

# The MESSENGER

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## Joanna Southcott: Prophetess\*

DESPITE the enormous interest which has been aroused by the Press in Great Britain, the U.S.A., France, South America, Africa and the East, in the strange story of Joanna Southcott and her followers, thousands of people are not yet familiar with the subject which is the chief topic of conversation across the tea-tables of London. But for all that, the name of this mystic, prophetess, seer, servant-girl, is gradually spreading to all the corners of the earth.

She was born in the parish of Ottery St. Mary in Devonshire, the daughter of a gentleman-farmer. Much "wit" has been expended upon the fact that she became a domestic servant, though why God should be forbidden to call a prophetess from such a lowly station is inexplicable. However, Joanna soon took up her own work, and lived her life quietly until she was about forty years of age.

Then, the urge to speak of certain in-

spirations came upon her, and she prophesied of many things which then seemed to be impossible. She was a believer in the Brotherhood of humanity, and in this connection, one prophecy of hers will be of particular interest to theosophists today. For you must know that Joanna was an upholstress by profession, and one of her most beautiful pieces of work was an embroidered patchwork quilt. Of this quilt she was inspired to prophesy, making it symbolical of the beliefs and religions of the world.

"There will always be different churches," she wrote, "because one religion is not enough to cover the world; but there shall come a time when the Lord shall shew the Churches how to draw together in a *mighty brotherhood* of amity, and to work together for the good of the World; even as this patchwork quilt is composed of pieces which together make a cover to cover a man, so shall the pieces of My Church be drawn together to cover the world."

\* The century-old subject of Joanna Southcott is attracting the attention of Theosophists in all parts of the world; and it is in answer to many enquiries and because we believe that the story will prove one of uncommon interest to our readers, that we have secured the services of Mr. J. Carpenter Smith, the well-known journalist to write a series of four articles on the subject.

She meant that no one religion nor one race could set itself up as absolute, but that a *brotherhood* of all castes and nations should eventually work together for the common weal.

Will this ideal ever become a reality? That is a question of the future; but it should do so if it is anything like the other prophecies of this extraordinary woman. She spoke solemnly of the War of the Nations which should break out a hundred years after her death (she died in 1814). She warned England of the shortage of gold and sugar which would then occur, and of the perils which would beset London from the air. She wrote that their French foes of those days would ally with England (how men laughed at her!) to fight the Eagle; and of many other mysteries she wrote also.

Nor was she just a prophetess with no substantiating claim to a hearing; for she was also the subject of a prophecy from the mouth of Lam- enais, the French "Prophet of the People," some years before she was born. He said, "I see the East, and it is troubled. I watch its ancient temples falling to dust. It raises its eyes as if to seek another God. I see in the West a Woman. With steady hands she draws a light furrow, and wherever her ploughshare passes I see generations of men rising up to bless her in their songs. I see the Devil fleeing away, and Christ and His angels coming to reign."

In the course of her stormy life, Joanna Southcott wrote 65 books of prose and verse

besides her written prophecies. She rose from a mere unknown to lead a following of 144,000 people, just at the time of the threatened Napoleonic invasion of England. She sent a message to the King, telling him to drive the Turks out of Europe; and on his ignoring the command said that he would now be responsible for the most terrible war in the history of man. Of course it is impossible to dogmatize, but even today statisticians are divided on the question of whether the Great War would have spread so disastrously had the Turkish nation been all on its own side of the Bosphorus in 1914.

Joanna was ignored by the Bishops of her day though she made every possible attempt to interest them in her box of sealed writings with which I shall deal in my next article. The lower clergy were not nearly so diffident as the Prelates.

After a stormy and unhappy life, Joanna died in 1815 at the age of 65, with her great box still

unopened. What secrets does it contain? Why do the English Bishops persistently refuse to open it, or ever consider the question of its contents?

Time only will show, and the time will not be long, for it is now almost certain that the mysterious chest will be opened within the next two years. The newspaper Press in Britain and elsewhere is gradually growing more persistent and united in its urging that they should get the job over for good and all—and the Press is, in the end, inevitable.





## Vice-President's Letter

SCARCELY had I arrived in Bombay when meetings began in connection with the Forty-ninth Convention of the T. S. This year the Convention was held in Bombay. The four principal lectures bore the general title: "Theosophy as the Basic Unity of National Life," and the separate topics were expounded as follows: (1) The President: "The Real and the Unreal in a Nation's Life." (2) Mr. J. Krishnamurti: "The Citizen as a Divine Agent." (3) Lady Lutyens: "Brotherhood as a Reality." (4) The Vice-President: "The Spiritual Organization of a Nation." These lectures will appear in book form.

Since 1886, it has been the custom to have "Convention Lectures" in connection with each Annual Convention of the T. S. The lectures of 1886 were delivered by the famous T. Subba Row, an occultist whom H. P. B. considered her equal in knowledge. Since the President came to India in 1893, she has delivered each year, with a few exceptions, the Convention lectures. All these lectures have appeared in book form. I have been surprised how few Lodges know of the existence of the Convention Lectures. The Theosophical Publishing House at Adyar has most of them still for sale, and their cost is not great. The manager informs me that 25 volumes are still available and can be purchased for Rs. 15, *postpaid*, for the complete set. I distinctly recommend each Lodge to add these volumes to its Library. Each volume is a landmark in the growth of the Theosophical Movement, especially in the application of Theosophical ideas to the practical problems of individual and national life.

I need hardly say that the Convention of 1924 was a success. The Bombay Lodges invited the Convention to Bombay, and did everything in their power to make it a success. The value of a Convention does not lie so much in the lectures listened to and in the discussions as to future activities, as in the mutual goodwill and appreciation of each other's high motives which are realizable more at Conventions than at other times. Without the presence of anyone whom we consider "great" to inspire us, we do as a matter of fact inspire each other at Conventions and Federations. When good workers inspire each other and bring out the best in each other, then Theosophy is indeed a power in their lives.

But it is the next Convention to which all members are now looking. The T. S. attains its Jubilee this year, and the Convention of 1925 will be in the beautiful and spacious grounds of Adyar. The Executive Committee of the T. S. has already begun the preliminary work regarding the housing of the large number of members from all parts of the world who are expected to be present. I hope each National Society will be represented by its General Secretary or by an accredited representative, so that there may be held at Adyar a meeting of the General Council T. S., where every member of the Council is present in person or by a national representative holding his proxy.

Now a word of advice to those members in America, North and South, and in Europe who propose to come to Adyar. They will have to take steamers from ports in England, Holland, France or Italy. The passenger traffic eastwards from Europe is very heavy from October to December, and after the month of June, it is almost impossible to get passages. Members who plan to come should at once book their passages. Madras, of course, is the most convenient port of arrival, but only a few steamers come to Madras. Bombay and Colombo are equi-distant from Adyar, about 36 hours by train, and several steamship lines come to both these ports.

When the visiting members come to Adyar, we shall try to make them comfortable in every way. But we at Adyar must know by the end of September at the latest who is coming. Special temporary buildings will need to be erected, and an extra staff must be engaged to supervise housing, catering, sanitation, laundry work, etc. The extent of these arrangements necessarily depends on the number of visitors expected. If a member arrives without giving ample previous notice, he may find no accommodation at Adyar and have to reside at the expensive English hotels in Madras.

