

THE MESSENGER

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MRS. BESANT CANNOT COME

Confirming a previously published letter from our President, I now publish another letter just received from her, in which she says:

The war has changed everything, and there is not the smallest chance of any attendance from Asia nor, as far as I can tell, from Europe. My going is out of the question. All duties lie here, and I much doubt if I shall even leave India.

Thus we must needs forego the happiness of having our President with us this year.

As great and advantageous as would be her presence in our Section at this time, I am sure that there is not a single Theosophist who would not renounce those advantages for the sake of the service that our President can render in the wider problems of the world, which weigh so heavily upon her at this time. In a way it is, and has been for a number of years, a very great opportunity that the American members have enjoyed of being sufficiently left alone, as it were, by our President, to enable us to develop our own strength. It is at once a compliment and an opportunity. Let us resolve in our present disappointment to give testimony of our worthiness to guide the American Section safely and strongly by developing it up to the point of such excellence as that when she does come

she shall find it filled with earnestness and zeal, steadiness and balance, sane common sense in all its procedure, practical ability to get things done for Theosophy and to reach out towards the highest ideals, especially toward that highest of all ideals for us—the living of the life of a *real* brotherhood.

Surely all is well.

MRS. BESANT'S THANKS

Our President writes in response to the resolution passed at the late Convention:

Please warmly thank the Section for its loving greetings and its congratulations. Only by the help of my colleagues can I hope to bear the burden.

THE WAR'S LEVELLING

There are many evidences of a general levelling going on as a result of the war. An interesting one has just come to my attention. My good friend, Mrs. Maud Mann, once a well-known violinist, later a sojourner and worker at Adyar, and now one of the leading workers among the Theosophists in London, has been specializing upon the new impulse toward a renewed form of music. Lately she has turned toward social work, and in the course of her

activities has conceived an idea both unique and useful. Noticing that some of the best musical artists of England were thrown out of employment by the war, and realizing that the mothers and wives of the soldiers at the front needed just what the artists had to give to dull their pain and anxiety, Mrs. Mann has succeeded in helping forth a plan for cheap concerts in the East End. There the residents of White-chapel and similar regions, through this effort, have come to enjoy some of the best productions of music at the cost of a penny entrance. The striking thing is that these East Enders seem to have a real standard of taste—such as to oblige the leaders of the concerts to produce their best repertoires.

Modern tendency, any way, is in the direction of bringing the popular forms of entertainment generally closer to the real devotees of the stage. The moving picture shows with their cheap entrance fees are helping to accomplish this result and, as I have been told recently by a leading actress, legitimate drama must sooner or later make itself more accessible to the masses, who are the best and heartiest patrons the stage ever has. It is they, she says, who have the greatest degree of appreciation and who derive the most from it.

SCATTERING ENERGIES

I am often informed of members who take up certain lines of work, under the false impression that it is their stern duty so to do, merely because Mrs. Besant has associated herself with that work or has in some way endorsed it. The impression is false, because it implies more than Mrs. Besant should be held responsible for either as an individual or as an officer. She has said often and again that we must not follow her blindly like that, and that what may be a line of duty for her may not in the least be so in the case of others. We must remember that Mrs. Besant is the great synthesizer of the Theosophical movement and she has many separate elements to consider. This places her in a kind of maternal relationship to the whole, and enables her to unite within herself many different activities which can thus

be well correlated. The question which at our point of progress we need to ask ourselves is, what our immediate duty is at our particular station and in our own respective environment. Our *dharma* may well be different from hers, and each member should decide for himself as to whether he can afford to divide his energies among various activities, or whether he deems it wise to concentrate upon the fewest possible and most important ones. If we were to join all the Guilds and Orders of Service of which Mrs. Besant has approved, there would be time for nothing else. As we all know, a few things well done count far more in the long run than many things poorly done with limited energies. Discrimination is what is expected of us.

EFFICIENCY

In observing the life of a people one of the noticeable facts seen is the quick and wide spreading of a common thought, feeling or tendency. From time to time a whole race will be dominated by some fad, fancy or fashion. No matter how humbly it has its origin, in an incredibly short space it will be held by the whole mass. This fact is inseparable from the psychology of the mass.

One of the fads of the day is efficiency. Efficiency as a practical ideal is admirable, and when animated by wisdom is a living, invaluable thing. But as a universal obsession, exploited by academicians and theorists it becomes a hindrance and a nuisance.

What seems to be overlooked is that there is a spiritual efficiency as well as material, and until the two are balanced off there can be no real efficiency in the end. (*Vide SCIENCE OF THE EMOTIONS*, by Bhagavan Das, page 4, *et seq.*)

Some of the keener minds are penetrating the fog around this fad, and one has pertinently observed that it is time now that we stop playing with so much "efficiency" and get back to business again.

A widely known *litterateur* has wisely pointed to the real issue where, in a recent number of *LIFE*, he says:

The only thing one may safely say in partial disparagement of efficiency is that, great as it is, it will not do as a religion. It would, except

for one thing—that man has a soul. In a machine efficiency is all you want. In a man you want that and something more. Efficiency is good as far as it goes, but it cannot go the whole distance that you expect the whole of a man to travel. Man requires something more than efficiency. He requires inspiration. His soul has to be fed, as well as his mind and his body. If he is really to come to his own, he must dream other dreams and see other visions than efficiency can supply him with. He must be a man first and an efficient man secondarily.

BOOK DONATIONS TO PUBLIC LIBRARIES.

As stated previously in these pages, Mrs. Marguerite C. Clark, of Krotona, has taken upon herself the special work of donating suitable Theosophical books to public libraries at her own expense. She goes to great pains to ascertain just what Theosophical books the libraries have, and then supplies other books after a carefully thought-out plan.

In order that members elsewhere may see how her plan works out. I will show here what has been done by Mrs. Clarke during the past year. She took the public libraries of Los Angeles and vicinity as her objective point. She found the central library already very well stocked with our books, and then proceeded to supply the various branches as follows:

UNIVERSITY BRANCH: *Elements of Theosophy; The Riddle of Life; Methods of Psychic Development; Theosophy; Life in This and Other Worlds; The Astral Plane; Man and His Bodies; At the Feet of the Master.*

PICO HEIGHTS BRANCH: *Elements of Theosophy; The Riddle of Life; Methods of Psychic Development; Theosophy; Life in This and Other Worlds; The Astral Plane; Man and His Bodies; At the Feet of the Master.*

BOYLE HEIGHTS BRANCH: *The Changing World; The Riddle of Life; Methods of Psychic Development; Theosophy; Man's Life in This and Other Worlds; At the Feet of the Master.*

CENTRAL AVENUE BRANCH: *The Riddle of Life; Methods of Psychic Development; Theosophy; Man's Life in This and Other Worlds; The Astral Plane; Man and His Bodies; At the Feet of the Master.*

VERNON AVENUE BRANCH: *The Riddle of Life; Methods of Psychic Development; Theosophy; Man's Life in This and Other Worlds; The Astral Plane; Man and His Bodies; At the Feet of the Master.*

SAN PEDRO BRANCH: *The Riddle of Life; The Astral Plane; Man and His Bodies; Popular Lectures; At the Feet of the Master.*

GARYANZA BRANCH: *Popular Lectures; Methods of Psychic Development; Karma; The Astral Plane; Karma (novel); The Riddle of Life.*

VERMONT SQUARE BRANCH: *Glimpses of Occultism; The Changing World; Popular Lectures; Man's Life in This and Other Worlds; Elements of Theosophy; The Riddle of Life; Methods of Psychic Development; Hints to Students; Outline of Theosophy; Karma.*

WASHINGTON STREET BRANCH: *The Riddle of Life; Theosophy; Life in This and Other Worlds; The Astral Plane; Man and His Bodies; Popular Lectures; Methods of Psychic Development.*

MONETA AVENUE BRANCH: *The Riddle of Life; Theosophy; Life in This and Other Worlds; The Astral Plane; Popular Lectures; Man and His Bodies; Methods of Psychic Development; At the Feet of the Master.*

POINT FIRMIN BRANCH: *Text-book of Theosophy; The Riddle of Life; The Astral Plane; Man and His Bodies; At the Feet of the Master; The Growth of the Soul.*

BARTON HILL BRANCH: *The Changing World; Popular Lectures; Theosophy and the New Psychology.*

SLAUSON JUNCTION PLAYGROUND: *The Changing World; Popular Lectures; Man's Life in This and Other Worlds; The Riddle of Life; Man and His Bodies; The Astral Plane; At the Feet of the Master.*

ECHO PARK PLAYGROUND: *The Riddle of Life; Popular Lectures; The Astral Plane; Man and His Bodies; The Changing World; At the Feet of the Master.*

VIOLET STREET PLAYGROUND: *Popular Lectures; Outline of Theosophy.*

HAZARD PLAYGROUND: *Popular Lectures; Outline of Theosophy.*

CITY RECREATION PLAYGROUND: *Popular Lectures.*

Seven books were also sent to Alabama, as per request of a member.

Mrs. Helen B. Young has for some years been doing similar work. Considering THE CHANGING WORLD one of the very best books for propaganda purposes, she has placed a copy in every public library in Canada, and is at present endeavoring to get the Government to accept one for each Traveling Library sent out over the Province of Saskatchewan from the Legislative Library at Regina, where she is Assistant Librarian.

It is of course necessary to first obtain permission of the Board of Trustees of each library through its librarian before a book can be placed on its shelves and its catalogue.

Let us hear from any others who are engaging in this active propaganda.

TO ALL MEMBERS

At the Washington Convention the following resolution was adopted:

Resolved: That the Judiciary Committee be instructed to present a revision of the By-Laws that shall be in harmony with the principles of popular government.

