript of a lecture on '*Decent of Species*,' and dubbed 'Professor Fiske,' stood upright in a corner; a fine large grey owl sat perched on a bookcase; a toy lizard or two crawled up the wall; a Swiss cuckoo clock hung to the left of the chimney breast; small Japanese cabinets, carved wooden images of Lord Buddha and a Siamese talapoin, curios of all sorts and kinds, occupied the top of the cottage piano, wall brackets, corner etageres and other convenient spaces; a long writing table took up the centre of the room; some book shelves with our scanty library rose above its farther end, between the two Eighth Avenue windows; and chairs and a divan or two filled up the floor space, so that one had to pick one's way to get to the farther end of the chamber. A hanging four-light gas chandelier with a droplight over the table gave us the necessary physical illumination; the other, H. P. B. supplied.

"A pair of sliding glass doors divided the workroom from her little bedroom, and on the wall over the doors we constructed a huge double triangle of thin punched steel sheets. Altogether the room was very artistic and pleasing to its occupants and guests, the theme of many a description in newspapers and talk among our friends. No frame could have been more appropriate for setting off the bizarre personality of its mysterious occupant, H. P. B. Many were the pen sketches of the room that appeared in the American papers of the day; among them those of a correspondent for a Hartford paper from whose interesting letters the above extracts were copied."



# HAVE WE EVER LIVED ON EARTH BEFORE ?

By F. E. Titus

(Continued from page 89.)

## THE LARGER CONSCIOUSNESS

Consciousness, as we have seen, has several grades. From these let us select three, naming them (1) Personal or normal; (2) Abnormal or psychic; (3) The Individual, the last being the highest after-death stage which the average man of the present day humanity reaches.

With the personal we all are quite familiar. With the abnormal we are rapidly becoming acquainted. The experiments in hypnotism have demonstrated its existence, and that in this resides the memory of many things which have utterly passed beyond the power of recollection in the normal.

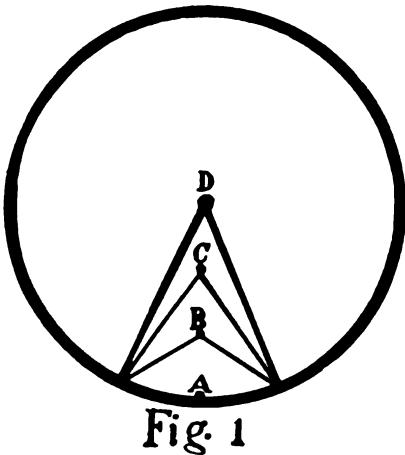


Fig. 1

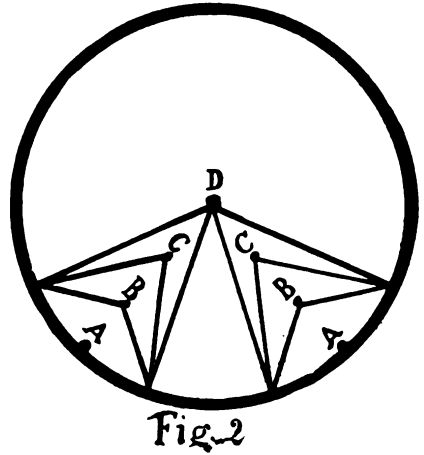


Fig. 2

For the purpose of illustration let us use Figure 1 as diagrammatic of the range of human consciousness.

- A* Normal personal consciousness;
- B* Abnormal or psychic consciousness;
- C* Highest of after-death consciousness;
- D* The very centre of all our states of consciousness.

Taking the case then of some event which has come within the contents of *A* and then passed out, it may still exist as a content of *B*, continuing active or at least available in consciousness there; *B*, as we see, includes all of *A* and much in addition.

That such is the fact is shown by actual experience. It has been found that when placed in deep hypnosis the subject will remember events of childhood which long since had been so completely obliterated that they were not recognized as previous mental concepts even when his attention was called to them. Of such a nature is the case of the English officer, hypnotized in Africa by Hanson, a noted Danish hypnotist mentioned by Mrs. Besant in one of her lectures. This officer while under the hypnotic influence spoke in Welsh. Brought back to normal consciousness he was totally unacquainted with the tongue. When spoken to him it was utterly meaningless. It turned out that he lived in Wales for the first four years of his life. His parents then removing from that country he ceased to speak the tongue and it became an unknown and foreign tongue to him.

To this abnormal state of consciousness the events of normal waking consciousness are quite accessible. It will remember that which has taken place in such normal state far more readily and distinctly than the normal consciousness can. It will also remember that which has previously taken place in its own (abnormal) state.

For instance, it is said that in one experiment a page of Greek was read to a hypnotized subject who knew nothing about that language. When asked so to do, the subject repeated the whole page correctly word for word. This is an extraordinary feat of memory in itself. Even in a language with which we are perfectly familiar, and dealing with a subject in which we are interested, how utterly impossible it would be for any except a few who possess phenomenal powers of memory, to repeat a page thus read to them. How much more difficult then when what is read is simply a meaningless jumble of sounds without sequence.

When brought to the normal state *A*, the subject had no knowledge of the occurrence. Put into hypnotic state *B* again, he again remembered and repeated the page correctly. In the abnormal state memory was perfect. In the normal the consciousness was a complete blank. Yet it was the same individual, the difference being that in the one condition, the hypnotic, the higher level of consciousness was reached and memory was active; while in the other, the normal, the contents of that higher consciousness were shut out; the individual thus functioning was oblivious to events which had but recently taken place within his own experience.

Apparently there is much in common between the artificially induced sleep and the natural sleep. It is found that in the induced hypnosis the subject is able to remember what has occurred in a prior natural sleep, although that event has never been known in the normal waking state. An instance is related where a young man, rooming with a companion, dreamed and talked in his sleep, his companion thus learning the subject of his dream. The next evening this young

man was hypnotized and immediately went over his dream of the previous night. Brought to normal consciousness he remembered neither the dream nor the hypnotic experience.

In the natural sleep also, similar exhibitions of remarkable memorization are seen, showing that the sleep consciousness is, in its higher aspect, beyond the normal waking state.

Du Prel's *Philosophy of Mysticism*, Eng. ed., Vol II, p. 28, relates the following:

"A girl of seven, employed as a neatherd, occupied a room divided only by a thin partition from that of a violin player, who often gave himself up to his favorite pursuit during half the night. Some months later the girl got another place, in which she had already been for two years, when, frequently in the night, tones exactly like those of the violin were heard coming from her room, but which were produced by the sleeping girl herself. This often went on for hours, sometimes with interruptions, after which she would continue the song where she left off. With irregular intervals this lasted for two years. Then she reproduced also the tones of a piano which was played in the family, and afterwards she began to speak and hold forth with remarkable acuteness on political and religious subjects, often in a very accomplished and sarcastic manner; she also conjugated Latin or spoke like a tutor to a pupil. In all of these cases this entirely ignorant girl merely reproduced what had been said by members of the family or visitors."

Of the same nature is the story told of Professor F. Grace Calvert F. R. S. by Col. H. S. Olcott in *People from the Other World*:

"He was born in England, but when he had reached the age of eleven, his father took up his residence in France and for twelve years the boy never spoke or heard a word in English. Then he married an English girl and returned home. At this time when he was at work with grammar and dictionary relearning his mother-tongue, of which he had wholly lost the use, he talked nothing but English in his sleep, and his wife says he talked a good deal of it."

These, and many similar instances, tend to show that there is some reservoir of consciousness in which the past is stored up, which is accessible to the dream consciousness, but which is completely obliterated from the normal waking state.

Other abnormal conditions of the mind also furnish evidence of the existence of this super-normal consciousness, possessed of powers of memory far beyond the man in his normal condition. Persons resuscitated after drowning often describe how the events of a whole life-time are crowded into a few moments of time, and events long since forgotten are remembered with startling distinctness and wealth of detail. Characteristic of this form of mental action, which has been experienced by many, is that related by Admiral Beaufort, and quoted in Du Prel's *Philosophy of Mysticism*, Vol I., p. 92.

"He (the Admiral) had fallen into the water and had lost normal consciousness. In this condition thought rose after thought, with a rapidity of succession that is not only indescribable, but probably inconceivable by any one who has not himself been in a similar situation;

at first, the immediate consequences of his death for his family were presented to him; then his regards turned to the past; he repeated his last cruise, an earlier one in which he was shipwrecked, his schooldays, the progress he then made, and the time he had wasted, even all his small childish journeys and adventures. "Thus travelling backwards, every incident of my past life seemed to me to glance across my recollection in retrograde succession, not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature, in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and every act of it or of some reflection of its cause or its consequences. Indeed, many trifling events which had long been forgotten, then crowded into my imagination, and with the character of recent familiarity."

By analogy we can see how it is possible that condition *C* (the after-death consciousness) may include conditions *A* and *B*, although having that in it which is beyond both of them, the thread of memory running up through conditions *A*, *B* and *C* and finding its central, highest and most inclusive point at *D*, in which would exist potentially, if not in activity, all that had occurred in that individual's experiences.

Adding to the former a similar diagram (Fig 2), we would have there represented another personality in physical body, with its higher consciousness finding also its centre in *D*; in other words, a prior existence in physical body for that same human being—a previous personality, but the same individuality. The identity remains, for the "I am I" which constitutes identity finds its being at *D*, from which radiates all the limited consciousnesses which find successive expression in physical being. Thus we might cover the whole area of conscious activities which are necessary to round out the full development of a human soul.

It will be noticed that *A* in Figure 1 and its corresponding personal consciousness in Figure 2 have no direct connection with each other but that they are joined through their common centre *D*. Therefore *A* in Figure 2 will be able to bring into his personal physical brain consciousness only so much of his experiences in a previous earth-life as have made an enduring impression upon his higher consciousness and then by it is impressed upon the present physical brain. Even when that is done, the consciousness may not be able to relate the event to the surroundings in which it occurred and consequently it will not be recognized as an act of memory. But *B* is closer to the centre *D* and there would therefore be much greater probability of the remembrance of former lives taking place while in that abnormal condition. Experiment has shown such to be the case. Persons, who in their normal waking consciousness are oblivious to them, in the abnormal condition *B* have a clear recollection of former lives.

Thomas Flournoy, Professor of Psychology at the University of Geneva, in his book *From India to the Planet Mars*, gives the re-



sult of five years' study of the remarkable phenomenon exhibited by a young lady who is described as "a high-minded, honorable woman, regarded by all her friends and neighbors as wholly incapable of conscious fraud," yet who, notwithstanding her reputation and character, "has been subjected to the closest surveillance on the part of a number of eminent physicians and scientists of Geneva for more than five years past." The endeavor of these scientific investigators to explain these mysterious phenomena has resulted in their adoption of one or the other of two hypotheses, viz:

1. That the phenomena are the product of and originate in the subliminal consciousness of the lady in question, or

2. That the phenomena are really of supernormal origin and emanate from the discarnate spirits of the dead, who return to earth and take temporary possession of her organism, talking through her mouth, writing with her hand, while she is in a somnambulistic state.

Professor Flournoy leans strongly to the first explanation. He credits her subliminal consciousness with the ability to roam at will throughout the universe and read the mind of any being possessing the information sought for. When placed in a state of total somnambulism, completely entranced, this high-minded and, so far as her history and appearance would indicate, entirely truthful and trustworthy woman, described some of her experiences in several previous lives in physical body, one of them being in the form of a Hindu princess of 1400 A. D. named Simandini. In this state of consciousness she speaks the Hindu language, which the professor says appears to be a mixture of improvised articulations and of veritable Sanskrit words adapted to the situation. She has given precise historical information of the events of that date, some of which can be verified. When in her normal condition, the lady declares that she has no recollection of such prior existences, and has no knowledge of the Sanskrit language, and has had no opportunity of obtaining knowledge of it or of the events which she, in her abnormal state, so freely, fully, and, to some extent at least, as has been verified, accurately describes.

Professor Flournoy would reject the hypothesis of prior "incarnations" and would attribute the phenomena in reference to them to the lady's subliminal consciousness roaming throughout nature and gathering information at will. But if she be truthful in her normal condition, and that she is truthful is attested by all who know her, what justification can there be for supposing that she is otherwise than truthful in her wider abnormal state of consciousness? The heightened powers themselves require to be accounted for and no explanation of their presence is quite so satisfactory as that which coincides with her own statements which attribute them to the stored up experiences of former existence.

The most reasonable supposition is that just as far as we develop the power of commanding our higher consciousness, to the same extent we will enter into our past history. While in his normal consciousness the average man finds it impossible to command sufficient of even the immediately higher psychic consciousness to remember many of the events which have occurred in connection with that physical body, which have passed through that nervous organism, and to which that brain should most readily respond. How little then can we expect the consciousness of the highest self to come down with that clarity and strength which will reproduce the scenes of long past ages in such brilliant colors that we can recognize them as familiar and relate our former self to them? How dreamy and unreal are the events of even comparatively recent years. How we regard the boy or girl we once were almost as though it were a distinct and separate being. We see ourself as a child, almost as though it were another self, and school-mates and friends have passed completely out of our life. It is not at all strange then that the events which took place hundreds of years since and in another physical body should fail to make their impress upon the brain through which we now think.