The President will not know for another two or three months if she can leave India this year, but it is her hope that she may be able to go, and visit the United States. I shall be in India the whole of this year, and with articles, books and lectures, quite apart from the work at Headquarters, I expect to have a very busy year.

C. JINARAJADASA.

January 5, 1925.

## Bishop Leadbeater

The following letter, referring to cables sent at the time of the Chicago Convention, has been received:

Dear Mr. Rogers:

I have been asked by Bishop Leadbeater to convey to you, and through you to the American Section, his most cordial thanks for the expressions of affection and loyalty which you have sent by cable.

The Bishop sends to you, and to the American Section, his most earnest good wishes for the

success of your Theosophical work during the coming year.

Yours sincerely,

V. K. MADDOX.

Private Secretary.

Bishop Leadbeater has been suffering from rheumatism for some weeks, but is now distinctly better and further steady progress is expected. He has Mr. Ernest Wood with him and work has proceeded on the Bishop's book, "The Masters and the Path," which is now completed.



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## *Headquarters Site Secured*

**A**FTER several months of search a satisfactory Headquarters site has been found, and, by unanimous agreement of the Board of Directors, purchased. It is located just outside one of the suburban towns near Chicago, only a trifle over one mile from the postoffice and railway stations and, measured in time, only twice as far from the center of Chicago as the present location at 826 Oakdale Avenue. The little city of Wheaton, 25 miles west of "the loop," as the heart of Chicago is called, will be the future address of The American Theosophical Society. Chicago is a huge city stretching solidly for many miles north, south and west, so that a location nearer to the city's business heart was not practicable. There were certain essentials to be secured on account of our complex Headquarters activities. Not only did we want the quiet of the country, with all the natural beauty and charm available, but there must be, very close at hand, first class mail and express, banking and transportation facilities. The latter, for both people and commodities, are certainly not surpassed and probably not equalled anywhere within the 500 mile area fixed by the Convention; for the new Headquarters site will be but five minutes from the post-

office by motor truck, while the number of trains daily in both directions literally runs into scores. There are two main lines of transportation—the electric elevated from Chicago to Aurora and Elgin, and the Chicago Northwestern-Union Pacific Railway. The latter is the main line of that system from Chicago to western points, and through Wheaton pass all its "crack" trains for Los Angeles, San Francisco, Portland, Seattle and intermediate points. Wheaton is the county seat and is the only town on the line near Chicago where any of the east bound through trains stop. One of the latter covers the distance from Wheaton to Chicago in 26 minutes. Besides the innumerable suburban service trains on the steam railway there is a limited train to Chicago on the electric road every half hour in addition to the local trains. There are also excellent concrete motor roads, among them the famous Roosevelt road that is one of the national highways.

Anybody who has traveled directly west from Chicago cannot have failed to be impressed with the beauty of the country. At about 18 miles out the low land is left behind and a panorama of beautifully wooded hills stretches away to the Fox river valley. Wheaton is midway in this expanse of fertile farms and quiet villages. Illinois is famous for its rich soil and its well kept farms and there is no part of the state that surpasses the section mentioned.

Of course there can be no immediate removal to the new site. The Headquarters address will continue to be 826 Oakdale Avenue, Chicago, for at least a year and very probably longer. The character and style of the permanent Headquarters building must be determined and a financial plan worked out that will enable us to erect it without in any way checking the fine local growth now going on among the Lodges or the steady organization of new territory that is carrying the teaching to parts of the country that have never before had it. Meantime a landscape gardener can lay out the grounds and with the advent of spring planting will begin. The grounds, comprising nearly ten acres, lie just outside the corporate limits, and slope gently to the east. They are high without being steep, and have several slight knolls and depressions that will lend themselves beautifully



to the landscape gardener's skill. The tract is nearly square, being perhaps 200 feet longer than wide, with slightly more frontage on Wheaton Avenue than on Main Street.

On the point of just how much space we required there was a slight difference of opinion. Some thought five acres enough while others believed that we should make sure of enough room for all possible future expansion. It would seem that ten acres will surely do that as well as to prevent the too near approach of noisy enterprises.

If a fortunate beginning has any influence upon the future, the new Headquarters site should be the scene of coming success and prosperity. We were fortunate enough to learn about the new subdivision soon after it was opened and the few lots sold did not infringe upon this choice spot in the center. In addition to other advantages we found that gas was available—a thing we had not found in any other suburban location. To crown all the rest the price was far below that of other similar properties and, after considerable negotiation, a liberal discount was made with the result that we got the property for a little over \$11,000, while farm land, much farther from the town, is held at \$2,000 an acre. May such good karma continue to descend!

### *Vice-President's Letter*

IN this issue of THE MESSENGER will be found a most interesting letter from Mr. Jinarajadasa. Among other things it calls attention to the absolute necessity of advance information about the number of people who are to be housed and fed at Adyar during the great gathering of the theosophical clans for the semi-centennial celebration of the Society's birth. Only those who have had experience in managing Conventions will understand the embarrassments that arise from indefinite information about the number that will attend. At Adyar the problem will be much more difficult because temporary buildings must be erected. If any of our members intending to go to Adyar at that time do as so many do at our annual conventions—just arrive without notice—they are likely to swiftly reap some most unpleasant karma. To be in a strange land, with strange cus-

toms, with no place to sleep would be an interesting situation!

All American members who intend going to the great celebration should immediately register at our American Headquarters, 826 Oakdale Avenue, either personally or by mail. Headquarters will see to it that suitable arrangements are made at Adyar to accommodate all visitors from the United States. Those who have never been abroad will do well to travel with others who have been, for experienced travelers can avoid much that is unpleasant and unnecessarily expensive. There are many different ways to go and the variation in cost, even in the same class of travel, is great. The person who "knows the game" travels both comfortably and economically while the inexperienced travelers can easily spend twice as much as is necessary and get no more for the money.

### *The Besant Portrait*

REPRODUCTIONS of the Besant portrait will be made so that all our Lodges that want them can have them, but before the order can be placed it is necessary to know how many are wanted. That makes a decided difference in the price. The reproductions will be about 18 inches by 24 inches and will be exact copies in the original colors. After gathering much information on the subject it has been decided that the class of reproduction work that will do justice to this portrait cannot be had in this country, and nothing less than the best the world can furnish will be satisfactory. Therefore the portrait will be sent back to Europe for that purpose, to the art firm that enjoys the reputation of being the best available for such work. As it must remain there at least two months, and as we must have it back here for our annual convention, those who desire copies—either individuals or Lodges—must act very promptly in placing orders. The cost will depend upon the number of copies that are made. The estimated cost per copy by the English firm for an order of moderate size is \$13.75. That does not include transportation, insurance and American import duty, but Headquarters can guarantee the total price will not in any case exceed \$15 delivered to the purchaser. Orders can therefore be placed at that price and if the

number received is large enough the price will be less.

In order that all Lodges desiring the reproduction may have it, the conditions of purchase will be made very easy. Individuals ordering should send check for \$5.00 with the order, the balance to be paid upon delivery. Lodges need pay nothing at the time of ordering and may pay the \$15 (or whatever lesser sum it may prove to be) at any time during the year 1925. Delivery can probably be made in July and the credit term will extend to January 1, 1926. Therefore any Lodge that can set aside \$1.50 per month for the remainder of this year can have an exact copy of this fine portrait of the President of the Theosophical Society.