The members doubtless read this resolution in the Convention report that appeared in *THE MESSENGER* for October 1914; but I desire especially to draw their attention to it now so that any one wishing to express his or her views to the Committee for the purpose of aiding them in the preparation of suitable recommendations to the forthcoming Convention may do so. Write to Mr. George H. Shibley, Chairman, 1869 Wyoming Street, Washington, D. C.

**THE PATERSON LODGE
AT BERMUDA**

The Paterson Lodge, through the kindness of one of its charter members, Mr. J. W. Coupland, Tourist Director of the Hudson Navigation Company and Traffic Manager of Marster's Tours, made a New Year's trip to Bermuda. There were fourteen members and six friends in the party.

A report of the activities of the Lodge on the trip has been received from Mr. George Van Dalinda. From this it appears that six days were consumed in the tour, during which many interesting experiences were recorded. That which is chiefly interesting to Theosophists consisted in a meeting of the Lodge at the Hotel Kenwood, Bermuda, on one of the days.

It was our desire to sow the seed of Theosophy in a new soil over seven hundred miles from home. We believe it was the first Theosophical Lodge meeting ever held on the Island of Bermuda, and expect to see good results therefrom. May the thought-forms left there by the Paterson Lodge grow and blossom into the eternal bloom of perfect brotherhood.

Another interesting event of the trip consisted in the formation of a new organization called "The Universal Brotherhood of Tourists." This occurred on board ship during the homeward journey. Every fraternal order on board was represented in the new organization. Mr. Coupland was made President and Dr. George Carr,

Secretary-Treasurer. A set of resolutions was adopted.

The object of the new Order is to promote brotherhood throughout the world and make it possible to bring all its members together at least once a year on a trip (if not more often) and that fellow-travelers may know the reality of true friendship wherever a fraternal order is represented. The birth of this new organization was represented by Foresters of America, New York Rotary Club, Jersey City Lodge No. 211, B. P. O. Elks, Paterson Lodge Theosophical Society, and Freemasons. We prophesy big things for the good of mankind from the Universal Brotherhood of Tourists. It will be the means of bringing all fraternal orders into sympathetic touch and helpfulness.

After describing a Theosophical meditation meeting by the Lodge while it was upon the high seas, the interesting report closes.

May much good for the world grow out of this delightful adventure.

**SCIENCE, RELIGION,
BROTHERHOOD**

Science in its loveless aspect has reached its awful triumph in the present war. In the Inquisition, organized religion in its aspect of scienceless superstition recorded its equally cruel and inevitable triumph.

It is all too evident that these two have been overlong divorced from each other, for neither can stand successfully alone. Each is essential to the other; both are parts of a single whole. So long as they stand apart there can never be a stable or permanent realization of brotherhood. Without each other they run to the most disastrous extremes; together they stand poised and powerful for good.

The restoration of the natural unity between these two great forces of life is the consummation that is now in the lap of the gods. On it hangs the future of brotherhood. May their mills grind fast and well.

A GREAT REFORM

The work of temperance pioneers for many years seems to be having a rich harvest. Many of the States have passed prohibition laws and it begins to look as if pro-

hibition as a political force might ultimately win in all the States. Thus its political victory seems assured. And now we are happily confronted with the prospect of a victory among the industries. Railroads, manufactories and other industrial organizations are adopting drastic rules in regard to drinking among employees. In this some of the largest concerns in the country have taken the lead. These great exponents of industrial efficiency have discovered that strict sobriety pays, and base their conclusion both on practical experience and the results of scientific experiment conducted upon subjects under alcoholic stimulation and otherwise.

A striking article in a recent number of the *TECHNICAL WORLD MAGAZINE* quotes Mr. Andrew Carnegie as saying: "There is no use wasting time on any young man who drinks liquor, no matter how exceptional his talents." It also quotes the opinion of a deeply experienced manager of the famous Bureau of Safety of the United States Steel Corporation, "that in ten years, through combined effort of American industries, the manufacture and sale of liquors would be at an end in the United States."

No doubt the example of Russia in abolishing vodka, of Germany in interdicting drink from the army, of France in prohibiting certain drinks, and of England in appealing to the best in her fighting men to abstain from drink, will have a strong moral influence in aiding the great work of abolition in America.

ITEMS ON BROTHERHOOD

THE LITERARY DIGEST recently contained an interesting comparison between the various Expositions as to their various key-notes. Claiming that the Chicago Exposition of 1893 found its key-note in the Parliament of Religions and that of St. Louis in abstract learning, the editor indicates that of the present year to be Service—economic, educative, social. He claims that "this Exposition will show the advance of the world, its useful development of nature and human resources, its growth in

mutual helpfulness, its progress toward brotherhood."

It is most interesting to know that remedies for unemployment have been taken up in a vigorous way by a Federation of Churches in New York. The plan is that individual members of the churches make themselves responsible for persons or families needing help, giving odd jobs about the house or office and otherwise rendering assistance individually. This plan is vital in that it eliminates the charity aspect and places the help upon an economic basis. Another step toward brotherhood.

MRS. WARDALL

About two years ago I sat in a Post-Convention meeting and listened to a talk by an attractive and magnetic young woman who gave every evidence of possessing a growing ability as a public speaker.

One year later I sat in the home of a wife and mother of charming grace, where I saw every evidence of a station in life beautifully filled.

Today I learn of a lecturer in the field holding audiences, Hypatia-like, under the spell of her attractive presence and convincing logic.

Such is a slight glimpse of a rising young worker for Theosophy—the wife of Mr. Ray Wardall, the General Secretary's Representative in the Division of the Northwest. Mrs. Wardall is now touring the division, and is speaking at Spokane, Tacoma, Victoria, Vancouver, Seattle and other points. Among her topics are: *The Mystery of Love and Hate, Psychism—Right and Wrong, Birth and Evolution of the Soul, The Secret of Happiness, God's Law Through Many Lives, Vegetarianism, Occultism in Tennyson's Poems, The Mystical Side of Music.*

There is nothing that delights me so much as to see the young people take their places in the public work. They are our future hope and strength.

The Section has much to gain in the future through the talented and highly Theosophised family of Wardalls.

THE GREEK CHURCH

The following extract from the liturgy of the Greek Church is a prayer used in all Russian Churches during the war:

And for these also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Savior of the world.

Lord, have mercy.

THE WORK OF THE THEOSOPHICAL SOCIETY

The Special Number of THE VAHAN for January has interesting cuts and descriptions of the present Headquarters of the English Section and some details with regard to the new buildings in process of construction. We are glad to have this opportunity of expressing our fraternal interest in their beautiful new edifice and cordial good wishes for its speedy and successful completion. There is a splendid appeal from Dr. Haden Guest to Theosophists, arousing members to the great work lying before the Society. He says:

Lecture and write on Theosophy, speak of Theosophy, think and dream of Theosophy, each in its place where it will help to open up men's hearts and minds.

In the contribution by G. Herbert Whyte, *Our Finances: How to Help*, the question of money, donations, and the responsibility of each member towards the Headquarters as a great centre of vital interest to all, is brought out convincingly. He states that

In the past six years our membership has more than doubled, and yet each year has found us straitened for funds and compelled to make special appeals to carry on the regular work of the Society in England.

One reason given is that "We are spending more per head on every member than we receive in dues."

I may well quote the following from the article *The Relation of Headquarters to the Provinces*, by Clara M. Codd:

The great "power-house," if I may so express it, for its generation [of life and inspiration]

is the Headquarters at Adyar. From that great heart-centre streams of magnetism go forth round and round the world. The next most important centres of that life are the national headquarters in every country. Every national headquarters is directly linked on the inner planes with Adyar, and from that one subsidiary centre the life is carried into every Lodge and Centre under its jurisdiction, from thence again to every member.

Here is a point I want to emphasize. There is nothing so important to us, of such uttermost value to every one of us, as our National Headquarters. All that contributes to its efficiency and beauty means an increased flow of life throughout the whole Section. If I were to be asked where most our loyalty and enthusiasm lay by natural right, I should say first to Adyar, then to our National Headquarters, then to our Lodges, lastly to ourselves.

We must be big, we must indeed, we, who are to work in this work forever and ever, all together, down through the ages. The more we can give, the more greatly we can give, the more that work will grow and flourish, and bring untold blessing on the world's pain and darkness. It is so wonderful, our work! There is nothing that we would not try to do, to be, to give, if only we clearly understood it. H. P. B. once said that if a Lodge really did all it might do, the sum of human misery in the town around that Lodge would be appreciably diminished and that, given time and money, our Society would be able to rebuild the world. I think it doesn't happen sooner because we don't really understand.

But whatever we do or don't do . . . let us be sure that nothing is so important as our Headquarters, not even our own very beloved Lodge.

There is also a very strong article along the same lines, entitled *An Appeal to London Members*, by Lady Emily Lutyens. From the striking contributions to this "special number" many useful hints may be taken by all countries who are blessed with the important and occult centre of a National Headquarters.

MARY T. DUNBAR

FIELD WORK FOR JANUARY

On New Year's Day the field office was established at 710 Cutter Street, Cincinnati, which will be the address until the ever-shifting work requires a new centre of operations.

The first week of January was given to strengthening the new Lodge at Columbus

which I organized last spring. A strong new class was formed at the close of the lecture course of which Mrs. Rogers at once took charge. A few from the class joined the Lodge soon after and the general outlook is most encouraging.

Toledo, which seems to be exceptionally difficult territory for an old centre, was next given a second course, and more people were drawn into the class organized in November. In the experienced hands of Mrs. Bird we can feel sure that the most possible will be accomplished.