Notwithstanding the difficulties which stand in the way, there are many who do claim to remember incidents of former lives. We cannot throw away entirely the instance after instance of children who assert with all the positiveness of their young nature that this is not the first time that they have lived here. Some of them are able to relate with startling wealth of detail the events through which they had formerly passed. An instance of this was related to the writer by a personal friend, a gifted musician, whose veracity is unquestionable. His brother in his younger years astonished the family by declaring that he remembered having been on earth before. He described, quite in detail, how he, as an old man with a grey beard, journeyed from place to place working as a carpenter. This boyhood was many years since, and none of the family had at that time read or heard of the idea of reincarnation, so that it was apparently an entirely original idea with the young lad. He was not encouraged in the idea and it gradually passed out of his recollection. After the age of twelve no more mention was made of it and the lad apparently then forgot the experience. A fact that fitted in with his recollection was that from his youth he was skillful in the use of carpenter's tools. If this was a real case of a reminiscence of a former life, it would appear that the consciousness, which in its higher levels may have very clear recollections of past lives, in its efforts to attach itself to the physical brain gradually loses its powers and, centralizing its attention upon mundane affairs, its higher powers finally vanish entirely.

In an article in the proceedings of the Psychical Research Society for February, 1892, Mr. Myers mentions instances of similar gradual

loss of remarkably high mental powers. He gathers together thirteen cases of mathematical geniuses nearly all of whom exhibited their wonderful powers for a few years only, usually between seven and ten, though ranging from five in some cases to thirteen in others. Then the ability to solve difficult problems vanished and the individual lapsed into mediocrity. In such cases the soul apparently gives up the struggle to hold the physical brain and its consciousness responsive to the depths of knowledge within. Archbishop Whately, one of the number, speaking of himself, says:

"There was certainly something peculiar in my calculating faculty. It began to show itself between five and six and lasted about three years. I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond enumeration. I did those sums much quicker than any one could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering and have continued so ever since."

**Of Professor Safford Mr. Myers writes:**

"Whereas at ten years old he worked correctly in his head in one minute a multiplication sum whose answer consists of thirty-six figures, he is now, I believe, neither more nor less capable of such calculation than his neighbors."

**Lastly, take the case of Vito Mangiarnale, also quoted by Mr. Myers, who cites the following instances of his precocity:**

"In the year 1837, Vito Mangiarnale, who gave his age as ten years and four months, presented himself before Arago in Paris. He was the son of a shepherd in Sicily, who was not able to give his son any instruction. By chance it was discovered that by methods peculiar to himself he resolved problems that seemed at the first view to require extended mathematical knowledge. In the presence of the Academy, Arago proposed the following questions: What is the cubic root of 3,796,416? In the space of about half a minute the child responded 156, which is correct. What satisfies the condition that its cube five times its square is equal to 42 times itself increased by 40? In less than a minute Vito responded that five satisfied the condition, which is correct. Having finally been requested to extract the 10th root of 282,475,249, Vito found in a short time that the root was 7."

**Mr. Myers says:**

"If I have dwelt at some length on these arithmetical prodigies it is not of course because I regard this gift of subliminal computation as a high form of genius, but because the definiteness of the achievements presents some vague and elusive problems in a comparatively manageable form. Thus it is easier in the career of a Mangiarnale than in the case of a Dante to ask one's self with exactness which is the least improbable of the conceivable answers—all of them largely conjectural—to the question: Where did the child get his genius? a question which the evolutionist, though he cannot solve it, must not ignore."

(To be continued)



## THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 47)

### CHAPTER II. A VISION OF THE PAST.



**T**HIS chapter is given in full and without alteration. A footnote at the close calls our attention to the strange coincidence between the ending lines and Ovid *lib.* XV. cited *ante* Vol. I., 75, and the question is put: Had Ovid read the true *Book of Enoch*, or had he learned its teachings in one of the Lodges?

There was a Veil lifted from above my head;  
My spirit saw the Past and the revolutions of the Past.

I saw a City splendid with gold and marble,  
With stately towers, palaces, and temples;  
And I said unto one who guarded the Gates:  
Friend! how long hath stood this noble City?  
And he said: This City hath always stood,  
Its years are without number, it will stand for ever.

Then rolled a Cloud over me, and I passed onward;  
And when a thousand years were gone  
I came again that way and sought the City,  
But I found no remnant of its mighty splendor.  
I saw only a Desert.  
There was no herbage, nor any fountain,  
But dry burned dust and sand.  
I saw a wanderer, and said unto him:  
O friend, where is that noble City?  
He answered, saying: This Wilderness  
Hath stood for ever and will stand for ever;  
There is no City, neither hath there been,  
But all is Desert as thou seest.

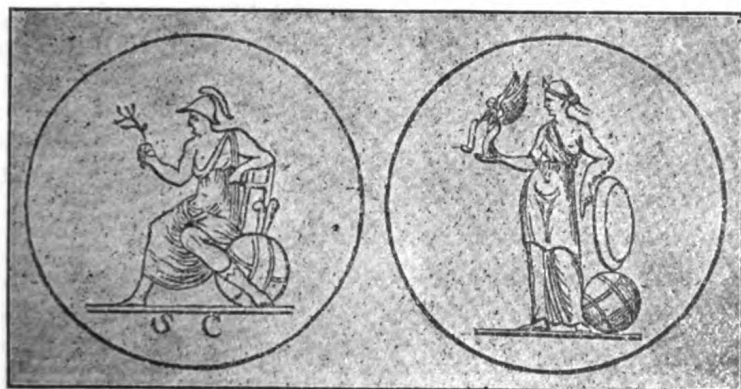
Then rolled a Cloud over me and I passed onward;  
And when a thousand years were gone  
I came again that way and sought the Desert,  
But the Desert was no more.  
A vast Forest of woodland  
Covered all the plains and mountains,  
And there were men felling trees,  
And there were hunters following game.  
One reclined beneath a mighty tree;  
I said to him: My friend, answer thou me,  
How long hath this majestic Forest  
Filled the place of the departed Desert?

He said: This Forest hath been here for ever,  
Yea, even from the birth of time,  
And unto the end will it flourish greenly.  
There is no Desert, nor hath there ever been;  
This is the primeval Forest.

Then rolled a Cloud over me and I passed onward;  
And when a thousand years were gone  
I came again that way and sought the Forest,  
But I saw Tents and smiling plains,  
And shepherds with their flocks and herds,  
And children playing among flowers.  
I said unto one, white with many years:  
O venerable father of many!  
How long have these fields produced fruit?  
He answered, saying: They have produced fruit  
From the very first moment of the world.  
I told him of the Forest, but he heeded not.  
He said: There hath been no Forest here;  
These plains have always borne food  
Abundantly for the shepherd tribes.

Then rolled a Cloud over me and I passed onward;  
And when a thousand years were gone  
I came again that way and sought the Tents.  
There were no Tents, nor any trace of life,  
But in their place I saw an Ocean  
Rolling with great billows;  
And on the Ocean was a boat,  
And a solitary man was in the boat.  
I said unto him: Where are the Tents,  
The green fields, and the smiling shepherd tribes?  
He said: Thou dreamest; there are no fields,  
Nor have there ever been in this Ocean.  
But from the first have these waves rolled  
Over the boundless Deeps beneath.  
They shall roll for ever and ever  
Unchanged and mighty as they now be.

(To be continued)



# ***FAMILY RELATIONSHIPS IN THE LIVES OF ALCYONE***

LIFE 25. EGYPT. 4035-3960 B. C. (V. 1)

SATURN-VENUS	{	Vajra VULCAN Lyra Aldebaran-Achilles	{	Orion-Helios	{	Selene Psyche Eros
		Beatrice-Cassiopeia		OSIRIS Viola-Calliope Tolosa Orpheus Findar		Gimel
JUPITER-(—)	{	Herakles- MERCURY Alcestis-Castor Procyon				
Albireo-Leo	{	Achilles-Aldebaran	{	Orion-Helios	{	Selene Psyche Eros
		BRHASPATI		Siwa-Iphigenia Irene-Telemachus Cygnus-Beth Minerva-Glaucus Polaris-Daleth		Aleph
	{	Mizar-Regulus				
	{	Pegasus-Berenice				
	{	Aletheia-Ulysses				
Ophiuchus-Phoenix	{	Cassiopeia-Beatrice	{	OSIRIS Viola Tolosa URANUS-Aurora Sagittarius-Parthenope Algol Aquarius-Auriga	{	Tiphys Iris Altair Pomona
		Ajax-Bellatrix		Vesta-Libra		Proteus Perseus Arcturus Canopus
	{	Mira-Rigel		Alcyone-Scorpio		Taurus Virgo
	{			Betelgeuse-Arcor		Theseus Centaurus
	{			Fomalhaut		Cetus Adrona
	{			Libra-Vesta Leto Lomia Wenceslas Demeter-Elsa		Proteus Perseus Arcturus Canopus
	{	Argus				

## FAMILY RELATIONSHIPS IN THE LIVES OF ALCYONE

<b>Crux-Capella</b>	{ <b>Ulysses-Aletheia</b>  <b>NEPTUNE</b>  <b>Bellatrix-Ajax</b>    <b>Rigel-Mira</b> <b>Gemini</b>	{ <b>Phoebe</b> <b>Proserpina</b> <b>Clio</b> <b>Capricorn</b> <b>Dorado</b>  <b>URANUS-Aurora</b> <b>Sagittarius-Parthenope</b> <b>Algol</b> <b>Aquarius-Auriga</b>   <b>Vesta-Libra</b>  <b>Alcyone-Scorpio</b> cf. above	{          <b>Tiphys</b> <b>Iris</b> <b>Altair</b> <b>Pomona</b>  <b>Proteus</b> <b>Perseus</b> <b>Arcturus</b> <b>Canopus</b>  <b>Taurus</b> <b>Virgo</b>
<b>Markab-(—)</b>	{ <b>Sirius</b> <b>Vega-Ursa</b> <b>Spica-Fides†</b>  <b>Erato-Concordia</b> <b>Ausonia</b>  <b>Amalthea  </b> <b>(Calypso)</b>  <b>Aries</b> <b>Lachesis†</b> <b>Velleda</b> <b>Rhea</b>	{ <b>Andromeda</b> <b>Draco</b>          <b>Egeria-Soma</b>	
<b>(—)-Sirona</b>			
<b>(—)-Melete</b>			

### LIFE 26. INDIA. 3059-2978 B C. (V. I)

#### NEPTUNE

<b>Ulysses-(—)</b>	<b>Proteus</b>	{ <b>Psyche-Calliope</b> <b>Orpheus</b> <b>Fides-Aleph</b> <b>Canopus-Daleth</b> <b>Polaris</b> <b>Cygnus</b>
<b>Taurus-Virgo</b>	<b>Alcyone-Arcturus</b>	
	<b>Pollux-Adrona</b>	
	<b>Pollux-(Melpomene)</b>	
	<b>Gimel</b>	
	<b>Aquarius</b>	
	<b>Beth</b>	
	<b>Parthenope</b>	



*Is it true, as has been stated, that the newly-founded Temple of the Rosy Cross represents the esoteric side of the Order of the Star in the East? If it is so, it would follow that all earnest members would wish to see a Rosicrucian Temple founded in each country and become members.*

The statement is not true. Mrs. Besant, who is herself the founder of this new organization, has expressly disclaimed the idea. The Order of the Star in the East has a Second Degree, called the Service Corps, which consists of those members who are able to devote some proportion of their time to definite service in certain specified ways, but there is nothing esoteric about that. The Temple of the Rosy Cross might appropriately be called, not the esoteric but the *ritualistic* side of the Order of the Star in the East, for Mrs. Besant founded it especially for the very large class of people who find in gorgeous ceremonial the readiest method of arousing their higher feelings. The Temple gives no new knowledge, but simply offers a new way of expression for the devotion of those to whom ritual appeals. Its only claim to esotericism is that it imitates Freemasonry in keeping its ceremonies a profound secret. The only really esoteric side of the Order of the Star in the East is the Purple Order, to which admission can be obtained only by the personal invitation of the Head.

Whether it is desirable to found a Temple of the new organization in any particular district must depend entirely upon whether there is in that district a sufficiently large number of members of the ceremonial-loving type. If there are such members, they will find in the ritual of the new body a suitable expression of their feelings. If there are no members of that special type, there would be no object in the formation of a Temple, as the large amount of money necessary for such foundation would be wasted if there were none who appreciated the display.

*C. W. L.*



*Is thought universal?*

G. H. G.

Your thought is individual; mind is universal. Your breath is individual; the air is universal.

A. F. K.

*Just what is it that puts itself down into incarnation?*

The ego, in order to "put himself down" into incarnation, has to entangle a portion of the matter of his casual body with matter of the lower planes. It seems clear that it is the ego who "puts down" (or turns downward) part of his consciousness, and that he does so by means of some of the matter of his casual body as an instrument for this bit of his consciousness.

M. P.

*Can the etheric double leave the body in conscious hours?*

Not entirely, else death would ensue. On its withdrawal, consciousness ceases in that part of the body from which it has gone. The etheric double is the bridge for the thinker between the astral and physical bodies, and the break of consciousness and the risk of life is in proportion to the withdrawal. This is sometimes aimed for but it is a very dangerous practice.