### *Visiting Lecturers*

REPORTS are being mailed to all Lodges which participated in raising the C. J. guarantee expense fund prior to his American lecture tour or which made later contributions to the expense accounts. As has been stated at various times in THE MESSENGER, there are two things that can be done with any money still due either to Lodges or individuals from the guarantee fund. They can have it returned to them or they can leave it at Headquarters for our Visiting Lecturers' Fund. That is to be a permanent thing—and a most useful one. It has enabled us to bring from Australia another lecturer who is now at work here to the benefit of America. There will be others in the future. The visits of these lecturers from abroad are very valuable for various reasons. "Variety is the spice of life" and they get larger audiences than our own lecturers, partly because they are foreigners and the public is curious about them and partly because they bring out the entire membership, including those who have become apathetic, and thus they reach and stir the laggards who are impervious to purely American influence. That is true of even the least conspicuous of the visiting lecturers and when one like Mr. Jinarajadasa arrives, nobody can estimate the actual value of the work he accomplishes. His appeal to the public, the sagacity with which he managed various problems and the splendid impression he made every-

where, constitute values that cannot be measured in money; but so far as it can be put materially it is not too much to say that our Lodges have never made wiser use of funds than in the contributions to the expense account of that tour.

### *Lodge Meetings*

WHICH shall we choose," asks a correspondent, "closed meetings for the Lodge or open ones to help those who want to learn something about Theosophy?"

Why not both? The closed meeting is of greater value in Lodge work than the Lodge meeting that is open to the public. The ideal thing is one meeting a week for members only and one meeting a week for class work. If it seems to be too much for the members to give two evenings a week to the work they need not attend on the class night. The class leader can manage that session. With small, young Lodges, however, there may be the difficulty of a place to meet and hall rent for one night a week may be the financial limit. If so, and it comes to the absolute necessity of either doing no class work at all or of changing from a closed to an open Lodge meeting, then I should unhesitatingly open the meeting to the public. It seems doubtful whether we can do anything more important than giving Theosophy to the people who are interested enough to come to our meetings.

### *The Awakeners*

THE publicity department is one of our most useful activities and I have noticed with some concern that for several months the receipts have fallen off markedly. The literature printed with that fund is given away wherever it can be put into circulation to advantage and many new memberships have been traced to that source. Some of our members keep on hand a small supply of their favorite publicity pamphlet and are thus always ready for a new opportunity. We have several members who are traveling men and who are constantly at work with these little "awakeners" as somebody has named them.

### *Skill in Action*

ELSEWHERE in this number of THE MESSENGER is a letter calling attention to the lack of tact which sometimes not only offends without in the least changing the viewpoint, but is certain to leave the impression that theosophists are rude fanatics. When any of us are being entertained in a house where only one member of the family is a theosophist, the utmost care should be taken that our conversation shall in no way cause embarrassment. There are many of our members whose vegetarianism is rather an annoyance, if not a source of serious concern, to the other members of the family, and the subject is a delicate one at best, but aside from the embarrassment to one's hostess, the thrusting of unpleasant propaganda upon a man in his house borders upon the unpardonable. We have only to recall the days when we were not vegetarians, and regarded them as a bit fanatical, to understand how offensive such a course by a guest would have seemed. The incident reminds one of an early Christian missionary to Japan who raised a great row because he saw a Japanese doing some work on Sunday and dragged the astonished man before a magistrate.

Theosophists, of all people, need skill in action and unfailing courtesy.

### *Was It Slander?*

THE editor of *The Critic* is a bit disturbed because, after many moons of continuous mud slinging at divers mem-

bers of the Theosophical Society, during which no notice was taken of the matter, I finally tossed one tiny pebble in his direction. He is aggrieved because I said that besides making an insulting remark about the President of the T. S. there were other offenses not mentioned and he fears ill-disposed persons will give a horrible interpretation to that remark. On that point the editor of *The Critic* may be at peace. If my testimony is worth anything I cheerfully certify—and I have known him many years—that when he is separated from the editorial pencil he is a good fellow; and that I cannot even imagine him doing a questionable thing apart from his hobby of abusing prominent Theosophists. That, however, seems to be his chief amusement. He explains that in the remark which I criticised he was merely making a playful reference to the fact that the two members whom he was abusing at that particular moment had been married in a *previous* incarnation, but he made no reference to such a thing in the article, nor in any other part of that issue of his paper, and many people must have read it who had no knowledge of the matter beyond what that article gave them. Therefore no word but the ugly one of slander can properly be applied to it, but the editor of *The Critic* has recklessly "joshed" about everybody and everything so long that he has "joshed" himself into the belief that he alone in all the world should not be criticised.

L. W. R.

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## Adyar Day

By ERNEST STONE

It is too early to predict the success of Adyar Day, but from every indication the fund of five thousand dollars will be fully subscribed. The April MESSENGER will give a full account of the success.

There has been much interest displayed this year in Adyar Day and our membership has responded generously. In fact, the American Section, through its interest in Adyar Day, has definitely elected to share in the burden of the international theosophic activity; the vision has been lifted beyond the national horizon.

"The President," writes Fritz Kunz, chairman of the U.S. Adyar Committee, "has written appreciatively to me of the work done in America.

Our financial help came at just the right juncture." Evidently the Great Ones Who guide and direct the destiny of the Theosophical Society turned to America at "just the right juncture"; probably that juncture was at the annual convention in the summer of 1923 when the Two Brothers and Fritz Kunz launched the idea which so struck the imagination of the members of the American Section. The help has been persistent from that day to this. It is in the Plan, of course, and evidently America in all her material richness is now being called upon to share it, especially since we have drawn so heavily of late upon the philosophic richness and spiritual greatness of the Far East.

# Children's Story---"In the Land of the Pixies"

By CATHERINE G. ROSS

## PART II

IT would have been all over with Tom in another minute had there not at that instant been heard a shrill voice of command, to which all gave instant attention.

"Stop! In the Queen's name—Peace!"

Tom saw it was his good friend, Cricket, on the high branch of a bush, with his club up raised. Beside him was Pedee.

It was sufficient. The insect community respected his authority in the name of their queen. The grasshoppers fell back grumbling but obedient—all but Long Hopper.

"You," he cried angrily, shaking his long quivering feelers at Cricket. "You, a friend, of insects, defending this human monster!"

"By the Queen's command," answered Cricket, "an ignorant offender must be given a chance."

"Ignorant—well, I am ignorant, too. I don't know what use he has for legs. And you, false, soft-voiced hypocrite," he sneered, turning on Pedee who had come down to sooth his old friend. "So you defend him, too?"

"No, Pedee is not a hypocrite," said Tom. But is your sincere friend, and so is Cricket. But they shall not stop you. I was cruel and you have a right—"

Whatever else was in Tom's heart to say was swept aside by a new interpretation, one which took the instant and absorbed attention of everyone, even of Long Hopper, listening in amazement to Tom.

A night bird, swinging low over the crowd cried her message. Tom could not understand it, but instantly the thicket was filled with a stir of moving creatures.