Detroit is another hard nut for the builders, albeit it is excellent territory. The old guard, the Detroit Lodge, has held its ground steadfastly from the early days and still has, I think, just about the membership it had many years ago. Other Lodges have come and gone, and only Vivelius remains. Six years ago I had a class there of about forty, but they seem to have slowly vanished, very few coming through into the Lodges. In December last, as previously reported in these columns, a large class was organized; and in the third week of January I gave another course of lectures to further strengthen it. Mrs. Bird conducts this flourishing class and on my second visit I found them enthusiastic about her work. Detroit ought to "come through" now and take its place among the first-class cities with large and growing Lodges.

The fourth week of January was given to breaking new ground at Springfield, Ohio. It is certainly conservative territory. In the beginning I thought we were going to record the first failure to get a centre. The literature sales are a good indication of the real interest, and the entire audience invested thirty cents! But by the close of the course they woke up, and when Mrs. Rogers arrived on the last evening she formed an apparently much interested class.

Between these weekly lecture courses in various cities I return to Cincinnati, to be at the office Saturday (usually being able to get a night train after the last lecture), and on Sunday give a forenoon lecture in Dayton and an evening lecture in Cincinnati. The former turns out small, the latter large audiences. This plan results in

a minimum of seven public lectures a week, notwithstanding the necessity of a day for office work.

During the month Mrs. Rogers brought the matter of forming a Lodge before her Cincinnati class, which she has been conducting two months. The result proved the value of follow-up work, the thirty-odd names on the charter list being the largest Lodge formed in new territory during the past twelve years. I cannot say what may have been done previously. Also at Wheeling Mr. Cooper again demonstrated it by organizing a new class to be added to mine of November.

In January Mr. Unger gave three days to St. Paul and Minneapolis. Mr. Cooper spent the month in Wheeling, Cleveland, Buffalo and Rochester. I must leave them to report further, as I have no details.

L. W. ROGERS,
Propaganda Secretary

LODGE WORK

Our March work having already begun in Chicago, we will go in thought on the tenth to Cleveland, Ohio, where there are three Lodges: *Cleveland*, formed in June, 1897, with 92 members; *Kipina* (in February, 1911), having 16 members; and *Viveka* (in April, 1909), also with 16 members. In this centre Mr. Phillips, President of the Ohio Federation of the Great Lakes Division, resides. Many strong and ardent members, whose names have been long upon the Society's rolls, call Cleveland their home, among whom is our well-known friend Mrs. Alida E. de Leeuw. By the fact that her daughter, Miss Anna de Leeuw, is one of the industrious workers at Adyar, our Cleveland brothers are especially linked with the T. S. Headquarters.

On March 17 we come to Colorado Springs, Colorado. This Lodge was founded by Mr. Rogers on May 16, 1914, boasting 18 members. May the members of this new Lodge ever keep in mind their opportunity to make bright the Star over their centre.

March 24 brings us to Columbus, Ohio, another Lodge that owes its formation to

Mr. Rogers. It came into being on April 18, 1914, and now has 21 members, showing good signs of growth.

On the last day of the month, and during the first week of April, we will try to help the resident members in centres where there is as yet no Lodge, taking up Bisbee, Arizona, where Mr. John G. Pritchard is the only one to represent its prospective Lodge on the physical plane. So also we find Mrs. Cecilia B. Geoffrey holding in thought such a living centre in Bridgeport, Connecticut. In Corry, Pennsylvania, Mrs. Augustus C. Crandall offers herself as the magnet for the gathering of six other members who shall eventually form the Lodge there. Dr. and Mrs. H. G. Henry together form the nucleus of a centre in Cortland, New York, and Mrs. Belle Kempter stands alone for Theosophy in Corvallis, Montana. Let us work with these devoted members in the separated centres and see if we cannot help at least to bring one Lodge down to the physical plane.

E. R. B.

FRATERNAL UNITY IS THIS YOUR LODGE?

I recently received a letter from a lady who had visited one Lodge of the T. S. and then went home with the idea of joining a Lodge in her own city. Her experience is interesting and instructive, and shows wherein many of us unconsciously fail in interesting and holding those who might join us. She writes (in substance):

On my return home I attended a meeting of the ——— Branch, taking my brother (who is not interested) with me. There were only a few persons present and the whole atmosphere was that of cold mentality. No one spoke to us until we were leaving, and my brother remarked that I probably found things different here than in the other city. The paper which was read was peculiar; had it not been for an occasional Theosophical term, I would never have known that it was on a Theosophical subject. The whole meeting was chilly, and I came away not wanting to go there again.

However, she did go again and had the same experience. She then attended a meeting which was held by another Branch in the same city, of which she writes:

I have attended two study class meetings. I find each has a mere handful of members (in number), with no leader and a very loose organization. You can imagine the straits they are in when I tell you that after my first visit Miss ——— asked me to write a paper for them . . . and I prepared a very elementary article and read it last Wednesday night. Only seven were there, but they were very cordial to me and appreciated my effort. There are some high-minded, big-souled women among the number . . . but to me there was something at once pathetic and inspiring to see this scant handful of earnest souls.

And then she adds that she will join this Lodge.

I wonder how many of our Lodges are cold in their treatment of outsiders, how many persons go away repelled by a lack of cordiality on the part of our members?

Ah, my dear friends, our beloved T. S. needs much more of the *heart* side than is usually shown. I dare say that very many of those who come to our meetings come with aching hearts and to find comfort and explanation of the *why* of things—perhaps in the hope that someone present may be able to speak the words that will heal the wounds left by the tearing away from old ways and soothe the ache of an emptiness in life which all who “pass that way” have felt. Do we let them go away uncomfortable? What a shame! Too often we try to comfort ourselves—when they do not come again—with the thought that they were not ready for Theosophy. That is a mistake in many cases, I am sure, and ours is the fault if we let them go without at least *trying* to give them comfort and assistance.

It might be well to have a committee whose business it would be to greet all who come, introduce them to the members and make them feel at home. If the members would only think a little less about their own individual troubles and more about helping and welcoming others, things would soon be far different than they are.

Dear friends, I beg of you to cultivate the *heart* side of your natures, take love and sympathy with you to the Lodge meetings, and hold yourselves ready to let the love of the Master flow *through* you to all around you; then you will be attracting many whom you now repel. Can you not change this coldness into love and friendli-

ness and warmth, and make *all* feel welcome at your Lodge meetings? Try it and see.

—By a Lodge President

CORRESPONDENCE

FROM ADYAR

27th November, 1914

This is the tourist season in India and we in Adyar also have our guests. The Theosophical Convention, as well as the Indian National Congress, meets at Madras this year. We expect many visitors this time and preparations for their accommodation are going on. The strain of the law cases being over, Adyar has again become active in its usual Theosophic work.

The happiest of the events is that the President has begun to take an evening class once a week. Not that there were no classes, or that they were not well conducted; Mr. Leadbeater took the evening classes during those disturbed times, and it would be presumptuous to pass any judgment on his teachings or his method of giving them. Everything was going on splendidly, but the hunger for Mrs. Besant still remained. Now, happily, all the clouds have dispersed and everything is smooth sailing. We have evening classes thrice a week. Mr. Jinarajadasa takes the class on Mondays and Wednesdays, and Mrs. Besant on Fridays. They change their evenings according to their convenience.

The Masonic and the Rosicrucian Lodges have also begun their activities. The members of the Order of the Star in the East meet on Wednesdays for a joint meditation on the three qualifications of the Order. They have also selected a day when they meet together and send loving thoughts to all the sufferers in the war. There is a school where general education is given to Indian ladies, and a night school is opened for the servants in the compound.

Our President has started the Young Men's Indian Association, with the help of many leading Indians, and she has opened some hostels in the city of Madras where young Indian students can live happily under the care of a warden. Her COMMONWEAL and NEW INDIA are doing very valuable service to India and these two papers

command great influence. Various societies in the town have been constantly asking her to preside or lecture at their meetings. Young India is being helped by her and the energy that is spent in these activities will bring credit to the Theosophical Society. Her active political propaganda will spiritualize all political activities in India and from this point of view Mrs. Besant's re-entry into political life does not mean any loss to the Theosophical Society; it means rather that the Theosophical Society has gained so many political leaders on its side.

Every one with an inclination to work has work in Adyar, but that person must find out for himself what work he can do best and he must learn to accommodate himself to the new work, surroundings and circumstances. If we leave off the idea that we are helping or raising the down-trodden, and begin any work as service in His Name, and mix with people without making them feel that we are some superior beings who condescend to come in touch with them, we will gain their love and confidence and He in His Glory will find in us good channels through which to pour His influence and love.

With greetings to all brothers and sisters in America, I am,

Yours sincerely,

(Signed) VINAYAK R. SAMANT

CURRENT LITERATURE

January 15, 1915

There is a book, FAIRY TALES OF EASTERN EUROPE, by Jeremiah Curtin, published by McBride, Nast and Company, of New York, 1914. Mr. Curtin is the translator of QUO VADIS, and a distinguished scholar and linguist. He devoted his life to a comparative study of the Aryan races, visiting all the countries of the world and gathering their folk tales. He was trying to find, back of the stories, the connecting link in mythology uniting the races. Among these stories we recognize the same old stories of Grimm and others that we have heard all our lives. Could it be possible that these fairy tales, whose origin is lost in antiquity, are really reminiscences of Atlantis—the

land of magic, of golden sunshine and gorgeous color?