M. P.

*The etheric double disintegrates along with the physical body—except the bones. Why this exception?*

The bony structure belongs more to the mineral kingdom, thus is further removed from the relation of the physical body with the etheric double, which has its closest impingement upon the higher and rarer physical substances.

M. P.

*Are there heretics in the Theosophical Society?*

There are no heretics in the Theosophical Society. You only have heretics where there are dogmas, and we have no dogmas in the Theosophical Society; and unless that is remembered, our Theosophical ship will always be in danger of running on to a rock or sticking on a sand bank. H. P. B. warned us of that long ago. Now, when she warned us of that, it was not that she did not hold strong opinions herself, nor that she did not express them extremely vigorously at times. She was by no means a colorless personality but she knew, as every Occultist knows, that while you may hold strong opinions for yourself and express them strongly, no Occultist will try to impose these opinions upon another, or make the measure of his own belief the measure of the acceptance of the other. There is *nothing* which we are bound to accept in the Theosophical Society except its three Objects—and sometimes people forget that. We came in on those, and no one has the right to limit the liberty which was offered to us on our admission to the Society. No one has a right to add other objects without the consent of the whole body of the Theosophical Society. [Quoted from *To Members of the Theosophical Society.*]

A. B.



## EDUCATIONAL

*EDUCATION AS SERVICE*, by J. Krishnamurti (Alcyone). Publishers: Rajput Press, Chicago, 1912. pp. 160. Prices, 25, 50, 75 cents.

This is the second contribution of a youth of tender years to the field of ethical literature, it having been preceded only a short while by his remarkable discourse on right conduct for those wishing to lead the highest spiritual life. The present work takes up the four Qualifications for the Probationary Path of Discipleship and shows their application to the field of education. The publication is on a par with all the excellent publications coming from the Rajput Press, and comprises 160 pages of most interesting and helpful matter, including a forceful appreciation by Mrs. Annie Besant as Introduction.

In the Introduction Mrs. Besant says: "Education must be shaped to meet the individual needs of the child, and not by a Government Procrustes' bed, to fit which some are dragged well-nigh asunder and others are chopped down. The capacities of the child, the line they fit him to pursue, these must guide his education. In all, the child's interest must be paramount."

One is forcibly reminded, on reading this protest, of scathing excoriations of our public school system recently appearing in *The Ladies' Home Journal* on the question *Is the Public School a Failure?* The question is answered, "It is: The most momentous Failure in our American life today." And a most recent contributor to the discussion significantly asks: "Are we living B. C. or A. D.?" Another seriously speaks of the danger as one of "running a fool factory." They hold that we are clinging to a vicious form, all unmindful of the spirit which is the essence of what is most needed in life.

To this movement for the reformation of a "headless system" . . . "permeated with gross errors and wicked hypocrisy," a reformation seeking to measure the teaching to the needs of the pupil along the lines of practical modernism, comes Alcyone's contribution, showing an ideal which might well be adopted in every nation.

Four chapters complete the book—I. Love; II. Discrimination; III. Desirelessness; IV. Good Conduct.

In the first, the author makes the point that "no person ought to be a teacher—ought to be allowed to be a teacher—unless he has shown in his daily life that Love is the strongest quality of his nature." Through love the right relation between Master and pupil is established, bringing out all the good qualities in the pupil, and preventing fear and diffidence. "The love of the boy to the teacher will make him docile and easy to guide, and so the question of punishment will never arise. Thus one great cause of fear which at present poisons all the relations between the teacher and his pupil will vanish,"—a most important point.

Corporal punishment is regarded as "not only wrong but foolish"—wrong because intentional cruelty, foolish because it utterly fails to make good. In the ideal scheme, "the Master gives to His pupil the gentleness and protection of a mother, the strength of a father, the understanding of a brother or a sister, the encouragement of a relative or friend, and He is one with His pupil and His pupil is a part of Him."

The other chapters are brimming over with invaluable advice and ennobling ideals, appealing alike to youth and adult as most desirable. It is a book that every boy and girl should read, and what is exceedingly important, it is one which should be in the hands of every teacher and director of teachers in the land.

A. P. W.

*ALL THE CHILDREN OF ALL THE PEOPLE*, by William Hawley Smith. A Study of the Attempt to Educate Everybody. Publishers: The Mac-Millan Company. pp. 335. 1912. Price, \$1.50 net.

When, some years ago, the author's former work, *The Evolution of Dodd*, appeared, the writer of this review was a public school teacher. That book made a deep impression at the time and in many ways was an element in enlarging and changing her educational point of view and school method; hence to have the privilege of reviewing Mr. Smith's present work was considered an opportunity for appreciative and grateful expression. A disappointment, however, was the first feeling produced, one that happily lessened as reading progressed and which was clearly seen to be traceable not so much to the words read as to the poverty of explanation and the limitation of knowledge which even such a richly experienced and liberal minded educator showed—for the one reason that he had not the Theosophical concepts of the different planes of man's existence, of the laws of reincarnation and karma, or of the plan of egoic evolution.

He says in the chapter *The Parental Factor*, p. 251:

"How these things can be, why these variations between parents and children, is a great question for which no wholly satisfactory answer has yet been found. There are many guesses, but the best of them satisfy at only a few points. The Theosophists come as near as any I know anything about in answering the riddle, but even these can only surmise, and hint at possibilities. They tell how it may be, and some of the things they say are exceedingly suggestive. But what they know for sure is like all the rest—nil!"

The first one hundred pages of the book are given up to data proving that there are children "born short" and others "born long"; that everybody exhibits the phenomena of "shortage" or "longage" in some form and degree. "That is, to every individual there are given, from birth, certain abilities to function in certain mental planes; from every individual, from birth, there are denied or withheld certain abilities to function in certain mental planes, and to do the things thereunto related."

A startling proposition Mr. Smith calls that. Not at all so to even the tyro in Theosophy, who could supply many links missing from the chain of premises put forth in his book and trace more fully the *modus operandi* of mental functioning and development. "That is the way we are;" "all men are born and not made" is hardly explanatory. "How can these things be?" and not "Why?" is a one-sided query, and the positing of the "limitlessness of the Ego in all mankind" and that the "ability to function is limited by the physical body alone" can hardly be accepted by those believing that the Ego is clothed in more than one body; and that it, in itself, goes through an evolutionary process as well as those bodies; and all is under Karmic Law.

Following this part of the book is a chapter named *Strictly between Ourselves* in which Mr. Smith states his belief that "God made the heavens and the earth" and that what He has made He will care for, to the utmost limit; that "we are all workers together with God" and "the object of all work—God's, yours, mine,

everybody's—is to make new and higher combinations out of things that are now combined in some other way than as we would henceforth have them." That is the "St. Peter Sandstone" foundation which sustains the author, a faith able truly to "remove mountains," grand enough to "sustain continually," but the lower rungs of the evolutionary ladder and thus of educational processes may still be in shadow even within that great faith-light.

After this 100-page preface as it were, Mr. Smith reviews the history of public schools, educational factors, statistics, values, inalienable rights of the individual, etc., and sums up his deductions in some fine chapters. One point we would differ on, his distinctions between the words "master" and "teacher." "The one means command, the other means service. The one says: 'I am here to make the child do so and so, and he has got to do it, or go.' The other says: 'I am here to help the child come to the best there is in himself, he being what he is,'"—and two pages of such differences. Such distinctions have grown out of the thought-form built by the averages of personalities who have filled such educational offices and may possibly be drawn in truth from some quarters, but to Theosophists who so deeply love and revere the "Masters of Wisdom" that they cannot pronounce the word "master" without the accent of adoration, the pulling down of that name from its high station is, to say the least, painful.

Later chapters deal with courses of study, examinations and other pedagogic matter, to all of which the reader says, in the phrase of the school-committee of the poem, "my sentiments too," and would wish those chapters read by school officials, teachers, parents, law-makers, alike, over this broad land.

The whole work is summed up in the final chapter, *The Common Sense of It All*, and its pith is the following:

"By no other means can righteousness and justice be so successfully established in the hearts of all the people as through the medium of the public schools. *It is within the possibilities for these schools to be so conducted and utilized that they shall impart a love of righteousness and of justice to all the children of all the people; shall disseminate among them a true spirit of mutualness, and breathe into them the breath of brotherly love and of genuine democracy, for use in all the affairs of life, both private and public.*

"But if these schools do this, they must meet the needs of all the children of all the people, so that, when grown, these children, having become men and women, shall be *equal to a satisfactory adjustment of the issues that are upon them.* . . . They can never do it by following a *psychology that is based on the uniformity of the human mind, and on the possibility of environment fashioning every individuality to a common model.*

"I have faith to believe that the common sense of all our people will, one day, put our public schools into such shape that they will do all that is required of them; that they will take into account the way the children are, each one of them, and that they will so teach, train, and educate them, that they will, each one, fill to the full the particular niche in our Republic which his or her own individuality is best fitted for.

"The seas we have to sail are as yet, many of them, uncharted. But none the less, we *must* sail them; for the goal of *absolute mutualness in education* is also named, and *it cannot be countermanded.*"

That status of child education which Mr. Smith and his peers, by devoted service and high ideals, are striving to advance, has been glimpsed to us in its time of fullest fruition through *The Beginnings of the Sixth Root Race* papers. Mr. Smith shows up most admirably that memory is not the regal trait that the early days of public school exploitation considered it; that memory examination tests of proving the status of pupils are wholly unfair and grossly stupid; and that memory work in the future will be made less prominent. Where now we "have our pupils memorize what is set down in books," then we shall instead "teach them how to use books. If we can do that successfully, we shall have put them into the line of becoming educated men and women, so far as book

knowledge is concerned." On this point of memory in *The Beginnings of the Sixth Root Race*, under the "Education of Children," (pages 281-285 *The Theosophic Messenger*, February, 1910) Mr. Leadbeater says, speaking of arithmetic, that they have a scheme by which the result of practically any difficult calculation can be looked up in a few moments by a person *who knows the book*; they habitually use a book to avoid waste of time involved in otherwise tedious processes.

"The theory in the schoolmaster's mind is not to cram the minds of the children, but to develop their faculties and tell them where to find facts.

"Nobody learns any history, except isolated interesting stories, but everyone has in his house a book in which an epitome of all history can be found. Geography is still learned to a limited extent. They know where all the different races live, with great precision, in what these races differ and what qualities they are developing. But the commercial life has dropped; no one bothers with the exports of Bulgaria; nobody knows where they make woolen cloth, nor wants to know. All these things can be turned up at a moment's notice in books which are part of the free furniture of every house, and it would be considered a waste of time to burden the memory with such valueless facts. Once more I say the scheme is strictly utilitarian; they don't teach the children anything which can be easily obtained from an encyclopedia. They have developed a scheme of restricting education to necessary and valuable knowledge."

Read *All the Children of All the People*. Pick out the finest things there put forth and you will find them the foreshadows of the Sixth Race educational ideas.

The book is written in a peculiar style for its kind. Many paragraphs end with the shortest kind of a sentence, often exclamatory or interrogative, such as: "And it is true." "And that is enough!" "Has it not?" "Fact!" "And there you are!" "Then what?" "What do you think?" "That's all I ask." "Wise people, they." "And it will be that way, some day." That, with the tendency to treat the reader as if actually and familiarly present with the author, and to drop occasionally into semi-vernacular phrases, destroys the polish of the work, but undoubtedly proves trebly effective in driving home conclusions and forcing one to do his own thinking.

I. B. H.

## EASTERN PHILOSOPHY

*THE SYSTEM OF THE VEDANTA*, by Dr. Paul Deussen, Professor of Philosophy, Kiel University. Authorized translation by Charles Johnston, Bengal Civil Service, Retired. Publishers: The Open Court Publishing Company, Chicago, 1912. pp. 513. Price \$3.00 net.

This book is a splendid contribution to the Vedantic literature. Gratitude is due to the author who, with apparent exquisite patience, has produced a work of such permanent value, and also to the translator who in his Preface so graciously pays tribute to the author, saying in part: "When the ancient waters are somewhat clogged by time, and their old courses hidden and choked, you come as the Restorer, tracing the old, holy streams, clearing the reservoir, making the primal waters of life potable for our own people and our own day."

The book opens with a clear definition of the name Vedanta, meaning literally "the end of the Veda" or "final aim of the Veda." The author lucidly exercises philosophical criticism wherever he detects a false connection in the Vedanta system. He brings together striking and appropriate passages which justify his general view of such a grandiose subject as set forth by Cankara, the great Teacher of Southern India.

The introduction covers a fifth of the book, consisting of literary notes, luminous remarks on the literary materials of the Veda, its genesis and its philosophical systems. Exhaustive quotations from the *Upanishads*, the *Vedas*,

and *Sutra* literature, with references to non-Vedic quotations, and an analysis of the contents of the Brahmasutras with Cankara's *Commentary*, are followed in divisional form by: The Aim of the Vedanta, its Qualifications, Source, and Justification. The two forms of the metaphysics of the Vedanta—the theological or exoteric, and the philosophical or esoteric—run parallel, and are present in all the five provinces of the Vedanta teaching into which this book is divided, viz: theology, cosmology, psychology, the doctrine of transmigration, and that of liberation. The great difficulty in the philosophic understanding of the Brahmasutras lies in the fact that neither in the text nor in the commentary are the two conceptions clearly separated from each other.

