

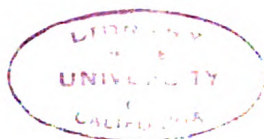
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THE THEOSOPHIC MESSENGER

VOL. XIV

NO. 3

DECEMBER, 1912



CHRISTMAS NUMBER

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

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FOUNDED BY

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THE THEOSOPHIC MESSENGER

Vol. XIV

DECEMBER, 1912

No. 3

BY THE EDITOR

THE COMING

IT is interesting to note how general the feeling is becoming that the Christ is soon to appear among men again. There has been a constant reiteration of the imminence of such an event for many decades. The Seventh Day Adventists and others have been very persistent in their belief in His Coming, and now with the vigorous propaganda of that belief which is being pursued throughout the world by Theosophists and members of the Order of the Star in the East, there is quite an expectancy in the air which is felt by very many people. The most important contribution which Theosophists have made to this belief consists in placing it upon a rational basis. They do not quote scriptures to sustain their proposals, but show from the signs of the times and certain other important data that the early return of the World-Teacher is inevitable. Theosophists point to a number of His appearances in times previous to the one which is freshest in our historic memory—that of Jesus of Nazareth—and they show that there are records obtainable by those who care to look for them making it clear beyond doubt that whenever the world, in all its various departments of human interest and endeavor, reaches the state of critical stress and impending change in which we find it today, this Great One has always come out and moved among men to settle their difficult problems, problems of religion, of government, of social relations, etc., and has established a new race ideal and religious motive to serve as a chart for the human craft until it once

again shall reach the dangerous waters, as indeed it must, cycle after cycle, and then will He return again and furnish a new chart for the great voyage, and so on throughout time.

To show how the spirit of the Coming is being felt, I will make mention of a newspaper clipping that has just been received, the head-lines of which announce that seventeen Denver pastors have recently preached on this subject. The churches were filled to the doors. Quoting from the newspaper announcement: "But two of the seventeen ministers who preached on the topic declared they did not believe that Christ would ever return in bodily form to earth." One declared that the Christ might be expected within the present generation.

Of course a great many who expect His coming take all the Biblical imagery pertaining to the Advent in dead seriousness, and that is rather unfortunate, because they will be looking for details which obviously they will not see. The idea of His coming in the clouds with the sound of the trumpets is a poetical and Oriental way of expressing the emergence of the Bringer of the Light in the midst of ignorance and darkness, so far as spiritual things are concerned.

The idea of the world coming to an end at the time of His Advent is another misinterpretation of a plain and simple meaning: the end which is announced is none other than the age, the æon, the coming to a close of a period, or dispensation, which must necessarily close when a Great One comes to establish a new era or æon. If our good friends would bring to bear the spirit of the higher criticism upon these matters, their interpretation of details would seem to be less questionable. Their intuitive perception of the early Coming, however, seems to be a duly logical conclusion from the signs of the time.

AN IMPORTANT DISCOVERY



LAST Atlantis is discovered and H. P. B. is again justified. *The New York American* for October 20, 1912, contains in its Sunday Supplement one of the most striking statements it has ever published.

Dr. Paul Schliemann, the distinguished grandson of the late Dr. Heinrich Schliemann, finder of Ancient Troy and one of the world's greatest archæologists, has just made public an account of his grandfather's remarkable Atlantean discoveries. It is now held that what is known as the Dolphin Ridge, an enormous submarine plateau spreading from 25 degrees to 50 degrees north latitude and 20 degrees to 50 degrees west longitude, is supposed to be the sunken remnant of the legendary continent over which now the waters of the Atlantic flow. The Azores Islands are believed to be

the top of the lofty mountains of this lost continent, all that remain above the waters. Dr. Schliemann obviously feels sure of his point; as he gains ground in presenting it, one of the greatest world-mysteries will have been untangled and, as truly stated in *The New York American*, "the history of our race must be reconstructed and many enigmas will be answered finally."

It is evident that the strong current of thought created along this line is now being more practically responded to by those so constituted as to be susceptible to interest in that particular line of investigation and discovery. Not only is Dr. Schliemann pursuing activities in this field, but contemporaneously therewith an expedition is starting out from England to recover treasures from sunken cities in the Bay of Campeche, off Yucatan, which are supposed to have been a part of the Atlantean colony and to have sunk in the same convulsion that destroyed the mother-country.

The New York American publishes a very interesting map showing the reconstruction of the lost continent, made from deep sea surveys by the United States Government, including the great city of the Atlanteans which existed there, according to the story told by Plato, referring no doubt to the City of the Golden Gate, well known to occultists.

Dr. Paul Schliemann's story is most absorbing. Some days before his distinguished grandfather died, the latter left a sealed envelope in the care of one of his friends, bearing the inscription that it was only to be opened by a member of his family who would solemnly vow to devote his life to the researches therein outlined. In the envelope was a special injunction to break a certain vase and pay special attention to its contents, which concerned Atlantis. The east ruins of the temple of Sais and the cemetery in Chacuna Valley were to be investigated for proof of the system.

After years of study and travel, the grandson decided that the work seemed important enough to devote his life to it and in 1906 he took the vow and broke the seals. Within were a number of documents and photographs. The first paper found required the oath to carry on the work that the great discoverer had begun. This renowned searcher into the mysteries of the past stated his conclusion "that Atlantis was not only a great territory between America and the west coast of Africa and Europe, but the cradle of all our civilization as well." A special fund was deposited by him in the Bank of France to meet the expenses of the researches.

In another paper, the explorer stated that in 1878, when making his Trojan excavations, he found among the treasures which he had discovered in the second city, a peculiar bronze vase of great size. "Within it were several pieces of pottery, various small images of peculiar metal, coins of the same metal, and objects made of fos-

silized bone. Some of these objects and the bronze vase were engraved with a sentence in Phœnician hieroglyphics. The sentence read: 'From the King Chronos of Atlantis.' You who read can imagine my excitement!" says Dr. Schliemann, "here was the first, the very first material evidence of that great continent whose legend has lived for ages throughout the world. This material I kept secret, eager to make it the basis of investigations which I felt would prove of infinitely more importance than the discovery of a hundred Troys."

In 1883, Dr. Schliemann found in the Louvre a collection of objects excavated from Central America, and among them he discovered pieces of pottery of exactly the same shape and material and objects of fossilized bone which reproduced line for line those that he had found in the bronze vase from the Second City—the famous "Treasure of Priam;" the only difference being that the Central American vases had no Phœnician characters on them, but in all other respects were precisely the same, made of the same peculiar clay—a clay that does not exist either in old Phœnicia nor in Central America! The metal objects were made of platinum, aluminum and copper, "a combination never before found in the remains of the ancients and unknown today," and the objects themselves were "not Phœnician, Mycenean nor Central American." The Doctor claims that they came to both places from a common centre. "The inscriptions on my objects gave that centre—It was Atlantis." The Doctor seems to believe that the objects themselves were sacred to the temples, and were sent out from a central source in various directions.

He found papyri bearing important descriptions in proof of his contention of the reality of the Atlantis legend. One of the most interesting proofs is a medical treatise taken from the Trojan excavations, of Egyptian character, and containing a description of the method used for the removal of cataract from the eye and ulcer from the intestines, by means of surgery. It is similar to a formula in a Spanish manuscript in Berlin, whose writer took it from an Aztec priest in Mexico; that priest had gotten it from an ancient Mayan manuscript. "The similarity of Egyptian and Mayan life and civilization is so perfect that it is impossible to think of it as an accident. We find no such accidents in nature or history. The only possibility is that there was, as the legend says, a great continent that connected what we now call the New World with what we call the Old. . . . It was Atlantis. From Atlantis came the colonies that settled Egypt and Central America." Such were statements of the elder Schliemann.

After six years of indefatigable work in Egypt, in Central and South America, and in all the archæological museums of the globe, Dr. Paul Schliemann states unreservedly: "I have discovered Atlantis. I have verified the existence of this great continent and the fact that

from it sprang all the civilizations of historic times, without a doubt."

An interesting thing about the owl-headed vase, which had never been opened, and which the grandfather ordered to be broken, is the fact that it contained a square of silver-like metal, with the inscription in ancient Phoenician: "Issued in the Temple of Transparent Walls." It could not have been inserted in the vase, it was imbedded within it, and yet the grandfather seemed to know of its presence there.

In Egypt, Dr. Paul Schliemann made the acquaintance of an Egyptian hunter who showed him a collection of old medals he had found in a sarcophagus in one of the tombs near the ruins of Sais, and in the collection were two medals of the same design and size of the white medal found in the vase of Troy.

In investigating the west coast of Africa for Atlantean remains, Dr. Schliemann found the head of a child done in the same metal as that which formed the ring and medals, imbedded in volcanic ash of great age, and analysis showed it to be exactly of the same strange alloy above described.

In Paris, the Doctor sought the owner of the Central American collection which his grandfather had alluded to, and found him in possession of an owl-headed vase, which on being broken by them was found to contain a medal exactly the same in size and material as the three the Doctor had, the only difference being in the arrangement of the hieroglyphics! The Doctor states: "Here there were five links; coins in my grandfather's secret collection, the coin in the Atlantean vase, the coins in the Egyptian sarcophagus, the coin in the vase from Central America, and the head from the Moroccan coast."

In Central America, Mexico and Peru, Dr. Schliemann found inscriptions which he states will startle the world. Quotations are made from the famous collection of Le Plongeon manuscripts, describing the sinking of the Land of Mu with sixty-four million inhabitants many thousands of years ago; likewise quotations from the old Buddhist temple records at Lhasa, giving a Chaldean inscription describing the same cataclysm. In the latter is a reference to the Seven Cities with their Golden Gates and Transparent Temples, all of which disappeared in the catastrophe of Mu. Here are two stories of the same event, one coming from Thibet and the other from Central America, each describing the continent as the Land of Mu.

The elder Schliemann states in his paper that his archæological studies of the various nations fail to disclose traces of a rough and savage race, or a rude, barbarous Maya race. He found both these nations mature in their earliest period, skillful, strong and learned, capable of the most advanced activities along all lines. The pyramids in Egypt were the same as those found in America. "In both America

and Egypt, the pyramids were built in the same style. I have found the pyramids on both sides of the Atlantic with their four sides pointing astronomically like the arms of the cross, in the same directions. In both, the line through their centres is on the astronomical meridian. The construction in grades and steps is the same, and in both cases the larger pyramids are dedicated to the sun."

The fame won by the elder Schliemann for his remarkable discoveries is a sufficient guarantee of the wide acceptance of his conclusions with regard to Atlantis by men of science, and his discovery of the ancient cities of Troy contains probably only one of the many clues yet to be found linking the more ancient of these cities with the Atlantean colony, the then mother-country.

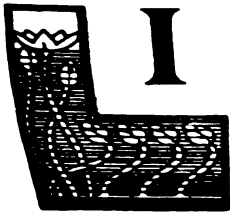
I wonder if some day, ere long, a wise scientist may not undertake to try an interesting experiment. Here was H. P. B., the most interesting and striking character of her century—she wrote in terms that startled and even disgusted the scientific and religious worlds; she gathered around her a small body of students who were keenly impressed with the reality of her mission, and she produced books to place on record her startling claims. One by one an expert arises who lays hands upon external evidence proving, point by point, some of the claims of this intrepid Occultist, thus bringing the inductive methods to a point where her deductive claims could be met and sustained. Now why should not some capable one undertake to experiment with certain unproven proposals of H. P. B. and endeavor to find inductive proof of their accuracy? A scientist tinged with the real spirit of the future, thus taking her work and endeavoring to prove its value, would possess himself of suggested lines of research of priceless value. He would be regarded as a great original genius. H. P. B.'s works would be to him a veritable mariner's compass, guiding him to permanent fame.

It is indeed good to know that Atlantis is at last "respectable," and may no longer remain on the scientific *index expurgatorius*. Let other occult traditions be hastily reclaimed.

"Christmas is not a day or a season, but a condition of heart and mind. If we love our neighbors as ourselves; if in our riches we are poor in spirit and in our poverty we are rich in grace; if our charity vaunteth not itself, but suffereth long and is kind; if when our brother asks a loaf we give ourselves instead; if each day dawns in opportunity and sets in achievement, however small; then every day is Christ's day and Christmas is always near."

AN ADDRESS TO THE THEOSOPHICAL SOCIETY *

By His Holiness, Abdul Baha



I HAVE the utmost of happiness this afternoon to be present at this revered meeting — an assemblage of spiritual susceptibilities, an assemblage free from blind imitation, an assemblage trained in the investigation of reality. Therefore I am most happy and I shall never forget this session.

Man is possessed of three verities: first, that of animalism; second, the human reality; third, the reality of the Kingdom. The animal reality can only conceive of the animal world and this is, according to terminology, the animal mold. The second reality is the human reality, which constitutes intellectual perception and the capacity of conceiving every image freely present, the capacity to attain to the image of the Kingdom, and acquires the capacity to present simply the image of the animal. This may be termed the human mold. As to the third reality, which is the reality of the Kingdom, that is the reality representing the image and likeness of God, which is entitled the body of the Kingdom and is sometimes called the astral¹ mold or body.

According to the divine philosophers of the Orient, the statement is made that man is possessed of these three molds. One mold is the animal mold; the other is the human mold, which is capable of illumination and capable also of gloomy states. It is capable of the acquisition of virtue and likewise subject to all vices. The third mold is the mold of ideal perfection, and that is called the body of the Kingdom, the astral temple or mold. This is according to the terminology of the divine philosophers of the Orient.

Hence this makes it evident and manifest that if the animal dark mold should overcome the reality of manliness, then man is inferior to the animal even, and baser than the brute. For in the animal the astral temple does not obtain. In the animal the intellectual capacities are not present. Therefore if it remains in darkness the animal is quite excused, it is not responsible. But in man, who is possessed of the intellectual capacities and the mold of the Kingdom, who is possessed of the image and likeness of God—if these divine bestowals

*Delivered at Chicago, September 14, 1912. Translated by Dr. Ameen W. Fareed and compiled from stenographic notes.

¹Astral is herein used in the sense of spiritual.

should remain latent and hidden, assuredly he is inferior to the animals because the divine bestowals have been laid waste. But if the forces of the Kingdom should overcome and the Temple of the Kingdom should become resplendent and the image and likeness of God become manifest in man, verily he is the noblest of creatures and the greatest of phenomena. Such an one is a radiant man; such an one is a merciful man; such an one is a beautiful man; such an one is verily the image and likeness of God.

The appearance of the manifestations of God and the appearance of the divine manifestations and the appearance of divine philosophers, all have been for the sole purpose of man becoming educated, that the animal realities may be transmuted into the realities of the kingdom, which shall become resplendent. Thus may man become freed from the world of defect and arrive at the highest state and apogee of perfection; may become saved from the bondage of nature; may become the manifestation of all merciful attributes. The activities of the holy, divine manifestations of God have been for no other purpose save that of education, and this is verily the terminal body, this is the perpetual effulgence, this is the glorious appearance unto time immemorial. Unto time without end this shall be a continual effulgence. The bounties of God have had no beginning and shall have no end, because the bounties of God are expressive of the sovereignty of God which is effective in its penetration throughout the phenomena in the world. The sovereignty of God is not, like the human reign of sovereignty, an accidental affair—at a time not existing, anew coming into being, and at a time terminating. That is human sovereignty. But the sovereignty of God has had no beginning and for it there is no end.

The names and attributes of God have ever been effective and will continue to be effective forevermore. Notwithstanding this, it is astounding that some thoughtless persons have conceived for the effulgence and bounties of God a beginning and likewise an ending. They would state, as it were, that the terminal body is subject to cessation and that divine effulgence may come to a sudden terminus, the everlasting bestowals be ended and names and attributes inactive and useless. This is ignorance. How is it possible for the Sun of Reality which was ever in the highest horizon of sanctity to set forever in its horizon? All spiritual beings and intellectual and ideal souls owe their growth and evolution to the Sun of Reality. Were the rays and the heat and the light of the Sun of Reality to cease, then the world of ideation and the souls of the spiritual world would become extinct. If for it there shall be no rising again, all expressions of life of the ether will become non-existent. No man would linger, no animal would linger, no vegetation, no trace of life would linger, because all phenomena are dependent for their nourishment and nutrition and education upon the light and heat of the Sun. If for the Sun there

shall ever be a cessation of effulgence, all phenomena will become non-existent and likewise the world of the reality of man. The world of minds and souls, the world of the spirit, all receive their education from the heat of the Sun of Reality. If the Sun of Reality sets not to rise again, its light will terminate; then surely the world of minds and spirits will have to come to an end too, and this is self-evident. But, in short, the effulgences of God have forever existed and will exist forevermore. The Sun of Reality has ever had its rising and will continue to have its Sun rise again. For the bounty of God there is never a terminus.

The effective penetration of the names and attributes of God will have no end. The Lordly effulgences have no terminus. Because the reality of divinity is infinite, therefore its bounties are infinite. To conceive of any ending for those bounties is utter ignorance. It is like conceiving a sun without light and heat or ray, and this is an impossibility and every wise man knows that such a conception is preposterous.

Among the effulgences of the Sun of Reality and the bounties of God, His Holiness Baha'o'llah appears on the Persian horizon, illuminating the Orient, giving forth teachings which are for the salvation of humanity, for the illumination of mankind, for the appearance of the virtues in the world of humanity, for the attainment of the perfections of the human world. These were the teachings founded by His Holiness, Baha'o'llah; and I here desire to emphasize those teachings for you, because some have asked, "What has Baha'o'llah brought new? What new foundation has he laid?"

The first postulate is the Oneness of the world of humanity; that all mankind represents the servant of God the ALL-glorious; that the Lord has created them all; that He provides for all; that He educates all; that He protects all; and that He is kind and clement to all humanity, to all of His creations. If He did not have love for all then He would not have been kind. Now inasmuch as we see expressions of His kindness to all humanity, regardless of distinction, all mankind must be conceived of as being immersed in the sea of His mercy. And man must emulate the policy divine. He must love all humanity and he must see all humanity submerged in the ocean of God's mercy. At most, it is this: Some are weak; they must be strengthened. Some souls have weak perceptions; they must be trained, in order that their perceptions may become acute and keen. Some souls may be sick; they must be treated, in order that they may get well. Some are child-like; they must be educated, in order that they may attain to the state of maturity. But to all LOVE must be shown; to all kindness must be exercised. Baha'o'llah, addressing all humanity, says: "We are all the life of one tree, the blossoms of one tree, the fruits of one tree, and that is the Tree of Humanity." For all humanity is honored

in its capacity to attain humanitarianism. Where do you find a foundation so broad and liberal? Is there a book which considers all the world of humanity as integral, proclaiming its Oneness? This is the foundation laid by Baha'o'llah.

Again, he states that every soul must independently investigate reality. He must not emulate or follow blindly the imitations of asserters. He must not give any importance to that sort of ignorance, for imitations are darkness, the cause of separations, the cause of contention amongst men, the cause of sedition or warfare amongst men, and therefore reality must be investigated. Thus may all mankind attain to the utmost of amity and fellowship. And these are the new institutes of Baha'o'llah.

Among the institutes or teachings of Baha'o'llah is this: That religion must prove a factor in the cause of unity and fellowship. It must bind together *all humanity*. Now if religion should become the cause of hatred and enmity, the cause of alienation among men, the separating of man from man, assuredly, he declares, irreligion is preferable to religion. For the purpose of religion is no other than love and amity. This is one of the special teachings of Baha'o'llah. In no books do you find it so expressed. Religion must conform to reason and science. If religion should prove contrary to reason and science it is not worthy of credence. It is superstition absolutely, and not worthy of man's acceptance, because then man cannot be inspired with confidence, he cannot be assured of it, for it has proven disagreeable and contrary to reason and the scientific postulates. What inspires the human heart with confidence? That wherein his reason can concur and science prove; therefore if religion should be contrary to reason and the scientific postulates, it is superstition and unworthy of man's credence.