I do not know whether or not you see *THE BIBLICAL WORLD*, called "A Journal of the Awakening Church." In reading most of the articles one feels as though he were reading primers, but now and then something seems to show a real awakening. In the December number is an article called *Christ in the Twentieth Century*, by R. L. Jackson. This is a description of the new conception of Christ as virile, strong, aggressive, instead of weak and womanly as seems to have been the idea in the past. The point that will most interest members of the Star in the East is the matter-of-fact assumption that we are in a transitional period and that the Christian religion needs a new interpretation.

Will Levington Comfort has an article in *THE CRAFTSMAN* every month. In the January number it is called *The Test of America*. The war in Europe is the test of America. If Mr. Comfort is not a Theosophist in name, he is certainly one in deed. To quote the "good Theosophy" in this article would be to copy the whole of it. As I understand it, his idea is that it is the duty of America to sound the key-note of the new civilization which will arise upon the ruins caused by the war. He speaks of the new race that is forming in America as a matter of course. At the end he says:

There is a great perfect story in the world. It will bear the deepest scrutiny from any plane of body or mind or soul. Physically it is exact; mentally it balances; spiritually it is the ultimate lesson.

In the same number of *THE CRAFTSMAN* there is an article by Rabindranath Tagore, called *The Beehive: Feminism Contrasted with the Zenana; Being a Study of Modern Women*. To my surprise, I discovered that the author does not blame the western women for the feminist movement, but he blames the men. He says that the men have taken their home away from the women, and the latter are consequently restless and do not know exactly what to do with themselves.

In the past the man-bee used to gather honey outside and store it in the hive, where the queen-bee ruled supreme. Now the bee prefers to rent a cell and live by himself, so that he alone may drink all the honey in the evening

which he gathers during the daytime. Consequently, the queen-bee is obliged to come out into the world of competition to gather honey in order to live. She is not yet accustomed to the changed conditions of life and society. The result is uneasiness and buzzing. . . . It is called feminism.

KATE P. GURLEY

GETTING THEOSOPHY INTO THE NEWSPAPERS

There is hardly any Theosophical work more important than that of getting our ideals into the newspapers. Our truths when thus disseminated gain a hearing among thousands upon thousands of readers, and frequently extracts from such articles are copied by papers in other cities.

What a few devoted members can do in this direction has been well illustrated in Reading, Pennsylvania, where we have only a small Lodge. Mr. Kingkinger, who is president of the Lodge, has been aided by Mr. Bates and a few others and they have kept the papers supplied with weekly letters about Theosophy, short summaries of the public lectures, and so forth. They sometimes start controversies by asking questions, or getting their friends to do so. It is wonderful what a vast amount of good can be done when a few members work together harmoniously and continuously.

The Reading members have been doing this work for some years, and the result is that they have permeated their community with Theosophical ideas. We know, occultly, what a direct bearing this has upon the emotional, mental and moral improvement of the people. This is a method of work which is open to those who are perhaps not fitted for platform speaking, or who prefer to do their share of work in the quiet of their homes rather than in the Lodge circle.

Members complain sometimes that the papers in their city do not accept their articles. Investigation has proved, however, that this is nearly always due to the fact that the articles are not written from the "newspaper" point of view.

We have a large quantity of clippings from the Reading papers and will be glad to send several to any members who wish to make a specialty of this important work and start it in their own city.

HENRY HOTCHNER

H. P. B.'S SUCCESSOR

BY COUNTESS WACHTMEISTER

To the Editor of

THE THEOSOPHIC MESSENGER:

At the time of the W. Q. Judge trouble the following was printed and circulated in the form of a pamphlet by the Countess Wachtmeister, and may prove interesting to many of your readers. I assisted the Countess in sending out the pamphlet.

(Signed) A. K. SIBARAMA SHASTRI

I THINK it my duty as one of the oldest members of the T. S., and as one intimately acquainted with its leaders and inner history, to come forward and place before its members a few facts known to me which I have hitherto kept to myself.

The six years spent with Madame Blavatsky, during which I lived with her in the closest intimacy, have enabled me to be cognizant of much that is unknown to others. I deeply feel the necessity of giving to the members of the Society some of H. P. B.'s own words to me, which may elucidate a few of the perplexities caused by recent events.

H. P. B. always told me that her successor would be a woman, long before Annie Besant had become a member of the T. S. She made various attempts with different people hoping to find one, but was quite unsuccessful, so that she became terribly depressed and down-hearted, saying "There is nobody left to take my place when I am gone."

It was only when Annie Besant joined the Society that her hopes revived, for she seemed to feel that in her she would find a successor. H. P. B. told me this, but I had been so discouraged by the previous failures that I was determined to be on my guard and not accept Annie Besant unless entirely convinced of her disinterestedness of purpose and of her integrity. I thought it just possible that she might be an ambitious woman, entering the Theosophical Society with the thought of governing and getting all into her own hands; so I watched her narrowly, criticizing her every action from that point of view. But as I

noticed her life of daily sacrifice and continued endeavor to overcome her failings and shortcomings, how she took herself with an iron hand to task, and how with indomitable will she overcame one obstacle after another, I was obliged to confess to myself that my surmises had been both unjust and wrong.

One day I saw Annie Besant enveloped in a cloud of light—Master's color. He was standing by her side with His hand over her head. I left the room, went quickly to H. P. B. and, finding her alone, told her what I had witnessed and asked her if that was a sign that Master had chosen Annie Besant as her successor. H. P. B. replied "Yes," and that she was glad that I had seen it.

Again, one evening I accompanied Annie Besant to a small hall in London, where she lectured to workmen, when suddenly the Master was by her side, and she spoke with an eloquence which I had never heard from her lips before; it came flowing from her like a torrent of spiritual force. I may add that I have since then, here in India, had repeated proof of her being in direct communication with Master.

During the last year of H. P. B.'s life, when living in Avenue Road, Annie Besant used to spend some time every evening with H. P. B. to receive occult teachings. One day she was told by H. P. B. to go to America, and on the evening of her departure H. P. B. called me to her room. After a few words of salutary advice to myself, she informed me that Annie Besant had gone to America to bear a message from H. P. B. to the American Section. . . . H. P.

B. then turning to me said: "Master really communicates directly with Annie Besant. Her development in this life is a very rapid one; it is the sudden bursting through the shell of all the development and knowledge gained in her previous lives of occultism."

In confirmation of what I have here stated, I will quote from a letter written by H. P. B. to W. Q. Judge, dated March 27, 1891, of which I have a copy in my own possession. In this letter H. P. B. speaks of Annie Besant as "*the soul of honor and uncompromisingly truthful* . . . one single unbroken diamond . . . transparent so that anyone can see how filled

to the brim it is *with pure, unadulterated Theosophy and enthusiasm*. UNSELFISHNESS AND ALTRUISM," continues H. P. B., "is Annie Besant's name. . . . Judge, *she is a most wonderful woman, my right hand, my successor.*"

H. P. B. used to wear a signet ring, to which she attached great importance. She had often said to me that this ring was to be handed over to her successor, and that the properties attached to it were very magnetic. When after H. P. B.'s decease in London I was informed that the ring had been given to Annie Besant by her express directions, I knew that Annie Besant was her successor.

TWO VIEWS OF THEOSOPHICAL WORK

(From the Editorial Notes, ADYAR BULLETIN, December, 1914)

THERE are two views of Theosophical work, one narrow and one wide, which are current in the Theosophical Society, and on which members should make up their minds and, having done so, should act accordingly.

The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech; to write articles, to give lectures—on Reincarnation and Karma, on the Life after Death, on Yoga and Interpretation of Symbols, on the Planes, Rounds and Races—this is Theosophical, and this is the only proper work of the Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden fields and is of doubtful desirability.

The other view is that the Divine Wisdom, "sweetly and mightily ordering all things," exists in the world for the world's helping, and that nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work which

is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world. At one time, when the great truths of religion have been forgotten and when materialism is strong, it will be its chief work to spread the forgotten truths and to assert the predominant value of spirituality. At another, when a people is to be prepared for the Lord, educational methods and improvements will claim its earnest attention. At another, it will be called to work for social reformation along lines laid down by Occultism. At yet another, to throw its energies into political effort.

For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their activities. And since the T. S. is international, it can only suggest great principles and leave its members to apply them for themselves. It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy

or Democracy—on all this the T. S. pronounces no opinions. It can only say: "Son, go and work for Brotherhood; think out the best way for yourself, and act."

It is obvious that since I entered the T. S. I have encouraged the wider view, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters, for education and for many social reforms as, in India, the caste-system, and in England for the abolition of vivisection, for reforms in penology, for justice to colored races, for the introduction of federalism into the Empire, and of a system of electorates which should weigh heads as well as count them. Since elected to the Presidency, I have endeavored to organize the many activities of those who agreed with me in Theosophising public life, so that no activity should compromise the neutrality of the T. S., while members should remain perfectly free to work in any of them; and the result has been a great influx into the T. S. of energetic workers, and especially of young workers, who find their inspiration in Theosophical teachings and their happiness in translating them into practice.

Both these lines of thought, the exclusive and the inclusive, have their place in the T. S., and it is eminently desirable that both should be present in the Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them—the Theosophising of religions; the second ensures the application of those teachings to public work, the permeation of all public activities with them—the Theosophising of life. While the T. S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now that the T. S. is large, and its environment fairly friendly, the second is necessary for the growth of its influence. The first prepares for the new form of religion—the second for the new form of civilization. They are complementary, not hostile. But let neither depreciate the other, nor minimize its value. Let each do its work, and recognize that the other has also its place and its work.

My thought was turned specially in this

direction by some criticism which reached me of our French General Secretary going to the front to help his country in her bitter need, of prominent lady Theosophists in France doing ambulance work instead of holding E. S. classes, of the English General Secretary organizing hospital work, of the Scotch General Secretary training Territorials whom he is to lead on active service to the front.