"The Queen holds Court! The Queen holds Court at moonrise!" were the delighted exclamations on every hand. Quickly forgotten was Long Hopper and his troubles as the crowd scattered to make preparations to be present at the greatest of Pixieland festivals, one which none of its citizens misses willingly.

Big Frog, Pedee and Cricket had important duties elsewhere. They implored Tom to go with them, but he refused. Long Hopper, his late anger forgotten, turned anxiously this way and that, watching them hurrying off. He, too, had had his proud duties in other days. Now he was not even to see the festival. He turned to creep back into his shelter, forlorn and alone. Here was Tom's chance come at last.

Long before the silvery light of the full moon began to steal over the tree tops to the east, the Place of the Queen's Throne was in readiness for the throng that would gather to do her honor and to receive the wise law for the coming month.

Hordes of ants had laid the finest white sand between the two borders of rose bush for those who came on foot, while every leaf and stem overlooking the space laid out was washed clean for those who fly. At one end of the plot a gauzy canopy had been spread by the most skill-

ful of spiders. Its silken draperies were studded with dew drops placed there by the Pixie maidens who alone knew how to handle, without breaking them. The bees had erected the white throne of their choicest wax. Every flower in the borders contributed something of color or perfume to make lovely the gathering place of the Pixies and their friends, the insects and frogs.

The first to arrive was a bevy of fire flies who flew to their appointed places in the shrubbery to furnish the light. They were followed by the huge orchestra, lead by Big Frog, making music as they came. The music increased in volume with each new group of arrivals, some on wing and some afoot. Great arches of color ascended with the sound and the later coming guests found themselves entering a great temple, pillared and roofed with soft colored light, filled with music and the sweet incense of flowers, and warm with the feeling of good will.

Now the music softens to a tender strain and the vast audience of creeping, hopping and flying things joins in a chant of welcome. Down the broad aisle moves the Queen, her sweet face alight with the kindest smile one could imagine. High aloft she holds her wand, and the moon, rising at this moment, sends a long ray to touch it with silvery fire. The chant dies to silence as she reaches her throne where she stands for a moment with upraised face as if listening. Then she breaks forth into a song which is at once a message of love from the moon, and the law of the month for all the citizens of Pixieland. Each listener must take his key-note from it to do his work in the coming month.

In the meantime an odd pair had come into the temple and as quietly as possible slipped into an obscure corner. It was a large lame hopper, assisted by a little human, Pixie size, draped in a torn disguise of green leaves, originally intended to resemble a katydid. There had been no difficulty in getting Long Hopper to accept his help in getting to the festival, but Tom had no easy task in getting him over the long distance through the jungles. He took the part of the great hind legs as best he could, and they came jumping, tumbling and scrambling. When they reached the place at last Tom was bedraggled and aching with weariness.

The Queen was just beginning to give special directions to the senior officers of each group. They were summoned by the Queen's trumpeter. As the name and title of each proud leader were called, he came forward at the head of his troop, in full regalia, with banners flying, to salute the Queen and receive her message. Then leaving a gift, which was some especially fine piece of work done by his band, they would move on to make way for the next group. It was an impressive spectacle. The temple was alive with the buzzing, fluttering, bright-eyed citizens of Pixieland, eagerly standing on tiptoe to see and hear all that was taking place. Ranks of the worm and ant, beetle, butterfly and cricket, spider, bee and frog



had passed in review, each leaving at the Queen's feet some choice offering for her palace. The time for the hopping creatures must be approaching.

Tom and Long Hopper, watching sadly from their corner in the rear were suddenly startled by hearing the Queen's trumpeter calling—"Long-Hopper, Long Hopper."

Tom who had thrown his weary body on the ground as soon as they found a place, sprang to his feet. What did it mean? Was Long Hopper to be the leader after all? No—it must be a cruel mistake. He sprang in front of the lame one as if to protect him from a blow.

"Long Hopper, Chief of the great hoppers! By the Queen's command, lead forward your band." The ringing call came clear and unmistakable.

"Oh Hopper—Hopper!" Tom, beside himself with joy, began excitedly shoving and pulling his companion to his feet. Long Hopper was trembling, too, but a striking change quickly took place in him. In a moment he was no longer the despondent, sick grasshopper. He was Chief Long Hopper.

"Stand beside me. Forward," he commanded.

Tom braced himself valiantly under the great weight, and they started forward. Pedee came hurrying to his old friend when he saw Tom's difficult task. With his added help the new chief moved to position with more dignity than would have been possible with Tom alone. He began sending out his orders sharply.

A whirl of motion arose in all quarters of the temple. The scattered and leaderless grasshoppers were moving from every corner to assemble in the great middle aisle. A shout of affectionate welcome for the lame leader arose from the higher bushes as Long Hopper was discovered coming from his hiding place. It spread downward and grew to a roar as he took his place at the head of his troops. The butterfly band hastily thrust their gay banners into the ranks of the hoppers, and when the orchestra took up the welcome with a rousing good will no prouder subjects had marched before their sovereign that night.

So it happened that Tom came before the

Queen with Long Hopper and Pedee. As he crouched under the big fellow to support him it seemed only just and right that he should be on his knees, dirty and in rags, since but for him this splendid commander would be standing straight and strong on all his feet.

The Queen honored Long Hopper with many words of praise for his loyal service as she appointed him chief of all his kind in her realm. Pedee was to be his lieutenant. When she had finished her instructions and Tom was beginning to sense Long Hopper's embarrassment in not having a gift to present, Pedee stepped forward and drew from beneath his coat a little crystal jar which he placed in her hands in the name of his chief. Tom thought it looked familiar but could not then recall where he had seen it, nor could he hear the low words of explanation with which it was given to the Queen. He saw her face light with a happy smile as she lifted the vase where the moonlight fell upon it.

Then a strange thing began to happen. In her hands, resting against her breast, the vase became a center of light. It glowed with a pale green fire, becoming silvery and shooting up stems of light. At the tips they spread among the arches in softest plumes. From the sides of the vase streamers of delicate rose color unfolded. They rolled out until their ends touched the walls of the temple. Another and another set of petals rippled out their length to enfold the assembled hosts of Pixieland. The Queen seemed to be holding a transparent flower of living light. A murmur of delight arose, for the flood of rosy waves affected strangely all they fell upon. Tom, peering out from under his burden, felt his heart swell with the biggest friendly feeling he had ever known. He knew that in that moment he loved every jumping, flying and creeping creature in the world.

"Little human," he heard the Queen's kind voice saying—he could not see her face for the radiance and his eyes were growing heavy—"Little human brother, my people are drinking the love that was in your tears. It shall be a pledge of friendship between you and them forevermore."

## Portrait on Exhibition

The Besant portrait is at the present time on exhibition in Los Angeles. The art critics of the Los Angeles dailies are commenting on the work of the painter, E. Hodgson Smart, in most complimentary terms. A paragraph in the *Los Angeles Times* says:

"Since Smart has lived and painted in many countries—France, England, Canada, the United States, among others—his portrait gallery is interestingly cosmopolitan in character. We are shown certain people of importance whose faces are as familiar to us as their great deeds, and we are intrigued with the artist's conception of them, for his eye is as sane as it is searching.