Among the teachings of Baha'o'llah is the following: That religious prejudice, sectarianism, national prejudice, patriotic prejudice, political prejudice—all these forms of prejudice are the destroyers of the foundations of mankind and contrary to the good pleasure of God, because God has purposed that amongst men there shall be love and unity.

If history be consulted from its inception to the present time you will find that all the bloodshed amongst men, the laying waste of lands, et cetera, have been due to religious prejudice, racial prejudice, political prejudice, partisanship, or some political form of bias. Hence, it becomes evident that every prejudice is destructive as regards the foundations of men. Until these prejudices pass away the world of humanity will not find composure. All these prejudices are purely imaginary and superstitious.

Let us first regard religious prejudice. The foundations of the religions of God are one. The teachings of God are one. His Holi-

ness, Abraham, was the head of reality, for the religion of God is ever reality. His Holiness, Moses, was the head of reality. His Holiness, Christ, was the founder of reality. His Holiness, Zoroaster, was the founder of reality. His Holiness, Buddha, was the founder of reality. His Holiness, Baha'o'llah, was the founder of reality. All the present religions are fundamentally one, and that is reality. Were it not for their reality they would have been false and would have passed away. Now, so long as the foundation of the divine religions is one, whence these prejudices? Wherefore should the religions hate each other? Why should the religions rise in opposition to each other? This is absolute ignorance. This is base human nature. For the foundation of the divine religions is one; there is no divergence or difference therein. Hence, religious prejudice is without grounds.

Now as to racial prejudice. All of us, after all, are the progeny of one parentage. We are all the children of Adam and we all belong to the same tribe. We are not divergent peoples. We are the variegated leaves, blossoms, flowers, and fruits of the same tree, and why in the world should we have alienation? Why should we call some Germanic, others Greek, others French, or some British? Why this separation, so long as all of us belong to the same tree, so long as we all belong to Adam's family? We are one tribe, one kind—human-kind, mankind. Hence the prejudice of race is without a basis. What does German mean, English or French, Russian or Turk? All these are superstitious names. We are all human and we are all men belonging to the same race, the same lineage and progeny; thus racial prejudice is false.

As to the patriotic prejudice. God has created one centre, and it was destined to be the habitation of all mankind. Thus we all belong to the same Fatherland. But we have come to drawing imaginary lines, whereas God has not created those lines. Why such distinctions over boundary lines? It is one continent, the same earth—in reality, one home. Therefore, patriotic prejudice is without foundation.

Now consider political prejudice. The greatest policy imaginable is that of God, and we must emulate the policy of God. That is complete. Human policy, however accomplished it may be, cannot compare with the policy of God. Assuredly divine policy is transcendental, comprehending all policies. We must follow the policy established by God. But as to policies emanating from selfishness, no doubt such will be the cause of the destruction of the human world. Therefore all these prejudices, so destructive, must be laid aside. We must be freed from all these forms of bias and we must serve the world of humanity. This is amongst the special teachings of Baha'o'llah.

Furthermore, in the teachings of Baha'o'llah, as to the qualities of men and women, he declared years ago that man and woman are both human and are the creatures of one God; that in the

estimation of God there is no distinction of gender. All were created after His image and likeness. All humanity is verily the image of God, whether male or female. You will find the genders male and female in all phenomena, in the animal world, in the vegetable kingdom. There is no distinction observed by the vegetable. For example, there are the male palm tree and the female palm tree; the male fig and the female fig tree; the male mulberry and the female mulberry—all the vegetables and trees you will find have gender, but amongst them there is no fight about prerogative. You will discover that amongst the animals the equality of male and female is observed; there is no difference; male and female in the utmost of amity live together. The females do not vaunt themselves over the males and the males do not vaunt themselves over the females. In the utmost of unity and accord they live together; and man should not be inferior to the animals, especially when the male and the female constitute the two wings of the human temple in the human world. One wing is represented by the male and the other by the female. If one wing remain weak, then weakness will handicap the other wing, and undoubtedly a bird cannot fly with unequal wings. But if both wings be equal in strength, then the flight of the bird will be lofty. Likewise in the world of humanity. When the male and female become perfect and co-equal in all their rights, both wings becoming strong, then the world of humanity will soar upward. This is the special teaching of Baha'o'llah.

Among the teachings of Baha'o'llah is the adjustment of the means of livelihood amongst men so that each individual member of the body politic may enjoy the utmost of comfort and welfare, but with perfect order accrued to the general social body; with a conservation of means but with a certain system of economics which he has detailed. According to that order and system, all the individual members of the body politic—that is to say, each individual member of the social body—in the utmost of comfort, in the utmost of ease will live, but the degrees and stations will also be conserved, because in the world of humanity order must prevail and degrees must be conserved; were the degrees to be destroyed, disorder would result. The world of humanity may be looked upon as an army. An army must have generals, must have the marshal, the sergeant, the captain, the corporal, likewise the infantry. All the army cannot be infantry or soldiers and all cannot be sergeants. There must needs be degrees. But the point of importance is that each individual member of the army enjoy the utmost ease and happiness. There are expressed instructions concerning this and these teachings of Baha'o'llah solve the difficulties which have come, problems of capitalism and of labor which will in the future be entirely erased. This is one of the specialties of the great teachings of Baha'o'llah.

Among the teachings of Baha'o'llah is this: That man is possessed of two natures. He is in need of two civilizations. One is the material civilization, which insures the perfect order of his physical welfare; and the other his spiritual life, or spiritual civilization, which is the divine civilization insuring happiness everlasting. As to the material civilization, the men of dignity on the earth are the founders, and man is in need of them. As to the divine civilization, the founders thereof are the manifestations holy and divine. Man cannot attain to happiness everlasting through the sole agency of material civilization. Just as he is in need of material civilization, likewise is he in need of spiritual civilization. The founders of the material type are the wise men of the earth. The founders of the spiritual divine civilization are the holy divine prophets. By material civilization only corporal happiness will come, but through the divine civilization the life eternal will attain, susceptibilities of the supernatural will attain, the divine perfection will become resplendent and the image and likeness of God will become a verity. Therefore man, however much he may advance in material civilization is nevertheless in need of spiritual or divine civilization and, without the latter, material civilization availeth not.

There are many other teachings which have been given by Baha'o'llah. Great are the foundations, which you have not found in any other book or in any other scripture.

I praise God that in America such meetings as this do obtain, held on a basis of brotherhood for humanity and based upon an appreciation of verities, founded in the investigation of realities. This revered assemblage in reality may be counted one of the greatest of world assemblages, comprehending the most delightful ethics of humanity wherein the attractions of the conscience are quite evident.

I am hoping that day by day such susceptibilities and feelings of the conscience may be continued; that the divine bounties may encompass all; that the spiritual effulgences may become resplendent; and that this revered assemblage may advance along all the degrees of human advancement, thus reaching the utmost of happiness on this plane. For all will I seek the eternal honor and glory, and I ask God that day by day the bestowals and useful service of this body may increase.

“In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I do not dare to draw the line
Between the two where God has not.”

THE STAR

By Aimée Blech

Translated by Fred Rothwell



THEY were seated hand in hand . . . without a word, for great joys are silent as well as great sorrows . . . as calm and collected as though they were in some temple; so true is it that love which is pure and faithful is sanctified by the trial of separation.

The open door exposed to view a brilliantly lit room in the centre of which stood the Christmas tree illuminated with many-colored candles and surmounted with a beautiful golden star. The joyous sound of laughter and conversation and the singing of children were heard around the tree . . . there was nothing to disturb the peace and happiness of the young couple who were overjoyed to meet again after a long, long absence.

Oliver, a naval officer, had recently returned to France after a cruise in far-away lands, and Noëlle, his betrothed, controlling her impatience, had arranged to meet him, for the first time, on Christmas eve, the night before Noël,¹ the anniversary of her twentieth birthday . . . a delightful reunion after much weeping and anguish of heart.

"Oliver, look at me!" exclaimed Noëlle, finally making up her mind to break in upon a silence which had been filled with thoughts and feelings too profound for utterance.

The young man obeyed, whereupon Noëlle continued:

"You seem quite changed, Oliver. In your eyes I find something I never saw before . . . an unwonted peace and light . . . and it pierces my very soul. It makes me love you better than ever . . . Oliver, you cannot deny that you have gone through experiences unknown to me; it is impossible that I should be mistaken in this."

"I will make no attempt to deny it, dear Noëlle," gravely replied Oliver. "The experience through which I have passed is of the kind that illumines one's whole life, utterly transforming it. I have been waiting until now to relate the story, Noëlle."

"During my last distant cruise, on two occasions we touched at a wonderful country in the East, the name of which I will not disclose. At the first putting in, I stayed with a friend who lived in a beautiful house, fitted with every modern convenience and comfort. It must

¹Noël is the French name for Christmas; hence the girl's name Noëlle.

be confessed, all the same, that in this locality such a degree of luxury was somewhat out of place, by no means harmonizing with the surroundings. My friend, who owned several horses, placed one at my disposal, of which fact I took advantage to explore the country . . . a delightfully picturesque one. One day, imprudently venturing too far, I lost my way and was overtaken by the darkness. . . . In vain did I seek the path; far off, in front, was a great range of rocky mountains; behind, were unknown forests whose verge I had at first followed and subsequently left . . . a great mistake on my part. Now I was brought to a standstill; there was no visible way out, for that night the moon was not shining.

"Despondent, I began to reflect, after drawing in my horse, when a strange thing happened. In the heavens, at no great height above the horizon, a star with silvery beams seemed to be moving towards a given point. There came to me the thought: 'The Star, the Star in the East!'

"It was the twenty-fourth of December. . . . Unhesitatingly I urged forward my horse in the direction indicated by the star.

"I did not know where I was going . . . but what did that matter! My horse stumbled from time to time, but continued his way without halting. I was soon surprised to find that I was proceeding along a kind of path traced out in the plain, and doubtless leading to one of those rocky crags whose outlines I faintly distinguished in the distance. . . . An hour passed—perhaps it was longer. . . . Of a sudden, the star, upon which my eyes remained fastened, seemed to descend and stand still in a fixed spot.

"Reaching the place, I was surprised to find myself at the entrance of a grotto which had been cut out in the rocks. . . . Could it be the lair of some wild beast? . . .

"No; by the feeble light of the star I saw a man, though it was impossible to say whether he was young or old. The strange dignity of his gait revealed his nobility of birth, though he wore a simple hermit's robe.

" 'You may enter, friend,' he said, in response to my appealing gesture. 'Here you will find a night's shelter, with food for body and soul.'

" 'Thank you,' I answered gratefully. 'But what shall I do with my horse? Shall I fasten him to one of the young trees near the entrance of the grotto?'

" 'No need for that, friend,' replied the stranger, 'he will not wander away. Come in and be welcome.'

"Considerably surprised, I entered without another word. The stranger offered me a bowl of milk which I eagerly drank; then, indicating a seat in the form of a tree trunk:

" 'Sit there,' he said, with a smile which I divined rather than saw,

for the light in the grotto was very faint. 'Now that your hunger and thirst are satisfied, tell me how you fell upon this spot, unknown and almost inaccessible to men.'

"I related my adventure; the sudden approach of night that had prevented me from finding my way back again, and then the appearance of the mysterious star which had guided me right to the grotto.

"Then, timidly, for the stranger inspired in me a sort of fear, I ventured upon a question. Had I been the victim of some hallucination? Could he explain the meaning of it all?

"My question did not appear to astonish him, though he gave me no direct answer.

" 'Later, friend, you will understand things which the laws known to men are incapable of explaining.'

"I felt troubled and uneasy at what I had seen and was now listening to. Evidently the stranger perceived my anxiety, for he began to speak very gently, with the most considerate kindness, as he would have done to a friend, setting me at once at my ease and coming down to my own level, though without assuming the slightest air of superiority. And yet he seemed to know everything concerning me, and to read my life and character. Then, after reassuring me, he spoke of the most profound mysteries of life and the soul, entering upon a sacred Science quite unknown to me. My interest was considerably aroused, and so I asked several questions which he mainly answered by short sentences, so practical and illuminating that they became deeply graven on my memory.

"We spent a few hours talking there in the gathering darkness. . . . I felt more and more drawn to this strange man, whose profile alone I could see, being compelled to divine the expression on his face. I had not the faintest idea with whom I was dealing, to what category of human beings he belonged, though he aroused in me feelings of the utmost respect and sympathy.

"Seeing that sleep was overtaking me, the hermit pointed to a corner of the cavern in which lay a couch.

" 'Sleep, friend!' he said smilingly.

" 'Before doing so,' I replied, summoning all my courage, 'may I know who you are, for I would fain utter your name with grateful heart whenever I think of you.'

" 'No, my name matters little . . . what is important is that you should live my life. . . . Let love and gentleness grow and increase within yourself. Then return here, and I will tell you my name.'

"Without daring to insist further, I flung myself upon the couch and was soon fast asleep.

"On awaking the following morning, I was astonished to find the grotto empty and apparently uninhabited. In vain did I explore the

neighborhood. I could discover no further trace of the hermit. My horse, however, was close by, browsing on the scant herbage.

"It was not without some difficulty that I regained the path and reached my friend's abode where I was welcomed with every sign of joy, for he had been uneasy about me.

"The recital of my adventure evoked considerable astonishment. I was assured that there was neither a grotto nor a hermit anywhere about. The following day we set out to seek the spot, with myself as guide, but our search proved quite fruitless.

"I regained my vessel without having solved the mystery. Still, I did not forget the incident; the hermit's words were graven on my memory and I applied myself to follow his advice and acquire the qualities of love, perseverance, and gentleness in which I felt myself so lacking. All the time it seemed as though an invisible star were leading me to something new and strange. The greater my efforts toward self-control and the more I opened my heart to human love and compassion, the more living I felt the memory of that night become. A year later, my whole being was filled with this one thought.

"I must likewise state that several of us on board the *Alcyon*, the last few months, began to study the sacred Science which the hermit had revealed to me. Wherever we put in we asked for information and procured books; during the long inactive hours on board we read and discussed together, point by point, all these deep and stirring soul problems. I, who had hitherto ineffectually sought after truth, thus became a believer, fervently convinced of the stability of my view.

"Again, too, strange prophecies, reaching us from all directions, formed the subject of many of our conversations. We were told of the coming of a new era, an age of peace and blessing following upon all kinds of storms and calamities which were to be let loose upon us. A great Being was announced to appear, an Envoy of God, who, like all the great Initiates, his predecessors, was about to bring to the world a new religion, the majestic synthesis of all existing religions. . . .

"Noëlle, I am well aware you are too noble to be jealous . . . but the dear memory of you was accompanied by another, even more vivid . . . that of the night I spent in the grotto with him I looked upon as my first teacher; there was in my heart a desire greater than that of seeing you again, the desire to realize so completely the true, the beautiful, and the good in my own life that some day mine might be the hope of becoming a disciple of the sacred Science, a servant of Him who is to come. . . .

"I was in this frame of mind when I made my second landing at . . . One desire only possessed me: to find the grotto again and my unknown master. An irresistible impulse drove me onward; I was determined to reach the goal though I perished in the attempt.

"I said nothing to my friend regarding my plans, but as once again he placed a horse at my disposal, I determined to start before dawn, when the star would be visible. Accordingly I went to sleep, after making up my mind that I would awake at a fixed hour and carry out my plan.

"It was still night when I left my bed. With the aid of a groom who was waiting for me, I saddled my horse and set off. As on the former occasion, after proceeding a short distance I saw the silver star appear again, and followed it with all the fervor of enthusiasm. Again it led me to the mysterious grotto, at the entrance of which stood the hermit. Once more he bade me welcome, invited me to enter, offered me a bowl of milk, and asked me to sit by his side. This time, however, my impression was altogether different from the former one, for no sooner had I seated myself than fear and trembling overcame me, my 'heart burned within me,' as the disciples of Emmaus said.

"The stranger said not a word, but he appeared exceedingly great and beautiful, with a beauty transcending human imagination, enveloped in a halo of light and majesty impossible to describe. The radiant atmosphere of love and devotion seemed to penetrate to my inmost being. I felt myself living a new and intense life, plunged in a stream of ineffable felicity. No longer did I know where I was or what I was doing. I was conscious only of one thing—that I loved and revered him. In all the abandonment of joy and self-forgetfulness I clasped my hands, exclaiming:

"'I feel, I know who thou art, mysterious stranger! Thou art the Envoy of God. . . . He who is to come!'

"And a gentle, grave voice replied:

"'Friend, I was awaiting thee! . . . Thou hast recognized me because thou hast acquired the qualities which are my own: love, perseverance and gentleness. Spirit alone can recognize Spirit.

"'And now, go, return amongst men, for at last thou knowest how the Way must be prepared for me. . . . My solitude will soon be at an end, for my work is in the world . . . that world on which I am about to bestow a supreme blessing. Depart, my servant!'

"Thereupon, rising, he placed his hand on my shoulder; the effect upon me was of such a nature that . . . I awoke. Yes, Noëlle, I awoke in my friend's house. . . . Was it but a dream, then? No! I feel . . . I know it was not a dream! . . . I know that the soul, when the body is asleep, is able to contact glorious realities and be imbued with the sublimest teachings. . . .

"And now that I have received this baptism, I live! . . . I live to serve Him . . . and to serve Mankind in serving Him." . . . "Together we will serve Him, Oliver," said Noëlle, her eyes filled with tears.

With firmer grasp she pressed the hand placed on her own.

At that instant, a third little hand slipped within the clasped hands of the betrothed couple and a silvery voice said softly:

"Aunt Noëlle, why are you sitting here in the dark with this gentleman? Come along, and take your present from the tree. I am certain Father Christmas has not forgotten you!"

"No, Lisette," replied Noëlle, "Father Christmas has not forgotten me. I thank him from my heart for this handsome present he has given me, see!"

Whereupon she turned the child towards Oliver, and continued:

"Give this gentleman two kisses, Lisette; the first, because he will soon be your uncle, and the second, because he has just been telling me a delightful Christmas story which I will tell you over again when you have grown into a big girl."

THE MYSTIC'S CHRISTMAS

By John Greenleaf Whittier

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang,
The merry monks who kept with cheer
The gladdest day of all their year.

But still apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried.
"It is the blessed Christmas-tide;
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy-bells ring,
Without the happy children sing,
And all God's creatures hail the morn
On which the holy Christ was born!

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk answered: "Keep, I pray,
E'en as ye list, the Lord's birthday.

"Let heathen Yule fires flicker red
Where thronged refectory feasts are spread;
With mystery-play and masque and mime
And wait-songs speed the holy time!

"The blindest faith may haply save;
The Lord accepts the things we have;
And reverence, howsoe'er it strays,
May find at last the shining ways.

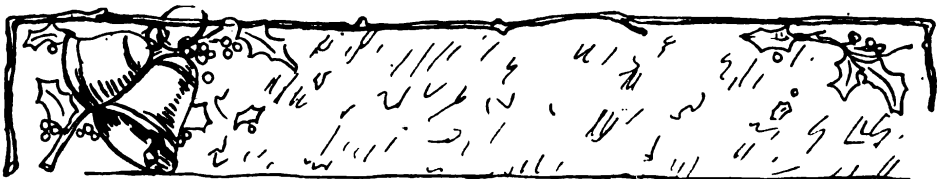
"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt.

"But now, beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place.

"I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!

"Keep while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born!"





MYSTICS

By W. V-H.

Mystics may or may not have an accurate knowledge of the occult science of the astral and lower mental planes. And it is a great error to think that the lack of this knowledge is necessarily one of their characteristics. But what is essential is that they have the peculiar power to enter into and a little understand the qualities of the cognitions of the higher planes. They have often no medium of expression of what they gain from their study of these experiences and so usually do not gain the powers and give others the advantage of a comparison and an exact evaluation of the knowledge acquired.

But the contrary is frequently the case, and the higher literature, music, sculpture and architecture of the world's history are the result of their labors.