Such criticisms are untheosophical in spirit, and utterly uninformed from the standpoint of Occultism. In times of need some men are called to do the hero's work; let us be glad and proud that the leaders of the Society in England, Scotland and France are among them, and that local leaders in smaller areas are among the most active workers in relief, and that the rank and file are gallantly supporting them. Let others take up the work the usual leaders have to drop and be glad to have the opportunity of supplying their places, setting them free for their more urgent duties.

Truly would the T. S. have been disgraced if none among its members had answered to the cry: "*La Patrie en danger.*" Every one who can help at such a crisis ought to help, and if our special teaching propaganda suffers for the time, let it suffer. Peace will return, and with peace its duties. Unless the war-duties are attended to now, the chief Theosophical countries in Europe will be crushed, and there will be but little room for propaganda afterwards.

The different and useful lines of activity are well exemplified in the splendid organizing work of Dr. Haden Guest on behalf of the French wounded and the silent work of the League of Meditation, presided over by Mrs. Duckworth. This latter body bases its work on two facts:

In the first place it is not the German Nation, or the Austrian Nation, with which we are at war. We are fighting the system under which these people have been brought up, a system which we believe to be contrary to the accepted laws of civilization, and to evolutionary progress as we see it. The mass of German People are but tools of this system, the wheels of this gigantic machine, and in condemning the machine there is no necessity to condemn also the materials out of which it is made. And further, let us not forget that these very people whom in the masses we are now condemning so thoughtlessly, are the ones who

have contributed much to the comfort and well-being of our race.

Secondly, let us remember that the War does not cease when the voice of the guns is no longer heard, when armed men are no longer arrayed in battle line for their mutual destruction. It is then that the voice of the diplomatist speaks, a voice that is just as important in the settlement of the war as is the conflict of armed men.

The tone in which this second voice speaks depends on the thought of the nations which it represents. If these nations harbor bitter feelings, the one for the other, then will the sound of that voice be harsh and exacting, and no true statement will result. If, on the other hand, the nations are led to think nobly, can forgive what they consider to be the wrongs done to them, can harbor feelings of love and brotherhood towards their fellow human beings, then will that voice speak gently, its tone will be as a soothing balm, closing all wounds and healing all sores. Then will the settle-

ment be true and lasting, the result will be satisfactory on all sides, and we shall truly have weathered the storm and entered into a haven of rest.

Both of these thoughts should be steadily kept in mind, for on the nature of the peace concluded depends the sowing or the non-sowing of the dragon-teeth of another war. Every heart that sends out love and goodwill is one of the fair forces which makes for a lasting peace. The meditation itself begins on the Unity of Life; passes on to the underlying unity of all human activities; considers the end of the cycle and the birth of a new civilization, and ends in blessing all, since all are one in God. May its work help in bringing back to the world the blessing of peace.

ANNIE BESANT

BROTHERHOOD, OR NOT

BY A. P. WARRINGTON

THE thing that appeals to every man's moral nature is not that this or that action will redound to his own advantage, or even to the advantage of some organization with which he is connected, but that some principle of life founded upon high and pure ethics is subserved in the action he takes.

But we know that there are principles and principles. To say that a man is governed by principle means only just so much, but to say that he is ruled by principles chosen with true discrimination and wisely applied means far more. We may see someone throw himself fanatically into a foolish action in the belief that he is doing so upon principle. Truly he may be, but a little insight will disclose that the principle upon which he based his mistaken action was in violation of a greater and wider one which it would have been wise for him to respect.

So in this, as in all other situations in life, discrimination, the first step on the Probationary Path, is absolutely essential.

Take the principle of brotherhood as ex-

emplified in our Society. We will all agree that it is fundamental to life itself. Brotherhood is a social phrase expressing the oneness of all life. There can be no greater principle than this, and the fraternities and our own Society are supposed to exemplify it to a greater extent than the rank and file of humanity can ever do for long reaches of time.

And yet the pressure of the world-wide instinct of separation is so great that our members are from time to time tempted to do sad violence to this lofty principle while throwing themselves into some action which they are pleased to believe they have taken upon principle. Many are the virtuous declarations of such propagandists of discord, as they spread accusations against their brethren before the world, and their actions are ever done in an obviously self-righteous blindness to the main fact that brotherhood is being trampled into the dust. For the time being such agitators reverse the principle of brotherhood and bring into the Society some of the worst of the separative forces of the world at

large. To accuse widely, to repudiate and make outcast a brother, to besmirch such precious possessions as personal honor and reputation as if these were trifles only to be ignored—this and more may be done on principle, while the greatest of all principles is forgotten.

Such actions have tainted our Society almost from its very foundation, and have brought down upon it the jeering scorn of outsiders who can only see the profession of brotherhood on the one hand and the reckless violation of it on the other. Is it not therefore time that the members of our Society take stock of themselves as a Brotherhood and find out just where they stand upon this great principle? Are we really to be a nucleus in the world of the high and noble spirit of brotherhood, or are we only to talk about such things in beautiful phrases and then act as all other men do in temptation?

It must be realized that a true Brotherhood is very much like a family. One cannot choose the members of his family; into it many different natures and temperaments are apt to be thrown together—all kinds of actions and activities are wont to arise in antagonism to the feelings, the prejudices, and even ideals and ethics of some of the family. This naturally tends to produce irritation, and even at times a revulsion of the moral sense, but no one ever thinks of rushing out and accusing his blood brother before the world when something transpires that is not to his liking. On the contrary, it is the ideal of the family that brothers should help, guard and protect one another; should exercise the spirit of love and compassion; should forbear and make allowances for one another, and try to understand the real character of the misunderstood ones who seem so different. It is by this means that those gentler virtues are developed and the foundations are laid for the recognition of the One Life in every form.

And so it should be in our Society. We also cannot choose who shall come into it, or who shall go out of it; and likewise the same general spiritual relations exist between the members of this wider family as obtain in the smaller one. Therefore, no matter what our feelings and judgments

may be toward the actions of our brothers, measured from the standpoint of the world, it is our inestimable privilege to be governed by the higher principle of brotherhood, and to be at least as true to one another as the ordinary man in the street is to his own blood brothers. Today we stand at the portal of a new age—an age of brotherhood. In this compassion is the keynote, as was long ago taught by the Buddha and the Christ. If the T. S. is to wield an important influence upon this future, *we must live our brotherhood ideal here and now!* We must discriminate as between principles; we must realize that the principle of brotherhood is the great and all important one to us, and that this thing of making ourselves self-constituted agents of the Lords of Karma to discipline our brethren before the world, from our President down, simply delays the realization of our highest destiny.

For who, after all, *knows* the measures of those we try to serve? We just have our own little measures and we use them mercilessly, in our ignorant blindness. We have our little rewards for successes and our punishments for mistakes. But mistakes! What are mistakes? Does any one of us know how they look to the Great Ones, or what important place they may not have in the great plan? It has been well said:

He who fears not the making of mistakes, even big mistakes, though in so doing he sets out upon a difficult journey where he will meet with strange and perilous adventures, will find himself at last at the fountain-head of power and all-embracing charity.

If Theosophy is to be greatly served by us, we must broaden our gauge; we must come out of our world into Theirs; we must transmute the old line of action into new.

In a recent utterance our President marks out the course of him who would be a true Theosophist. It is to follow the line of noble thinking so that our lives may be filled with noble doing. She adds what indeed is our true *dharma* not only toward herself but toward all our brethren:

Think of me, friends, as one at work ever seeking, in my humble way, to be a Server in the ranks of those who see in Service the great joy of human life. Send me thoughts of goodwill, wishing for me clear vision and steadfast heart, firm will and one-pointed devotion.

Can we do this—do it for the lowliest as well as the greatest? If so, our thought force will tend to raise all up to higher and higher growth. This is constructive Theosophy—the Theosophy that counts. “In-

asmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” If we live by the big principles, we shall find that the lesser ones will take their rightful places in the larger field.

THE BEAUTY OF GOD

BY WELLER VAN HOOK

The beauty of the inmost nature of our Logos is the highest. There, in the heart of His being, where there is no outer throbbing of His life, where He lives serene beyond the trappings of manifestation—there is His own majestic beauty, perfect utterly. There are no shortcomings there of His evolving children, but only Himself in utter purity.

That beauty we can never know until our own divinity is reached and we can stand alone in our responsibility to Brahma, as it were separate from our beloved Logos. Thus with our godhead developed and standing by Him in double rôle of Son and Brother, we shall know Him face to face and shall begin our study of His power, His wisdom and His beauty.

But much below that height is already conceivable. He can give us augury of His beauty when we view landscapes and their living streams; the mountains with their white heads veiled in mist; the sea with all her story of her life of green and blue, her floors of iridescent pearl, where forests of anemones and corals sweet contend, and of her airs above, differently breathed from those of the land. In all of these with His utmost insistence He strongly proclaims the Law and the objective realizing of His harmony.

Yet stay—there is holier ground to tread in His tabernacles. There is more wondrous harmony to be sounded in the tonal organries of His worshiping; for there, at the summit of His expression of motion,

harmony and form-beauty are—His priests! They, His perfected men, His true sons, are most like Him.

O now, let sandals fall away! Enter the true temple of our highest worshiping. Note first with awe there are more Christs than one. There are many. Conceive Them serving in the ceremonial worshiping of God about some rude, ancient altar-stone. They are lost in the sending of Their adoration up to Him. They differ from one another—each from all! How can that be? Are They not Perfect Men and must not They be all alike?