With cautious step Professor Deussen enters that great domain of Cosmology or the Doctrine of the World. The problems which confront him seem to find their solution in the metaphysical teaching of the Vedanta concerning nature: that the world was perceived to be, not something different, or existing apart from Brahman, but identical with Brahman.

Samsara or the Transmigration of the Soul, and its cause and return to earthly existence, are subjects ably considered. Moksha or the teaching of Liberation is described first in its pure, esoteric form, and then is depicted the attainment of the same goal of the exoteric *Kramamukti*, or "progressive liberation," progress towards Brahman or "liberation by steps."

According to the Vedantic view the Self is one, omnipresent, all-permeating, the one reality. Nothing exists except the Self. As the ether permeates all matter, so does the One Self permeate, restrain, support, and vivify all. The Vedanta is the view of the universe of the metaphysician, seeking the unity in which all diversities are rooted, and into which they are resolved.

Theosophy, with the Vedanta, proclaims the universal Self. All that the Vedanta says of the universal Self and the Self-limitation, Theosophy repeats. Theosophy terms the Self-limited selves *Monads* and agrees with the Vedanta, that these Monads reproduce the nature of the universal Self whose portions they are.

An Appendix of sixty-three pages closes this edition. It embraces a short survey of the Vedanta System, a copious index of the proper names and all quotations in Cankara's *Commentary* on the Brahmasutras, and a glossary of Vedanta terms.

A. H. T.

*THE VEDANTIN.* February and April. (Kolhapur, India.) Vedic philosophy is expounded in this number by Dr. R. V. Khedkar of Kolhapur, Fellow of the Royal College of Surgeons (Dublin). His first article is a *Commentary on the Bhagavad Gita*. He begins with the verse from the Second Discourse: "Weapons neither cut Him, nor fire burns Him; waters neither wet Him, nor wind dries Him away." Dr. Khedkar translates carefully each word from the Sanskrit and gives the interpretation according to the Vedantic philosophy. *The Gospel of St. Matthew* is the basis of his second article, *The Vedantic Interpretation of the Bible*; the religion of the twentieth century the theme of his third, *The Vedantic Philosophy*. Dr. Khedkar's recent visit to America is fully and favorably discussed in the editorial columns and under *Extracts and Notes* there is a fine collection of quotations on *Charity* as formulated by different races ancient and modern.

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*HERE AND HEREAFTER*, by Leon Denis. Publishers: William Rider and Son, Ltd., London. Translated by George Fleuret.

The book shows an extended range of reading on the subjects of religion and philosophy. It is rather voluminous, and has many sub-divisions, summing

up the fundamentals in the ancient religions of India, Egypt, Gaul, and coming on down to the Christian Era. Then it dips into the materialism and positivism of the present day, and the moral crisis.

Out of this vast research he announces that life is immortal; that with the evolution of form there is a spiritual evolution. "Ere it has been allowed a conscience and freedom, ere it has attained to the fullness of its free-will, has it necessarily been constrained to sojourn in rudimentary organisms, to assume life's inferior semblances?" "Yes," he answers.

We are glad to note a chapter on Reincarnation which shows that many of the truths of Reincarnation and Karma have been grasped and stated in a direct and forceful way.

After reaching this point, the moral life of man is discussed to some purpose under a variety of headings, and in concluding he prophesies a New Religion. "It will be a resurrection of that same secret doctrine which was known of yore, but with this difference: it will now be broader and within the reach of all; it will herald the dawn of a natural religion, simple and pure. Its holocaust will be the sacrifice of our passions and the cultivation of our minds. Superior, final, and individual, shall be this new Religion."

But, before closing, we must state that Mr. Denis is a Spiritualist, and bases his belief in the "Hereafter" on the evidences he has gathered from mesmerism and the séance and his own reason. His whole range of knowledge lies within the limits of the Veda on one hand, and the séance on the other. The "ancient Secret Doctrine" referred to by him is found in the Vedas. "The Vedas are the first books to which the great doctrine was intrusted," he announces.

The author has done good work within the range where he has labored, and Theosophists will find much of interest in the volume. P. S. T.

*THE LOTUS JOURNAL*, edited by Herbert and Ethel Whyte. Volume VIII. March, 1910—February, 1911. Price, \$1.50.

This monthly magazine on Theosophical lines for young people has been bound, and the artistic decoration of lotus on the cover makes it a nice gift-book for children.

Hoggy, *The Fairies of the Flowers*, and a number of nature stories are included for "wee tots." There is much Chain news to interest the members of the "Circle." "*Heroes From Many Lands, In The Great Long Ago*, and the story of *Great Heart*, based on a Christmas play are all excellent reading for school boys and girls.

But, like many other children's books, the volume has much that is interesting and instructive to the adult. A series of articles on *The Bodies We Wear*, illustrated with colored plates, gives primary teaching on this fascinating subject; *The Palace of the Sun*, accompanied by suitable charts, cannot fail to interest those who are pursuing the study of horoscopes. Mrs. Besant's lectures which appear in this volume contain some of her most direct teaching to Theosophists, as these talks were addressed to Lodges. She is dealing with the subjects of the *Coming Generation* and the *Coming Christ*, and with *Theosophy and the Social Problem*. However, these are not her great lectures of last year in which she sought to awaken the public mind, but they are talks to those who are already convinced and who need to be instructed in the share they are to take in the work.

P. S. T.

# FOR THE CHILDREN

## WALT

*By W. Goodman*

Walt lay on the river bank where he had cried himself to sleep. His father had gone upon a hunting trip to Western Canada with brother Ralph and left him at home. Walt had hoped he would relent up to the time of their departure but when the big automobile had whirled them away toward the depot, he had realized he was indeed to stay at home and had rushed from the house, his heart full of sorrow. Controlling his grief and disappointment until he had left the city far behind, he had sought the river bank and there given his grief full sway.

Eventually Walt awakened to a realization of his surroundings. He sat upright and looked about him. The splendid Hunter's Moon shed a flood of white light upon the river and changed the well-known scene to one of unusual beauty. Walt breathed the dewy air and thought of fairies, for he still secretly believed in them, although full fourteen. Suddenly, a curious throng appeared in the shifting light of the moon as it filtered through the wind-tossed leaves. They were of diminutive size and clad in silken robes and gowns after the manner of lords and ladies of long-vanished years. They grouped about a little lady who had been raised above the rest upon a throne of wild geranium. Walt guessed she was their queen and when she spoke, his quick conjecture was confirmed. In a voice that tinkled like a tiny golden bell, she said:

"Gentle creatures of the air,  
How progressed your labors fair?"

A chorus of voices answered:

"Flowers we have guarded well,  
Guarded from the Brownie's spell.  
Berries painted bright to see,  
Scattered honey for the bee;  
Buds we've opened on our way,  
Put the bloom upon the hay;  
Skies we've washed with bluest stain



And gilded fields of waving grain.  
This, our lady, we have done  
While abroad from sun to sun."

The little lady gravely bowed and said:

"Well accomplished was your task,  
Nothing more could sovereign ask."

Here she paused a moment, then said:

"Water-sprites, of what avail  
Was your toil o'er hill and dale?"

A chorus of voices answered:

"Ocean sent us forth in rain,  
Oceanward we speed again.  
Rainbows we have built on high  
Falling from the summer sky;  
Lily cups we've filled with dew,  
We have silvered meadows, too;  
Woodland flowers own our spell  
And tiny rills in every dell.  
This, our lady, we have done  
While abroad from sun to sun."

To which the queen replied:

"Nobly were your hours spent,  
Rightly were your efforts bent."

And then she said:

"Earth-sprites you will tell us now  
How you spent your time below."

A chorus of voices cried:

"Mountains we have open rolled,  
Hiding there our hoards of gold;  
Rainbows we have trapped below,  
Opals now their colors show;  
Diamonds we have filled with light,  
Taken from the sunbeams bright;

Gems and ores and things of worth  
We have toiled at from our birth.  
This, our lady, we have done  
While below from sun to sun."

The lady smiled and said:

"Well and worthy was your work,  
Never do the Brownies shirk."

Here she looked about and said:

"A human presence I sense near;  
Fairies, find and fetch him here."

Walt was brought before her in a trice, whereupon the fairy queen proceeded to question him while the hundreds of curious eyes were bent upon him in keen but not unkindly scrutiny.

"Who are you," she asked, "and why intruding here?"

"I am Walt," he said, "and who are you, great queen?"

"Ancients called me Hecate," she answered, "and now I'm known as Harmony and these are children of the elements. Our task is to see that things go well with creatures of the earth."

"My subjects," she continued, "say that you were cross today; that you tried to slay the sinless creatures of the wood; that you would kill for joy of shedding blood—is this true?"

Walt hung his head. He hadn't thought of it in that light.

"Yes," he said, "but—"

"Have then your will," she cried imperiously. "You *shall* see a hunt. Stately Goldenrod and gentle Dewdrop, show this boy these things."

Immediately, Walt was whirled away upon the summer winds with the fairies by his side. Over cities they flew and along rivers and lakes and through forests unto the Canadian wilds.

"Oh look!" cried Dewdrop, at length, "here are the hunters," and she pointed ahead.

Walt's eyes followed in the line of her gesture and beheld a pack-train of heavily burdened horses. Five men were of the party, two of whom were drivers and one a guide. They joined the cavalcade at once and became a part of it, although invisible and unknown to the men.

The first night they encamped below a great hill. Walt lay upon his back gazing at the stars while the big log-fire blazed and crackled cheerily at his feet and cheated darkness of a large hemisphere of ruddy light. An indescribably delicious sensation of romance per-

vaded the place and filled his soul with strange longings. Sounds of sylvan warfare gave a weird spice of wild danger; the sharp wail of the mountain lion and its mate's answering scream from a neighboring tree top; the short, savage snarl of the huge grizzly as it pursued a whining black bear crashing through the brake, or tore in lonely grandeur the giant moose or mountain deer amid a chorus of screaming howls from coyotes and timber-wolves; these, chasing chills over his spine, added zest to the strange experience.

Their destination, the shores of Lesser Slave Lake, being finally reached, the first morning after their arrival, the whole party sought the pebbled shore at the first call of the loon, Walt, Goldenrod and Dewdrop to view the sunrise and the men to shoot caribou. Just as the great red orb had rolled above the sea of mist upon the water's hazy surface and while Walt was lost in ecstasy, he was most rudely shocked. A herd of caribou had trotted forth from a dewy marsh to drink from the waters of the lake. Up went the magnificent leader's antlered head as he sniffed the tainted breeze and he whistled shrilly to warn the herd. His warning was too late, however, for the hunters' shots rang out simultaneously. They missed the leader, who had turned on the instant they had shot, but had dropped a large cow and sent several others limping painfully into the wood. Before Echo had answered the uproar with her hundred tongues, a hunter had reached the fallen animal knife in hand, and seized its large-eyed weeping fawn by the long, velvety ears and slain it before the dying mother's gaze. Walt's blood congealed in horror and he ran sobbing from the place, straight into the woods, with Goldenrod and Dewdrop close behind, all equally stricken with grief. When they were well away, Walt begged on bended knees and with streaming eyes



to be taken home. Even while he asked, he found himself back upon the river bank with the band of fairies, and again he begged to be taken home.

"First promise," said the queen, "never to harm a living creature."  
Walt promised and immediately all chorused:

"Illusion close his eyes in sleep,  
Elves and fays his slumbers keep,  
Dreams fall light in childhood's ebb,  
As dew on harvest spider's web."

He felt himself slowly sinking into sleep and the last thing he remembered was hearing the fairy queen saying:

"Up and down the river go,  
Find a spot where lilies grow,  
There within a willow's shade,  
My court and throne shall then be made."

In a twinkling Walt found himself sitting upright on the moonlit shore rubbing his heavy eyes. He sprang to his feet and hurried home where he found his anxious mother waiting at the gate. He threw his arms around her neck and said:

"Dearest mother, I'm so glad father didn't take me."

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## THE VOICE OF THE VOICELESS

*By Ella Wheeler Wilcox*

*Published by the American Humane Association, Albany, N. Y.*

I am the voice of the voiceless;  
Through me, the dumb shall speak;  
Till the deaf world's ear be made to hear  
The cry of the wordless weak.  
From street, from cage, and from kennel,  
From jungle and stall, the wail  
Of my tortured kin proclaims the sin  
Of the mighty against the frail.

For love is the true religion,  
And love is the law sublime;  
And all that is wrought, where love is not,  
Will die at the touch of time.  
And Science, the great Revealer,  
Must flame his torch at the Source;  
And keep it bright with that holy light  
Or his feet shall fail on the course.

For he who would trample kindness  
And mercy into the dust—  
He has missed the trail, and his quest will fail;  
He is not the guide to trust.  
Oh, shame on the mothers of mortals  
Who have not stopped to teach  
Of the sorrow that lies in dear, dumb eyes,  
The sorrow that has no speech.