How the glory of the world changes with the passing cycles! How the types of men, according to rays, successively dominate humanity and civilizations represent different phases of Man, the image of his Maker! Our western world represents the intellectual aspect of our being. To intellect thought appeals. Reason reigns, sometimes in heartless coldness, lacking a strong substratum of sympathy and love to balance thought.

Again will come an age of mysticism, a period in which men will know heaven by using higher inner senses. But in that new period they will have intellect too and will be able to express in the exact terms of mind-pictures, thought, words and all that apparatus of our consciousness, satisfying to so large a body of men, something of what they sense above.

Today mystics are sometimes looked upon with the less favor because they try to express in terms of mind what they cognize of wider fields not reducible to mind comprehension. When the readers and hearers, themselves much further evolved, are able to receive from the speaker, not alone words but also the impulses from the planes of the ego they will get the very feeling he would express.

So the magnetized statue or painting will continually bear to men the very message of the soul and they will receive it.



"The three who came not bearing gifts, but asking them; yet has their tale also a lesson for him that will receive instruction."

THE MAGI WHO SOUGHT GIFTS

By J. DeQ. Donehoo

From The New Age



LOSELY connected with the Christmas time is the beautiful story of the Wise Men, the Magi, who saw the wonderful star in the East and following it came to Bethlehem, to adore the Babe who lay in the manger—the one who was born King of the Jews. All men know that the names of these, even though they are not recorded in Holy Writ, are Kaspar, Melchior and Balthasar, and that they brought offerings of gold and frankincense and myrrh. But how many have ever heard of their fellows, Zarvandad, Peratoras and Sardalouch, the three who came not *bearing* gifts, but *asking* them? Yet has their tale also a lesson for him that will receive instruction, and thus is it told:

Centuries long had the College of the Magi watched in their retreat upon Mount Victorialis, in the far East—a place so distant and inaccessible that it jutted out into great Oceanus which encompasses the earth. Seven was ever the number of these Wise Men, and when from age to age one of their company died, another was at once chosen in his place from amongst the sagest of all those who dwelt upon the earth. There they cherished and kept the prophecy which was uttered aforetime by Balaam and the son of Zippor, that a star should arise out of Jacob and a sceptre proceed from Israel—a prediction which was inscribed in the sacred books of Zarathushtra, the one who ages ago taught to the people of the land of Persia the way of light, even as it was also written in the Books of the Sibyls and in the occult lore of the priests of Egypt.

Now the Magi purposed that when the star should appear, then should they follow it and worship Him who should be not alone the King of the Jews, but also the light of the Gentiles—the one who should usher in the unending reign of the Prince of Peace.

And so, as one clear night they watched upon the mountain, suddenly a beautiful star appeared in the heavens. Brighter than all other lights it was, and in it there appeared the figure of a little child. And, marvelous to tell, at the instant when it first became visible it seemed as if the world and all the universe stood still. The winds blew not, the fowls upon the wing stopped in their flight and remained

poised in mid-air. Every being, whatsoever the action in which it was engaged, was paralyzed, for the very pole of the earth ceased its revolutions. And then, at the moment when all nature was released from this spell which had fallen upon it, a light shone into the abodes of the dead, from which a great cry arose. All magic and sorcery were destroyed, the idols fell down in the temples of many lands, prodigies appeared in various parts of the earth, and certain among the greatest of sinners were smitten with death sudden and unlooked for.

Now when the Magi saw the evidences of all these wonders, they fell down upon their faces and worshipped, saying, "Truly hath He been born tonight. And even as we have seen His star in the East, so must we follow it until it bring us into His presence, that we may greet the Desire of all Nations face to face."

But Maruch, the most venerable of all the Magi, he whose years were a hundred and a score beside, who was the chief of the College, wept much and bemoaned his state, saying:

"Have I indeed lived to the great day of His appearing, only to be cast aside as a broken vessel at the last? My bones are become feeble and not for me is the journey far into the lands of the West. But do ye, my sons, go forth to greet Him, whilst I tarry here to watch. Peradventure some of you may yet return to bring me word, ere my spirit return to Him who gave it."

Then answered Melchior, the oldest of the six remaining Magi, and said:

"Summers three score and ten have I seen, and mine head is white with old age, yet gladly will I go that I may worship Him. And in token of this, a gift will I bear Him, an offering meet for a King, forasmuch as I perceive that such He is—even a treasure of gold. Thirty pieces thereof will I give unto Him of the precious metal that was borne through the flood in the ark by Noah, hid in the Cave of Treasures, with the body of Adam, carried thence to Jerusalem at the centre of the earth and buried with him, then finally disinterred and coined into money by Terah, the father of Abraham. It was these pieces for which the sons of Jacob sold Joseph to the merchants who carried him down into Egypt, and after that were they paid unto Pharaoh as tribute. Joseph later gave them to the treasurer of the kingdom of Sheba, as the price of the perfumes he employed in embalming the body of Jacob. The Queen of Sheba in after times presented them to Solomon, and so they remained in the royal treasury at Jerusalem, until they were carried away to the East in the Babylonish captivity, where they finally came into my hands."

"And I also, who am the youngest of all our company, a youth of twenty, whose beard is scarcely grown, will go to meet Him," exclaimed Kaspar, eagerly. "Since the place of my birth is in the isles of the utmost West, lying beyond the continent of Europe, it is fitting

that I bear to Him an offering that signifieth the worship of the Gentiles, from the farthest limits of whose domains I am sprung. For I perceive by these marvelous signs that have appeared that He is not alone a mighty king but also God; and unto Him is due the frankincense of holy worship."

"And willingly will I also go," declared Balthasar, a man of forty years, who was swarthy, even dark of countenance. "In the fullness of the strength of life am I, and the journey will not for me be arduous. From the third continent, even Africa, which was the place of my birth, will I bring to Him homage. A gift I too will bear that shall testify to that which hath been revealed to me this night. King and divine He is, but also Man—sharing our mortality and subject to the bitter pains that encompass our life. Therefore will I bear to him of the bitter myrrh—the spice in which His body shall be wrapped when he lieth in the sepulchre, a victim of man's all-conquering enemy, Death."

"It is well. Do, my sons, even as ye have said," then pronounced the venerable Maruch. "But as for you, O Zarvandad, Peratoras and Sardalouch, who answer not, will ye also follow the star?"

"Willingly will we follow it and worship Him," replied the three with one accord; "but as for these gifts of which our brethren speak, none have we, nor doth it seem to us meet that such should be given to him that is born. For we have even heard that prophecy hath spoken of Him as one who should lead captivity captive and give gifts unto men. Therefore will we the rather ask of Him whom we adore, and honor Him more in seeking at His hands, than do our brethren in their giving."

"So be it, if in your wisdom ye think that this is meet," replied the aged Maruch. "But beware lest it be the spirit of selfishness that hath gotten dominion over you and deceiveth your hearts to make such answer. For of selfishness cometh all sin."

"Upon our heads be it," protested Zarvandad in reply; and the like answer made Peratoras and Sardalouch.

And so it came to pass that night before ever the day-spring had dimmed the light of the wonderful star, that the six Magi set out on their journey to the distant region of the West, it going before them. And swiftly they journeyed, being helped on their way, as it seemed, by their celestial guide, and holding converse concerning Him whom they sought. Thus each night they travelled, but the days they spent in resting, together with the camels that bare them.

Now before ever the days of their journeyings were many, it might be perceived that a change had come over certain of the six brethren, and that a spirit of division had crept in among them. No longer, now, did they speak freely together as when they set out, but Zarvandad, Peratoras and Sardalouch companied only with each other and held

but little converse with the three that bare the gifts. Much, however, they questioned among themselves concerning that which they should ask of Him who had been born, and what it was that was the greatest blessing that a man might have in the world. And so it befell that thus, through overmuch zeal in their disputations and lack of care for their progress, they lagged behind the other three Magi. And at last, on account of their tarrying at times in the cities through which they passed, to look upon the great and beautiful and pleasant things they found there, and to consider which were the greatest among them and the most to be desired, they lost sight of their fellows altogether. Yet still did they see the star by night and at leisurely pace they followed it.

Finally it came to pass that Melchior, Kaspar and Balthasar had at last reached the place where the young child lay, having come first to Jerusalem and inquired of Herod the King concerning Him, who directed them to Bethlehem of Judæa. And there they fell down before Him and offered their gifts of gold and frankincense and myrrh. And, having worshipped, a great peace fell upon them, for they knew that to their eyes had been revealed the Desire of Nations and the one in whom the Gentiles should trust. And joyously they returned to their retreat in the East, but by another way; for they had been warned of God in a dream that Herod would seek the young child's life to take it. So they looked not again upon the face of the king, as had been commanded them. But ere they departed, the star, which had stood above the place where the young child was, descended from heaven and fell into the well of Bethlehem, where to this day it may yet be seen, but only by those who are pure in heart and free from all sin.

But as on the same night Zarvandar, Peratoras and Sardalouch journeyed and drew nigh to Jerusalem, they conversed together concerning that which they should ask at the end of their pilgrimage, which they judged now to be near. And Zarvandar, who was but a stripling, the youngest of the three, spake thus:

"Truly is it said that wisdom is the crown of the aged, and that the spirit of counsel descendeth on the hoary head; but for all that, I, Zarvandar, the youngest of our company, dare to make bare my heart, and to confess that which I shall ask of the one that is born. Of Him shall I require pleasure and the delights of life—that to me shall be given the love of women and the favor of men, so that I may pass my days in all pleasing. For to me it seemeth that this is the greatest good that any man may get, and that the desire of it is the greatest wisdom of life."

"Not so, my brother," spake then Peratoras. "Of Him shall I ask power, for that it is that ruleth the world and procureth pleasure or whatsoever a man desireth. It is by that that Rome bendeth all nations to her yoke and getteth spoil wheresoever she will. And this is

the greatest thing that man may wish or ask or strive for."

"Foolish are ye both," then spake Sardalouch. "For I, who number more years than the twain of you, declare that wealth is better than pleasure or power, and that it is the means by which they and all things else may be secured. It is by the power of riches that one ariseth to high position in the state, and he who at Rome had possessions great enough might overturn the throne of Caesar himself. It is this, then, that I shall ask of Him who is born."

Scarcely, however, had Sardalouch ended his saying, when the three Magi, who traveled slowly, watching the star as they thus conversed, saw a wonderful thing. That resplendent object suddenly blazed out in wonderful brightness for an instant, then fell from heaven to earth and was seen of them no more; for it had at that moment descended into the well of Bethlehem, though they knew it not.

"Woe to us, the star is gone!" they cried out all together. "What shall we do? Doubtless our eyes shall never now behold the Desire of Nations, and our requests have we made of Him in vain."

So, then, they hastened on until they came to the next city, which was Jerusalem. And there they anxiously inquired for their fellow Magi who had preceded them, and concerning Him who was to be born, and the star which had so suddenly disappeared.

Disconcerting news did they receive. They learned that their fellows had passed through Jerusalem some time before, and that Herod the king had commanded them to come to him on their return from Bethlehem and bring him word concerning the child. But they had not come back to him, so that the king was wroth, and had commanded that they should be slain if they were overtaken. Furthermore, the king had sent his soldiers to put to death all the babes that were in Bethlehem from two years old and under; for he feared the child that had been born, because it was predicted that it should be a king.

Then were the three Magi persuaded that Herod had succeeded in his design; for they knew not that the young child's parents had been warned of God in a dream, and had fled with Him into Egypt to escape the wrath of the king. Accordingly did they judge that the disappearance of the star signified the death of the Babe.

"Woe indeed is to us," then moaned Sardalouch; "for our quest hath failed, and our three fellows, who came first foolishly bearing gifts, shall doubtless be slain of Herod's soldiers. The like fate may happen unto us also, if he hear aught of our coming. At once must we depart and hide ourselves from his vengeance, knowing that the birth of the Desire of Nations was but a foolish dream, and our following the star from the East only the pursuit of a will-o'-the-wisp created by the powers of evil to deceive. It is but wasted lives that

the Magi have through the centuries lived on Mount Victorialis. And happy are we, that before the span of our days was ended we have discovered the truth and so may apply hearts unto wisdom—the pursuit of those things we would have asked of the Babe—the greatest things in the world and those most to be desired.

“Thou speakest well, O venerable Sardalouch,” upspoke then Zarvandad, “though to me it seemeth that thine own choice is the lesser of the gifts we might have asked, even as the span of time remaining unto thee is the shortest. As for me, I will betake myself unto Antioch, which is the capital of pleasure for the whole earth, and the seat of the fairest shrines consecrated to it, namely, the Groves of Daphne. There will I spend my days in all pleasaunce and drain to the very dregs the cup of its intoxication. Thus shall I pass my life not foolishly, but as gaining the best it hath to give.”

“And I,” then spake Peratoras, “shall betake me to the great city, even Rome, where I was born, and where I have kinsmen that are of Cæsar’s own household. They will see, I doubt not, to my advancement; and I shall gain power and with it the means to command pleasure and all else that the world has to give. And to me, it seemeth, that this is the wisest choice.”

“Foolish to my mind are ye both, as touching the objects of your desires,” then declared Sardalouch, impressively; “but I trust that it may with you be even as ye wish. I go, however, to Alexandria, the place of my nativity and the mart of the world’s commerce. Some skill I have and acquaintance with the gems of the East, and by this I shall get me great wealth. For gray hairs have taught me that this is the surest and best of friends, yea, and the power that moveth the whole world. Youth inclineth unto pleasures, which are fleeting, and in the strength and pride of life man braveth dangers that he may lord it over his fellows, but when old age cometh he is stripped of his power. Riches, however, abide, and he who hath them gaineth favor of all men.”

So, then, when the three Magi had bidden one another farewell, they secretly departed from Jerusalem, fearing Herod, and separately wended their ways to the great cities whither they were bound, thinking no more of the vanished star and of the quest on which they had come from the far East.

Then passed the years until they were many, well-nigh three and thirty, the span of the life of a man. And again were the three Magi in the city of Jerusalem at the same time, although each of them knew not of the presence of the others. But now was the youth Zarvandad a man of more than fifty; the almond tree had flourished upon the head of Peratoras, who had attained unto three score and ten; as for the venerable Sardalouch, he was bowed down under the weight of full a hundred years. And in the city were assembled on that day

people out of every nation under heaven, from Mesopotamia in the far East to Rome, from Pontus and Phrygia to Egypt and the parts about Cyrene; for it was the great Day of Pentecost, a feast of the Jews.

"Canst thou tell me, O venerable man," asked then a certain one who approached the great crowd about the temple enclosure, speaking to Sardalouch, who in the garb of a beggar leaned heavily upon a staff—"Canst thou tell me anything of Him who, it was noised abroad throughout the countries of the East, healed all manner of sickness and disease in this city of Jerusalem? Doth He still perform wonderful cures? A paralytic am I, as thou seest, and His aid I seek."

"That can I not tell thee," replied the aged man; "for I also have but this day arrived hither from Alexandria, seeking Him. I have been told that He speaketh words of comfort that can console even those who have lost all the treasures of earth. This is my sad case. Once was I richest of mankind, and now have I not a denarius to call mine own."

"Or canst thou, sir, tell me aught of Him?" asked the first speaker, addressing a man apparently seventy years old, who, in the garb of a Roman official stood near at hand.

"That can I not," was the reply; "for I also have just come hither from the imperial city, seeking Him. Thither, too, hath the news been borne that this man had a message of comfort for the weary and heavy-laden, and that He could console even those who had been disappointed in every earthly ambition and who without some such word as His might prefer death itself. And of such am I; for I had risen to the seats of great power, so that I had the ear of Cæsar himself; but now am I fallen so low that a Jewish outcast might spit upon me and fear no rebuke."

"But what is thy name, O heavy-laden stranger?" asked the venerable Sardalouch of the one who had just spoken. To me it seemeth that about thee there is something familiar, as though I had known thee in the years that have fled."

"My name is Peratoras," was the reply, "and once was I of the company of the Magi, who watched in the East. But as I and my fellows were disappointed in our quest for Him who was to come, and of whom we would fain have sought gifts, so did we determine to seek ourselves these things that we desired. And my judgment it was that power was the greatest thing in the world, and of most worth. This, then, did I strive for at Rome, and rose high in Cæsar's favor. Armies I commanded, and subject nations I ruled with a rod of iron, but to me peace came not, nor any joy in life. Then, at the last, destruction came upon me."

"And I," said then the paralytic to the two that stood by, "am Zarvandad, your companion. Thirty years have I lived at Antioch,

and with every pleasure that is known to man have I been satiated and glutted, but the bird of happiness have I never yet snared. All the delights of life have for me turned to ashes, and Dead Sea fruits have they been in my mouth. And at the end hath come this fell disease which scourgeth me sore and bringeth me down in misery to the gates of death. But before I pass, truly do I testify that the pursuit of pleasure gaineth no lasting satisfaction for the sons of men."

"And know ye not me, mine ancient companions?" inquired then the venerable man in beggar's garb. "Sardalouch am I, and long have I at Alexandria flourished marvelously, until there was none richer than I in all the countries of the East, albeit happiness, meanwhile, made not its abode with me. But at the end came misfortune; I was stripped of my possessions, and became a beggar as ye see me now. Nevertheless, before all men I bear witness that if the whole world had been given me it would have brought content no more than the treasures I have lost. But hearken! the man standing there speaketh to the multitude concerning the one we have come hither to seek."

Then the three Magi looked, and behold, they saw a band of twelve men standing apart from the rest, together with whom was gathered a little company, including women and children. The faces of the twelve were illuminated with unearthly joy, and to the Magi it even seemed that upon their heads rested lambent tongues of fire. And one, their leader, spake of Him who had been born in Bethlehem and who had been crucified, who arose again from the dead and in the presence of the twelve had ascended up into heaven, there to reign unto the ages of the ages. And he testified that this was the One who was to come, the Desire of Nations, the Prince of Peace.

Now some of the multitude mocked at this message and declared that the twelve were drunken with wine, but many believed their words; and thousands were added to their company that day. And of this number were the three Magi; for at the feet of the apostles they confessed their sins and sought peace. And unto them it came full soon, with healing also for Zarvandar; and so, like the rest of this band, they ate their bread henceforth in joy and singleness of heart, praising God. And with the company of twelve they went forth, teaching men everywhere to repent.

But in the end there came to them no such fulness of blessing as was given unto Melchior, Kaspar and Balthasar, nor hath the ages so highly honored them. For the first three willingly brought and gave gifts, therefore were they made rich; the last three sought gifts, and in the end they were impoverished. And never did peace rest upon them until they had learned that he who seeketh his life shall lose it, and that it is more blessed to give than to receive, even as it was declared by Him who was manifested by the star.

THE CHRISTMAS TREE

By Frank C. Higgins, F. R. N. S.



THE hallowed associations which cling around the Yule tree can never be eradicated from the minds and memories of such of us as have grown from infancy to age in ever-recurring contact with this ancient symbol of so many things close to the quick of the human heart. As each of us journeys through life we ceaselessly raise the framework of inner shrines in which are set the mental images of bygone lives and vanished scenes which we would fain live again or, failing that, treasure as immortal dreams. Many of these pictures so centralize the light-gleaming, trinket-laden boughs of the green Christmas tree that it will ever be guarded within these sacred fanes as among the most precious souvenirs which lingering reflections may evoke.

Notwithstanding the sentimental nature of the thoughts conveyed to Teutonic minds by this composite symbol at once so lovely and so inspiring of the emotions of faith, friendship and love of kindred, we must, as students of the deeper meanings of life's mysteries, reflect upon the millions of our fellow creatures past and present to whom none of the foregoing associations would have the slightest significance even though equally hallowed memories might flock one upon another at the invocation of entirely different inspirations. Thus we are led to the thought that the tenderness and sentiment which well up within the human breast is everywhere prone to attach itself to whatever is capable of continually stimulating and protracting its vibrations, because love is eternal life and *to love* at any instant is to sense contact with the immortal harmonies. So our northern races gather round this Christmas Tree and from its scintillating candle-gleams gather divine sparks which in other times and climes would be generated by altogether different considerations.