Listen, child, nor fly away in bliss of contemplation. Each one and all together They show forth the Grace of God. He is still beyond and yet within Him They may show, each one, though perfect, but some facet of His diamond being!

Where'er you go seek Christ faces. All the beauties of men's souls are of the undeveloped Christs within. All men are priests however much unwittingly.

But seek thus, awakening the Christ in men, and one day you shall find your Magus—the very One whose soul and whose sacred person make the light avenue for you to God. Then do you get glimpse and glimpses and then open view of the beauty of God's heart.

Of all the privileges of God's children there is none so great as this—to know, to realize there are those Christs, those most perfect irradiations of God's beauty—the Grail-Brothers of The Lodge.

SOME TROUBLES OF A BEGINNER

AN ANSWER TO A LETTER

BY A. F. KNUDSEN

ONE of the great obstacles in the way of a beginner is his inability to get along with all sorts of men. One of the characteristics of a Master, an essential to Masterhood, is the ability to handle men and to make a world out of men such as they are. It is true, "By their fruits ye shall know them," but be thankful that you know what fruits to pick, and pick them where you see them. Consider the things that you do not want, that any one individual may happen to hand you, as mere nothingness. Those who have even one fruit by which you shall know them stand out brilliantly, alone, noticeable from afar, above the gray dimness of the self-seeking crowd.

The Masters seem willing to undertake their work with those who have only a very small percentage of right fruits in their hands. They seem willing to take the man who is largely self-seeking. They seem willing to abide with the man who has ambition for precedence and enjoyment of power. They can even do good in the world with a man anxious and greedy that reverence be shown him; because, what else have they to work with? But if we watch them closely—these people who are working in the Theosophical Society—we shall find that in the majority of cases the fruits they have on their hands increase and increase as the years go by, and we shall see that those who object to others being recognized or helped drift out of the Society into the devious ways of the world.

It is perfectly true that, looked at from the standpoint of a very worldly criticism, there have been some strange characters working in the Theosophical Society. But what is your standard of measurement? Do you demand that they shall not do some good work, imperfect as they are, or would you only allow those the privilege of working who can give a full one hundred per

cent value of thought, word and deed? In other words, would you demand in a Society that is striving to reach out into every grade of creatures, even into the animal kingdom, in its ministrations a corps of workers having a *personnel* of unimpeachable unselfishness and unassailable wisdom?

Take yourself where *you* stand. You stand at the threshold of the Path—or, you think you do. You want to work. Would you like to have the Master say: "No, not for thousands of years will I allow you to be recognized as doing one iota of good in the world, because you still do one per cent of evil"? Consider, then, if you want Him to recognize the little good you have done in various ways, ministering to the needs of the Lodge, reaching out to those you have found it possible to reach outside—conducting a study class, or something of the kind—then you, too, should recognize in those around you their efforts to do good in the same way. If you only have the sin of criticism, forgive the man who still has a trace of sensuality. If you only have the sin of judging, forgive the man who has the sin of begrudging a little local fame to a fellow worker.

The path we are standing upon is the path that leads to the extinction of the wish to pass judgment. It is the path to the extinction of all comparative criticism.

Why should not the Society begin now to ask for money? Our leaders are not clamoring for money for themselves. Try to point out one paid official. Try to point out one fully paid worker. Try to remember that there are quite a number of members who donate largely, and skimp themselves to do so. Read your reports of the Treasurer of the Society and you will marvel at the small salaries paid. Come to the Headquarters or write to Headquarters, to find out how many workers there are who

are paid those salaries. It would silence any critic.

Now today the Society, with the help of three or four members who have put in all they could spare, has managed to get a small piece of land and start a National Centre. For the first time the Society has been able to point with dignity to the place from which pulses the life of the Theosophical movement in America. Carried away with the immensity of the work and the wonderful dignity of it, filled with the sense of the wonderful place that the Theosophical Society holds in the evolutionary life of the planet, we are justified in saying: "Give us money, that we may do greater work." It is not the sordidness of the times that demands it; the sordidness of the times would be shown in ninety-five per cent of the amount collected being put into salaries to otherwise well-to-do persons and five per cent into propaganda. That is considered perfectly righteous even in the associated charity of a large city. The sordidness is evident when any one expects the work to be done for nothing—"Something for nothing"—the motto of the day.

Instead of classing that call for money as a reason for annoyance and suspicion, take the trouble to find out where the money goes and how much work is done with it. When you are seized with a suspicion that the Society is full of sordidness, stand back and get a perspective. See if your judgment has been correct. See if the facts were properly arrayed before your judgment was made. See if the facts warrant the use of language indicating moral turpitude. One writer says: "I feel, however, that you are right in saying that it is a very great school on the inner planes." Now pause and see what that means. It means that the difference between manifestation on the mental plane and manifestation on the physical plane is so great that one cannot believe that one of those planes is the counterpart of the other.

Take hold, then, with tremendous vitality. Do not say the little work we do is a foolish folderol, but say: "God! has that kind of work to be done, and are we to do it? Is this poor physical plane so very, very far from the kingdom of heaven? If so; let me gird on the armor and fight the

great fight; let me have the privilege of facing such a tremendous undertaking, and let me have that honor in the days to come of having put my hand to the task when the channels were so narrow that the light coming through was almost lost."

It is very true that this outer manifestation is yet but a small thing. Take the vision of the higher as a vision of the immensity of the work that has to be done, and not the pettiness of the work that has been done. Any one can stand aside and say: "I will wait, I will wait for a thousand or two years, till some one has made this physical plane a little more beautiful." That is what all the world is doing. Those of us who stand at the gateway of the Path are eager for the work, willing to be prepared for the work, willing to stand our apprenticeship because of the immensity of the work and because of the truth that on the inner planes it is so magnificent. See what a wonder it means if you will just change your point of view.

The Master obviously needs an organization to bind those together who want to work, that they may work in an organized way and may learn more about what the Hierarchy is trying to do and take their proper place therein. If you are looking out for yourself, you might make the omnibus of organization. What about the omnibus of the great disorganized humanity? That is the real omnibus, the drifting with the mass. The organization of the T. S. and E. S. is very definite. They are for those who want to work for a definite purpose.

As for authority, authority is necessary in the world today. We are groping, groping, groping. The authority of the T. S. and E. S. is altogether different from the authority of dogmatic theology; it is the authority of the volunteer army. No one asks you to believe that Mrs. Annie Besant has the authority but, if you want to work with her, you will have to accept her as a leader. Not from any cosmic sense, not because you are not free to make or mar your destiny, but because she has a very definite work to do and her figure has caught your eye, and you say: "That is the wonderful work I should like to be in." Or you have perhaps sat and listened with wonder to her

dissertations upon the work she is doing as present head of the Theosophical Society, and you say: "Captain, my Captain, lead me wheresoever you list," and you give to her the authority to direct your efforts.

Do not mistake that for anything more than what it is, and do not think that we are building up another papacy, because we are building up that which is a channel of service, "the service of perfect freedom." And if you cannot see it that way, if you feel that the E. S. has anything that you must have and yet you dread the authority of such a wonderful captain—a captain that the British Empire has now recognized as one of the strong statesmen, one of the lights of Europe and Asia—then declare yourself one who does not accept that leadership and undertake some other great work of your own devising, or follow some other great leader of your own choosing. Is the choice so difficult? Are the other leaders so alluring?

Freedom is what we are fighting for. Do not confuse the discipline in the ranks of the fighters for the slavery of those who do not know that they are in chains. Do not confuse the two. If you are looking for a World-Teacher, prepare yourself to know Him. Ponder the marks by which to know Him—the nobility, the dignity of mien, the lustre of the eye, the commanding bearing, the affable sweetness that sweeps away all pettiness. Prepare to know Him by the wonder of His love and the marvel of His insight and His wisdom.

Now as to who is eligible for entering the Path: First and foremost, he who has decided to do so. It is the decision, the initiative welling up from within that marks you as being fit to take the first step. Do not wish to be carried in by friendship for personalities or by admiration for the leaders, but come in because you are determined to make the best of the great well-spring of love and honor and truth that is bubbling up within your heart, and because you see in the E. S. and in its leaders a big thing, perhaps the only sure thing that you know.

The Great Teacher leaves us always to make our own deductions and to find our own answers to problems, and this is the place of all places where "He leaves the seeker to solve and resolve." The great

thing is to solve them for yourself.

Waiting, waiting, through the ages, stand the Masters, acknowledging those who have resolved for themselves and who have got through the mazes of questioning this way and that way; waiting for those that will come along and make the organization better and better; waiting for those who can resolve to make occultism their goal; waiting for those who can do their share in making an occult school of value to the world. If you think you are of value to the world, come in and sweep away the workers who are temporarily filling your place if you think you are greater than they. If you think that some great leader—let us say Mrs. Besant—has failed to solve some social trouble, come forward with a dissertation showing just wherein the trouble was not found.

It is so easy to stand by and dismiss her with one short sentence of twenty-seven words. Take her place, write a book on the subject of the social and political problems of the day with two hundred and seventy pages of words, or else pull yourself up with a jerk and say: "Am I committing the sin of criticizing what I do not understand?"

The world is hungry for leaders and teachers. There is a tremendous call for social and political improvement, to say nothing of the philosophical and spiritual problems of the Theosophical Society. Do not expect the Society to regenerate all the nine and forty subdivisions of human endeavor—get busy, get busy. If you see a trouble, assail it, understand it, wrestle with it; you may find it an angel in disguise. The world will find you and you will find the world, and remember that each stage of the world's development takes several thousand years to make the one step. Do not expect to do it in your own thirty or forty years, but look around you at those who are working hard, at those who are giving their time to *the world*, and then question yourself: "Am I giving my time to the world? What have I most at heart?"