"A gallery containing the portraits of President Harding, Gen. Pershing, Gen. Foch, Admiral Sims and Annie Besant (one wants to call her general or admiral, too,) cannot fail to attract the lover of life as well as the lover of art. It is a small college of immortals. It has almost the dignity and distinction of a little Louvre. \*\*\*

"The Artist's Mother" is like a Rembrandt. More modern in color and handling is the portrait of Annie Besant, the famous teacher, being gowned in a greenish-grey robe that suits her pale coloring and grey hair. Her heavily lined face is thoughtful and introspective. Both hands are relaxed, one in her lap, the other extended along a table."

## Question Column

[Send in your questions and our Volunteers will answer them.]

Ques. 1. Why does not the T. S. give out the same teachings today as it did during the early years of its life?

Ans.—It does, for the most part. Even in the early years all of the teachers in it did not give things out in the same way. They were all, even to H. P. B., feeling about for ideas and the proper words in which to express them. As the years have passed more light has been thrown upon obscure points, new angles of vision obtained, and some relatively new avenues of inquiry opened up. All of this, together with the fact of the general broadening of human knowledge, and the broadcasting of occult truths in the world, has made an utterly new situation both among the teachers and the taught; and if there had been no progress and change in the T. S. other societies would have been doing the work in our stead.

E. W. MUNSON.

Ques. 2. Where will the segregation of the nucleus for the 6th Root Race take place and develop? We know where the Fourth and Fifth took place. Can it be generally known theosophically? No doubt the segregation is being done, or has been done already. And from what Sub Race?

Ans.—The segregation will be from the Sixth Sub-race of the Fifth Root Race. A very concise answer to the above question is contained in the Foreword to the chapter on "Beginnings of the Sixth Root Race," in *Man: Whence, How and Whither*, as follows: "Ere the Sixth Root Race comes to its own, and takes possession of its continent, now rising slowly, fragment after fragment, in the Pacific, many, many thousands of years will have rolled away. North America will have been shattered into pieces, and the western strip on which the first Colony will be settled will have become an easternmost strip of that new continent. While this little Colony is working at the embryonic stage, the Fifth Race will be at its zenith, and all the pomp and glory of the world will be concentrated therein. The colony will be a very poor thing in the eyes of the world, a gathering of cranks, slavishly devoted to their

Leader." The inquirer is referred to the above named book for details. F. K. METTLER.

\*\* It is now generally known, theosophically, where this segregation will take place.

VARNUM TEFFT.

\*\* It is said that the segregation of *egos* for that nucleus has been begun, but that the segregation of *bodies* will not take place till time for the founding of the Colony itself. Egos occupying bodies of the Sixth Sub-race of the Fifth Root Race are to be chosen.

JETTA CLAY.

Ques. 3. Since the honey bees came from Venus and do not belong to our evolution, what is their next form of life after manifesting as bees? As they are so high in organization in every way can they find suitable forms here? Have just read Maeterlinck's *Life of the Bee*, and it provoked this question.

Ans.—Bees are indeed highly organized little creatures. The honeybee and the ant, which came together from Venus, have no higher form in a dense physical body. Their next step will be into an etheric body. "Tiny etheric creatures"—C. J. puts it, in *First Principles of Theosophy*—their line of evolution takes them into higher and finer etheric bodies, as land fairies and then salamanders, then to astral bodies, where they are sylphs. From that on through differing advancing degrees of Deva-hood, until ultimately they arrive at that goal toward which we are all pressing—that of Dhyana-Chohan-ship.

DR. HELEN TAFT CLEAVES.

\*\*\* It is true that they were brought from Venus, but Venus belongs to our system and has a Deva line of evolution so they can easily find suitable expression for them in the etheric region. Refer you to first volume *Hidden Side of Things* by C. W. L. where this is fully discussed. If your question in stating "find suitable form here" means the physical world then it would be true they could not find suitable physical form as they must go to a more refined state, namely the etheric, that next to the physical.

H. W. RIVES.

## Are We Tolerant?

The first and most insistent lesson given an F. T. S. is that of Tolerance. We stand before the world as the apostles of tolerance and are fairly consistent as far as religious opinions go. Wherefore draw a line? Have our Great Teachers suggested the existence of a line? There are certain evils which we wish to correct, we may feel very strongly about them, but the very strength of our feelings should warn us to use restraint of expression before friends of an opposite opinion. How else can we ever hope to win our way with them, or become ourselves true Theosophists? There is a time and a place to talk reform; from the platform it becomes an impersonal matter, you are not supposed to be treading on any particular toes, but even the collective toe has a sensitiveness all its own and nothing is gained by crushing it.

Many of us have cured ourselves of the craving for flesh food; we look back upon it as a horrible thing, but the crass intolerance of sitting at the table of a meat-eating family and suggesting the horror! or, indeed, of referring to it in any way, unless to excuse our own peculiarity, if it is noticed! The Master speaks in no uncertain terms—"Do not offer opinions unless directly asked...." "Mind your own business and learn the virtue of silence."

We are so absorbed in giving big, magnificent truths to the world that we often forget the bigness of modest little truths which can alone make us desired companions. If our visiting friends would remember that they can so easily hurt, instead of helping the Cause which they have most at heart, they would cultivate that truly theosophical attitude called tact.—F. A. M. C.



## What Lodges Are Doing

Tacoma Lodge has adopted the plan of semi-monthly social evenings. Refreshments are served and when the evening program is finished there is music and dancing until midnight. For all this there is a nominal charge of 25c.

*Applied Theosophy* is the title of a little four page weekly issued by the Lodge of the Inner Light, Seattle, Wash. That is the Lodge with an even 100 charter members, which was organized by W. G. Shepard from a psychology class in that city. The hall of the new Lodge has a seating capacity of about 400 and the Lodge announces Tuesday as the meeting night and expresses the hope that a huge class will be built up that will fill the hall.

Seattle Lodge has a Sunday afternoon class for inquirers at 3 p.m., and reports from 20 to 30 present. Mr. Yerex is in charge of the series of blackboard talks. The course begins with invocation and "carries its students down through evolution, as taught by Theosophy, to the present time."

The Lodge also has a "100 per cent dinner" on the first Friday of each month with a program as an added feature.

It is further reported that three new groups of the Order of the Star in the East as well as a group of "Young Theosophists" are being formed under the direction of Miss Mary Watson of Canada, who spent some time with them recently on her way back home from the International Star Congress in Holland.

St. Louis had a lecture by Judge Allyn Smith during February on the subject of "Esoteric Astrology as Affecting Human Destiny." The Judge is not only "a very old member of the Theosophical Society," but also President of the American Astrological Society.

Besant Lodge of Seattle passed a resolution urging their Congressmen to use their influence at Washington with other Congressmen to secure the ratification of the Child Labor Amendment "to the end that ratification by the required thirty-six States may be obtained."

Besant Lodge also had an evening on "Brotherhood" recently, and each one was requested to bring a clipping or an article or something to contribute to this subject.

The Lodge has a social hour every Sunday evening from 6 to 7 o'clock, during which light refreshments are served.

Portland Lodge is now issuing a monthly bulletin, and mentions a monthly silver tea and book review, a Secret Doctrine Class every Monday night, and a Valentine Party held February 14.