As Theosophists, students of divine wisdom, we are intensely interested in the philosophies and metaphysics of all things which seem to contain within themselves the power of awakening human sensibilities and attracting those positive currents of sentiment which idealize and sanctify them, rendering them all-potent for the repeated evocation of the holiest emotions.

Through all the vistas of the past we perceive a species of comradeship between the higher types of men and trees. Call it what you will, the tree has always exercised a strong empire over the emotional nature of man, which has betrayed itself quite as often in actual worship of the hidden arboreal life as in the selection of the tree as the emblem of a cherished principle or the monument to a Master who has meditated and taught mankind beneath its shade. Mankind has always recognized that the tree is a living thing, however the nature of its life may differ from that of the organic world, and of the beneficence of that life to man too many evidences were present in its fruits, its shelter and its utilities for the debt not to be apparent.

It is most evident from archæological research that trees constituted the first idols—not as our dry-as-dust, uncompromising dogmatist will have it, that the vile sinful nature of man delights in grovelling before “stocks and stones,” but because the silent, hidden, self-renewing, ever persistent, manifestly powerful and man-blessing-and-sustaining life of the tree is the most eloquent type, perhaps actual example, of that Life Supernal in which all nature has manifested being.

So in the Christmas Tree we Americans and Europeans are but continuing, as in so many other things of which we little reckon, a cult as old as mind and as deep as the invisible roots which chain the latter down to earth.

Passing over the intensely interesting material for speculation as to the nature of the considerations which might have been evoked in the primitive mind by the contemplation of arboreal munificence and majesty, we bluntly assert that it is impossible to discover an authentic mythological or religious origin in which the tree fails to figure as the decorative motif at least where it is not one of the actual figures in a drama of divinity in generative action. We naturally, from our racial education, first think of the “Tree of Life” which plays such an important part in Indo-Christian religious cosmology. Even admitting the now generally approved contention that the “creation story” of Genesis is the echo of an Oriental allegory transmitted to the Jew through his Babylonian captor, the hypothesis is strong that long anterior to the conception of the Adamic myth the Tree was regarded as a living giver of life and, as such, an intelligence acute in proportion to its mystery. We have also to reflect upon the Druidic cult of the Oak and the thousand-and-one fantastic legends with which the ancient mythologies abound concerning the metamorphoses of mortals into trees and *vice versa*.

Then again, the Tree is always associated with two other symbols of the widest dissemination and highest importance—the bird which nests in its branches and is the creature of light and innocence, and the venomous serpent which lurks in the dark crevices among its

roots and is the precisely opposite type. The Tree is then the figure of "life" existent, manifest and appreciable, but not in human semblance, and evidence is not lacking of the conviction which once existed that it might become also a vehicle of the divine intelligence and voice the divine command.



In all of the countless ancient Oriental pictures of scenes analogous to that in the "Garden of Eden" where Adam names the brute creation to his liking, the centre of the picture is occupied by a tree beneath which sits the chief genius of the incident, with a single bird perched



overhead and a serpent wriggling below. Sometimes it is Adam, sometimes Bhavani-Paravati,¹ sometimes Apollo² or Orpheus, occasionally the Christ, but the *mise en scene* never varies. Therefore Tree worship had its rise in nature-worship, but as intellect broadened and generalities split up by critical analysis into abstract propositions other and newer considerations presented themselves.

The writer's contention, firmly adhered to but offered with every deference to the lights reflected from other facets of eternal truth, is that religion is the eldest child to arithmetic and, that, even allowing that during a million years conscious man prostrated himself before the incomprehensible forces and mysteries of nature, he never developed purely spiritual contemplation until his speculations became arithmetical. The mystery of the universe was revealed to him by means of number and proportion or, in other words, through the medium of mathematics and geometry. This, from a Theosophical point of view, is as stoutly maintained by the transcendent H. P. B. in the *Secret Doctrine*, though in other language.

Reverting to the Tree, we find embodied two fundamental principles which are accountable for much of the reverence anciently accorded to it. First, the life principle of the growing tree and, secondly, the manifestation of that life principle in the *flame* of burning wood for which the primitive mind would only be able to account by childish analogy. Then came the divine teachings of "numbers" and "the leaves of the forest" took place side by side with the "sand of the sea" and the "stars of heaven" as a symbol of the infinite. Our "Tree of Paradise" is the symbol of mathematical science developed upon the aboriginal nature imagery of the growing, expanding, ever-multiplying monarch of the forest.

That man name and number *the Animals of the constellations* at his will was legitimate for he was at this stage the archetypal man, the spirit of the Sun, and the Lunar spirit was Eve, his wife, but when tempted by the Serpent of curious investigation to seek occult power rivalling that of the Creator, the primal pair was thrown down to earth, each to expiate the fatal first sin by terrestrial condition and labor. This was the first version of the story, the whole of which is made anthropomorphic and restricted to this globe by Semitic inability to seize the spirit of symbolism.

The mathematical proof of the foregoing exists and will be sooner or later submitted, but the essential part of the matter is that it is

¹ The Hindu goddess Bhavani Parvati, *sacti* of *Mahadeva*, and therefore representing the divine female principle of which her spouse is the male element, seated under a tree near an erect serpent.

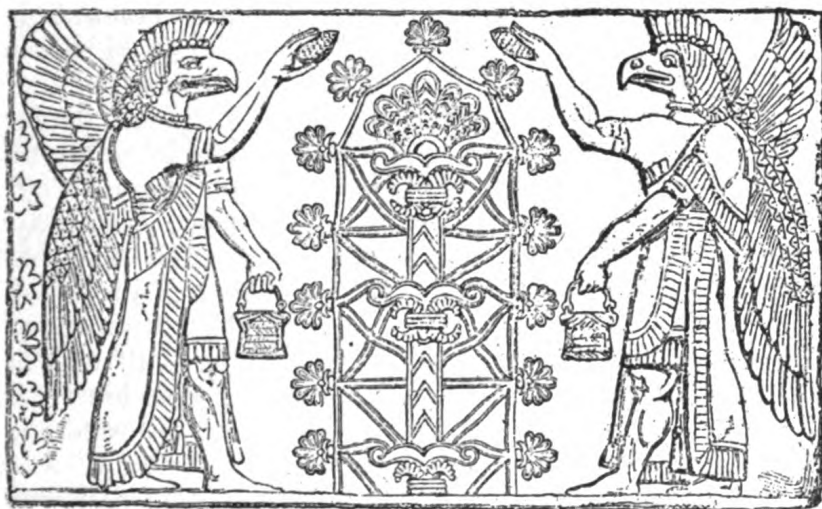
² A Roman mosaic representing the Sun-god, Apollo, surrounded by animals, charmed by the music of his lyre. A figure used by the early Christians to designate the Christ. The dove is perched upon the "Tree of Life."

this mathematical conception of the tree as representative of life, expressed in a spirit of flame and in outer manifestation of "number" through its leaves that introduced the character of the "Tree of Life" upon the terrestrial stage. In the famous "creation scene" cylinder



seal³ preserved in the British Museum, the Babylonian Sun-God and Moon-Goddess contemplate the "Tree of Life" and its fruit, while behind the female rises the menacing figure of the serpent. Few, if any, have noted that the branches of this

tree constitute a mathematical symbol of the 3-4 right angle which Babylonians and Egyptians alike revered as the divine centre of all number and proportion.



Then later on, in the Babylonian "Tree of Life" figure⁴ (which appears everywhere on the sculptures of palace and temple worshipped by attendant genii and is found on seals and gems without end), what is it but a representation of the thirteen lunar months of twenty-eight days each, revolving around the large central *palmette* of *seven* leaves representing the Moon (3 plus 4 equals 7)? Other close representations of the same identical subjects have been left to us by the ancient peoples of Central America.

³ Babylonian Cylinder Seal claimed to represent the "Temptation" of our first parents. This meaning has been vehemently disputed by dogmatists who do not like the idea that this story was not an exclusive Biblical revelation. Mr. Higgins claims, however, to have discovered positive proof that the "higher critics" are correct.

⁴ Babylonian "Tree of Life." This represents the Moon, symbolized by a large *palmette* of twenty-eight divisions, surrounded by thirteen lunar months of twenty-eight days each.

The Egyptians as well as the Assyrians employed the symbol of the Tree and made much of sacred trees under which, as we learn from Juvenal, fortune-tellers sat and awaited their clients. Eusebius tells of one of the sacred trees in the Thebaid speaking to Apollonius of Tyana (A. D. 69-79) at the command of an Egyptian priest and



in a "womanly" voice declaring him to be a teacher from heaven. Long prior to this, however, the sacred tree figures on many Egyptian sculptures of early dynasties and somewhere an inscription recounted that it showered blessing upon the heads of the Theban kings and poured learning into the mouths of philosophers. The voice was always represented as that of a woman and in the Egyptian carvings it is the half-length figure of a goddess,⁵ identified

as Neith, Hathor, or other personification of divine wisdom, lodged in the branches of a tree from which she pours a stream of water from a jar, which is being eagerly caught by a human-headed bird below, typifying the "soul."

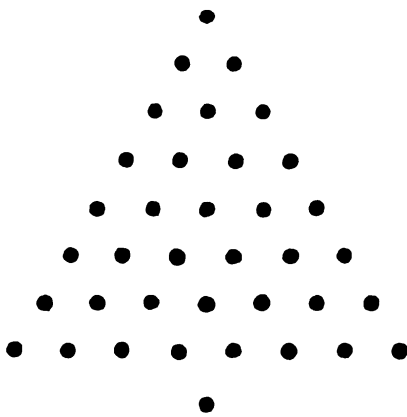
This arboreal cult was, like many other religious tenets of the pagan Egyptians, adopted by their Christian countrymen as we have stated, and they made the *Persea*, which is the peach tree, sacred to Jesus in turn. Early Italian artists undoubtedly translated the current tradition onto canvas for, in representing Moses as listening to the voice speaking from the burning bush on Mount Sinai, they depict the utterer thereof as the Virgin Mary.

Norse mythology is also full of the mystic tree *Yggdrasil*, which is identified as a perpetuation of the "Tree of Life" legend in northern climes.

Modern thought is scarcely sufficiently awakened on this point to appreciate to what extent, in the mathematico-geometrical relig-

⁵ The ancient Egyptian goddess *Hathor*, daughter of the Sun-god *Ra*, and herself the goddess of Light, pouring out her blessings upon a thirsty soul from the branches of the *persea* tree.

ious speculations of the ancients, correspondences of form and number were taken as divine messages to mankind. The pyramidal or triangular form of the coniferous evergreen, added to its perpetual freshness, gave added significance to this species of tree which in time has come to represent to the Teutonic Christian the sacred tree of old pagan days, the Biblical tree of life, the blessings of which are typified by the gifts hung thereon, while the divine spirit is represented by the multiple flames which are copied from the Jewish c'Hanukah candles burned about the same time to the number of thirty-six, this last custom being the last surviving vestige of the worship of the old Babylonian Sun-god *Shamash* whose "birth" occurred at the same period of the year as that attributed to Jesus. This c'Hanukah festi-



tival observance, which so closely coincides with Christmastide, involves the burning of a given number of candles during eight days, starting with one on the first day, two on the second, and so on to the eighth day, when one additional candle, called the Shamash candle (Babylonian Shamash, the Sun), is placed in front. The significance of this is entirely numerical. It is the addition of the digits 1 to 8, which produces the Solar number 36, that upon which the initiates of the Pythagorean

Mysteries were sworn to secrecy. The complete figure⁶ is that of an equilateral triangle of eight units to one side. On the final day, the addition of the single candle gives the last row the value of nine, which is the diminutive of 36, leaving in the background the full Lunar number of 28. This custom, which is undoubtedly the origin of the lighted candles of the Christmas Tree, must extend back to the remotest antiquity.

So we plainly see, in the last analysis, that many great and beautiful legends have taken form and given happiness for thousands of years to millions of human beings through idealization of the purely natural attributes of the Tree—its many services to mankind according to its species; its myterious life principle, attached to earth yet aspiring to heaven; the antithetical character of its denizens, creatures of light and joy and creatures of darkness and hurtfulness; its symbolism of immortality; its numerical and geometrical properties,

⁶ Diagram illustrative of the Jewish c'Hanukah candle ceremony, originally a most ancient Babylonian ceremony. It lasts eight days and one row is consumed each day, so that the uninitiated do not perceive the significance of the whole thirty-six lights in honor of *Shamash*, the Sun.

evinced in leaf and flower; and finally its resolution into pure flame, the highest symbol of Deity.

Even in the light of searching examination, revealing the fact that, in their fear that the wondrous alchemy of nature would fail to provoke the adoration of men too much accustomed to its ordinary manifestations to experience reverential awe, the priests of old invented mysterious imageries as veils for now familiar truths, we are not robbed of our own simple faith. The eyes of humanity are day by day being made accustomed to the glare of a more blinding light than our forerunners could have borne. The smile at their credulity in the presence of, to them, inexplicable manifestations of the mighty powers to which we all respond, fades upon our lips as we commence at the dawn of this new age to sense the unspeakable realities which are its certain promise.





THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 117)

CHAPTER III *The Vision of the Impending*



THEN was my soul enwrapped: my spirit was transfused in mists and clouds: gleams passed before me. I heard, as it were, the sound of waterfalls, and of many instruments of music, and after these, silence as of a starry night; a silence that spake.

Like a tree stricken by lightnings;
Like a tower blasted by the stroke of heaven;
Like a ship wasted by the waters—
Even so was my spirit.

The Ocean stretched afar,
Like the dim form of Eternity,
A spreading wilderness of many waters,
A vast and boundless space.
Bright and many-colored were the gleams and flashes
That came like swans over that ocean;
Or as eagles with fiery wings;
Or as the flame-pinioned Seraphim.
Every peak seemed bearded with light;
Every pine and oak a pillar of fire,
And angel-voices sang:
He comes—the *Great One* comes.
Summon thou the Sacred Congregation,
The dwellers by the dark seas;
Let them fly to welcome the king,
The descendant of the star-clothed.

O Wave! thou Wave of Flame!
What sayest thou unto my soul!
The Wave arose; it stood! it spake:
A light, a flash, a quivering glory
Wrapped me in an eddy:
I was borne by the Mountain Eagles
Into a dark place.
Hymns of beauty resounded:
My spirit was enfolded in trance:
The fire-birds of flashing splendor
Flitted round—but silence was supreme,
For three days—for three nights;
For three courses of the stars;
For three marches of the rolling storms.

And I heard the Waves saying:
 As are the leaves of trees, so are the generations of men;
 The City fades, and the Desert grows,
 The Wilderness itself is swept away in time,
 And the Forest takes its place,
 And the Plains give way to the Waters,
 And the Waters themselves in turn are dried up;
 So are the generations of mortals;
 They live, they die, and are no more.

And I saw Four Ages;
 The Age of Air, the Age of Water,
 The Age of Fire, the Age of Earth;
 These passed before me.



Then spake the Serpent with the Lion's head;
 Behold I do reveal unto thee Wisdom;
 I have shown thee Powers of Heaven;
 I have guided thee to the pathway of the gods.
 Destruction is but the prelude to Renewal:
 Death is but the portal to Life:
 Even truth also must be made new.

Behold I saw the Heaven in a blaze of purity,
 And I saw the earth absorbed into an Abyss:
 The rolling sphere inclined;
 The moment of destruction was at hand.
 Mountains suspended over mountains;
 Hills sinking upon hills;
 Lofty trees toppled headlong;
 They sank downwards into chasms.
 My voice faltered;
 I cried out and spake:
 Lo! the earth—it is destroyed;
 It hath passed like a falling meteor.

Then did He raise me up:
 Why dost thou lament, son of my soul?
 I spake as I had seen,
 I revealed the Vision.

He said: What thou hast witnessed shall come to pass;
 Thine is the Vision of the True;
 Destruction is at hand;
 The earth shall sink.
 Yet now arise; pray to the Lord;
 To the Lord of Spirits that he may spare;
 That the race of mortals die not
 When the bolt descends from heaven.

Blessed art thou, O Lord, the King,
 Great and powerful in thy majesty:
 Thy reign, thy kingdom, thy thrones of light,
 Endure for ever and ever;
 All the heavens are thy seat;
 And the earth thy footstool throughout the Ages.
 For Thou hast made them, and over all thou reignest;
 There is no act which is beyond thy power;
 With thee is Wisdom without change;
 She abideth ever near thy Throne, and in thy presence.
 Thou knowest all things;
 Thou seest and hearest all things;
 There is not anything concealed from Thee;
 For thou perceivest clearly.

*The spirits of thy heavens have transgressed,
 And on mortal flesh shall thy judgment fall.*

When the order of things throughout the Universe
 Hath grown old and feeble and decayed,
 Thou speakest; thy Word leaps forth:
 Behold in new beauty they are restored
 As a noble Tree when winter passes
 Puts forth the glory of its strength.
 Even so perpetually renewed
 Is that mighty Palm, the Universe.

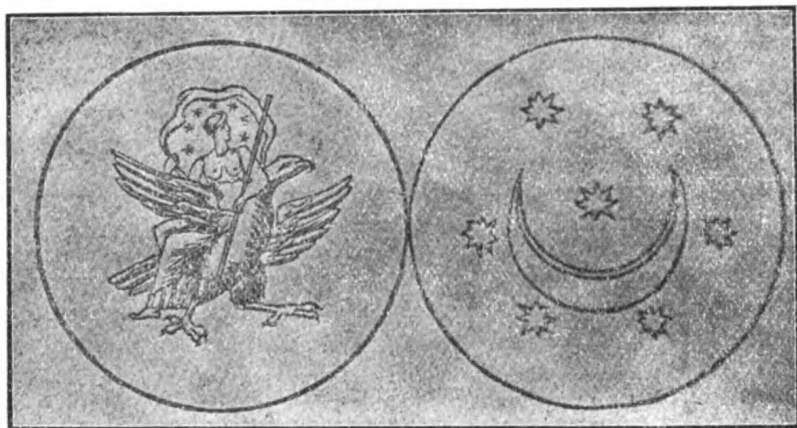
But thou, O Lord and mighty King,
 Grant thou the prayer that I pray—
 May followers be given to Thy Word on earth;
 May the whole human race not perish,
 That the Sphere of Man may not be lonely;
 That an ever-abiding destruction prevail not.
 Or if indeed the Sons of Evil perish,
 Let a righteous and upright race come
 Who shall establish their posterity for ever.

O Lord! hide not thy face.
 As from a blazing Fire when the wind blows,
 Sparks and flashes perpetually ascend;

Even so from the Central Light
Light perpetually goes forth.

And he said:

Son of my Soul, look thou on this Book,
Which heaven has distilled as if in dew,
And reading that which is written therein,
Understand thou every part thereof.
Then did I look upon it;
And I understood the varied works of man;
And of all the children of flesh upon earth
Throughout successive generations.
And I glorified the Lord because of his long endurance,
And of his blessings given to the children.



Then was I aware of another Voice;
The Voice of the Silver-Headed:
The Supremely-Fair of the spheres,
With the varied rainbow of the Thrones.
A foam of eddying light around the head;
A river of flowing fire beneath the feet;
Out of the midst lightning flashes;
Darkness, whirlwind, and silences.

He who would pass into the Celestial Circle,
Who would cross the boundary of fire,
As a silver arrow shooting through the midst,
As a note of music from the harp—
Lo! I say to him, his pure-white essence,
If it hath one tinge of even a shadow of darkness,
Shall sink and perish in that stream:
The weight of a hair shall draw it down.
The King, the slave, the beggar by the way,
Are equal all upon the river bank.
God giveth unto every man
A reward equivalent to his work.
The sovereign on earth is not a sovereign in heaven:
He who has begged, begs not in the spiritual:

All are on the same level,
And unto each shall his meed be presented.