Oh, never a brute in the forest,  
And never a snake in the fen,  
Or ravening bird, starvation stirred,  
Has hunted his prey like men.  
For hunger, and fear, and passion  
Alone drive beasts to slay,  
But wonderful man, the crown of the Plan,  
Tortures, and kills, FOR PLAY.

He goes well fed from his table;  
He kisses his child and wife;  
Then he haunts a wood, till he orphans a brood,  
Or robs a deer of its life.  
He aims at a speck in the azure;  
Winged love, that has flown at a call;  
It reels down to die, and he lets it lie;  
His pleasure was seeing it fall.

The same force formed the sparrow  
That fashioned Man, the King;  
The God of the Whole gave a spark of soul  
To each furred and feathered thing.  
And I am my brother's keeper,  
And I will fight his fight,  
And speak the word for beast and bird,  
Till the world shall set things right.





## THE MUSIC MOTHER AND HER CHILDREN

*By Lina E. George*

It was the twilight hour, and the Music Mother, who dwells in the Land of Harmony (it may may be what Theosophists call the Buddhic Plane) drew her children about her and held them in a loving embrace. She had *seven* of them, and they were as different as could be, for they were like unto the Seven Great Rays of the Universe. Some of them liked to nestle close to the Mother of Harmony and drink in her love and strength, for they were about to take a long journey to the Land of Men, to inspire them to better things, and they knew they would need all the strength of the Mother to sustain them, while others wriggled out of her arms to play a wild tarantelle on the keys of an old piano that was standing there.

"Come here, little elves, and let me annoint you with the Soul of Music before you flutter away to swell earth's sounds," said the Music Mother. "*Your* mission is to carry harmony and joy, and unless you are permeated with the spirit of love, you may carry discord and sadness in your train."

Back they scampered, for none dared disobey the Music Mother; and they rested in her arms, absorbing harmony. (I forgot to tell you that this Land of Harmony, or the Buddhic Plane, is right

around us—within us—all the time. It is *not* far away—just seems to be, when we are out of tune.)

A young girl entered the room and seated herself at the piano. She had no notes, but seemed to read from the page the Music Mother placed before her. The Mother then whispered to her children (the notes) that this was an opportunity for them to enter earth-life; so each child waited until called forth by the player—and, fresh from the bosom of Harmonious Sound, they pulsed with life and strength.

The girl little realized why she had come to the music-room at this hour, nor why she lingered so long at the keyboard. Neither had she



noticed a man who was walking slowly to and fro in front of the house. His garments bespoke the outcast, and despair was written on his face. He listened listlessly at first, then a sweet air caught his ear and held it. In his mind's eye he saw his home and the dear ones



he had not seen for years. It was sturdy little Major C who had called up this vision. This tiny note sang in a clear, strong voice: "Remember your mother—your wife—your little children."

Long ago the man had left home and family to seek employment, and the temptations of the road had been more than he could stand. He had stumbled, was now discouraged and sad and contemplated an act which he thought would end existence.

Scene after scene of the old home-life pictured itself, brought to his recollection by the children of the Muse. Faces of father, mother, wife and child, the scent of woods, and the freshness of nature were wafted to him in the dear old melodies his mother used to sing.

An element of strength, as from above—greater even than the love of home and family—crept into the tones. Major C was persistently piping a note of hope, rifting in twain the minor clouds of "D," which spelled *Remorse*. Then, too, Major C had glimpsed his Higher Self, an octave above, who told him that by combining his strength with that of "E" and "G," who were also working for harmony, and were Masters of Music, he could help the man to overcome *Remorse* by realizing what *Remorse* was on the next octave above (*Endeavor to do better*). Even *Despair*, "F," could work with "B," who is called *Resolution*.

Stronger and stronger sang Major C, accompanied by a chorus of compassionate chords. This sturdy boy, the Major, had at first only thought of what *he* alone could do. He had not thought of the difficulty of working with others. Despair, Doubt and Worry had nearly worsted him, but he was beginning to see how they could all be resolved into harmony.

The man stood still. He was talking to himself. "Yes, Mother, I have done wrong—I have been bad enough—but, somehow, I believe *you* will take me back. My wife—I am not so sure—she has had a lot to stand." Here the sorrowful tone "D," *Remorse*, was very strong, and almost drowned out Hope, Love and Endeavor. "I wonder if she *would*—no—it is too much to ask." His head sank, and he was lost in despair.

Meanwhile dear, brave little Major C was piping his note of strength, of will, of desire to do the *right* thing. In his great effort to help the man, he touched again his Higher Self, way up above him, and all the notes, even the sub-dominant seventh, joined in the song of compassion. The player drifted into Handel's *Largo* and from that into *Nearer, My God, to Thee*, in which the Music Mother herself joined.

The man brushed the tears from his eyes. "That music sure gets me. Blame it all—I *will* write to Mother and Jane and ask them to forgive—and they have a lot to forgive, too—but I—I'll do it,"—and he walked on with lifted head and firm step.



## A BIRD PHENOMENON

By Luella Knowles Hastings

In the November, 1911, number of *The Theosophic Messenger*, also in the March, 1912, I wrote for the children a story from life of *My English Sparrow, Dick*, and *The Fate of My Sparrow*. These were read in some of the public schools of Dorchester. The children paid the closest attention as the teachers made it very real, telling them it was a true story. It made an impression, and as a result little sparrows that had fallen out of their nests were brought to me. I had several sparrow funerals. I could not train them to eat; they chirped for the mother-bird and were too frightened to live.

One day a boy brought me a sparrow about five weeks old which he had taken from some children who were going to kill it. He said he had heard about little Dick and now he could not see a sparrow hurt, so he had brought it to me, " 'cause teacher said you loved sparrows." I took the little thing and put it in a cage expecting to have the same sad experience I had had with the others, but I found I could feed it from a spoon, and after the first day it picked up its food. It did not seem wild, yet it beat its head against the wires of the cage till it bled. The fourth day I said: "I will open the cage door and see what that bird will do." I went on with my sewing. You may imagine my surprise and joy when it flew to my shoulder and made the dear old "pip, pipie, pip, chirp" exactly as Dick used to do, then put its little head against my cheek, and picked for me to know him. He slid down my arm to alight on my finger to play with the needle and thread. I held up the bright scissors; he caught sight of his reflection in them, then tried to touch it. Remember, it had only been out of its nest four days and this was the first time out of its cage.

After awhile the little creature curled down in my lap perfectly happy and looked up into my face through round bright eyes watching me as much as to say: "Mistress, don't you know me? I knew you before you put me into that cage and all I wanted was to get to you. I am individualized now; your love for me, and my love for you, when I was here before as little Dick, made me so intelligent it separated me from my sparrow Group-Soul, so the Nature-Spirit just let me come back to you again, but only for a short time to learn some more. I can do all I learned to do when I was little Dick as you will see."

The body is very frail; I think the children injured it. It has

no affiliation with bird-life, although it was brought up in a nest by its mother-bird. It never calls for or notices the birds outside; its only desire is to show its love for me. It is good friends with the little dog, "Midget," chasing her around on the floor trying to catch her feet. The bird did this when it first saw the dog. The bird responded to sounds at once. I clap my hands in another room; it finds me and flies to my finger and shows its joy by saluting me by raising its wings over its head. Oh! how my heart rejoiced when I saw it do that; it had meant so much in little Dick. When it is tired, and it gets tired very easily, too easily, I fear, it says "pip, pipie, pip" for me to stroke its feathers and put it to sleep, just as the little birds do when they are sleepy in their nests.

You should see all this to realize it. My friends who have seen the dear little thing say it seems almost weird to see a sparrow sit quiet for its mistress to stroke its feathers and talk to it. But I can feel its bird-consciousness somehow, and it seems a part of myself. We know it is all One Consciousness, the God-Consciousness, God-Love, expressing itself through different channels. How beautiful to realize we are in such close touch with the Nature-Spirits—God's Angels—that they know the need even of a sparrow and will direct it to those who will understand its nature and give it the care and love it should have at just the right point in its unfoldment. Oh, how wonderful are the ways of Our Heavenly Father! Teach us to know more of Thy loving care for all Thy creatures. We learn only by sending out our love and doing little acts of kindness to the smallest of our younger brothers of a lower kingdom.

"No longer now the wing'd habitants  
That in the woods their sweet lives sing away.  
Flee from the form of man: but gather 'round,  
And prune their sunny feathers on the hands  
Stretched out to them in friendly sport."



MRS. HASTINGS, HER SPARROW "DICK," AND DOG "MIDGET"





# OFFICIAL SUPPLEMENT



## TO THE THEOSOPHIC MESSENGER

### EDITORIAL

#### **Mrs. Russak's Tour**

The schedule of Mrs. Russak's tour is as follows: Detroit, September 22; Cleveland, September 23-27; Buffalo, September 27-30; Rochester, September 30-October 3; Springfield-Holyoke, October 4-6; Boston, October 6-14; New York, October 14-21; Philadelphia, October 21-22; Pittsburgh, October 23-26; St. Louis, October 27-29; Minneapolis-St. Paul, October 30-November 4; Duluth, November 5-6; Omaha, November 8-10; Kansas City, November 11-14; Denver, November 15-18; Salt Lake, November 19-20; Spokane, November 22-25; Seattle, November 26-30; Vancouver, December 1-2; Tacoma, December 3-5; Portland, December 5-8, arriving at Oakland, December 9. Mrs. Russak will remain in the Bay Cities for several weeks, and will then come to Krotona. She will here do considerable work in lecturing, teaching and writing, and will return to England again in the spring, visiting on her way a very few lodges left out of the present tour.

I am sure the officers and members and lodges will do everything in their power to make Mrs. Russak's tour a very great success.

#### **The People's Forum**

A Divisional Representative writes that one of the local newspapers in his city has a "People's Forum," and that plans have been made for local members to take advantage of it. The idea is an excellent one and is recommended to the Lodges everywhere as being the means whereby useful Theosophic points may be made before the public. Most of the newspapers of the day have a department of that kind, and there should be no difficulty in gaining entrance to it. The inquiries and answers should be very brief and to the point, and should aim at bringing out some one idea in a clear and decisive manner.

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#### **A New Era**

Unger, one of our oldest and best-known workers, sends me the following letter:

During our Convention and since, there came into existence within The American Section something which I shall call a "new era"; "old things have passed away and all things have become new"; we might call it a recombination or rearrangement of the substance of our Sectional Deva

Could it not be that the Great Ones are seeking to build within the Deva a more general composition in which all the phases of Evolution may be represented?

During the six years past many valuable workers have for reasons good to themselves left the Society, and looking at the matter as a whole these members have represented various phases of evolution. Their leaving us was a distinct loss to the Sectional Deva and yet perhaps it was necessary that other phases of his body might be developed, therefore this dispensation of Karma.

The time has come, I believe, when we may cordially invite *all* members who for any reason have left the Society to rejoin it; therefore I respectfully suggest that you, as our chief officer and beloved leader, ask all lodges within our jurisdiction to request in kindly and generous way that all Theosophists not now members of the Society again become members thereof, that they may share in the labors and privileges of the Great Day in which we live, and that they who have labored in the past may share in the joy of the further preparation of the Coming of the Great Lord of Love so soon to be among men.

Furthermore, I suggest that this invitation be extended to those who, though Theosophists, belong to other bodies, that they, too, may feel the welcome we extend to them; that they may share with us in all our future hopes and realizations.

Respectfully submitted in the Master's Name.

It is certainly true that there may be a great many people who for past causes are entitled to come within the influence of the Master's special work as expressed in the activities of The Theosophical Society, but who nevertheless may not be expected in this incarnation to take a prominent part in the work, or even a very deep interest in it. These should have their opportunity to come within the influence of the Society and share its activities, however long or short their stay may be. Each time they contact this particular world-activity, no doubt they will remain longer, until finally they embrace it as the most real connection of their lives. And so it is undoubtedly a part of the work of those who are already workers in the ranks to hold an attitude of gentle courtesy, kindness and helpfulness toward all those who cannot see in our ideals the same force and importance that we do; and we should extend to them a broad

hospitality that they may partake of our transactions and co-operate in our work as far as they feel inclined. But I think we should be cautious as to the length we may safely go in sharing official responsibilities with them. It may be, as Mr. Unger says, that we have come to an era which may be called new, one that offers a greater scope to a wider number of those interested along our lines; but if so, this fact implies another, that of additional responsibilities to those who are officially charged with the duty of keeping the vessel pure and true, and unswervingly fixed in its course toward the high beacon which has been raised by our great leaders to guide our onward course.

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Attention is directed to the announcement of the Krotona Institute and its Winter Session, 1913, contained in the Advertising Section of this issue.

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The following has been received from Mr. Carlos S. Hardy, Director: "The educational scheme for Krotona includes among other institutions a boarding school for boys—planned to be the superior of any such in the country—where the boys of Theosophists will receive the full benefit that will come from being educated and trained in a Theosophic atmosphere by teachers capable not alone as judged by the world's standards but by Theosophic standards as well. The hope has been indulged that the Boys' School might be started during the coming winter, a number of boys having already been offered us by parents knowing nothing of our plans.

At Convention I discussed briefly our plans for the Boys' School with two good

friends each of whom expressed the desire to contribute one thousand dollars towards a fund of five thousand dollars needed for buildings and equipment, their contributions to be available when the other three thousand dollars required were subscribed.