St. Louis Lodge had a "Recitation Party" recently. Everyone was required to give a recitation, "humorous or solemn, sublime or ridiculous." Anything but an excuse was acceptable. Cafeteria supper was served.

Mrs. Eva L. Griffin writes:

"The unveiling of the portrait of Dr. Annie Besant, by the distinguished artist Mr. E. Hodg-

son Smart at Cleveland Lodge, was an event in the history of that Lodge. An interesting program in charge of Miss Margaret Murphy was given, and a generous contribution was received for the portrait."

The first youth Lodge in America has been founded in Chicago, taking the name of Surya. This group of young people are grateful to Dr. and Mrs. E. B. Beckwith and to Herakles Lodge for help in getting started. Several meetings of Herakles Lodge were given over to the young people, thus giving them confidence in speaking before audiences and inspiring them to form a Lodge of their own. With Mrs. Beckwith's help a study class was formed. The Lodge meets every Saturday at 5 p.m. in the Church of St. Francis, Athenæum Building, 59 East Van Buren St.

The Pasadena Lodge sent out invitations for a social gathering and house warming at the local Lodge rooms, 12 South Raymond Ave., for the afternoon of Feb. 22, from 2 to 6 p.m.

## News Items

Recently a postal card was received at Headquarters from Captain Russell Lloyd Jones, proprietor of The Philosophers Book Shop at 26 W. 43rd St., New York City, on which was pasted a clipping from the *New York Times*, dated at London, as follows:

"Sir Arthur Conan Doyle is about to become a seller of psychic literature. He will open a shop next week near Westminster Abbey as a psychic book store and library, which he will personally supervise."

Underneath the Captain had written the terse comment: "Beat him to it."

One of our members is desirous of securing copies of *Lucifer* or *The Theosophist*, September 1887 to August 1897, or bound volumes containing same. Any one having these for disposal please write us, stating price.

The members will be interested to know that they have distributed to date almost 6,000 of the cards bearing Madame Blavatsky's theosophical ideal, which The Theosophical Press have for sale. The new cards with a prayer to the Coming Christ should make an even greater appeal.

Mr. Fritz Kunz has been appointed National Representative for The Order of the Star in the East in America and will sail from Sydney for San Francisco, April 22.

Readers of THE MESSENGER will observe that the questions and answers feature has been started and THE MESSENGER will be pleased to receive any theosophical questions you may wish to ask, and forward them to our volunteers for reply.

Mrs. Bartlett writes to say that she stopped off at Ojai to see the new Krotona and was much pleased with it. The library, she says, is a little gem and "taken altogether the new home of the E. S. is a most desirable one."



## Theosophy Abroad

Announcement comes from London that the promoters of the third international conference of The New Education Fellowship have arranged for a session in Heidelberg, Germany from August 1 to 14. Among the Directors are the names of the well known Theosophists Mr. H. Baillie-Weaver and Mrs. Beatrice Ensor. Dr. Geo. Arundale is down for an address.

At Adyar Hall, 27 Bligh Street, Sydney, the new headquarters for the Theosophical Society, an exquisite fete, entitled "Asia" was held during December. There was a colorful gathering and all enjoyed the beautiful dances, charming costumes and special music. A sale of *objects de art* was the purpose of the fete giving the general public a broader conception of Oriental Art, and hence a better appreciation of the peoples of the East. Gorgeous silks, jewels, ivories, sandals, etc., specially imported from India, Burma, Ceylon, China, Japan and Java were on display. Admission was two shillings. Reports say that the project was highly successful.

On December 3rd Blavatsky Lodge in Sydney, under the leadership of Mr. Fritz Kunz, gathered together for an evening of jollification. During the evening, slides were shown of T. S. people as *babies*, the object of the game being to guess the identity of the person shown. There was much fun.

*The Message of Theosophy* in Burma for December contained a notice "To Ladies" to the effect that the secretary of The Vasantha Ladies' Circulating Library at Rangoon would "be glad to present a copy of *At the Feet of the Master* in English, Burmese, Tamil, Telugu, Hindu or Malayalam, to any lady who applies for it, sending up her address in full."

The last issue of *Theosophy In Ireland* gives an enthusiastic account of the great impetus given to their Lodges in Dublin, Belfast, Cork and elsewhere, by the lectures and informal talks of Mrs. Herbert Whyte.

The first number of the annual *News Letter* of the *Canadian Theosophical Federation* to be issued from Calgary has arrived, the two previous numbers having been issued from Vancouver. The object of the Federation is to supply "interesting and inspiring news items; eliminating all personalities and controversial matters and seeking to promote unity and harmony among our members."

Far Eastern T. S. Notes published in Shanghai, China, mentions that the T. S. now has two Lodges in Japan—one in the capital of the country, Tokyo, and one in Kyoto.

In the same bulletin Hongkong Lodge reports 47 public lectures delivered in their hall during the past year, "two lectures at the Portuguese Club and two at the Islamic Union, besides holding

weekly classes for students." The Lodge room has been enlarged so as to seat seventy to eighty visitors in comfort and they expect that this "will soon be insufficient to accommodate the growing attendance."

A recent *Bulletin Theosophique* mentions a new undertaking by Theosophists of Paris—the "Theatre Esoterique," founded on the idea that almost all the great dramatists have had hours of mysticism as a result of which they produced their great masterpieces. The first of the proposed monthly performances was given January 5.

Mention is also made that the theosophists in Paris are putting on a series of "Orpheus" concerts in Adyar Hall, with an excellent orchestra, fine choir and well known artists, the programs consisting of selections by Berlioz, Saint Saens, Bach, Ambrose and others.

It notes further that the Sphinx Lodge in Casablanca, Morocco, is flourishing and that "many visitors attend the meetings." They are convinced that the theosophical ideas will soon spread over the country.

*Theosophy In India* mentions the passing over of D. Subramanya Iyer, retired chief Justice from the bench of the High Court of Judicature in Madras, one of India's "greatest sons" and a loyal Theosophist, and recalls that during the recent war when Dr. Besant was for a short time interned, due to a misunderstanding on the part of the government, he renounced his title as a protest against the action of the Government of Madras, which became the signal for an outburst of indignation throughout the country and "ultimately led to the release of Dr. Besant and her friends."

Mrs. Hilda Wood, who is now in Sydney, Australia, writes in part as follows:

"We arrived last Sunday and are just beginning to settle down. The weather has been cold and cloudy most of the time, so we have not yet seen the beauty of the place. The harbor is very pretty. There are hills covered with trees and houses that dip down to the water's edge and the land runs in and out making little bays and promontories. The edge of the water is mostly large rock or rather boulders with here and there white sand, but as tempting as the white sand and clear sea may be on a hot day, one cannot, I am told, indulge in a swim on account of sharks that come right up to the shore.

"The house, the Manor, has a very fine situation overlooking the harbor. The house is very straggling, with many corridors. There may be about thirty to forty people living here. We all have food together at five tables. They have a labor-saving device whereby the food is put in big vessels on a heated stove, and one goes with one's plate just outside the door and gets what he wants, —a sort of a cafeteria."



*The Secret of Ancient Egypt* by Ernest C. Palmer.  
Published by Wm. Rider and Son, Ltd., London.  
Price, cloth, \$1.25 through The Theosophical Press.