The great question is: Have you rightly resolved? The Masters cannot take you on into the Mysteries until you have learned how to resolve. *Decision* is the knock of the Portal.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

A Lotus Badge: No badge has as yet been universally accepted by Lotus Circles, but the one used by Mrs. Tuttle's Circle at Krotona might well be used by others. It consists of three short pieces of satin ribbon half an inch wide and of different colors—pale pink, pale blue and pale green. These ribbons are pinned on like a badge, with an ordinary pin, and are worn always at the Lotus meeting. Moreover the badge is to be kept always bright and clean, both spiritually and physically, and if it should in any way become soiled it must be renewed with a good deed.

The children are taught that the pink ribbon signifies love, the blue devotion, the green sympathy. These qualities should also be the background of their Lotus Circle work. The same colors could also be used at entertainments, very much as high schools use class colors. It will be easy for the Lotus teacher to get the ribbons in light dainty shades and make them into badges for her class. If a regular Lotus pin should ever be devised, the ribbon could be pinned on with it or with the regular T. S. emblem.

The Golden Chain: A very prettily printed card of the Golden Chain promise has been gotten up as a bit of propaganda by the Reading T. S. Lodge. They have the good idea that if the thought of brotherly good-will indicated in the Golden Chain can be instilled into the minds of children everywhere, it may be a factor towards helping the coming generation to avert wars and nation hatreds. The cards are a good deal larger than post-cards, and may be obtained from Mr. John Heckman, 509 Chestnut Street, Reading, Pa., at the rate of 50 cents per 100, post-paid, a price which just covers printing and postage. He will supply smaller quantities at corresponding rates if desired.

San Diego deserves a prize! Here are further details of its successful Lotus Circle, this time from Mrs. Ethel Stanton:

In the December MESSENGER an article was written by Miss Vida Reed, telling how she conducted her Lotus Group. I have been a teacher in that Group for a year, having a class of little tots ranging from two to six years. From time to time I have been asked how I managed to keep such young children interested and as I have worked out some ideas successfully I write them down, in hopes they will help others just starting a Group.

Last month I talked about the different bodies, taking the physical for the first Sunday, showing them pictures of the body with all its organs and teaching them how to build a strong, pure healthy body.

The second Sunday we had a blackboard lesson, each child taking a turn and drawing the human form. I also added to this lesson a talk on the astral and mental bodies, drawing on the board their connection with the physical.

The next Sunday we studied about the spiritual body and in story form I told them how to build that body, giving practical illustrations.

The fourth Sunday we had a review of the month's work. I prepared drawings of the human form on stiff paper, with the different organs on lighter weight paper, and passed one of each to each child. With crayons they colored the parts; for example, the brains and stomach gray, the heart and lungs red. Then they cut these out and pasted them in the proper places in the body. This proved interesting and instructive for the children, and at the close of the class they were anxious and delighted to show them to Miss Reed.

With the use of crayons I have taught them many things about plant life, animal life, etc., instilling into their minds knowledge of the different kingdoms, also of the colors and their spiritual meaning.

This month we are going to have lessons about the fairies, angels and devas. In story form, with picture illustrations, I can show them how the fairies come in the rain and the sunshine, helping the plants to grow under and above ground. We are each going to grow a little plant in the school, first planting the seed, thereby helping the fairies to give it a start. Then one Sunday we will sew the Lotus flower with worsted on cardboard.

Some Sundays, for a little diversion, we learn new songs, grouping around the piano and having a good time yet not disturbing the other classes.

We try to have our class just fifteen minutes long, so the children will not get tired and restless. The children love their class and always come with bright, happy expectant faces.

QUESTIONS AND ANSWERS

Q. What is Fear? Is there more than one kind of it, say, one appertaining to each of the three worlds, thus constituting an astral fear and a mental fear, as well as a purely physical?

Again, does this emotion come from outside, or is it generated as a rule from within? G. S. T.

A. Fear, so far as I can see, arises usually from the anticipation of injury of some sort—of harm. You can be very badly afraid on the physical plane, on the astral plane and, I suppose, I don't remember, on the mental plane. (I am answering solely from experience, not from general theories, and cannot say off-hand that there is no such thing as fear on the mental plane.) I think it is mainly astral. I should be disposed to say that fear is the same thing anyhow, that it may be evoked either on the physical plane or on the astral plane, but that it is always an astral thing in itself; yet one must make a qualification to that. When you feel afraid it is an astral feeling, but you may have had it in your experience that sometimes your physical body is afraid when you are not. Your physical body may be uncontrollably nervous, showing all the signs of fear—it is very curious to watch it—when you yourself are perfectly calm. It is well to make that distinction, because you may thus save yourself a great deal of trouble.

As far as I remember, I think it is invariably provoked by something outside yourself. The feeling arises within you as a response to that provocation from outside. A great deal of our fear is utterly irrational. It is natural that a man going into great and obvious danger should calculate his chances and have a certain feeling that probably they are against him; that seems not unnatural or unreasonable. In some cases it is the result of previous experience by the ego; he fears certain conditions because he has seen or known evil to arise from those conditions before. On the other hand, it is very often a fear of the unknown, not of the thing which you know to be evil but, because you do not

know it, you fear it may be evil—that is very strongly marked in the primitive man.

You see the same thing in animals—often very prominently in horses, for example. A large number of people are very like the horse in that respect; if anything turns up with which they are unfamiliar, at once they are afraid. They shy away from it. A very common instance of that is stage-fright. The same thing off the stage often happens to preachers, to public speakers, to reciters, and so on. I think this fear is a shrinking of the astral body, either from that with which it has unpleasant associations or from that which it does not understand, and therefore suspects of having unpleasant associations. The feeling arises inside the man, but in response to some impact from without. C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA.

(The answer to the above question has not been corrected by Mr. Leadbeater, and must be regarded as "uncorrected" manuscript.)

Q. What is the secret of "Peace of Mind?" Why cannot the desire for spiritual progress give happiness?

A. (1) The secret of "Peace of Mind" is the clear recognition and realization of our place in the Universe. We are part of one great life which knows no failure, no loss of effort or strength. The notion that our little life is a separate, independent unit, fighting for itself against countless separate independent units, is a delusion. When we thus see the world and life, peace is afar off. But when we know that all lives are one and are a part of the Self, peace of mind is ours. Holding continually in mind the thought "That Self am I" will help towards gaining the peace of mind that nothing can disturb.

(2) The desire for spiritual progress cannot give happiness because that is a desire for our own separate and special gratification. Peace cannot be found in this way; it is only found in renouncing the separate self and living for the happiness of others. This is so because we are

the Self and the joys and sorrows of others are as much ours as theirs; in proportion as we feel this, and learn to live so that the whole world shares the life that flows through us, we learn the secret of Peace. Of course, if the desire for spiritual progress were wholly in order to help others, not caring at all for our own individual advancement, it would give peace, or rather happiness.

E. R. B.

Q. If one should ask you how he could find "Peace of Mind," what would you tell him? Describe each step necessary.

A. (1) I should tell him to meditate every morning on rising on the thought, "The Self is Peace; that Self am I." I would have him feel that in his innermost nature he is one with the supreme Father, and that, in that nature, he is undying, unchanging, fearless, free and serene. As he thus broods peace will enfold him.

(2) Then I should tell him to do this every morning without break so that the thought of peace, having dug a channel for itself in the mind, would present itself unbidden and envelop the mind throughout the turmoil of the day.

(3) I would have him remember that peace will abide with him only as he forgets himself and works for others, since he and they are a part of the one Self.

(4) Then I would tell him to throw himself, body and soul, into this work for others—not doing it in any half-hearted manner.

The result of all this would be a feeling of Unity with all that lives—gods and men alike. The innermost being would remain fixed on the Eternal, and lasting Peace would be attained.

E. R. B.

Q. Do you think the present reversion to barbarism in Europe is due to any extent to the reincarnation of most of those who were killed during the Napoleonic wars and the French Revolution, from 1785 to 1815? Over 10,000,000 were killed in those wars besides millions who died from wounds and other results of war.

S. J. B.

A. The answer to this should be in terms of fact and not speculation. It would

be possible for one who could read "The Records" to see and know just who is incarnated in the present conflict. One fact is obvious and that is, whoever the combatants may be from the past, the battle that is really being fought is less one of "the Allies" against Teutons than one against the spirit of militarism. This spirit has always been incarnate in the nations of the past and the egos expressing it now may have participated in the wars mentioned, or in others. I do not know.

A. P. W.

Q. Where do you place Mr. Woodrow Wilson in the world scheme? Do you consider him a Teacher, or in any way sent to America at this time to solve its governmental problems, and lead its people to higher ground of economic and industrial safety and soundness?

S. B.

A. Surely his present lofty duties cannot be reckoned as accidental.

A. P. W.

Q. Would an ego reincarnated as a musician in this life follow the same calling in future lives or would he follow some other occupation? If not the latter, the ego of the musician would never get the experience that business or some other occupation could give it.

A. This depends entirely upon the qualities which the ego wishes the personality to develop. If growth along the line of music is needed, the personality incarnates sometimes life after life as a musician of an ever higher class. In such a case the physical body is being specialized, and becomes more and more able to respond to vibrations of the musical spheres, till the standard of the genius is reached.

If, on the other hand, the ego wants its personality to develop new qualities, and to grow along a line different from the musical, he often altogether withholds whatever musical tendencies have been built up in former lives for the expression of the special faculty to be developed in the new life. There is no doubt that a single calling is not continuously followed for more than a limited number of incarnations, and that the same qualities can be built in along different lines.