AND I BLESSED THE LORD, THE KING OF GLORY,
THE WORKER OF THE WORKMANSHIP OF THE WORLD.

Here in this third chapter we have the prevision and the prophecy of that terrible convulsion which buried Atlantis under the waters and from an authority who must have lived in times predating that great catastrophe—thus a Great Atlantean Seer-Initiate who has been titled as Enoch the Prophet from that far-time to now. We have also the assertion clearly made that the Flood was caused by the disturbance of the axis of the earth, although in a later chapter Enoch adds to it “that the earth was destroyed because hidden secrets had been discovered.”

Turn to *The Secret Doctrine*, Vol. II., pages 327 and 328, and the following corroborative data is obtained:

Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), during an actual geological deluge due to a series of subterranean convulsions and the breaking asunder of the ocean floors. The submersion of the main Continent of Atlantis took place during the Miocene Period and was brought on by successive disturbances in the axial rotation. Tradition, not taking into account the difference between sidereal and geological phenomena, calls both indifferently “Deluges,” yet there is a great difference.

It is the submersion of the Great Atlantis that is the Cataclysm of which the old records, as in the *Book of Enoch*, say “the ends of the Earth got loose.” It began during the earliest Tertiary periods, and continuing for long ages, carried away successively the last vestige of the Fourth Continent, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. This should not be confounded with the destruction of Plato’s Atlantis, or Poseidonis, known to the Egyptians because it happened in relatively recent times; the main Atlantis perished in reality much earlier; its destruction changed the face of the globe, and no memory of the flourishing continents and isles of its civilization and science, have remained in the annals of history save in the Sacred Records of the East.

Again on page 153, Vol. II., H. P. B. speaks of the proof of the shifting of the Earth’s axis that may be found “in the *Book of Enoch* if the veiled language of the *Puranas* be not understood.” Enoch, she says, when speaking of the “great inclination of the Earth,” is quite “significant and clear.”

Thus much for Chapters II and III of our book. They stand out as most stately versings of Divine Law, the Code, as it were, of that immense antediluvian empire while still it was ruled by the White Priest-Kings of the City of the Golden Gate.

(To be continued)

HAVE WE EVER LIVED ON EARTH BEFORE?

By F. E. Titus

(Continued from page 115)

THE VALUE OF PRIOR LIVES

It may be well to remind ourselves that the great value of events lies not in the event itself but in the effect which it has in moulding our character, in developing our mental, moral or physical nature, and in promoting our general well-being. The experiences of life are exercises by which our being is evolved. The exercise is valuable because of the resultant growth.

When one first sets out to acquire mechanical skill requiring the training of certain muscles, he is awkward and it is only after repeated exercises that the requisite skill is obtained. Each movement of the muscles as it is repeated has assisted in the development of the desired skill. The valuable thing is the resultant skill. The memory of each occasion when the movement has taken place is practically valueless. It is true that it may have a value in itself, but placed by the side of the result towards which it all tends it is comparatively of little value and not worthy of remembrance. In a measure this is equally true of all those mental and moral exercises which make up the history of a lifetime. Those incidents of life, the environment which surrounds us, all the exigencies of business life which constitute so much of existence, are of value mainly because they develop the mentality. Not in themselves does their value lie.

Those temptations which beset us from time to time and in connection with which we make heroic efforts and succeed—or fail—have their main importance in the fact that by their means our moral nature is strengthened. The incidents of life are valuable because of their effect. The mental and moral endowments with which the infant comes into the world, and of the existence and nature of which he gives evidence early in his career, are the results of his actions in past lives. The experiences of past lives are valuable because they have been the means by which the possibilities with which the human soul started its career ages since have been converted into active mental and moral powers.

OUR PHYSICAL LIMITATIONS

Another objection has been raised: That we see the infant commencing life with undeveloped mentality. He grows and develops. He achieves manhood. The man dies. How can that developed soul come back and be cramped within the weak and undeveloped brain and nervous system of the new-born infant?

Is the full-grown man always so much greater than the child? Emerson was struck with the well developed powers of soul with which the child is born. In *The Oversoul* he says: "The child is born full-grown." He could distinguish between the powers of the soul and the material gathered into the storehouse of memory by the use of those powers. Taking such powers as memory and intuition, see how those of the child compare with those of the grown up person. How often we hear from the aged the complaint that they no longer have the retentive memory which they as children possessed. That the powers of memory fail with old age is the common experience. Indeed, it is a common opinion that all the faculties of the soul fail with advanced years until the second childhood comes. We trust the infant in its intuitive perception of character, and for keenness in the pursuit of knowledge on the average it fully rivals the man.

The difference between the child and the full-grown person is not so much a difference of the powers of the soul as in the fact that the one who has lived long has used the soul powers for the purpose of gathering material in the way of scraps of history and bits of information upon one subject or another. We then make the mistake of looking upon this collection of material as powers, instead of which they are the product of the exertion of those powers which are possessed alike by the child and by the aged. Yet the latter should have added something, though it be but little, to the development of the powers with which he began life. The difference, however, is not so great as we full-grown persons sometimes fondly imagine.

The feats of memory and other intellectual powers of some of these infants are truly marvelous. Let us turn to music. *The Literary Digest* of October 20, 1900, under the heading "A Three-year-old Composer and Pianist," informs us that:

"The new musical prodigy spoken of in our columns October 6th has astonished Paris and seems certain to cause amazement throughout the world. At the Psychological Congress held in Paris in connection with the Exposition, two scientists introduced to their colleagues and the audience a Spanish child three and one-half years of age, who not only plays but composes remarkable music. This prodigy, Pepite Rodriguez Ariola, is a Spanish youngster, who is small and delicate for his age and looks rather girlish.

"Pepite has never had a music lesson in his brief life. When but two and one-half years old he astonished his mother by repeating, with considerable accuracy, taste, and understanding, a fine sonata which he had heard her play. Since then the piano has been his favorite toy, and he has not only imitated his mother successfully, but has originated compositions of his own, developing melodious themes and giving them a suitable setting. He plays and composes without notes. He improvises and retains his improvisations in his memory. At the Congress he was asked to play what he liked. He first performed a military march of his own, dedicated to the Spanish king, then a habanera, a mazurka, variations upon an original melody, and finally the Marseil-

laise, with a novel accompaniment and curious ornamental melodies. Musical critics declare that all his pieces show as much knowledge of technique of music as the best composers possess, and *Les Temps* says that in point of merit they are equal to the works of the majority of educated musicians. In less than a year Pepite had acquired, without any guidance or instruction, the mastery of the piano and the production of nearly all the effects it is capable of. His technique is striking, and he plays with a lightness, grace, clearness and beauty of tone that are truly marvellous. Yet he is extremely childish in his ways."

Of Mozart it is said that at the age of four he showed knowledge in which none had trained him; not only taste for melody but "instinctive" ability to produce settings for melodies given him, settings which break none of the complicated laws of harmony that the musician has to learn by patient study. Of Joseph Hoffman, who at the age of ten presented the uncanny phenomenon of a child who had little more to learn in the most difficult of arts, *The Boston Herald* says, in its report of a Hoffman concert:

"It seems almost as if the spirit of some great composer had been put into this boy by nature, waiting to be developed in accordance with our modern art to shine forth again in all its glory in his work."

It is true that the instances above cited are those of children of remarkable capacity, but they serve to indicate the possibilities of the human being and show that the child is born with innate powers—in Emerson's expressive words, "full-grown." The body is the instrument through which the soul manifests to us those powers. During that infantile period in which the soul is training the body to manifest the soul, the soul is ever struggling to express itself; it is gaining possession of the body and control of its movements. The muscles must be trained until they respond readily to the will; the powers of the senses must be learned in order that we may judge of the accuracy of their reports, using our former observations for the purpose of checking the later ones.

The innate capacity of the soul is there, "cribbed, cabin'd and confined," but the ability to manifest the powers through the new instrument must be acquired, and it is necessary that the instrument itself should be developed through the years of infancy until in the full-grown man we expect the strongest manifestation of intellectual capacity. Through the earlier years in the body the soul, in its efforts to lead the physical body up to its own capacity, goes over its own earlier stages of growth. In a manner similar to that in which the physical body in a few months repeats the stages of development through which it had previously taken long ages to evolve, the mind, in the first few years of its connection with the body, travels over the various stages of its growth from the wholly latent mentality up to the point of its highest prior development.

(To be continued)



What ought to be our answer to inquirers when we mention the coming of the Christ and they ask: "How do you know?"

Tell them that by reading carefully the signs of the times and comparing them intelligently with the past history of mankind, it is the only conclusion reachable; also, that we have been told this by the Masters through Their disciples, and at the same time explain the position held by the Masters in relation to the religious life of mankind. Much can be gained from a consideration of the law of periodicity. Recommend a reading of Mrs. Besant's *The Changing World* and its laid plan for the immediate future. The 24th chapter of Matthew is an excellent reference. If one has an understanding of astrology, he can find in the heavens a sign of the times as a basis for the truth of this assertion. Above all, ask each to let the thought find its own right lodgment in his own heart, which it will do after a season of unbiased attitude in a devotional spirit. T. T. M.

Is it not a fact that Universal Peace cannot be accomplished until there is political democracy in all the countries of the world? (Asked of Abdul-Baha at the end of a public address.)

It is very evident that in the future of all the countries of the world, be they constitutional in government or Republican or Democratic in form, there shall be no centralization. The United States may be held up as the example of government in time to come; that is to say, each province will be independent in itself but there will be a union concerning the interests of the various independent states. It may not be a Republican or a Democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women evidently will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident. *Abdul-Baha.*

Why does a Logos will to bring a universe into being?

"From His determinate will to define Himself; He identifies Himself with His universe, knowing Himself as 'This'; He then realizes that He is not This, but part of a Life vaster than His own. The ending of His universe by His repudiation of it is the mukti, the liberation, of a Logos. On the lower level we imitate Him in the identification and the repudiation, and we reach up to Him as He to a mightier yet. We were in the beginning of our separation but conscious of a vague general 'am;' the physical plane first yields us the consciousness of an 'I,' separate from 'others,' and sphere after sphere expands that 'I' without losing its definition. The desire to define ourselves, to realize ourselves, brings us into the universe, the longing for self-dependent existence, for realization of life. The weariness of a particular body may impose upon us the illusion that we do not wish to live, but no movement in the 'Not-I' can change the determined will of the 'I.' Even when the body for a moment has its way and slays itself, the craving of the 'I' for more life drives it back into re-incarnation, to the taking of a fresh body. The Self is resolute to realize himself, and till this is done he will remain embodied." *A. B.*

How can one enlarge and improve his mental body? Explain fully.

One can enlarge and improve the mental body just as one can enlarge and improve the physical, and that is *by exercise*. It is exercise of the mind that one must undertake. Exercise always gives rise to growth. The life of the Self is always seeking increased expression outwardly by means of the form in which it is contained. When it is called out by exercise, its expression—its pressure on the form—causes the form to expand; fresh matter enters into the form and part of the expansion is thus rendered permanent. When a muscle is stretched by exercise more life flows into it; the cells multiply and the muscle thus grows.

When the mental body vibrates under the action of thought, fresh matter is drawn in from the mental plane and is built into the body, which thus increases in size, as well as in complexity of structure. A mental body that is exercised grows whether the thought be good or evil. The amount of thought determines the growth; the quality of the thought determines the kind of matter employed in the growth.

E. R. B.

Is it the elemental essence that constitutes a thought-form, or is it astral and mental matter, or may it be all of these combined?

We may perhaps best think of a thought-form as being made up of all these materials; while the life or vitality is supplied by the mental force of the thinker.

M. P.

Why is the scarabæus the symbol of spiritual regeneration and rebirth?

The scarabæus, or Egyptian beetle, undergoes in a very perfect way a complete metamorphosis from the larva through the chrysalis to the "imago" or winged stage. Because of this it is a good symbol of resurrection, or passing of the life into new forms, the successive becomings of man throughout the various incarnations of the soul. The Winged Globe, that common Egyptian emblem, is but the scarabæus in the third or risen stage, by the transference of its significance to that of divine application.

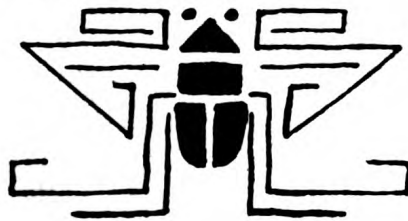


But the habits of the scarabæus furnish us with another interesting reason for its symbolic use. The female lays an egg in a small mass of manure and then both male and female beetles roll the mass in the dust until it has become round and firmly incrustated and smooth, a veritable globular world. They then guide that little world of theirs on its travels, often deliberately pushing it *up hill* and *over obstructions*, one beetle pulling, the other pushing, until a proper and promising place is found wherein to plant their world-pellet. Then the mother insect, upside down beneath her ball, excavates with shovel head and mole-like digging feet a circular well, never once losing her grip on her precious globular bundle which she

pulls downward on top of her, until it is buried satisfactorily several inches deep, when she ploughs her way out from under it and up to the light again.

The egg left within the globe of matter hatches, finds there just a sufficiency of food to carry it through its various changes to maturity, and then one more scarabæus is seen "rolling his ball" as skillfully as his parents before him. (William Hamilton Gibson has written delightfully of this beetle in his *Eye Spy*, under the chapter title *Mr. and Mrs. Tumble-bug*.)

The life - his - is therefore an example of how the natural and the finely illustrate wonderful and the lime.

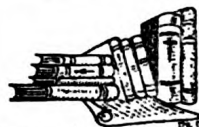


tory of this insect exceedingly good example and the low can be used to and symbolize the divine and the sub-

I. B. H.



BOOK REVIEWS



THEOSOPHY, by Annie Besant. No. 76 of the People's Books published by Messrs. T. C. & E. C. Jack, London. American Publishers: Dodge Publishing Company, New York. Cloth, 25 cents, post-paid.

This little book of ninety-four pages, written while Mrs. Besant was at Taormina, Sicily, is a superb presentation of the fundamental teachings of Theosophy. Concentrated as nut-meat, it is not a volume for the mentally indolent; each sentence stimulates thought; not a word is wasted. It is a study in the essentials of Theosophy, and only a mind of the caliber of Mrs. Besant's could have gauged so exactly the exquisite balance of interesting details and basic principles, which this book displays. It ranks among the first of those books suitable for class work, and our Lodges and members would do well to order scores of these books to use for that purpose and to present to public libraries.

Mrs. Besant has adopted a most interesting classification of Theosophical teachings. To quote from the introduction:

(1) Through his senses Man observes the phenomena around him, and verifies his observations by experiments; through his brain he records and arranges his observations, makes inductions, frames hypotheses, tests his hypotheses by devising crucial experiments, and arrives at knowledge of Nature and understanding of her laws; thus he constructs sciences, the splendid results of the intelligent use of the organs of the physical body on the physical world. We must study Theosophy as Science.

(2) Man's emotional nature shows feelings and desires—feelings caused by contacts with the outside, contacts which give pleasure or pain; these arouse in him desires—cravings to re-experience the pleasure, to avoid the recurrence of the pain. We shall see, when we come to deal with these, that the deep-rooted yearning for Happiness, planted in every sentient creature, spurs him to place himself in harmony with law; that is, to do the Right, to refuse to do the Wrong. The expression of this harmony in life, in our relations with others and in the building of ourselves, is Right Conduct. The expression of this same harmony in matter is Right Form, or Beauty. We must study Theosophy as Morality-Art.

(3) Man's intellect demands that his surroundings, both as regards life and matter, shall be intelligible to him; it demands order, rationality, logical explanation. It cannot live in a chaos without suffering; it must know and understand if it is to exist in peace. We must study Theosophy as Philosophy.

(4) But these three, Science, Morality-Art, Philosophy, do not perfectly satisfy our nature. The religious consciousness persistently obtrudes itself in all nations, all climes, all ages. It refuses to be silenced, and will feed on the husks of superstition if denied the bread of Truth. The Spirit who is Man will not cease his search for the universal Spirit who is God, and God's answers—partial but with the promise of more—are religions. We must study Theosophy as Religion.

A chapter is then devoted to discussing Theosophy from each of these four aspects. Two more chapters follow: *Theosophy Applied to Social Problems*, and *A Few Details about Systems and Worlds*. The spirit of the whole volume is that revealed in the following words:

Senses, emotions, intellect, are but facets of the one diamond, aspects of the one Spirit. Spiritual life, Religion, should be a synthesis of Science, Morality-Art, and Philosophy—they are but facets of Religion. Religion should permeate all studies, as Spirit permeates all forms.

We have experienced such delight in reading this latest of Mrs. Besant's books that it is a joy to bring it to the attention of every lover of the Ancient Wisdom.

I. S. C.

AN INTRODUCTION TO THE SCIENCE OF PEACE, by *Annie Besant*. Publishers: *The Theosophist Office, Adyar, Madras, India.* pp. 86. Price for paper edition, 6d. net.

It will be a delight to those who have read this excellent little treatise in another form, to have it by their side as a help and guide to the study of Bhagavan Das' invaluable work to which it is an Introduction. It is just off the press, printed in the usual style of the books that come from Headquarters, and is of convenient size to carry in the pocket.

The purpose of the work is thus set forth in the Foreword:

"One of the most valuable books issued under the inspiration of Theosophy is *The Science of Peace*, by Bhagavan Das, the well-known Hon. Secretary of the Central Hindu College, Benares, and just now the General Secretary of the Theosophical Society in India. Those who seek a lasting intellectual foundation for their thinking will find much help in this valuable and original work. They should study it at first hand.

This booklet is only an attempt to bring that volume before the eyes of a wider public than is usually reached by books on metaphysic. It does not pretend to replace it, but only to attract readers to the original. I am not myself so good a metaphysician as is the author, and I may therefore have presented his thought imperfectly; but that is of no importance, since my aim is not to supplant but to introduce. I have myself found his work luminous and inspiring, and I seek only to share the pleasure and the benefit I have received. The ideas are the author's; the form and any imperfections in expression are mine.

These pages are reprinted from the magazine in which they appeared some years ago, in order that they may reach a wider public."

It is needless to say that the declared purpose has been excellently fulfilled, for there are some things that "go without saying." A. P. W.

PHILOSOPHY OF THE BHAGAVAD-GITA, by *T. Subba Row*. *New reprint*, 1912. Publishers: *The Theosophist Office, Adyar, Madras, India.* pp. 137. Price, 1s. 6d. net; 50 cents.

This work, which appeared in print for the first time a quarter of a century ago under the title *Discourses on the Bhagavad-Gita*, is so well known to older Theosophical students as to need no comment either in a foreword, which is lacking in the reprint, or otherwise, but to younger students who have not had the good fortune to come in touch with it, we gladly recommend it, knowing the great light shed therein upon many difficult points in Theosophy. The author was an Indian member of the Theosophical Society in the days of Madame Blavatsky, and a controversy which arose between them was started from the statements of the late T. Subba Row in the first of these lectures under consideration, wherein he adheres to what he calls the more time-honored four-fold classification of the principles in man and opposes with sharp argument the adoption of the septenary one as put forth in Theosophical writings.

It is not too much to say that the careful study of this work by the earnest student will put him in touch with the deep precepts and pure spirit of Eastern wisdom; it may well revolutionize his entire manner of thinking, and thereby affect his whole life. N. H. B.

THE SECOND COMING OF CHRIST, OR THE NEW AVATAR, by *J. Todd Ferrier*. Publishers: *Percy Lund, Humphries & Co., Ltd., London.* Price 7d.; 15 cents.