If we had the other three thousand dollars now we could open the school in January next with a probable enrollment of fifty boys which would make the school self-supporting from the beginning. Are there *three* others who will each contribute *One Thousand Dollars* towards the founding of this School?"

\*

### WANTED

We would take this opportunity to mention that we should be glad to learn of any lady in America who would like to come to South Africa to help with Book Depot work. We are paying a salary of £36 per annum to our assistant who is shortly leaving. This

amount, being the most we could offer for the present, would not be sufficient to live upon and it would be necessary for the applicant to have means of her own and money to pay her passage out. It would be necessary for the assistant to be a sincere Theosophist and devoted to the cause. If capable of giving lectures before small audiences of about twelve, all the better—but the principal work relates to the Book Depot. Will you, therefore, kindly bring our request to the notice of anyone you may think suitable, or to Headquarters who may perhaps know of such person willing and agreeable to the change, in which case full particulars can be given from the writer.

*G. Williams,*

Natal Theosophical Literature Depot,  
17 Acutt's Arcade, Gardiner Street,  
Durban, Natal, South Africa.

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## THE WORK AT ADYAR

*Convention Address of Irving S. Cooper*

It is indeed strange and beautiful how our hearts ever turn to Adyar; how there is an ideal forming in the minds of all Theosophists of that spiritual centre in far-off India, near to the city of Madras. I know that many of you wish to go there, and many are planning to go if only the opportunity offers; and there is, to use a phrase of Mr. Warrington's, a thought-form hovering over us, not only of Krotana as an American centre, but a greater thought-form of Adyar as the centre, the living heart, of this great movement of ours. For Adyar is our spiritual heart. How we have all looked to it as a place of inspiration! I can tell you how one heart throbbed as I drove in a carriage over the long bridge which spans the Adyar river, passing through the embowered road, with the banyan trees on every side, and caught my first glimpse of the Headquarters far away across the river. The buildings showed the deep, rich terra-cotta tint

which the Colonel loved so much; the white pillars, the bungalows, the rich background of tropical foliage—rich beauty everywhere striking the eye as you cross the river.

If you are at all sensitive, you feel the life of Adyar as you approach. Especially is the influence felt as you pass the portals of the gateway and under the great stone trilithon, which came from an ancient temple, and then draw near the Headquarters, where so many wonderful things have happened. Adyar is a place of peace. It is the nearest approach to Heaven on earth which I have seen; and the year spent there meant far more to me than any other year of my life.

It is not so much the physical comforts. They are few; but one does not care for them. It is the atmosphere which pervades the whole place that makes it so heavenly. We have lived so long in the turmoil of great cities that it is a positive revelation to go to that

far-off Indian centre, in the stillness of Indian life, and feel what peace is when manifest on earth.

Some people find it too quiet; they like the rush of our western civilization. It gives them the stimulus which keeps their astral bodies active. But at Adyar all that is missing. But if they can only stay there a short time and get into harmony with the vital life of the place, then they become changed in character and life because of the intense spiritual atmosphere of the place.

I heard in England, before I went to Adyar, that they could always tell an "Adyarite" because, upon his return, he was changed some way. Something in the man was different, and he saw things from a different standpoint. This is true, because those who live there get in touch for a little while with the occult life as it should be lived. They have mingled with those who are now upon the Path. They have seen how Initiates look at things—how they act and think and speak; how their work is done in occult investigation.

While with us, Theosophy may seem wonderfully real in a way, beautiful and true, still, it lacks oftentimes that intimate realization which makes plain to one that there is a Path; that the Masters *do* exist; and that it is *possible* for us, as human beings, to tread each step of that narrow Way until we, too, may lift our eyes to the Holy of Holies and get some glimpse of the blinding light which there shines forth. *That is the work of Adyar.*

Truly the members there work hard with physical plane duties. The Theosophist Office claims the time of many of them; and the work there is nearly all done by loving hands,

asking nothing in return. The work in the library is also arduous and demands much attention. They serve there in every way possible. But the work of Adyar is not to give to those who are privileged to go there any amount of instruction along intellectual lines. The students do not get a startling array of new facts at the classes. They are oftentimes the same things that we have heard here; but one does get a glimpse of the occult life. It gives one the inspiration to attempt to live it himself. It gives one the courage to overcome the defects in his own character and it gives one the clue as to the way to progress onwards to the Great Teachers themselves.

We all have our ideas, I think, of how to get on. We have longings and aspirations without number; we have tried by meditation and study to reach the Great Ones. But we learn at Adyar that the way to reach the Masters is by service given with one's whole heart, asking absolutely nothing in return: no reward, no gratitude; given gladly and willingly; taking any part in this great world's work, offering some little gift upon the altar of service. If there is any lesson which living at Adyar gives, it is that of service. And when the student comes back, he will be marked out by his willingness to help. It doesn't matter what he does—great or small—if it is necessary, it will be done well and for Them and in Their Name. That is the spirit of progress taught by our teachers at Adyar: to live the life of perfect service; of the glad giving of every faculty; every moment, every hour to service to Those whom we seek to reach: the Great Masters of Wisdom and Compassion.



### MRS. RUSSAK'S TOUR

*From Letter of Mrs. Broenniman*

Mrs. Russak and I left Chicago September 28, a little lonely after having bidden farewell to the many friends there, and arrived in Detroit the next morning, Sunday, in a pelting rain,

where we were met by Mrs. Dick and Miss Dunton and taken to the Fuller Hotel in Mrs. Dick's electric runabout, and there made most comfortable. Mrs. Russak's public lecture on the *Practical Application of Occultism to Daily Life* was given in the New Thought Church at the invitation of its gracious leader,



Mrs. La Grange, to a very fine audience in spite of threatening weather.

The same evening Mrs. Russak met the T. S. members in one of the hotel parlors and talked helpfully and inspiringly to them on *Theosophic Responsibilities*; a word from Krotona was also given them; and as our time in Detroit was so short Mrs. Russak also responded to urgent appeals and met the E. S. members for a short time in her room.

At Cleveland, in spite of a delay in arriving, many dear faces welcomed us at the station and a large bunch of beautiful roses was thrust into Mrs. Russak's arms. Mr. and Mrs. Sears took us in their big touring car out to East Cleveland to the home of Mr. and Mrs. Frank Houghton where we were loved, waited upon, and fed most hospitably.

Interviews with newspaper representatives began on Tuesday morning and continued all day. The public Co-Masonic lecture Tuesday evening was given in the rooms of the Sorosis Women's Club. A gentleman present, one of the old fraternity, said that had he had any idea of what Mrs. Russak's lecture consisted he would have gathered a number of his Masonic brethren together and brought them to hear her, for he had never heard such good "Masonic Talk."

Wednesday morning an E. S. meeting; then an open meeting for members and friends in the lodge rooms at 3 p. m., where it was also my privilege to try to bring the members into closer touch with Krotona and the many activities centring there. In the evening Mrs. Russak gave her talk on *Theosophic Responsibilities*, after which a dedication service of the lodge room was performed similar to that in Chicago.

Thursday evening was given entirely to the public lecture *Life after Death Occultly Considered*, and the audience filled the hall of the Cleveland Women's Club, which seats three hundred people. Mrs. Russak spoke without notes and with great power and earnestness. The effect upon the audience could be judged by a voluntary and appreciative report which appeared the next morning on the

front page of the *Cleveland Plain Dealer*.

Mrs. Russak's presence at that centre will be felt for a long time and our love and gratitude go to all who helped to make our visit there such a pleasure to us and a blessing, we hope, to them.

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## ANCIENT WISDOM

### *Lesson Nineteen\**

1. *How is the Monadic Essence to be aroused and evolution accomplished?*
2. *What are the powers and limitations of the law of heredity?*
3. *How many fundamental types has the Monad, and how are living things affected by the characteristics of different types?*
4. *Describe process of sub-division of the group soul.*
5. *How are new Monads of form supplied by the Logos?*
6. *What effect does man have on the evolution of the lower kingdoms?*

### *Lesson Twenty*

1. *When and how does the first gleam of personality begin to manifest?*
2. *How does the vegetable group soul prepare for the next step?*
3. *How does the animal Monadic group soul gather experiences?*
4. *When is the animal ready to receive the third outpouring of the Logos and the process of the birth of an individual soul?*
5. *What causes the great difference in mental and moral capacities in humanity?*
6. *How does desire aid in evolution of the Thinker?*

Send answers to Mrs. Addie M. Tuttle, Krotona, Hollywood, Los Angeles, California.

\*Unavoidably omitted from October number.

## MUSIC CORRESPONDENCE BUREAU

The Music Correspondence Bureau has thus far met with such a cordial reception and, even at this early date, promises such an abundant harvest, that it is thought a statement giving some details of the plans and our hopes for the future will be of interest to others.

Certain lines of study have been mapped out in order that there may be a fairly consistent and united effort with a definite aim in view. No direct teaching

is contemplated, the object being to develop by individual study and pondering and mutual help under general guidance only, a deeper appreciation of music and a keener response to the messages of the great composers.

*Abstract of the Courses.*

"A" Reading.

"B" Analytical Study.

"C" Music.

I	II	III	IV	V	VI	VII
"A"	"A"	"A" Study of the works of Richard Wagner		Study of the Greek and Eccle- siastical music systems	Meta- physics	Sound, Color, and Number — Not yet Arranged
"B"	"B"	"B"	from an			
"C"	"C"	"C"	occult point of view			

Courses I and II are especially designed for appreciators who do not play or for amateurs who play. In the first case "A" would be pursued alone; in the second, "A" and "B," or "A" and "C." (In case one did not wish to follow the entire course, then select I, II or III.) The piano, as the most practical and commonly cultivated instrument, has been chosen as the medium, but this should not exclude vocalists, organists, violinists and other musicians from contributing their views and experiences, as all viewpoints and aspects of music are desired, and indeed are necessary to a comprehension of the whole. It is quite within the possibilities that eventually groups will be formed according to tem-

perament and predilection, but at present the discussions will be quite general and continue so until a natural differentiation takes place, or is necessary.

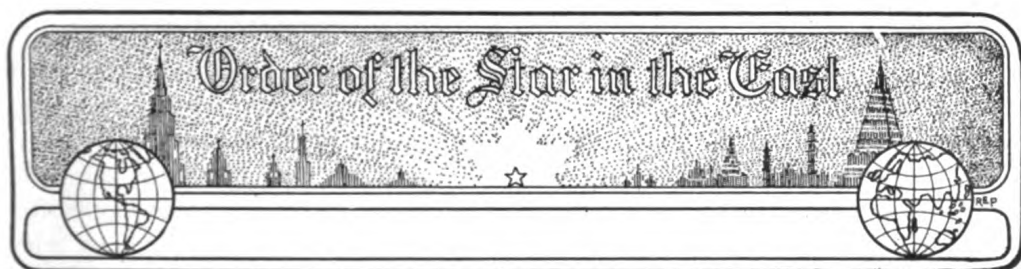
Courses III and IV are devoted to the study of the music dramas of Richard Wagner; Course III in a systematic, historical, literary and analytical fashion as a foundation for Course IV which will consider the dramas as representations of occult truth.

There is a growing feeling that neither the Greeks nor the Church exhausted the resources of the scale systems that underlie their music and that there may be in our time an apparent retrogression to, possibly, these ancient sources for elements of purity and strength. There are

both philosophical and historical grounds for this assumption, and so there has been arranged a line of reading for those who care to revive memories of by-gone days. Vastly different from this is Course VI; this is a study of the metaphysics of our modern harmonic system and also hints at the reverse face of Course V—the possibility of Western music of the future acquiring an oriental

coloring by a further differentiation of tone into intervals of less than half-steps. Whether European music will revert to the Greeks again for force and strength, or graft upon its own harmonic system—derived, by the way, from the Greeks—the far more subtle melodic systems of the Orient, is an interesting question—especially for Theosophists.

*Frank L. Reed.*



**D**URING the convention period of The American Section T. S., two meetings of the Order of the Star in the East were held. For the first time since the Order was organized in America, there were members gathered together from all parts of our continent. The first meeting Saturday evening September 14th was open to non-members of the Order and the large convention room was well filled. This occasion was taken to present to the assembled audience our group of American Star workers—those who are specially pledged to serve along the particular line of O. S.

E., and who will be in the future, as they have already been in the past, well known in this field. The group consisted of the three Organizing Secretaries, the National Representative, and our two newly appointed officers of the Order—Mrs. Russak, who has been appointed by our Head to be the International Lecturer for the Star, and Mr. Cooper, whose appointment as Traveling Organizing Secretary for America was received only a few days before convention. To these we are happy to add Mr. Warrington who, as the General Secretary of the T. S., is glad to be known also as a hearty worker for the O. S. E.

The National Representative, Miss Marjorie Tuttle, presided and after a few introductory remarks called upon our dearly beloved Mrs. Russak to speak. In many a poetic phrase she briefly traced the work of the great World-Teachers of the past. Beginning with Vyasa in India, she came next to the work of Thrice Greatest Hermes in the land of Egypt. Then to the work of Zarathustra in the plains of Iran where He spoke the message of purity; next touching upon Orpheus and the beauty of His message to Greece. Later came the Lord Buddha with his word of the divine law and then the Lord Krishna with His message of devotion. Finally she spoke of the Nazarene and His message of self-sacrifice. In that wonderful story of the past there is the record of seven sublime virtues—love, light of Divinity, fire of Divinity, harmony, law, devotion, self-sacrifice.