This small volume will be welcomed by students of Theosophy who have been eager to own a copy of Marsham Adams' *Book of the Master*, but could not because that book is out of print. To regard the Great Pyramid of Gizeh as a temple of initiation and the *Book of the Dead*, as originally conceived, as an occult treatise concerning the initiation ceremony is so eminently more in keeping, in the mind of a theosophist, with the high level of civilization reached by the ancient Egyptians than to suppose that the King's chamber in the pyramid was a mausoleum for a pharaoh and the *Book* a guide for the departed soul through the unknown regions beyond the portal of death. Both may have degenerated to that more material use in later times when Egypt was decadent. Copies of the *Book* in papyri form are found wrapped up with mummies, and the pyramids built during the latter part of the pyramid age of Egypt are but *poor copies* of the Great Pyramid that has stood there for ages.

The author has brought together into this little book much interesting information from various well-known Egyptologists. He has a chapter on Masonic traces in the ruins of Egypt and also a chapter on the Sphinx. J. K. S.

*"Superphysical Science,"* by A. P. Sinnett, published by the Theosophical Publishing House, Ltd., London. Price \$1.75 through The Theosophical Press.

This book, considered in England as Mr. Sinnett's "last great work," will prove of intense interest to all students of Theosophy. While they may not agree with all of his conclusions, these are presented in such an entertaining manner and logical way that doubtless all will admit that this is one of the most valuable contributions made to our literature in recent years. It is not a book for beginners, neither is it one to hand to a scientist, as might be supposed from the title, as it presupposes a considerable knowledge of Theosophy.

In this work Mr. Sinnett boldly assails a number of teachings that have always been accepted without question by most students. Among these is the question of "The Seven Principles of Man." It has always been obvious to any one of scientific training that it is absurd to class prana, for instance, as a principle. Prana is a force, while the other principles are bodies, and the two cannot possibly be catalogued together. Obviously a point is being strained in order to harmonize the teachings with the old idea that everything in nature must of necessity go by

sevens. This idea was killed, as far as the physical plane is concerned, by science, about the time that students were challenged to count seven colors in a rainbow if they could. Mr. Sinnett evidently considered that the corpse had not been properly buried by Theosophists so he attends to the matter by saying, "There is no such septenary constitution to be thought of as an absolute fact in nature," and, "The seven principles of man have no real existence as such." His ideas in regard to this matter are further stated to have been "approved by such lofty criticism as I have been able to obtain."

In speaking of the early days of the Spiritualist and Theosophical movements he asserts that a "ghastly" mistake was made in offending the whole body of Spiritualists by misrepresentation of the period between lives. He maintains that while the Spiritualists made many errors the Theosophists were, as a matter of fact, guilty of much worse ones. It may come as something of a shock to our older students to read that the earliest books are hopelessly misleading in all that relates to the Astral and Manasic planes and that the Devachanic state is a condition of much less importance than has been supposed. Following this assertion he proceeds to give us an extremely clear picture of the Astral Plane as he conceives it. Even if the reader has some doubts as to the absolute correctness of all of the statements he will doubtless be inclined to hope that many of them will prove to be true. While discreet silence is maintained regarding the first subplane, the second is described in enough detail to cause us to take considerable comfort in the assertion that only long continued cruelty can land one there. While some of our members who are troubled with an ingrowing conscience may read the description of the third subplane with more trepidation, we judge that so few of them will actually be called upon to move there after death that it will be rather difficult to start a Lodge. The happy parts of the astral world are said to be vastly more extensive, and here are to be found all who have led anything like a decent life on earth.

The three highest subplanes of the Astral are said to differ widely in their characteristics, although a transfer from one to another would not be in the nature of a promotion. The fifth is the region of most intense mental activity. Here great scientists spend their entire inter-incarnate life, making new discoveries and then returning to earth for the purpose of rediscovering them for the benefit of humanity. On the sixth subplane are found great poets and artists, while on the seventh are those whose keynote is the idea of guiding human affairs with lofty philanthropic purpose.



The Devachanic state is described as "an illusion, a beautiful dream," and is said to be "utterly unsuited to people of active mentality, however richly that mentality may be colored by the love principle." Other chapters of exceptional interest deal with "The Path of Initiation," "The Human Aura," "Elementals and Devas," "The Brotherhood of Sacrifice," and "The Animal Kingdom."

The reader of this entertaining book will be pleased to find that the writer has not committed the error of indulging in any of those blind dives into the realm of physical plane science that tend to bring ridicule upon the word Theosophy. While a number of statements would doubtless suffer at the hands of a technical astronomer they are not of a character to discredit the book with educated people. This is a distinct relief to one who always reads theosophical articles, dealing with science, with fear and trembling.

W. S. L.

*Krishna, A Study in the Theory of Avatars, by Bhagavan Das. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, boards, \$ .60 through The Theosophical Press.*

Bhagavan Das presents the theory of Avatars in its scientific aspect. The nature of these special manifestations of the Over Soul as Great Men, the necessity for them, and their place in the scheme of evolution, are set forth with the skill in simplifying complex problems that characterizes this author's work.

This theme, so alien to western thought, and so vital to the understanding of the nature of a Son of God, is especially timely now. How much has the mission of the Messiah of Christendom been robbed of its value because He is presented to the scientific-minded West as a unique being, an anomaly in nature, without precedent, instead of as a logical product of evolution.

Of all the treasures of Eastern lore, the teachings and life of Shri Krishna, and the purna avatara, are the central illuminating gems. That they are all but unknown to the great body of western religionists is a part of our dark heritage of bigotry. The second part of the book gives a sketch of the main episodes of that many-sided marvelous human life, lived with the grace and power of the divine nature. Even in the gambols of this winsome boyhood. Shri Krishna, the God-like teacher, inspires a devotion that has in it something of springtime rapture. He awakens the human heart to a yearning recollection of its own inherent divinity.

C. G. R.

*The Bedrock of Education by George S. Arundale. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00 through The Theosophical Press.*

"The Bedrock of Education" is a book of timely event.

Dr. Arundale asserts that he has not reached his final presentation of the basic principles of

education, but he has outlined a system of education, from the theosophical viewpoint, which is a veritable beacon light whose beneficent rays penetrate the "educational darkness" in which we are groping and illumine the way for educators who have eyes to see.

Educators agree with Herbert Spencer that the function which education has to discharge is to prepare us for complete living. Spencer being almost, but not quite, a theosophist concluded there was not time enough to prepare ourselves for complete living, therefore we must do the best we can.

Complete living as defined by Dr. Arundale is "The complete fulfilment in the fulness of time of God's plan for His World, as we increasingly understand it through our growing perception of evolution—the working out of His plan." Believing in reincarnation, and understanding thoroughly the theosophical interpretation of the process of evolution, Dr. Arundale shows clearly that there is plenty of time for thorough preparation, and knowing that "Education is Life and Life is Education," that man is not an isolated being but one whose past is linked with the lower kingdoms of nature, and whose future path is now, as it ever has been, *Godward*, has unfolded a plan whereby we may become "increasingly capable of readjusting ourselves to the demands of the Spirit rather than to the dictates of the flesh."