This profound subject is presented in a booklet of 48 pages, with well chosen sub-titles and twelve *Visions and Songs*. *The Messenger and The Vision of the Cross* are beautiful expressions of an awakened soul. The author does not believe in a personal Christ, and he gives his reasons why an Avatar could not receive the worship of man. Nevertheless, he points out how everywhere

there are signs that some Divine Event is at hand, and that it is the result of great potencies operating at the heart of things, the outcome of "a Divine thrusting on." The climax of the subject is attained in the announcement that "*The Lord is Come*," the new Avatar is with us in the restoration of the Jesus-life, and the Christhood state of many souls. For the Lord as Christ has once more appeared unto all who were looking for Him, "though some of these cannot yet realize the wonderful thing that has come to them." The Divine Christ has returned to His Temple and the Divine Afflatus is once more received.

A. H. T.

THE SELF AND ITS SHEATHS, by *Annie Besant*. Publishers: *The Theosophist Office, Adyar, Madras, India*. 1912. pp. 122. Price 1s. 6d. net; 50 cents.

This valuable Theosophical book was first published in 1895, and now reappears in its second edition.

The four lectures which comprise this work of 122 pages are: *The Self and Its Sheaths*; *The Body of Action*; *The Body of Feeling*; *The Object of the Sheaths*. Mrs. Besant states that the source of the spiritual teaching in these lectures is the Hindu sacred books, which are the very 'Word' given to man; that Science of Brahman which is hidden for us in the *Upanishads*, and is there if we can find it, for the guiding of our feet. Aid was derived from the study of the writings of H. P. Blavatsky and the discoveries of western science.

The first lecture leads the thought backward to the beginning of a universe and logically explains what it meant by the Self, "for the Self of the universe and the Self of man are one." The process of how our bodies are built of atoms and how these atoms by change are built into the living man; how Ishvara weaves out of Himself the material basis of universes is the mighty subject of this book. The second lecture deals in detail with the two lower sheaths or bodies of man, the corporeal self manifesting the activity of the Self in *The Body of Action*, which is related essentially to the elements, or the eternal universe. The third lecture concerns the two sheaths that belong to the mental and emotional activities, which are made up of atomic and molecular vibrations, and from these, external vibrations and contacts are translated by the Self into sensations and ideas. The last lecture treats of the method of the working and the use of the sheaths, and light is thrown on many of the problems of life. This book is particularly recommended to the earnest Theosophical student.

A. H. T.

ESSAYS AND ADDRESSES, Vol. II., THE SPIRITUAL LIFE, by *Annie Besant*. Publishers: *The Theosophical Publishing Society, London*; *The Theosophist Office, India*. 1912. pp. 296. Price, \$1.00.

This is the second volume which the T. P. S. has compiled of writings of Mrs. Besant, formerly published in fugitive and impermanent form in various countries of the world. Here are fifteen essays classified not chronologically but by subject-matter, the most recent being the first in the book, *Spiritual Life for the Man of the World*, a lecture delivered in London in 1907 and reprinted from *The Christian Commonwealth*, the bulk being articles published between 1897 and 1906 in *The Theosophical Review*, and the earliest in date the two addresses delivered at the Parliament of Religions at the World's Fair, Chicago, 1893.

We would especially call attention to *The Use of Evil*, a lecture delivered in India many years ago, but its simple presentation, its uncomplicated logic, and its popular treatment recommends it as an especially appropriate and valuable lecture to be presented at the present time before an American public wherever Lodges have members to give it fine reading and rendering.

L. T. L.

THE PERFUME OF EGYPT, by C. W. Leadbeater. *Publishers: The Theosophist Office, Adyar, Madras, India. Second edition, 1912. pp. 306. Price, Rs. 2-10, or 3s. 6d., or 90 cents.*

There was a tradition among the later Greeks that that man who did many things well was not beloved of the Gods. How much wrath the author of these tales has called down from Olympia we can only tell who have read everything that he has written before, and now read this book of unusual tales. To many this is a new role for the author, but the assiduous reader who will refer back to old numbers of Theosophical journals for such names as Charles Webster and others will find that it is only a reversion, as is the habit with actors, to a mask worn long before.

But this volume has a singular value in that it has a true and conversational tone of charm and satisfaction. This is most obvious in *The Baron's Room*, but it is apparent throughout.

In the foreword Mr. Leadbeater declares that his only desire is to help his readers to "pass pleasantly a few hours of leisure time." He has succeeded in doing more than this, because the tales give a side light upon the characters in the book, which has far more than the passing value of a pleasant few hours of leisure time.

F. K.

THE SIGN OF THE STAR, by Edgar Williams. *Publishers: The Theosophist Office, Adyar, Madras, India. 1912. pp. 93. Price, 65 cents.*

Here is one more instance of a labor inspired by the thought of the coming World Teacher and moulded as to its physical plane expression by the influence of His Star of the East.

For the past two years a number of tributes to Him have taken poetical form and the present volume is perhaps the longest of these. The general appearance too, as well as the contents, reminds us that it is dedicated to the Lord Maitreya and to the work of preparation for Him. On the cover appears the familiar five-pointed star, and the body of the book is printed in blue ink, thus carrying out the color scheme which has been so largely used by the Order of the Star in the East. The plan of the book is to link together a number of poetical musings, in each of which some form of the symbolism of the star is worked out. Thus we have the book headings schemed as follows: Star of my Heart, Star of Man, Star of the East, Star of Initiation, Star of the Monad, etc. This somewhat ambitious aim is cleverly worked out and the various parts still more cleverly linked together. In fact we might say that the ingenuity, as well as the profound thought which the author has put into the work and the instructive and interesting interpretation of the symbol command one's attention above the poetical form into which it is cast. The poetical form seems to be used as a means of clothing the devotional and philosophical impulses of the author, rather than as an end in itself. This idea of casting philosophy, mysticism, and Theosophic knowledge into poesy, as outlined in the work of Mr. Williams, seems to present a field of many possibilities.

M. T.

FELLOWSHIP IN WORK, by A. L. Pogosky. *Publisher: C. W. Daniel, 3 Amen Corner, London, E. C. Paper cover. Price, 6d.; by post, 7½d.*

This little volume is a plea for a revival of handicrafts and a protest against machinery. The author is not a theorist; for two years he experimented with vegetable dyeing ten miles from St. Petersburg. He is convinced that good coloring is the first necessity in any industrial effort. He deplores the failure of various colonies to establish themselves upon a permanent basis, and recognizes that where a strong personality builds up and holds a group of workers together the colony must collapse when that influence is removed by death, unless the workers share in the ideal and have an economic interest in the success of the

enterprise. He does not show how this is to be done without drifting into a regular business. He regards work as an opportunity for public service and urges that each individual should have a sense of communal duty toward society as a whole.

Notwithstanding his sincerity, he only scratches the surface of modern problems and does not reach the heart of the difficulty, which is that both men and the times are in a state of transition and that old methods, no matter how good they were, no longer serve. It is not sufficient that a workman should lovingly fashion an article; the hour is now here when he must consider the happiness and welfare of other workers. Machinery has driven this question home, and wherever the pinch of machinery is felt and the deadening monotony of factory life, there springs up the ideal of brotherhood, and the sorrows of the laboring classes today are hastening a recognition of the solidarity of society. The possibility of a general return to crafts in the old way is a pleasant dream; so is the desire to recover one's childhood—both are futile from a practical standpoint.

H. R. A.

THE KNIGHTS TEMPLARS, by *A. Bothwell-Gosse*. *Publishers: Office of The Co-Mason, 13 Blomfield Road, Paddington, London, W. Crown 8vo. Price, cloth \$1.00; vellum \$1.50.*

This is Transaction No. 1 of Golden Rule Lodge No. 21 of Universal Co-Freemasonry—a most valuable work on the Order of the Knights Templars, giving reliable history from its institution to its overthrow; the possibility of its alliance and later inclusion with the Masonic Order; the Templar beliefs and customs as deduced from examination of the Trials and Confessions of the Knights; and a special view and interpretation of the secret ceremonies of the Order which show up many of the alleged "heresies" as points of mysterious ritual and symbolism not understood by the profane and thus chronicled in garbled or biased form.

Very interesting evidence is given as to the admission of women to the Order; the celebrated Beaucéant, or Templar standard, is discussed fully; the Octagon, Cross, and Cipher are treated in a masterly way and their related significance traced out as found incorporated in ceremonies, forming the characters for secret script or carried as device on robe and staff, banner and seal.

The author has written only after careful research and a thoughtful examination of records; fact is clearly disentangled from fiction; short reference footnotes, longer explanatory notes and a full bibliography make the work one of standard value to the close student. Masonic and Chivalric literature has gained a valuable contribution, the most worthy monograph yet written concerning the Order of Knights Templars.

L. T. L.

MANUALS OF OCCULTISM, No. 3, THE SECRET OF HAPPINESS, by *Irving S. Cooper*. *Publishers: The Theosophist Office, Adyar, Madras, India. Price, 1s. 6d. net.*

Life is filled with paradoxes and perhaps there is no greater than the one implied in the title of this little volume, namely, that Happiness should be a secret. Surely happiness is, as Mr. Cooper says, our birthright—if so, why a secret! Can it be that the gods hide their gifts to provoke man's search, that they tempt him to selfishness that the cure for selfishness may be found not by study, but by experience? Do we find the secret in the body's satiety, in the disappointment of desire, in the futile attempt to enthrone reason? Mr. Cooper thinks so, and that when act and desire and thought come to sacrifice on the altar of Love the secret is found. Mr. Cooper points out the way to the altar in simple, practical words and with an earnestness that makes one suspect that his own search has not been fruitless.

G. S. D.

MAGAZINES

The October MODERN ASTROLOGY contains a beautiful portrait and the horoscope of Mrs. Marie Russak, thus making this number particularly attractive to a host of her admirers in both hemispheres. The contents of ASTRAL VIBRATIONS (October, November) are replete with planetary interpretation of the events of the day, particularly focusing upon horoscopes of well-known men: Eugene V. Debs, Governor Hiram Johnson, Senator La Follette, and Attorney Clarence Darrow.

NEUE LOTUSBLUTEN for September and October contains a memorial article on its late editor, Dr. Franz Hartmann, and a clear portrait of this valiant searcher after Truth. THE PATH for September has one of Dr. Hartmann's interesting reminiscences of his own life. *The Symbolism of the Tarot* is concluded in the October number. The history of this card system still remains in oblivion, though it is evidently connected with the Mystery Plays and the Egyptian Initiations; there is no doubt whatever that it is the most complete code of Hermetic symbolism we possess. But the distinctly interesting feature of the October issue is *The Portraits of the Mahatmas* which were painted by the German artist, Mr. Schmeichen, during Mme. Blavatsky's residence in London. September's THEOSOPHY IN NEW ZEALAND contains the eighteenth of its articles on *Mystics and Mysticism*. *An Organ that Plays Colors* treats of the invention of Professor A. Wallace Rimington. By means of this novel organ he can throw upon a screen a succession of varying rays of light, revealing the various colors of the spectrum, exactly as on the piano the different notes of the octave are used in all manner of transpositions. He has not only explained the various devices of his keyboard, the means whereby he focuses the light upon the screen, and the curious methods of connecting the keyboard with the lighting apparatus, but he has described an imaginary concert at which, instead of choral song or orchestral music, we have the play of color in all its gradations.

THE BUSINESS PHILOSOPHER for September contains a particular feature, *Finding One's Self, or the One Great Vision*, by Agnes Boss Thomas, a member of the Theosophical Society.

The initial number of THE HALCYONE, the official organ of the Order of the Star in the East in New Zealand, is published at Christchurch. It is an attractive quarterly, sent forth in August, 1912, and contains a *resumé* from near and far of activities in the Order. The popular National Representative of New Zealand christened it in order to "bring to mind in every one 'halcyon days' and the idea of peace and brooding loveliness."

We call attention to an appreciative contribution on *The Montessori Methods*, by W. H. Holmes, in the monthly magazine, EDUCATION (September). Not to know something about this system of scientific pedagogy and its author "argues one's self unknown," for Dr. Maria Montessori of Rome and her Houses of Childhood are today names to conjure with in the educational world. She is hailed as a great discoverer in the education of children, and ranks as the peer of Froebel and Pestalozzi. It would seem, however, that she has merely applied some of the newer psychological knowledge to help to modernize the work of some of the old pedagogical masters. The editor of this Journal makes a point when he states that if the Montessori Methods do nothing more for education than to call fresh attention to the importance of understanding and *directing* the child's life rather than of *restraining* it, they will have done a service of inestimable value alike to the child and to his teachers. Herein the Montessori Methods have a message also for parents. Theosophists will highly approve of *Moral Training in Public Schools*, by Hon. J. T. Prince, West Newton, Mass., in the October issue of this same publication. It is a wise dissertation on the building of character in children by example and practice. It advocates training the child to develop the power of initiative, to cultivate self-control, and to have continuity of purpose.

The October number of THE QUARTERLY BULLETIN, issued by the Iowa Masonic Library, Cedar Rapids, Iowa, is up to its usual standard. A fact not to be overlooked by Masons is that Cedar Rapids has the only Masonic Library Building in the world, and that its Librarian extends to all the cordial spirit of his Craft and the use of every department of the Library. THE AMERICAN TYLER-KEystone (October 5, 1912,) contains a meritorious article on the *Rose-Croix History and Object*, by the Rev. J. George Gibson. He states that this Order is often confounded with the Rosicrucian Societies of Alchemists and Kabbalists of Tudor and Stuart times, although in reality they had scarcely anything in common, if we except the use by both of them of symbols, signs and passwords. He gives an instructive description of the Emblem and the Jewel of the Order. In the same number is a hymn for Masonic occasions, "Let There Be Light! Oh, Master Great!" which is, by far, above the usual standard of such verse. May it be read within many a Lodge.

FAMILY RELATIONSHIPS IN THE LIVES OF ALCYONE

LIFE 27. INDIA. 2180-2124 B. C. (V. 1)

BRHASPATI- <i>Herakles</i>	VENUS				
	Albireo-Leo	Alcyone-Algol		Libra-(—)	<i>Cygnus</i>
				Sagittarius	
				Demeter	
Berenice-Leto.	URANUS-Polaris	Perseus		Melete	
		Canopus		Mizar (Scorpio)	
		Elsa			
		Proserpina			
		Dorado			
		Viola			
		Wenceslas			
		Regulus			
		Ophiuchus			
		Tolosa			
	Siwa-Virgo	Minerva			<i>Cygnus</i>
	OSIRIS	Sirona		Libra-(—)	
	Capella			Sagittarius	
	Vesta			Demeter	
	Cancer			Melete	
	Leo-Albireo	Alcyone-Algol		Mizar (Scorpio)	
	Pegasus				
	Lomia				
	MERCURY				
	Orpheus				
	Andromeda-Draco	NEPTUNE			cf. above
	Ulysses	Cassiopeia		Tiphys	
		Argus		Arcor	
		Algol-Alcyone		Centaurus	
		Phoenix		Iris	
		Auriga-Altair			
		Spica			
	Vajra-Alceste	(Rhea) slave			

LIFE 28. PERSIA. 1528-1441 B. C. (V. 3)

URANUS					
MERCURY					
{ Siwa-Vajra	Zarathushtra-Mizar	Ajax		Orpheus	
		Rigel		Capricorn	
		Betelgeuse		Procyon	
		Demeter-Mira		Fomalhaut	
{ Hector-Beatrix†	Zarathushtra-Achilles	Polaris		Irene	
	Zarathushtra-Pindar	Olympia		Regulus	
	Alcyone				
	Deneb				
Ulysses-Bellatrix	Mira-Demeter				
{ Castor-(—)					
{ Aldebaran					
{ Pindar-Zarathushtra					
Aurora					
{ Disciples of Zarathushtra:	Parthenope-Beth	Grehma Clan:		Cetus	
	Daleth-Calliope	{ Soma		Adrona	
	Telemachus-Aleph	{ Iphigenia		Lacerta	
	Gimel-Glaucus			Phoece	
				Avelledo	

**FAMILY RELATIONSHIPS IN THE LIVES OF
ALCYONE**

LIFE 29. INDIA. 630-559 B. C. (V. 1)

THE MAHAGURU, Lord Gautama Buddha

URANUS

MARS-(—)	{ Herakles	Iphigenia	
Orpheus-(—)	{ Siwa Minerva		
Alcyone-Irene	Antares	Disciples of Herakles:	{ Polaris Capella Capricorn Gemini Adrona Tolosa-Soma Olympia-Glaucus Iphigenia Telemachus
Mizar-Thetis			
Cetus			

LIFE 30. INDIA. A. D. 624-694. (V. 1)

URANUS (<i>Aryasanga</i>)			{ Siwa Mira Regulus Bellatrix Orpheus Taurus Demeter Fomalhaut Perseus Canopus Minerva Cygnus
Antares-Irene	Alcyone (<i>Ajax</i>)		
Aldebaran (<i>Abbot</i>)		Monks under Aldebaran:	
<i>Phoenix</i>			
<i>Scorpio</i>			

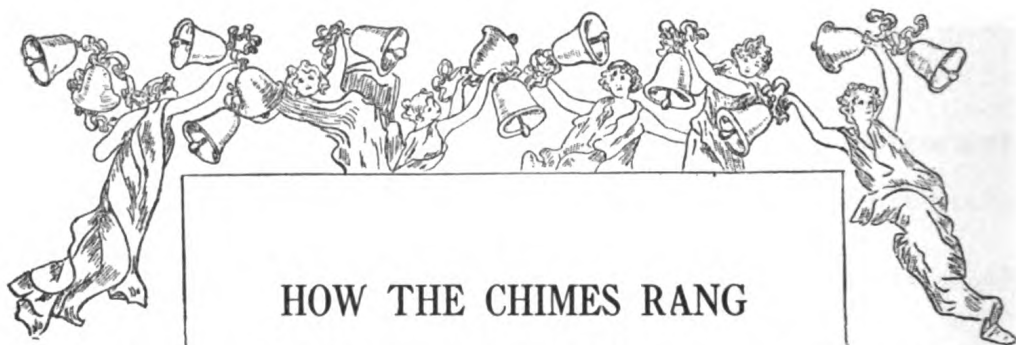
LIFE OF MIZAR. INDIA. A. D. 222-293. (V. 1)

Iphigenia-(—)	<i>Glaucus-Lentulus</i>	{ Mizar Telemachus Soma
Tiruvalluvar (poet)		

LIFE OF MIZAR. INDIA. A. D. 1070-1148. (V. 1)

BRHASPATI (*Ramanujacharya*)

Telemachus-Soma	Mizar-(—)
Iphigenia-(—)	Glaucus



HOW THE CHIMES RANG



N old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman and child in the city to bring his gift.

First came the king and laid his crown on the altar. The people gazed in wonder and sat waiting expectantly, for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in the doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans: "Hans, quickly take the money and run back to the church. Quickly, Hans! It may be closed and the chimes have not been rung."

Then he set to work binding the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope, as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wondrous music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness; men who had not prayed in years praised God; mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

From Masonic Home Journal



THE SACRIFICE

By Alma Kunz



BENEDICTO'S black curly head was bent low over his work. The warm December sun was beginning to set behind the purple Italian hills, but when Benedicto was busy with his beloved brushes and palette he took no note of time. He painted on, so absorbed in his task that his mother, when she came to the door of the tiny cottage, was obliged to speak twice ere the little boy heard her. And when he did, he looked up quickly for her voice sounded very strange.

"Benedicto," she said, and then he noticed that her face was pale, "hasten down to the apothecary; thy little sister grows worse. Even now she speaks wildly in her sleep and her cheeks are over-red. Hasten, then, my son, and tell the old man that the medicine which he gave thee but yesterday has failed to help Cara."

The little artist jumped hastily to his feet and began to wipe and put away his brushes. Afterwards he slipped noiselessly into the cool darkened room where his little sister had lain since yesterday. At the bedside he paused and laid a gentle hand on her hot forehead.

She was talking rapidly and without meaning, while her dark eyes stared at Benedicto without recognition.

Her brother was frightened. He turned to his mother who had followed him.

"O, Mother," he whispered, "do the saints mean to take her from us as they have taken my father?"