Mr. Cooper followed with an address on the Head of our Order, Alcyone. He spoke of the significant fact that a group of people, many of them old statesmen and scholars, had gathered around a youth of fifteen, following him, accepting teaching and guidance from him. To this he added his testimony that in spite of a position so trying to a boy, Alcyone nevertheless walks today without a single stain of pride, that he is always gracious, kindly, and loving, pouring out to all who come in contact with him a wonderful power of sweetness and love.

Mr. Warrington spoke next, mentioning the fact that although some had criticised the T. S. for so vigorously supporting the O. S. E., yet to him the work of the O. S. E. seemed quite logical within the T. S., seemed really to be fulfilling the course marked out for

us by H. P. B. He spoke of the T. S. as the parent of many movements, encouraging and inspiring them all yet continuing down the ages as the T. S. still. He called attention to a special instrument of service which could be made much use of in our work, that of telepathy, advising us to continually send out into the mental world a thought of preparation for the Master's coming.

Brief remarks were also made by the Organizing Secretaries, Miss Swain, Mr. Fritz Kunz, and Dr. Lindberg, and then the meeting was closed by reading a selection from *At the Feet of the Master*.

A meeting for Star members only was held the following afternoon and the T. S. room was quite filled with Star members. The convention time proved a happy period for the O. S. E. as well as for the T. S. and the time was felt by all to be memorable in many respects.

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I write my message about the Order of the Star in the East this month from our lovely new home at Krotona where the O. S. E. has received cordial welcome. Our work should go forward with renewed vigor henceforward, having now a permanent and suitable centre from which to start all phases of activity. To many of us it seems to augur well for the future that Krotona can be the main centre for the T. S., E. S., and O. S. E.

I would call the attention of my correspondents to the fact that mail should now be addressed to me at Krotona, Hollywood, Los Angeles.

And so, I write my first greetings from Krotona, feeling that from this centre the Master's blessing is constantly and freely flowing to the American T. S. and to all others who aim to serve.

*Majorie Tuttle.*

# The American Section of The Theosophical Society

Founded at New York,  
November 17, 1875.



Incorporated in Illinois, on  
September 21, 1911.

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

A detailed outline of the Organization of The American Section of The Theosophical Society is given on a succeeding page. Please address all official communications to The General Secretary or, if dealing with matters connected with **The Theosophic Messenger**, to The Editor.

## Divisional Representatives

The General Secretary's Representatives, whose names and addresses appear on a following page, will transact all Sectional business such as may be carried forward in the territory and away from the Headquarters. They will provide lodge officials, free of cost, with application forms, demits and other material, as well as directions and assistance about work in their respective divisions. Lodge officials will continue to send notices of change of address, transfers, dues, etc., directly to Headquarters.

## Sectional Literature

Literature pertaining to the work of The Theosophical Society and to Theosophy may be obtained from Mrs. M. V. Garnsey, La Grange, Illinois. Please consult pages herein which are devoted to Organization, Propaganda Literature, Dealers in Theosophic Books, etc.

## Joining The Theosophical Society

Persons wishing to join The Theosophical Society should communicate with officers or members of the nearest lodge or with the General Secretary's Representative in the Division in which they reside. A full list of the lodges with the names and addresses of the officers thereof is listed in the Directory, and the names and addresses of the Representatives appear on the page devoted to Organization. These will gladly provide the enquirer with information.

## Form of Bequest

"I give and bequeath to The American Section of The Theosophical Society, incorporated under the laws of the State of Illinois on September 21st, 1911, the sum of....., to be paid within..... months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

## Organization

# The American Section of The Theosophical Society

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

Carlos S. Hardy, Treasurer, Krotona, Hollywood, Los Angeles, Calif.

**BOARD OF TRUSTEES:** Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Robert W. Ensor, Krotona, Hollywood, Los Angeles, Calif.; Mrs. Kate S. Stowe, 172 S. Oxford St., Brooklyn, N. Y.; Carlos S. Hardy, Krotona, Hollywood, Los Angeles, Calif., and the General Secretary, ex-officio.

**JUDICIAL COMMITTEE:** J. Harry Carnes, 1227 31st St., N. W., Washington, D. C.; Edward H. Alling, 917 La Fayette Parkway, Chicago, Ill.; George H. Shibley, 1854 Mintwood Place, N. W., Washington, D. C.

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**THE THEOSOPHIC MESSENGER:** Editor, The General Secretary; Assistant Editors, Miss Isabel B. Holbrook, Fritz Kunz; Business Manager, Robert W. Ensor; Contributors, Dr. Weller Van Hook, Mrs. Besant, C. W. Leadbeater, C. Jinarajadasa, Dr. C. L. B. Shuddemagen, L. W. Rogers, Irving S. Cooper, Elliot Holbrook, Mrs. A. H. Taffinder, Miss S. E. Palmer, Mrs. A. M. Tuttle, Miss Marjorie Tuttle, Mrs. Harriet T. Felix, J. B. Lindon, Dr. Mary Weeks Burnett, F. E. Titus, David S. M. Unger, Miss Alma Kunz, Miss Minna Kunz, Mrs. Clara B. Walters.

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**PROPAGANDA FUND COMMITTEE:** Head, Mrs. A. M. Tuttle, Krotona, Hollywood, Los Angeles, Calif.; Max Wardall; Ray Wardall; Elliot Holbrook.

**LECTURE BUREAU:** Mrs. Julia A. Myers, 10736 Walnut St., Morgan Park, Ill.

**SECTIONAL LIBRARY:** Librarian, Mrs. E. J. Forsell, Room 1507, Lake View Bldg., 116 So. Michigan Ave., Chicago, Ill.

**LIBRARY CATALOGUE BUREAU:** Head, Miss Julia E. Johnson, 2542 29th Ave., S., Minneapolis, Minn.

**BUREAU OF LITERATURE DISTRIBUTION:** Head, Mrs. Nellie H. Baldwin, Krotona, Hollywood, Los Angeles, Calif.

**BUREAU OF PROPAGANDA LITERATURE:** Head, Mrs. M. V. Garnsey, La Grange, Ill.; Mrs. Nellie H. Baldwin, Krotona, Hollywood, Los Angeles, Calif.

**PRIMER DISTRIBUTION BUREAU:** Head, Miss Alma Kunz, Krotona, Hollywood, Los Angeles, Calif.

**CORRESPONDENCE BUREAU FOR NEW MEMBERS:** Head, Miss Alma Kunz, 630 Stephenson St., Freeport, Ill.

**GENERAL CORRESPONDENCE BUREAU:** Head, Mrs. A. M. Tuttle, Krotona, Hollywood, Los Angeles, Calif.

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Ave., Chicago, Ill.; Geo. H. Collier, 413 18th Ave. South, Nampa, Idaho; Chas. Copenharve, Butte, Mont.

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**KARMA AND REINCARNATION LEAGUE:** Head, Dr. C. L. B. Shuddemagen, 7228 Coles Ave., Chicago, Ill.

**CHILDREN'S KARMA AND REINCARNATION LEAGUE:** Head, Miss Marjorie Kochersperger, 7212 Coles Ave., Chicago, Ill.

**BIBLE STUDY BUREAU—International Sunday School Lessons:** Head, D. S. M. Unger, 2020 Harris Trust Bldg., Chicago, Ill.

**LOTUS GROWERS' BUREAU:** Head, Wm. G. Merritt, 826 Fine Arts Bldg., Chicago, Ill.

**PRISON WORK BUREAU:** Head, E. B. Catlin, Anaconda, Mont.; Burdell F. Miller, 734 Brandels Theatre Bldg., Omaha, Neb.; Mrs. Nellie H. Baldwin, Krotona, Hollywood, Los Angeles, Calif.; Mrs. K. Hill, Room 1506, Lake View Bldg., 116 So. Michigan Ave., Chicago, Ill.; Miss Gail Wilson, 113 S. Seeley Ave., Chicago, Ill.; Mrs. B. C. Carr, 3126 Washington St., Kansas City, Mo.

**STEREOPTICON BUREAU:** Head, J. C. Myers, 10736 Walnut St., Morgan Park, Ill.

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**ORDER OF THE STAR IN THE EAST:** National Representative, Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, Calif.; Organizing Secretaries, Fritz Kunz, Krotona, Hollywood, Los Angeles, Calif.; Miss Helen Jasper Swain, 7332 Coles Ave., Chicago, Ill.; Dr. B. W. Lindberg, 327 Shukert Bldg., Kansas City, Mo.; Irving S. Cooper, Lake View Bldg., 116 So. Michigan Ave., Chicago, Ill.

**RAILWAY STATION ADVERTISING BUREAU:** Head, Mrs. E. P. Freeland, 168 Troup St., Rochester, N. Y.

**MYSTIC DRAMA LEAGUE:** Head, Mrs. V. C. Marshall, 4129 Washington Blvd., Chicago, Ill.

**MUSIC CORRESPONDENCE BUREAU:** Head, Frank L. Reed, Chestnut Hill, Meadville, Pa.

**THE THEOSOPHIC MESSENGER ADVERTISING AND CIRCULATION BUREAU:** Head, Robert W. Ensor, Krotona, Los Angeles, Calif.

# LODGE DIRECTORY

[NOTE: After the name of each city appear the names of the local lodges, the names and addresses (1) of the president and (2), of the secretary, and memoranda of the lodge activities. The word lodge is omitted for the sake of brevity.]

- AKRON, OHIO** ..... **AKRON:** A. Ross Read, 134 E. Market St.; Mrs. M. F. Karper, 146 S. High St. Meets 134 E. Market St. Thursday evenings, 7:30 o'clock. Tel. Peoples 5208.
- ALBANY, N. Y.** ..... **ALBANY:** Miss Grace E. Boughton, 98 Jay St.; Miss Anna Emmons, 15 Western Ave. Meets 294 Quail St. Monday evenings, 8 o'clock. Home Phone 685.
- ANACONDA, MONT.** ..... **ANACONDA:** Edwin B. Catlin, 315 W. Sixth St.; Mrs. Minnie Abbott, 318 W. Fourth St.
- AUSTIN, TEXAS** ..... **AUSTIN:** Thomas D. Dawkins, 1104 Blanco St.; Fred H. Smith, 613 Congress St. Meets 908 Congress Ave., Monday evenings, 8 o'clock. Tel. 629 S.W.  
**DHARMA:** Miss Pauline Trueblood, 2623 University Ave.; Mrs. C. A. Graves, 1401 W. Fifth St.
- BALTIMORE, MD.** ..... **BALTIMORE:** Mrs. S. Y. Ford, Sutherville, Md.; Mrs. Gracia F. Tongue, 4524 Reisterstown Road.
- BERKELEY, CALIF.** ..... **BERKELEY:** Mrs. W. J. Woods, Sec., 1334 Spruce St. Meets Wright Block, corner Shattuck and Centre, third floor, Thursday evenings, 8 o'clock. Lectures: Sunday evenings, 8 o'clock. Tel. Berkeley 5346 or Home 2495.
- BOSTON, MASS.** ..... **ALPHA:** James Middleton; L. L. Howard, 3 Oxford Ave., Belmont, Mass. Meets 585 Boylston St. Thursday evenings, 8 o'clock. Tel. Oxford 1044.  
**BESANT:** Miss Eudora Morey, Sec., 17 Batavia St. Meets 17 Batavia St., Suite 8, Thursday evenings, 8 o'clock.  
**BOSTON:** Mrs. Luella K. Hastings, 76 Centre St., Dorchester Centre, Mass.; Mrs. Bessie W. Jewett, 84 Willowood St. Meets 555 Boylston St., Room 10, Wednesday evenings, 8 o'clock. Tel. Dorchester 566-M.  
**HUNTINGTON:** Mrs. Valetta Thelen, 201 Suffolk Road, Chestnut Hill, Mass.; Mrs. Isadore Wing, 201 Kensington Bldg.  
**OLCOTT:** Miss Selma Fritz, 15 Concord Square; Miss Emma Mills, 359 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square, Friday evenings, 8 o'clock.
- BROOKLYN, N. Y.** ..... **BROOKLYN:** Harold C. Stowe, 172 S. Oxford St. Meets 95 Lafayette Ave., Monday evenings, 8:15 o'clock. Tel. Prospect 4476.
- BUFFALO, N. Y.** ..... **BUFFALO:** Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; J. E. Taylor, 256 Main St. Meets The Markeen, corner Main and Utica Sts., Sundays, 3:30 o'clock. Tel. Crescent 465-L.
- BUTTE, MONT.** ..... **BUTTE:** J. E. Lostin, 119 Owsley Blk.; E. M. J. Lostin, 119 Owsley Blk.
- CHICAGO, ILL.** ..... **CHICAGO THEOSOPHICAL ASSOCIATION** (representing the following Chicago lodges): Public lectures at Besant Hall, Lake View Bldg., 116 So. Michigan Ave., Sundays, 3:15 and 8 o'clock.  
**ADYAR:** D. S. M. Unger, 2020 Harris Trust Bldg.; Freeman S. Hurd, 9763 Howard St. Meets Lake View Bldg., 116 So. Michigan Ave., Thursday evenings, 8 o'clock. Tel. Randolph 3364.  
**ANNIE BESANT:** John C. Myers, 10736 Walnut St., Morgan Park, Ill.; Mrs. J. C. Myers, 10736 Walnut St., Morgan Park, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Tuesday evenings, 8 o'clock. Tel. Morgan Park 1554.  
**BLAVATSKY:** Albert H. Franciscus, 5428 Washington Ave.; Miss Elizabeth Hansen, 1109 Humboldt St. Meets 1119 Dearborn Ave., Wednesday evenings, 8:30 o'clock. Tel. Dearborn 1286.  
**CENTRAL OF CHICAGO:** Miss Gall Wilson, 113 So. Seeley Ave.; Miss Inger Adele Wilson, 113 S. Seeley Ave. Meets Lake View Bldg., Monday evenings, 6:45 and 8 o'clock. Tel. Central 5049.  
**CHICAGO:** Miss Julia K. Sommer, 710 Waveland Ave.; Mrs. Kate G. Hill, 2537 Michigan Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Wednesday evenings, 8 o'clock (first Wednesday of the month excepted.) Tel. Harrison 4476.