The principles are based on the ancient Scriptures: God's *Love*, God's *Wisdom*, God's *Will* are to be expressed in terms of Service, Study, Simplicity and Self-control.

This great worker has brought a rare offering to the Children's vineyard." His great love for children, his understanding of child life and his knowledge of education and educational methods make him truly a great teacher "who lives in the sunshine of eternity while working in the shadow of time."

"The Bedrock of Education" is a book well named because it is founded on the Rock of Ages.  
M. H. R.

## Deaths

*Rest in the Eternal grant them, Oh Lord,  
And may light perpetual shine upon them.*

Mrs. Charles D. Evans.....Milwaukee Lodge  
Mrs. Solomon V. Frazier.....Vallejo Lodge  
Mrs. Martha Hokenson.....Unity Muskegon Lodge  
Mr. Thomas W. Livingston.....Atlanta Lodge  
Mr. Thaddeus W. Lunt.....Crescent City Lodge  
Mr. William J. Smith.....Crescent City Lodge  
Mrs. Mabel C. Todd.....Vallejo Lodge  
Mrs. Frank Bell Van Horn.....Lima Lodge

Our December Messenger listed New Territory and Advertising Donation—Eloise Waite \$5.00. This should have been credited to the Ames Lodge.



## New Territory and Advertising Fund

## JANUARY PAYMENTS

Mrs. Emma Beglinger.....	\$ 1.00
Miss Alice Reynolds.....	10.00
H. D. Olsen.....	9.20
C. W. Zander.....	5.00
Lester Harris.....	100.00
Herakles Lodge.....	25.00
Miss C. Gertrude Spencer.....	10.00
Mrs. Wilbur F. Skillman.....	20.00
Mrs. Frank E. Gerrish.....	15.00
Crookston Lodge.....	10.00
Ray W. Harden.....	10.00
Mrs. Ollie I. Davis.....	2.00
Mrs. Jennie Colmer.....	3.00
C. F. Smith.....	2.00
Robert. Weber.....	10.00
Geo. H. Hess, Jr.....	10.00
Arthur J. Sharpley.....	2.00
Dos Moines Lodge.....	5.00
Mrs. J. David Houser.....	2.00
Mrs. Rose Luecke.....	5.00
Mrs. May V. Gallinger.....	1.00
Mrs. Emma Beglinger.....	1.00
Dr. and Mrs. Booth.....	10.00
Mrs. Hannah B. Stephens.....	10.00
Col. T. E. Merrill.....	15.00
Mrs. Betty V. Maynard.....	25.00
Buffalo Lodge.....	50.00
Miss Anna Bloomquist.....	60.10
Mrs. U. S. Barry.....	50.00
Gustavus Anger.....	10.00
Mrs. E. M. Warde.....	5.00
Mrs. Alice A. Taylor.....	10.00
A Friend.....	25.00
Berkeley Lodge.....	8.50
Mrs. Margaret Dix.....	10.10
T. D. Dawkins.....	25.00
Mrs. Cora May Allen.....	50.00
Miss Belle M. Carroll.....	10.00
Superior North Star Lodge.....	5.00
Duluth Lodge.....	2.00
"David".....	5.00
"Odd Fellow".....	1.50

Mrs. Alice A. Taylor.....	10.00
Wilfred C. Sigerson.....	2.00
Mrs. Jessie H. Thompson.....	5.00
Mrs. Harriet P. Warner.....	5.00
Mrs. Harriet Inglis.....	10.00
Miss Elise R. Mequillet.....	10.00
Miss Olive Irene Walker.....	100.00
Portland Lodge.....	4.00
Miss Inger Wilson.....	12.00

\$803.40

## Publicity Donations for January

E. S. Palmer.....	\$ 1.00
Mrs. Al. Braverman.....	1.00
A Friend.....	53.75
Crookston Lodge.....	10.00
Kansas City Lodge.....	3.40
H. L. Woodhouse.....	5.00
Oakland Lodge.....	2.30
Lansing Lodge.....	3.00
Seattle Lodge.....	3.00
Atlanta Lodge.....	1.30
Glendive Lodge.....	5.00
Brotherhood Detroit.....	1.75
Long Beach Lodge.....	2.50
Gulfport Lodge.....	1.80
Herakles Lodge.....	2.00
Service Lodge.....	1.00
Harmony, Toledo.....	2.40
Chicago Lodge.....	5.30
St. Paul Lodge.....	5.00
Herbert E. Lanepart.....	2.00
Portland Lodge.....	3.50
Pacific Lodge.....	2.10
Atlanta Lodge.....	1.40
W. G. Krunke.....	.25
Omaha Lodge.....	2.00
Mrs. Mary E. Yorks.....	1.00
Mrs. Maude Tennant.....	5.00
Buffalo Lodge.....	2.50

Total.....\$130.25

## The Three Heroes of Finland

Some of us know Mrs. Wood, who with her husband has been visiting many lands during the past three years. She has surprised us with a charming book which young folk will read eagerly, if their parents and friends present them with it.

It is all about Finland, that "Land of a Thousand Lakes," and is gathered from the National epic, *Kalevala*, written down by the Finnish poet Lonnrot.

As in all the ancient Sagas and stories, both East and West, there is much of magic in *Kalevala*, as Finland was called in the old days. When the three heroes, Vainamoien, "the best singer and wisest man in the whole country," with Femarien, his dear friend, famous for his power over iron, and Leminkainen, who was tall and handsome, lively and gay of heart, start to seize the magic corn-mill, which ground so much corn for the wicked witch Louhi, everything they do is more or less magical. They have no ship to go by water, but they hear sounds of weeping near the edge of a lake, like the crying of a girl, and they find it is a boat crying piteously because it has never been used. They have no men to row it, for it was large and could carry a hundred people easily, so Vainamoien sang a magical song, and many young men and maidens and a few old people appeared and all entered the boat and rowed in relays, and the three heroes helped, and the boat went merrily forward.

After such a beginning, we are not surprised when the wicked witch loses her corn-mill though "she has hidden it inside a mountain and fastened the door with iron hinges and ten big bars and nine locks.

The heroes plough a Field of Snakes, visit the Land of the Dead and recover the Sun and Moon, when the old witch seizes them; and all this seems quite easy to do from the convincing way in which we are carried back into the atmosphere of legend and Saga, which the writer and translator so well preserve.

The illustrations are unique and five of them are copied from the famous Finnish artist Gallen. The rest shows that Mrs. Wood has caught the spirit of the land as she wandered through it, and has the artistic power to make us feel it in her sketches.

The Finns are a dark, short race when compared with their tall fairhaired Norse neighbors. They descend, we are told, from a Mongol tribe that wandered from northern Asia over Europe and settled in the north-western part of what is now Russia. Their Legends and Sagas have so much of the spirit of the Norsemen in them that we are tempted to think there must be some ancient connection.

—From *New India*

# The Three Heroes of Finland

By Hilda Wood

Seven stories from the ancient mystical and magic folklore of Finland, gathered into the *Kalevala* by the immortal poet Lonnrot. Mrs. Wood has written the stories in a form suitable for children and illustrated the book with fifty drawings of her own, five of which are after the pictures of the famous artist Gallen. Madame Blavatsky refers to the rich symbolism of the stories in several places in *The Secret Doctrine*, Vol. II.

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