"Go, Benedicto, go," she returned tremblingly, as she put him from the room with shaking hands, while her anxious eyes filled with tears. "Surely the Christ Child will not permit it. He knows how His Mother's heart was bereaved. Go, now, my darling, and waste not a moment on the way."



The days that followed were anxious ones, for the little girl grew steadily worse. The doctor whom the village priest had brought up from Naples could do nothing, and it was a few days before Christmas when she sank into a stupor from which nothing seemed able to arouse her.

Benedicto was beside himself with grief. Day after day he hurried up the hillside to the little shrine wherein stood an image of the Christ Child. On all the hills this was his favorite spot and he loved the statue dearly. He thought the wooden-faced figure a thing of great beauty and had painted it many times from all sides and in many lights. When he was sad or glad, he shared his emotion with the Child as he sat painting before the image or knelt to it in prayer. On the day before Christmas he came

very early in the morning and, as Cara continued to grow worse, he

came up again after the red sun had gone down and the moon had come out. For a long, long time he knelt before the statue, imploring the Christ Child to have mercy on him and on his mother, but to no avail. The figure in the niche gazed off into space with what he thought was a stern look. To all his pleading the Child turned a deaf ear. When he returned slowly home, his mother met him at the door. Her face was drawn and pale with despair.

"It is useless, Benedicto mine," she sobbed. "The Christ Child is displeased with us and it is thus He punishes the wicked." Benedicto trembled.

"Mother," he whispered, "what have we done? Have *I* done aught?" He clung to his mother, looking anxiously into her face.

"I know not," she returned, pushing back with weary hands the hair from her brow, "I know not, my son. But perhaps we have not loved her as much as we should, though the Good God knows," she continued passionately, "that I have sometimes feared to make the saints jealous because of my great love for my children."

A sudden fear clutched Benedicto's heart. *He* loved something besides his mother and sister and with what now seemed to him to be a wicked affection. His pictures! Perhaps the Christ Child was angry because of them.

He crept from the house and sat down on the bench beside the door, trying to think calmly. The hours passed and still he sat motionless. At last he arose. Everything was clear to him now. Only last Sunday Father Anthony had said that God had given up His best beloved Son as a sacrifice to Humanity and that mankind must now learn to sacrifice all that it held dear ere men could be happy.

Benedicto shuddered. He was only fourteen and his pictures were the one pleasure of his rather lonely life.

"But I must give them up," he murmured, "or Cara will leave us. But I do love my sister, even though I sometimes forgot her when I was making my pictures."

He passed into the house and tip-toed across the living-room. In the farther corner stood his crude easel and on the floor beneath it lay the paints, the palette and the brushes, all of which had been presented to him by a kind-hearted artist who had once come that way and had observed in the little boy a talent for painting.

Slowly and with loving hands Benedicto took everything in his arms. The hot tears fell when he turned to his portfolio of finished pictures. Last he paused and stood looking at his darling, the pride of his heart which rested on the easel. It was the picture with which he had been busied on that fateful day when his mother had called him and sent him to see the old apothecary. The moonlight coming in at the open window shone full upon it, and he could plainly see the colors on which he had spent such anxious care and oh, such happy,

happy hours. He sobbed when he lifted it down and pressed it to his heart.

"Thou, too, must go," he whispered. "Who knows, perhaps when the Christ Child sees thee, His heart will melt." He walked to the door and stood for a moment gazing sadly out over the moonlight flooded hills. It was Christmas eve, the night on which, as his mother had so often told him, the Christ Child lent his ear to the prayers of children, in memory of this night when He Himself was but a babe. How long since his mother had smiled upon him or told him stories! Just now she was kneeling beside Cara's bed, sobbing as though her heart would break. Benedicto paused no longer. He must do his duty. The moonlight fell upon the lonely little lad as he stepped out into the path and passed up the hillside. His tears had ceased, but his face was very pale when at last he reached the shrine and paused before the Christ Child.

"I have brought them, Master," he said brokenly, as he laid his burden on the ground. "I—I will paint no more."

Pleadingly he held out his empty hands to the wooden face above him. Then he suddenly stepped back and hastily signed himself with the cross, for the Christ Child had withdrawn his gaze from the distant hills and was smiling into his face. More than that. His hands that Benedicto had always seen meekly folded on the quiet bosom, moved and dropped to his sides. Then the Christ Child slowly stepped from His niche and advanced to the side of the trembling boy, who looked up into His face in awe.

It was the Christ Child surely, yet how changed. Instead of a pale face, His skin was softly dark, darker than Benedicto's own. The hair which he remembered as auburn, now fell, gloriously thick, in dark strands and the moonlight falling upon it as He bent towards Benedicto made it seem shot with gold. But His eyes! In the shrine they had been blue. Those that rested on the boy were dark, and heavily shaded with thick black lashes that made them seem even darker. Benedicto gazed long into the dark wells of compassion above him and his fear left his heart.

The Child smiled. "That is well," He said, "fear not, Benedicto, for I do not ask this great sacrifice of thee. Return to thy beloved sister for even without it all will be well with her ere many days. As to thy brushes," and he glanced down at Benedicto's treasures with a smile half amused, wholly tender, "I want and need them, truly, but not in the way that thou dost think, little brother. Yonder comes one who will teach thee how to serve me as thou hast served me many times before. Follow thou, without fear and without question, him whom I send to thee." And He stretched His beautiful hands outwards towards the valley.

Benedicto turned his astonished gaze in the direction which the

wondrous Child indicated and beheld, afar off yet steadily approaching, three men walking slowly up the path towards the shrine. Then he turned back questioningly to the Child, but lo! he no longer stood before him. Silently, He had returned to His niche and, with hands meekly folded, once more gazed out across the valley as of yore with calm and steady look.

Bereft and bewildered, Benedicto stood for a moment motionless, his startled eyes on the image before him, then he sprang forward and clasped his arms about it.

"Master, Master," he cried, half sobbing in his earnestness, "I will serve Thee—always, always." And he lifted his eyes filled with deep, abiding love, to the silent figure above him.

So rapt was he that he failed to observe the near approach of the three men who stopped abruptly when they beheld Benedicto. The tallest of the three, who was a fine looking man robed in a velvet gown, rich with embroidery, held up his hand to the others, imposing silence.

"Beautiful!" he whispered, "exquisite! That must be perpetuated on canvas."

The kneeling boy heard him and leaped to his feet, whereat the tall man came forward. When he reached Benedicto's side, he stopped in surprise.

"A mere child," he murmured to himself. "What art thou doing here in this lonely spot at this hour?"

Benedicto eagerly explained. During his recital, the other two exchanged glances. Then one of them stooped and picked up the unfinished painting which lay on the top of the little heap before the shrine. When the full moon fell upon it, he uttered a sharp exclamation and came forward, holding out the canvas to the tall man in the velvet dress.

"See, Leonardo," he said, "what think ye of the lad's brush? Dost thou observe the drawing of this hand?"

Leonardo took the picture, looking long and silently at it, while Benedicto stood before him in reverent attitude. This imposing stranger, then, was the great de Vinci whose name he cherished, but whom he never thought to see.

"If the sunlight carries out the promise of the moonlight, the youth is worth while," said the great painter, as he turned to his friends. painted Him, but Benedicto said:

"Hast thou the courage, my child, to leave thy mother and sister and come with me to Rome? It cannot be accident that on this night we should have chosen to stroll this way to view the hills by moonlight."

"No," said Benedicto simply, "the Christ Child sent thee, and I have promised to follow thee in order that thou mayest teach me how to serve Him."

And so it befell. When the party reached the widow's cottage, they found that Cara's fever was broken and that she was sleeping the sleep that would restore her to health. The mother crossed herself fervently and clasped her son in her arms when Leonardo related what had befallen Benedicto. When he was done, she herself placed the boy's hand in that of the painter and bade him go with the great man. And after many years when the boy returned as man to his mother's home, his name was famous for the beauty of his pictures and of one especially, because of the strength and compassion which shone in the dark eyes of the Christ Child, his masterpiece.

Many there were who declared that it was unlike those of any recognized school of painting and therefore not worthy of such praise, for nowhere had tradition ever spoken of the Star of Bethlehem as blazing over the head of the Christ and no master had before thus painted Him, but Benedicto said:

"I did not paint the Child according to any rules laid down by man, but as I myself saw Him on the Italian hills, when He bade me serve Him with my brush." And many men marveled thereat, and some thought him mad, but the sick who saw the painted Head found strength to bear their pain. The desperate and despairing took heart once more and the weak and sinful who gazed into the marvelously lifelike eyes were filled with renewed courage to resist temptation and struggle on, and all these loved the painter and blessed his name because of these things.

*"The Mother-heart calls her bairns to her side
All the world over at Christmas tide;
The Mother-love flows from her yearning heart
To the children she bore, be they leagues apart,
A redeeming force—and a beacon light
That shines as it shone the first Christmas night,
For one is the love that each bears to her own,
And each true Mother's heart is a Manger Throne."*



The Christ At The Door

Forever I stand as the ages roll.
And knock at the door of thy heart, oh, soul !
Open, that I thy guest may be,
To share My strength and love with thee.

Gently I knock. Dost thou not hear?
Canst thou not feel My presence near?
I'll flood thy life with joy and peace
Till all thy cares and sorrows cease.

My outpoured gifts I offer free.
A life divine, eternity:
Thy soul I'll purify from sin
If thou wilt open and let Me in.

Thus pleads the Christ with thy soul today:
Haste thou His welcome and bid Him stay.

C. F. Holland



OFFICIAL SUPPLEMENT



TO THE THEOSOPHIC MESSENGER

BY THE GENERAL SECRETARY

**The
Vahan**

My brother General Secretary of the Theosophical Society in England and Wales, Mr. J. I. Wedgwood, is surely proving himself to be a fine organizer and a source of strong constructive energy in the upbuilding of our sister Section. *The Vahan*, his Sectional magazine, gives every evidence of the strong vital energy manifesting in the Section of which he is the central figure. The magazine newly appears in a beautiful blue cover, the front of which bears a symbolic figure of Egyptian type, full of dignity and thoughtful aspiration.

The format of the magazine has improved under Mr. Wedgwood's editorial management, good as it was before, and those of us who receive it in America are always glad when the postman brings it. I can remember how in my first Theosophic days *The Vahan* was looked for with the keenest eagerness. It was then contributed to regularly by those who stand at the crest of our movement. Only the members who were tinged with the inspiration of the earlier days know what a great privilege it was to read each month the invaluable answers of A. B., C. W. L., G. R. S. M., A. P. S., and others, which appeared regularly in *The Vahan*. Since the

withdrawal to Adyar of our foremost leaders, and the consequent loss of their contributions to the magazine, Mr. Wedgwood deserves all the more credit for sustaining its interest and high standard.

The present number contains a most interesting article by Mr. Sinnett, and some interesting answers by Mabel Collins. The writings of these prominent pioneers in our movement are always eagerly sought for by those who learned to place high value upon them in former days.

The number also contains an interesting outline of the Theosophical School of Music, by Mrs. Maud McCarthy Mann, who is known at Krotona with unusual feelings of friendly interest.

All success to *The Vahan* and its able Editor.

*

**The New
Book
Concern**

By reason of the generosity of the Chicago Lodge, formerly owning The Theosophical Book Concern, and of the majority of the members of the Theosophic Book Corporation, and of Mr. Rogers, owning the Theosophic Book Company, the American Section is now the owner of the business of the chief distinctly Theo-

sophical book depots in America. Every one of these concerns was doing more or less well, but no one of them was doing the business which should be done by a first-class book affair in this Section. Now that the three are combined into one organization, under the skillful management of an energetic manager, the American Section is in position to meet the needs of the members in respect to their literature with the greatest degree of despatch and efficiency.

I am told that a part of the American patronage has gradually drifted away from Chicago in favor of London, India, and elsewhere. This is not necessary. The Section is prepared to care for its business in a business-like manner, and if the members will send their future orders to the new Theosophical Book Concern in Chicago they will thus help the Section to build up the important book depot it needs, and will also enable it to reap profits upon the sales which will be of great service in propaganda and other work.

The entire work of our Section is in a state of constructive upbuilding, and the book business is one of the most vitally important of all features of the work. With the profits of a successful book business turned right back into Theosophical propaganda, the Message which we have and which it is our duty to deliver to the people as widely as possible would reach tens of thousands where now it reaches thousands.

*

**The Social
Tea** I want to call the attention of all the lodges in the Section to a paragraph in an official letter issued by the Divisional Representative for the Northwest. He states that the Seattle Lodge has practically doubled its

membership during the past year through holding on Saturday afternoons, from 3 to 5, a meeting at which two short talks are given, one devotional and the other scientific in character, having to do with the philosophy in very simple language. Books are displayed, leaflets supplied free, visitors made acquainted with each other, and tea and wafers served. Two ladies take charge of this work, alternating each week if they so desire.

If the Seattle Lodge has "practically doubled" its membership by this method, may it not be equally possible for the other lodges to do likewise? Surely, if this is the key to the mystery of increasing membership, the lodges should be eager to adopt it universally.

*

**August
Messenger** We need as many copies as the members are willing to let us have of the *August Messenger*. That month's issue has become exhausted. Members who do not care especially about preserving their copies would do us a service by mailing their August copy to the Editor before putting it aside.

*

Sales The entire membership will please take notice that we are not selling anything whatsoever at Headquarters. All sales are concentrated with the Theosophical Book Concern in Chicago. Please, therefore, send all orders for book and pamphlet purchases to the Book Concern.

*

**Major
Peacock** In noticing the excellent work which Major C. L. Peacock is doing in India in proclaiming the good tidings, it recalls to mind that his cousin, Captain Peacock, called on the Editor

at Krotona not long ago. The Captain does not seem to have the interest in Theosophy that his cousin possesses.

*

A Donation A member of the Theosophical Society, whose name is withheld at his own request, recently donated several acres of land to Miss Alma Kunz to be used for Theosophic purposes. This property has just been transferred to Mr. Warrington as the head of the E. S. in America. As the land lies near New Westminster, Canada, in a growing district, its value is steadily increasing and this gift provides the E. S. with what is hoped will presently prove a source of not inconsiderable income. Grateful thanks are due to the generous donor.

*

To Lodge Officers Lodge officers are urged to note carefully all portions of the revised By-Laws which concern their duties.

A matter of especial importance is the annual report of the lodge to the Sectional Headquarters; concerning this, communication has been made to each secretary. The prompt and accurate dispatch of this report, with full remittance in January, 1913, and hereafter in June of each year, is a matter of importance.

*

Names of Detached Members One of our members makes the following suggestion: "There are many Theosophists in our Section, living in towns where there is no lodge, and when traveling brothers visit or pass through such towns they have no way whatever of knowing that a fellow-member resides there. Only those who have been away from lodge

centres or study groups for a period of a few years know the joy and value of meeting and conversing with a fellow-member. Could it be possible to publish in *The Theosophic Messenger* the names of one person in each such community having a fair-sized population, similar to the Lodge Directory?"

We could not publish such names in *The Theosophic Messenger* without the permission of the members. There are several hundred members-at-large in the Section, living in places where there are no lodges. If any of these are willing to have their names appear in *The Theosophic Messenger* as resident Theosophists, will they kindly inform the General Secretary?

*

Addresses Members would greatly help the workers at Headquarters if they would always be careful to place their address upon their communications. It is utterly impossible to carry in the memory the individual addresses of several thousand members, and those who write omitting this important detail impose upon the workers the necessity of consulting the records before an answer can be sent. If it were only one person, or a few, the matter would be too small to mention, but in dealing with thousands such matters necessarily absorb much time which the members could easily spare us.

*

Changes Subscribers to the official magazine should note that the price has been changed to \$1.50 per year in the United States, Canada \$1.75, and Foreign \$2.00. Single copy, 15c. This rate took effect October 1st. The improvements made in the

magazine more than compensate for the small increase in price. Beginning with the January issue the name will be **THE AMERICAN THEOSOPHIST** and *The Theosophic Messenger*.

*

It is interesting to read **Mrs. Besant** that our President landed safely at Bombay on the **and** sixth of September and **Mr. Lead-** that Mr. Leadbeater was to **beater** arrive immediately after her. Mrs. Besant writes that her two wards whom she brought with her to England, with their father's consent, remained in England to prosecute their studies for the University under their tutors, they being now in the care of the widow of the Right Honorable Jacob Bright, M. P., one of the Privy Counsellors of the late Queen-Empress Victoria, and of her daughter, both very old friends of hers.

Those who know something of the inner workings of the movement have been greatly impressed and rejoiced to learn that during the sojourn of our leaders at Taormina, "two more of the children of

men passed through the door that opens inwards only, while two others already on that way, passed through another of its Portals." This makes the tour to, and the sojourn in, Europe a most notable and impressive event, for the transformation thus brought about in the lives of a few Disciples can only result in an accession of spiritual strength to the world that so much needs it. Those surely know who realize what actually transpired and understand the importance of the event, how far from the truth were the wicked suspicions and slanders that emanated from misguided and unfortunate Oriental sources and were given currency by a well-recognized hand skilled in such matters.

I suppose it is only natural that when an important spiritual thing is to take place, there should be corresponding unspiritual manifestations at the opposite pole to strike the balance of forces, so to say. So it is well for us to bear in mind that when the "heathen rage," it is apt to be an occasion when something of importance is happening in a nobler realm. This question of balancing forces is one not to be forgotten.

ANNOUNCEMENT

I shall be glad to have the name and address of any who care to study Theosophy by correspondence, especially of those who live in places where it is impossible to get class work in a lodge.

Address,

Blanche Scott Hillyer,
3828 Campbell Street.
Kansas City, Missouri.



MRS. RUSSAK'S TOUR

From Letter of Mrs. Broenniman

At Buffalo, Mrs. Russak gave a wonderful talk to E. S. members, an inspiring public lecture to an audience of three hundred, and held besides a T. S. meeting for members. Greater union and enthusiasm are sure to follow her presence there.

At Rochester, the public lecture was given in one of the large churches, which was so filled that many persons were obliged to stand. Mrs. Russak spoke most eloquently and at the end of the lecture she answered questions for nearly an hour. Word comes to us that, as a result of that work, several outsiders have become interested and will join the Society.

Similar successful meetings were given at Springfield, Massachusetts, yet in each place and talk a new note was

sounded, some fresh thought given. From Springfield Mrs. Russak went to Holyoke and performed there in its T. S. Lodgeroom her powerful dedicatory ceremony.

The Boston public lecture was given in a crowded hall to an eager audience, while the E. S. and T. S. meetings, interviews of all sorts, etc., filled every moment of our time in that city. I gave a little personal talk on Krotona in Boston, following Mrs. Russak's departure for a short rest and visit in Newport. But even that needed period of relaxation she sacrificed to sound out the message of Divine Wisdom to those eager to know, and she transformed a musicale given for her pleasure into a spell-bound audience who listened, for the first time perhaps, to what Theosophy is revivifying and bringing again into the world.

* * *

BUREAU OF LITERATURE DISTRIBUTION

The Theosophic Messenger for September was so excellent that, with the consent of our officers, 500 copies were sent out as propaganda as follows: 100 to college and university presidents; 100 to national officers of the Federation of Women's Clubs; and 300 to ministers of the Universalist, Seventh Day Adventist, Congregational and Episcopalian denominations.

We shall send *The Theosophic Messenger* to 100 officers of the Federation

of Women's Clubs each month until the entire list of 800 is completed. If anyone feels especially interested in this particular propaganda and would like to contribute a small sum occasionally toward it, we shall be glad to receive it.

By the time this meets your eyes, all members of lodges will have received the educational leaflet, in the main a reprint from *The Theosophic Messenger* for November, but we can call this to the attention of our members-at-large only

in this way. To them we would say that we had 8,000 of the leaflets printed to distribute to educators at a cost of \$1.25 a hundred, and these were sent out to all lodges with a special request that we make a strong, united effort to distribute them to as many people as possible engaged in educational work. If there are any members-at-large who would like to do a similar work, please communicate with the undersigned.