## LODGE DIRECTORY

- CHICAGO, ILL. (Continued)**.....**CHICAGO NORTH SHORE:** John L. Healy, 2036 Greenleaf Ave.; Mrs. Ferne Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Short School of Music, Thursday evenings, 8 o'clock.  
**ENGLEWOOD WHITE:** Mrs. Lora E. Barrington, 7249 Stewart Ave.; Mrs. Julia W. Goodell, 1723 Humboldt Ave. Meets Wednesday evenings, 8 o'clock.  
**GERMAN MORNING STAR:** Mrs. Catharine Schott, 1159 Belmont Ave.; Dr. Karl Freitag, 19 S. Hoyne Ave. Meets 717 Belmont Ave., Sunday, 8 p. m. Lodge and study, Tuesday, 8:15 p. m.  
**KENWOOD:** Mrs. F. U. West, 5487 East End Ave.; Mrs. A. A. Rolfe, 4459 Oakenwald Ave.  
**LEADBEATER:** Mrs. F. P. Breese, 3761 Lake Ave.; Max R. Schneider, Sec., 7228 Coles Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Sunday evenings, 7 o'clock. Tel. Harrison 1196.  
**SAMPO:** J. Forsell, Pres. and Corresponding Sec., 1319 Waveland Ave.; Gust Jacobson, 2917 5th Ave. Meets Saturday evenings at homes of members.
- CLEVELAND, OHIO** .....**CLEVELAND:** Thomas J. Phillips, 83103 Superior Ave.; Mrs. S. M. Harding, 2318 Prospect Ave., S. E.  
**KIPINA:** Gustav Perala, 37 Phillips Ave., E. Cleveland; Emil Kaarna, 119 Delmont Ave. Meets 9907 Adams Ave., N. E., every second and fourth Sunday of the month, 8 o'clock.  
**VIVEKA:** Miss Anna Goedhart, 1824 E. Seventy-ninth St.; Miss Betsy Wyers, 318 Euclid Ave. Meets 318 Euclid Ave. Tuesday evenings.
- COUNCIL BLUFFS, IOWA**.....**COUNCIL BLUFFS:** Mrs. Effie M. Smith, 126 S. Seventh St.; Mrs. G. M. Smith, 126 S. Seventh St.
- CROOKSTON, MINN.** .....**CROOKSTON:** Dr. W. A. Robertson, 212 Robert St.; Don McDonald, Box 518.
- DANVERS, MASS.** .....**DANVERS:** Mrs. May S. Jacobs, 58 Water St.; Mrs. Florence I. Robbins, 9 Ash St. Meets 58 Water St. Business meetings Thursday evenings, 7:30 o'clock. Public meetings are held on the first and third Sunday evenings of each month. Tel. 158-4.
- DENVER, COL.** .....**DENVER:** Mrs. Ida Blakemore, Sec., 1723 Park Ave.  
**COLORADO:** Percy Austin, 1739 Clarkston St.; Mrs. Ella W. Fisher, 281 S. Clarkston St.
- DETROIT, MICH.** .....**ALCYONE:** Mrs. Helen B. Miller, 183 Philadelphia Ave.; Robt. H. Parker, 183 Woodward Ave. Meets Valpey Bldg. Thursday evenings. Tel. North 3726-R.  
**DETROIT:** Dr. M. V. Meddaugh, 357 Warren Ave., W. Detroit; Mrs. A. E. Meddaugh, 357 Warren Ave., West.  
**VIVELIUS:** Mrs. E. T. Clough, 538 Kirby W.; Mrs. Lillie F. Dick, 248 Belvidere Ave. Meets Valpey Bldg., Room 83, Friday evenings, 8 o'clock. Tel. Hickory 213-L.
- DULUTH, MINN.** .....**DULUTH:** Mrs. A. Taylor, 2121 Jefferson St.; Gustav F. Lundgren, 230 W. Seventh St.
- FREEPORT, ILL.** .....**FREEPORT:** T. D. Wilcoxon, Box 545; Miss Alma Kunz, 680 Stevenson St.
- FREMONT, NEB.** .....**FREMONT:** Mrs. Hanna Stephens, 1506 Nye Ave.; Mrs. Mae C. Butt, 609 N. H St. Meets corner Sixth and Broad Sts., Wednesday evenings, 8 o'clock. Tel. Bell A-737.
- GRAND RAPIDS, MICH.**.....**GRAND RAPIDS:** Miss Alice E. Kunz, 875 Franklin St.; Miss M. R. Kunz, 875 Franklin St. Meets 187 La Grave St., Monday evenings, 7 o'clock. Tel. Citizens 9464, L. A. Mitchel.  
**H. P. B.:** Mrs. Rose Altenbrandt, 28 Sinclair St.; J. B. Howard, 301 Fountain St. Meets 303 Ashton Bldg., Wednesday evenings, 7:30 o'clock. Tel. Citizens 5054, J. B. Howard.
- GREAT FALLS, MONT.**.....**GREAT FALLS:** E. B. Sargent, Ulm, Mont.; Mrs. H. S. Benson, Great Falls, Mont.
- HART, MICH.** .....**HART:** Mrs. Etta Smith, 123 No. Warren Ave.; Miss Gertrude Reading, Hart, Mich.
- HELENA, MONT.** .....**HELENA:** F. W. Mettler, 520 S. Rodney St.; F. W. Kuphal, Jr., Box 747.
- HOLYOKE, MASS.** .....**HOLYOKE:** N. P. Avery, 227 Pine St.; Mrs. Inez E. Perry, Whitney Ave. R. F. D.



# LODGE DIRECTORY

<b>HONOLULU, H. I.</b> .....	<b>HONOLULU:</b> Mrs. E. Sanford, Box 731; Miss P. N. Evans, 1479 Young St.
<b>HOUSTON, TEXAS</b> .....	<b>HOUSTON:</b> J. A. Brown, 1303 Main St.; Mrs. Bell Watkins, 805 Leeland Ave. Meets for study Sunday evening, at 1303 Main St.; and Tuesday evening at Room 429 Mason Blk. Tel. Preston 7076.
<b>JACKSON, MICH.</b> .....	<b>JACKSON:</b> Mrs. M. I. Lewis, 123 W. Wesley St.; Mrs. Garnet B. Thacher, 414 Webb St. Meets 123 W. Wesley St., Wednesday evenings, 7:30 o'clock.
<b>JERSEY CITY, N. J.</b> .....	<b>JERSEY CITY:</b> Paul Hubbe, 92 Lord Ave., Bayonne, N. J.; Mrs. Sarah B. Black, 109 Belmont Ave.
<b>KANSAS CITY, MO.</b> .....	<b>KANSAS CITY:</b> Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Miss Clara Linder, 3126 Washington St. Meets 203 Studio Bldg., Wednesday evenings, 8:15 o'clock. Tel. South 945.
<b>LA GRANGE, ILL.</b> .....	<b>LA GRANGE:</b> Mrs. Mary V. Garnsey, 200 S. Fifth St.; W. P. Fogg, 434 N. Brainard Ave. Meets 200 S. Fifth St., Wednesday evenings, 8 o'clock. Tel. La Grange 229.
<b>LIMA, OHIO</b> .....	<b>LIMA:</b> Wm. Van Horn; L. P. Tolby, 217 N. Metcalf St.
<b>LINCOLN, NEB.</b> .....	<b>LINCOLN:</b> Miss A. E. Stephenson, 1739 L St.; F. E. Fender, 440 S. 12th St. Meets 1621 M St., Thursday evenings, 8 o'clock. Tel. Auto. Phone 5421.
<b>LOS ANGELES, CALIF.</b> .....	<b>LOS ANGELES:</b> C. F. Holland, 1239 Delaware Drive; C. O. Scudder, 2015 Cambridge St. Meets Blanchard Bldg., 223 S. Broadway; members only, Wednesday evenings, 8 o'clock; public beginners' classes, Monday evenings, 8 o'clock, Thursdays, 2 o'clock; advanced public classes, Tuesdays, 2 o'clock, Thursdays and Fridays, 8 o'clock. Tel. Home 73443.
<b>LOUISVILLE, KY.</b> .....	<b>LOUISVILLE:</b> Geo. H. Wilson, 3331 High St.; Mrs. Margaret F. Chase, 243 East Walnut St.
<b>MEADVILLE, PA.</b> .....	<b>MEADVILLE:</b> Frank L. Reed, Penn. College of Music; Miss Iona Woodcock, Main and Randolph. Meets 751 N. Main St., Sunday evenings, 7:45 o'clock, from September to June, inclusive. Tel. 272 K.
<b>MELROSE HIGHLANDS, MASS.</b>	<b>MELROSE HIGHLANDS:</b> Mrs. Mary D. Jones, Spring St.; Mrs. Jessie A. Jones, Spring St.
<b>MILWAUKEE, WIS.</b> .....	<b>MILWAUKEE:</b> F. E. King, 183 Fourteenth St.; H. M. Stillman, 733 Maryland Ave. Meets 559 Jefferson St., Room 2, Sunday evenings, 8 o'clock. Tel. Lake 2987-X.
<b>MINNEAPOLIS, MINN.</b> .....	<b>MINNEAPOLIS:</b> J. V. Koester, 615 Lumber Exchange; Serena Flattume, 1503 Clinton Ave. So. <b>ST. ANTHONY:</b> Dr. Geo. F. James, 316 Tenth Ave., S. E.; Mrs. Thomas G. Lee, 509 River Road, S. E. <b>YGGDRASIL:</b> Gustaf L. Nelson, 4041 Tenth Ave., S.; Gunerius Troseth, 3030 Eleventh Ave.
<b>MUSKEGON, MICH.</b> .....	<b>MUSKEGON:</b> F. A. Nims, Mason Blk.; Mrs. Minnie W. Chase, 658 Lake St. Meets 105 Houston Ave., Tuesday afternoons, 4 o'clock. Tel. 166. <b>UNITY:</b> Mrs. Emma H. White, 291 W. Webster Ave.; Mrs. Loretta E. Booth, 57 4th St. Meets Wednesday evenings, 7:30 o'clock. Tel. 640.
<b>NEWARK, N. J.</b> .....	<b>NEWARK:</b> Richard M. Dubs, 609 W. 127th St., New York City; Mrs. L. Colvin, 235 Sixth Ave.
<b>NEWTON HIGHLANDS, MASS.</b>	<b>DHARMA:</b> Miss Isabel B. Holbrook, Krotona, Hollywood, Cal.; Miss P. G. Holbrook, 6236 Madison Ave., Chicago, Ill. No meetings; membership scattered; monthly lodge letter.
<b>NEW ORLEANS, LA.</b> .....	<b>NEW ORLEANS:</b> Miss Muriel Mitchell, Sec., 7730 Jeanette St. Meets De Soto Hotel, Monday evenings. <b>TRUTHSEEKERS:</b> Mrs. Isabel H. S. Devereux, 2504 Esplanade Ave.; Mrs. Florence Howard, 3513 St. Charles Ave. Meets 3513 St. Charles Ave., Friday afternoons, 2 o'clock.
<b>NEW YORK, N. Y.</b> .....	<b>CENTRAL:</b> Mrs. Grace Shaw Duff, Beechmont, New Rochelle, N. Y.; Mrs. K. A. Street, Hotel Colonial. Meets 2228 Broadway (between 79th and 80th Sts.). Beginners' class Friday evenings, 8:15 o'clock. Tel. Schuyler 9571. <b>NEW YORK:</b> Miss Mary E. Slater, 450 Classon Ave., Brooklyn; Miss Agnes S. Stewart, 158 W. 76th St. Meets 2228 Broadway, Tuesday evenings, 8:15 o'clock.

# LODGE DIRECTORY

NORFOLK, VA. ....	NORFOLK: Devereux M. Myers, 103 York St.; R. H. Pruefer, 136 Cumberland St.
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OMAHA, NEB. ....	OMAHA: Burd F. Miller, 734 Brandeis Theater Bldg.; Mrs. K. P. Eklund, 4319 Parker St.
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