A phase of work which will interest the Sunday School teacher is the distribution of, or the securing of subscriptions for, the International Sunday School Lessons, Theosophically interpreted by Mr. D. S. M. Unger. The present cost is 5 cents each, covering one month, but it is hoped enough subscriptions will be received to make the cost \$1.25 per 100. All communications and orders for these should be sent to Mrs. M. V. Garnsey, La Grange, Ill.

It has been thought well to strike off a small lot of *The Golden Chain* as in *The Theosophic Messenger* for September, since we frequently have had calls for it from teachers. These may be secured from Mrs. M. V. Garnsey, La

Grange, Ill., for \$1.00 per 100. It makes a nice little gift for a child.

We could probably use a few carefully prepared articles for publication in educational journals, treating of some subject in a clear and practical way which would naturally appeal to a teacher. The same idea has been formed to be put into execution regarding religious and medical publications, if we can be furnished suitable articles. We shall be glad to consider anything which may be submitted to us but if return of article is desired if not used, postage should be inclosed with self-addressed envelope.

A great work rests upon us all, a responsibility as well as an opportunity, to make known to our countrymen as clearly as possible the Theosophical teachings, which will help as nothing else can to remedy many of the evils about us, and to solve the problems which cause such great suffering to our brothers in every condition of life, and we know every member who reads these words will look within himself to discover some talent which may be utilized to help do this.

Nellie H. Baldwin.

* * *

THE ROUND TABLE

The Round Table work in America is meeting with great success. At the Chicago Convention in September, much interest was evinced by members of the T. S. and many volunteered to form Tables in their respective lodges.

This work meets a long felt need in America. We have the Lotus Circle for the small children and the Lodge for grown-ups, but for the ages between thirteen and twenty-one there has been no interesting definite line of work such

as the Round Table discipline gives.

The great importance for the training of our young people must be obvious to all, for the youths of today are to be His helpers a few years hence, and must be educated for Service NOW.

The Senior Council has been formed in America and the work is going forward with rapid strides. The first Round Table formed in this country is in Seattle, Wash. This is known as The King's Round Table. Knight, Parsifal (Jose-

phine E. Wardall); Watch-word, Service; Definite work, Kindness and helpfulness to children and animals. Eight companions form this Table, and, as special work, have been visiting the children's Orthopedic Hospital twice a month, taking scrap-books, dolls, flowers, and beads to the patient little sufferers. This table meets twice a month and an outline of the meeting might be of interest:

(1) Roll Call (Respond with quotations).

(2) Reading of minutes of last meeting.

(3) Report of work done; plans for new work.

(4) Study (30 min.) *The Holy Grail*, Tennyson.

(5) Hand in shields; receive new ones.

(6) Reading from *At the Feet of the Master*; explanation and talk by Knight.

(7) Close (All stand and repeat pledge in unison).

A Round Table in Tacoma, Wash., is

doing splendid work. This is King Arthur's Round Table. Knight, Launfal (Miss Edith Walter); Watch-word, Tolerance; Definite work, Kindness to all. Six companions and associates form this Table, and are most enthusiastic.

In Spokane, Wash., is The Lotus Round Table. Knight, Galahad* (Mrs. Irene Durham); Watch-word, Brotherhood; Definite work, Kindness to children and animals. Ten companions and associates are interested in the success of this Table and, as some special work, they are planning to give dinners and gifts to two poor families this Christmas-tide.

The Knights of these three Tables form the Senior Council for America. Anyone who is interested in taking up this important work, may obtain literature and all necessary information from the undersigned, Representative for America.

Josephine E. Wardall,
2616 Walnut Ave., S. W.,
Seattle, Wash.

LOTUS CIRCLE WORK AT LOS ANGELES

Children are divided into three classes: first class, children from five to ten years of age; intermediate, or second class, new students, children from older class who learn slowly, and children graduated from the first class; third class, children from ten to twenty years of age.

The first class is taught Karma and Reincarnation and such Theosophic truths as they are able to grasp. This is done in story form and by object lessons in the way of seeds, plants, crystals, insects, drills, and drawings.

The intermediate class begins study work. Nature lessons and Theosophy are presented much in the same order as with the younger class, only going deeper into

the subject matter.

The third class, this year, have studied *Man and His Bodies*, also elementary chemistry and "First Aid." They also have a lodge, called Lotus Lodge, made up of members who have passed a certain period in the older class of the Lotus Circle. The Lodge has three degrees and each degree has its color and robe.

The Lotus Circle is conducted on parliamentary lines. The children nominate and elect their own officers every three months. These are president, vice-president, secretary, orator, deputy orator, and class director.

Mabel E. Caldwell.

A HOWL FROM THE CRADLE

The writer had hardly heard of Theosophy one year ago, and knew absolutely nothing of its teachings until Mr. Rogers came to Rochester with his torch a few months ago—happily, Mr. Rogers is not dependent upon the writer for the holding of his brief, but that does not prevent the present opportunity of at-testing to the skill with which he trims the lamp. The statement of my short experience is only valuable inasmuch as it shows the following as the view-point of a Theosophical youth, who has spent considerable time with the many Theosophical text-books. From this standpoint it seems regrettable that all which have been studied are guilty of half statements, which leave the young student at the mercy of his own possibly small analytical ability, and at the mercy of his resultant mistakes in trying to piece the half statements into the whole, as such may erect before him seeming inconsistencies, the solution for which he may search in vain through the multiplicity of primary text-books.

The first point to which I wish to call attention is the teaching relative to the influence wrong thought or action may have upon the lives of others. The text-books I have read, without exception, hold strongly to the idea that we may cause ill results to others; this conflicts with the law of Karma, which, speaking broadly, affects each person only as an account with his individual past. This, of course, does not include a Karmic relation which a certain community might have, but even if it did, the individual would surely reap no result except as would relate to his individual part—negative or positive as it might be—in the

acts of any community. Possibly I may possess greater experience in analysis than most persons in commencing the study of Theosophy and so am enabled to explain the apparent inconsistency satisfactorily to myself, but this is not sufficient. The point is that, taking the letter of the literal assertion, there is an inconsistency. It seems to me that bringing such to the attention of writers generally should result in more careful phraseology, and that they should explain that a wrong thought or action on our own part will surely build "bad" Karma, but that our act in itself cannot directly affect the Karma of others except in so far as it may present another fork in the road traveled by others, requiring them to choose the right one, and if in their ignorance they choose the wrong, "bad" Karma will surely result. We surely load no crime upon the shoulders of a boy if we attempt to influence him to steal; the wrong on his part begins only when he concludes to do it, while our own Karma will reap the same result whatever he does—whether he steals much or little or does not steal at all.

The other inconsistency is the manner in which references are made to the Chicago Stockyards. These leave out of the question, entirely, the scheme of evolution. Without discussing the merits, these animals are bred for no other purpose—intentionally. Nature furnishes little fishes upon which the larger ones feed, and such little fishes have hardly greater chance of reaching maturity than have the animals bred for slaughter—I do not know the figures, but one per cent is nearly enough right for my purpose. To say that this is not a part of the

scheme of evolution is to accuse the Supervisor of animal life of ignorance—and surely we are not going back to orthodoxy. Just as we know the stock-breeders' intent do we know the small chance the little fish has of reaching maturity. Does not the Great Supervisor of animal life possess our little knowledge? Thousands upon thousands of animals are slaughtered daily; they all have gained some experience—likely more than the little fish; if such ends do not mark a certain evolutionary cycle, why are such animals furnished with animal souls? We know there are animals that do not reproduce their kind when held in captivity, and the reason must be that the environment necessary for their development is lacking—otherwise the Great Supervisor of animal life would make use of the opportunity to gain another Karmic and evolutionary cycle; and it is significant of intent and evidence of the great evolutionary scheme when human birth-rate decreases in any particular country, just as large families to be found among the emigrants to America conversely prove the same fact. From the standpoint of a beginner, at least, it would be far more reasonable and far less inconsistent if we were to say—while not retreating one step from the fact of evil results and untold suffering resultant upon such institutions—that such, while truly building “bad” communistic and individual Karma, are nevertheless utilized by the Great Supervisor for the building of certain evolutionary experiences; thus utilizing wrong as well as right in the furtherance of evolution, just as our individual and communistic ignorance is continually used to teach us individual and communistic intelligence.

Some might say that such teaching

would throw wide the gates and lend a color of right to evident wrong, but it seems clear to the writer that such would not be the case. We must all realize the certain automatic safeguards which are thrown around the truths of Theosophy (although I do not know that the subject is touched by any writers) which prevent its teachings from being largely used as license, as those who might do so are incapable of understanding it, and for these the picture of hell fire still burns as brightly as of old.

There may be, and likely are, writings which explain these apparent inconsistencies, but such do not suffice. I might cruelly slander a man's reputation in public and afterward privately retract, but my retraction does not gain the wide publicity necessary to undo the wrong. We all know that a weak timber found in a scaffolding will cause the suspicion that there are likely other weak timbers, and so result in doubt as to the stability of the whole, and for this reason such (even) apparent inconsistencies should be removed without delay.

I am well aware of the possibility that my explanation may be wrong, but that is of little matter—my object in writing is to broadly call the attention of textbook writers to the inconsistencies which appear to the Theosophical infant such as I; and am well aware that from a more advanced standpoint such inconsistency might not appear, but the advanced student can, in a measure, take care of himself—we cannot have advanced students in any number without well-filled primary classes, and to my mind the enrollment of the primary is the real desideratum for which we should work. I am also aware of the continually increasing difficulty advanced teachers experience in attempting to synchronize their

thoughts to the plane of primitive study, and in writing this am attempting to draw in a childish way the Theosophical

picture as seen by youthful eyes.

Bennett D. Straight.

* * *

BOGUS THEOSOPHY

How to spread Theosophy is a question that concerns many Theosophists. People of all grades of morality and mentality naturally tend to reproduce their characteristics in other minds. But the old truths are so startling to ordinary self-centered minds that one cannot help wondering if it is ever productive of good to entreat, or to constrain any one to read or listen to Theosophical teaching.

This vein of thought has been opened up by reading some magazine fiction during vacation. Occult literature has become abundant and the public devours it, with the result of some fearful "mental indigestion." Witness the tale of transmigration in *Snappy Stories*, August number. A Tibetan Mahatma lives, incognito, as an English business man. He expatiates on Occultism and Esoteric Buddhism to a fellow-traveler on the daily omnibus, whom he wishes for a brother-in-law merely to get rid of an elderly sister, and finally makes the pro-

posal while the two men are visiting the Zoo. The friend is unwilling; thereupon the adept makes him inhabit, in turn, the bodies of a tiger, stork, python, tarantula, and camel, before he surrenders.

Another horror entitled *Which One?* is in *The Ladies Home Journal*. It relates how an evil-minded adept, a Guru, subjugates the wills of his deluded chelas. One of them, a young lady, becomes refractory owing to her manas and kama rupa being out of step, as it were. Theosophical terms are thrown about pell-mell. It is evidently written to offset one published in the same paper some months ago, entitled *Her Husband*, in which Theosophy was outlined truthfully and respectfully.

The mental equipment of these writers is, apparently, of the same order as that of the complacent scholar who, when called to translate the motto *Tempus fugit* on a sun-dial, replied: "Certainly; it means 'fly-time.'"

Bessie Hamleigh Doyle.

* * *

ANCIENT WISDOM

Lesson Twenty-one

1. *How do thought and reason begin to initiate mental action from within?*

2. *On what depends the order of development of the different powers of the soul?*

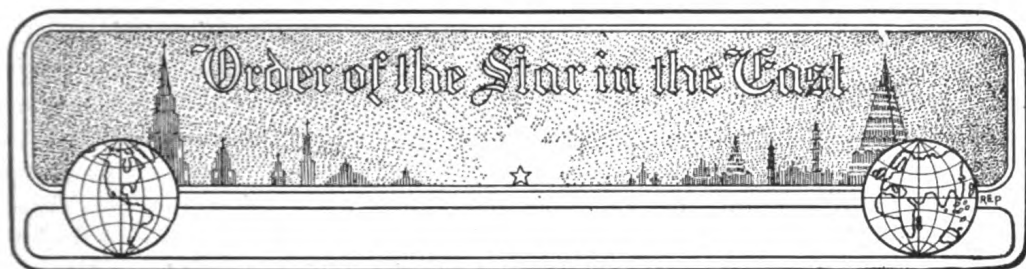
3. *What causes the difference in men, apart from the age of the soul?*

4. *How are seeds stored between lives for future mental and astral bodies?*

5. *Describe the process of new birth.*

6. *What can be said of memory from life to life?*

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



THE STAR IN THE EAST HAS RISEN AGAIN

TWO thousand years ago in ancient Judea, in the midst of a period of general ignorance, of religious bigotry, of warring social classes, there arose from among the various religious sects which existed in that country a few men who caught a broader glimpse of the times, men who could see with a vision clearer than their neighbors', men whom we now recognize as the seers and true prophets of their age. It was through such men, then as now, that the message of the advent of the Master was given to the world, for they alone had the intuition to see and the courage to announce the great Truth to the skeptical masses.

We can look back from our twentieth century, when the same message comes insistent once again, to see how in those former days the course of events unrolled. First came those who faintly prophesied in various parts of the world the coming of the Messiah; then those, fewer but stronger, who prepared the way, working and preaching and spreading the news among the people, and lastly, following close after the one who heralded with strongest conviction came, almost too soon, the Messiah himself.

To thoughtful minds today, wherever

there are those who are eagerly searching for Truth, there comes strongly and clearly the conviction that the time has once more come when the sacred drama is unfolding before the world. Once more there have arisen from various sources, from various religious, student, or occult societies the first flutterings of the prophecy. The Truth reflected from the higher worlds has been caught everywhere by sensitive minds. Once more there have come before the world those who are preparing the way—not one person alone and single-handed as was the case before, but today comes the herald in the form of a world-wide organization, the Order of the Star in the East.

As in the olden days there were three wise men, students and seers, drawn together by their common knowledge, who followed with the confidence of wisdom the Star of the Holy One, so today are there not three, but three thousand or more who are drawn together by a common conviction, who follow once again the Star of the East, knowing that now as of yore the Star must lead to the finding of the Christ. Once more the call goes forth to the world to wake and wait, for the time is near at hand. The wise men of our twentieth century have seen the signs of a new era dawning in a time which seems prosaic only because we are

blinded by being in the midst of it. Nor is it a far-away and uncertain hope that is spread today. Rather is it a knowledge based on the study of science and religion and history that within only a few years of time the Christ will be with us in physical presence, bringing wisdom and power and love even to those who may not recognize Him. And those who have read the signs have thought that it would be an acceptable service to that Great One if those who believe in Him, those who expect Him soon, would draw together into a common organization, putting aside every minor difference of belief if only the one common hope animate them.

Thus it has happened that the Order of the Star in the East was started, an organization consecrated to the Christ

Himself. We who are members of that Order call upon each and all to join and help us prepare for His coming. The Declaration of Principles of the Order of the Star in the East is broad enough to include all who look forward to the coming of a World-Teacher and it matters not at all whether one who shares this belief belongs to church or society, or to this religion or to that. The one bond of union for all who join is the common wish to bring to the world the greatest hope, the greatest inspiration, the greatest blessing that has come to it for two thousand years. Truly a message of great joy comes in the twentieth century as it came two thousand years ago, as it came indeed in still earlier periods before history began—"THE STAR IN THE EAST HAS RISEN."

THE TWENTY-EIGHTH OF DECEMBER

Let us remind the members of our Order that Christmas is a time when great blessings flow from the Lord Maitreya to all His children. Last year in the Christmas month occurred that memorable meeting of our Order in Benares when it seemed to all present that the Great One accepted the service offered Him by the O. S. E., when He seemed to draw us close to Him, when through our gracious young Head He poured His love and benediction. We should think of that meeting when once again the yearly date comes round, strive to make our work worthy of Him, send our thoughts of loving loyalty to our Head, to support him with our affection and glad co-operation in the heavy task which he has undertaken in the leadership of such a movement as is ours. Few

of us, I think, realize when we sign the Declaration of Principles, when by linking ourselves with the O. S. E. we signify our willingness to take some of the blows which might otherwise be aimed at Him, that it is not on us individually that the brunt of those blows will fall. It is our leaders, our beloved Head and the Protectors of the Order, who will bear most heavily every antagonism aroused in the course of our work. To them we ever owe our love, our sympathy, our loyal support throughout all the times that lie ahead of us. *Let us especially remember them on the twenty-eighth of December, the anniversary of the first great meeting of our Order.*

*Marjorie Tuttle,
National Representative.*

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

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

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ROUND TABLE: Representative for America, Mrs. Josephine E. Wardall, 2616 Walnut Ave., S. W., Seattle, Washington.

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 585 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, 389 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.; Miss T. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave., Monday evenings, members only, 8:15 o'clock; public beginners' class, Wednesday evenings; advanced classes, Wednesday, Thursday and Friday evenings, 8:15 o'clock, and Sunday morning, 11 o'clock; public lectures, Sunday 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, P. O. Box 983; Mrs. Emily T. Lostin, 225 N. Henry St. Meets 119 Owsley Block, Sunday and Wednesday evenings, 8:15 o'clock. Tel. 8790 Independent.
- 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, 5423 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 Gail 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, 2026 Greenleaf Ave.; Mrs. Fernie Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Short School of Music, Thursday evenings, 8 o'clock.
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- CLEVELAND, OHIO****CLEVELAND:** Thomas J. Phillips, 83103 Superior Ave.; Mrs. S. M. Harding, 2318 Prospect Ave., S. E. Meets 5607 Euclid Ave. Open meetings Monday and Friday evenings, 8 o'clock; Wednesday afternoons, 2:30 o'clock. Tel. Bell, North 601.
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.
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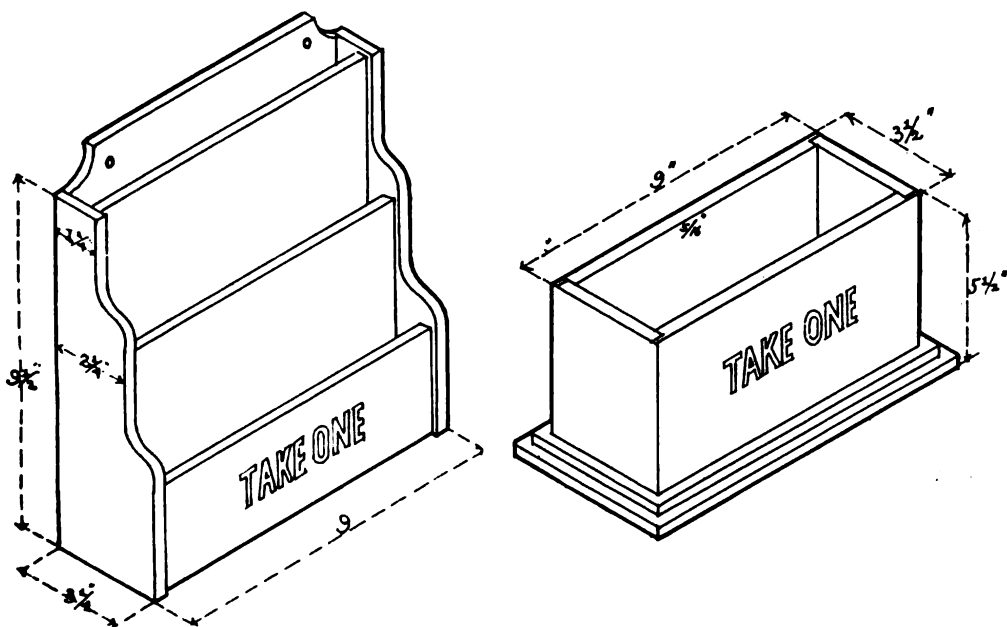
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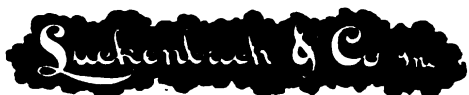
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