H. v. V.

BOOK REVIEWS

THE RESTORED NEW TESTAMENT

By James Morgan Pryse. (John M. Pryse, New York. 1914. pp. 819. \$4.00; postage, 28 cents.)

In his preface the author states he is not, nor ever has been, a Christian, therefore is not attached to any one form of Christian faith; his book as written is the result of honest effort to give to the world a so-called *New Testament* shorn of its imperfections which, in the author's judgment, are the work of "priestly criminals" who deliberately "committed the darkest crime known in the history of literature."

Those portions of the *New Testament* which the author holds to be genuine are construed in verse and are interpreted along the lines of ancient philosophy and psychology.

The Gospel story is not a relation of facts, but an allegory embodying the profoundest truths of archaic religion, and the chief purpose of THE RESTORED NEW TESTAMENT is to make plain the spiritual meaning of this divine allegory.

The author makes the bold assertion that all the portions of the accepted *New Testament* which may be regarded as genuine are, with the exception of a few fragments of the *Epistles*, prose plagiarisms from ancient Greek sacred poems, the allegorical dramas forming part of the ritual in the *Mysteries*.

He claims that all passages by which the Iesous-mythos is connected with the *Old Testament* are the work of forgers, in their fabrication of a "sacred" scripture on which to found a new religion.

The author rejects as spurious many passages in the *Gospels*, all of the *Acts* and nearly everything in the *Epistles*. The *Apocalypse* is treated as a prose version of a Greek Mystery-poem. He has translated the *Apocalypse* and the story of Iesous as found in the *Synoptic Gospels* into English verse, thinking the metrical form more suitable than prose for his attempted restoration of the lost dramatic poems.

The second part of the book gives the *Synoptic Gospels* translated into modern

English, with comments on the spurious portions.

The true and beautiful portions of these *Gospels* constitute a consistent allegory of Initiation, which is paralleled by the *Apocalypse* and is couched in the symbolic language of the Solar cult, thoroughly Hellenic in every characteristic. * * * * *

The translation aims to represent roughly, if not actually to imitate, the unpolished literary style of the Greek text, or rather the various styles discernible in its heterogeneous composition.

The work is freely interspersed with valuable illustrations, nearly fifty in all, chief of which is the frontispiece showing the enthroned Sun-God and His Twelve Powers. From the standpoint of a critic, this book will prove to be a monumental work and, as it becomes known, students will refer to it as an authority. It will certainly prove a great factor in the banishment of ignorance as to the true understanding of the Gospel message.

D. S. M. U.

MRS. BESANT AND THE PRESENT CRISIS IN THE THEOSOPHICAL SOCIETY

By Eugène Lévy, with a Prefatory Letter by M. Edouard Schuré. (H. J. Heywood-Smith, London. 1913. pp. 147. Paper cover, 40 cents.)

A former F. T. S., finding the description of himself—as an ego—written thus: "**** a typical specimen of whom would be the small shopkeeper or shop assistant. This class may be described as on the whole well-intentioned, but usually narrow, conventional and dull. They often make a fetish of what they call respectability," etc., etc. (THE INNER LIFE, Vol. II, page 218), appears to have conceived such a dislike for the writer thereof that he must needs write a book telling about it.

Throughout this book he jeers, mocks and scoffs at all opinions with which he happens to disagree. None escape his notice. From Sanat-Kumara down to the humblest among those who dare to disagree with the views of his idolized leaders, each receives a share of attention in this unfortunate effusion. It is a wearisome task to read it, even in "small doses." A. J. B.

FROM THE MAGAZINES

In THE THEOSOPHICAL QUARTERLY for January the editor makes a comparison between the teachings of the UPANISHADS and those of Christianity in a very clearly thought out correlation of the two, making one feel that each has a message that the other needs for mutual strength and support.

The number contains an interesting article on *The Poetry of Charles Peguy*. John Blake, Jr., writes on *Some Aspects of the Kingdom*. Mr. Johnson with his well-known ability gives the answer of the VEDANTA to the problem, *Does Consciousness Evolve?* Mrs. Anne Evans writes on *Norse Mythology*; G. M. McKlemm on *The Twin Doctrines and Social Unrest*.

Two of the most striking articles are *War Seen From Within*, by Men-Tek-Nis, and *On the Screen of Time*, both concerning the most vital problem of the day, the European conflict. These and the other articles that form the number constitute a very interesting and vital Theosophical contribution to the magazine literature of the day.

The January number of THE HARBINGER OF LIGHT is more than interesting; it is vital. The able editor discusses the question *Is Christianity a Failure?* He quotes from the utterances of distinguished churchmen, showing the boldness with which some ecclesiastics are setting forth their personal views of the terrors going on in Europe. The substance of his conclusion is that Christianity has not failed; that the perfect system propounded by the Christ is not a thing that has been weighed in the balance and found wanting; but that it is the ignorant and impudent attempt of men to do without it that has caused the present deplorable condition.

Sir W. F. Barrett is quoted from LIGHT in his most interesting utterances on the subject of the war; and what he says about the psychology of the crowds, the power of telepathy, of having all the world's minds focussed on the war, is striking.

Stinging criticisms of the American press are quoted under the heading *Asking God to Bless Slaughter*.

A very charming incident is told of Father Damien, the famous Jesuit Missioner. It is related that two little boys, praying in his church after everything was supposed to be closed for the day, led him to the home of a dying mother just in time for her to receive the last rites. Upon inquiring of the mother, the priest discovered that the boys were her own two children who had died some years before. The incident reminds one of the well-known story of similar kind told by the late Dr. S. Weir Mitchell, the distinguished American physician and author.

Friends of Dr. J. M. Peebles will be pleased with the interesting sketch of his career, written evidently by a loving hand.

The war predictions still continue and an interesting one appearing here is that of Augustus Bebel, the late German socialist leader, as contained in his book THE PERMANENT ARMY AND MILITIA issued in 1900.

Camille Flammarion, the distinguished French astronomer, in a brief article shows that the conception we have of the date of the birth of the Christ is erroneous, and that while we may think that we are living in the year of grace 1915, it is really the year 1919.

Lilian Whiting writes forcibly on *The Life More Abundant is Now*.

Perhaps the most interesting article to many Theosophists will be the one by Victor E. Kroemer on *The World Teacher*. Mr. Kroemer evidently accepts the idea of a World-Teacher appearing frequently to enlighten the world, and has attempted to show that Ptah-Hotep, the eldest son of Pharaoh, living about 5500 years ago, was such an appearance. He quotes from *The Instruction of Ptah-Hotep*, showing similarity of teaching. He also points out that Solomon was one of the incarnations; also Marcus Aurelius, and states that the World-Teacher appeared in India about the third century B. C., "in an incarnation that got

mixed up with the life of Krishna." After marshaling a number of facts and quotations, he closes:

From these facts, it is almost possible to outline what the general idea of the Government of the World-Teacher is to be in the coming ages. As Ptah-Hotep, Solomon and Marcus Aurelius we see him in his wisdom and philosophic aspect; as Krishna and Jesus in his love aspect. The unity of all these aspects, and the fact that the mantle of the former World-Teacher (now that the 2500 years are up, during which Buddha said his system would last), has fallen on the present holder of the office, enables us in imagination to picture the glory of the enlightened civilization, world-wide and altogether beneficent, that will be established under the magnetism that will be shed abroad from the aura of the World-Teacher, for the magnetism is the life, and the life is the blood—as it is written, "The blood of Christ cleanseth from all sin."

The January number of THEOSOPHIA, the magazine of the Dutch Section T. S., contains a very valuable article on *Parsifal* by W. L. van Vlaanderen. The writer treats his subject more according to the original legend than as Richard Wagner gives it to us. He brings in many good occult points. The second article, *Hatred Ends by Love; Darkness Disappears through Light*, by W. van Witsen describes a beautiful vision of the author in an exceptionally interesting way.

The second number, first volume, of MAYAB, a monthly Theosophical Review in the Spanish tongue, came in with the December magazines. It is published at Merida, Yucatan, and is a meritorious effort to place the teachings before the inhabitants of that province. We wish it success. It carries a good "Summario."

It is a pleasure to see how Theosophy is spreading all over the world and seemingly with the best representation in countries where some of the greatest obstacles are to be met, as in Mexico. We heartily congratulate our Mexican brothers on their opportunity of pioneer work, sure that their earnest courage and persistence will eventually bring forth much fruit.

In a recent number of THEOSOPHISCHES STREBEN (Theosophical Endeavor), the German Section magazine, we find an interesting article on the War. It further contains translations of Mr. Leadbeater's *Telepathy and Mind Healing*; Mrs. Besant's *Mysticism*; Mr. Wedgwood's *Meditations for Beginners*; and an original article by Mr. Simharajan appears on *The Transformation of Religion and Philosophy* in their relation to art, up to the time in which Hellenic art reached its zenith. The whole number is worthy of high commendation.

The key-note struck by our French Theosophic brethren in Geneva, as shown in their BULLETIN THEOSOPHIQUE for December 1914, is that, to help prepare for the time to follow the culmination of the present terrible strife, we must cultivate endurance, patience and the greatest tolerance, thereby sharing in God's plan of evolution.

The BULLETIN shows throughout the real courage of our brethren in Europe at this moment.

The pamphlet entitled AN AFTER-LIFE FOR ANIMALS, by Ernest Bell, M.A., is a very earnest, reasonable and instructive plea for a humane attitude toward these sub-human forms of life, so closely related in bodily structure to man as to constitute with the human family a "universal kinship." The pamphlet goes into an intelligent treatment of *Mental Attributes*, *The Things of the Soul*, *The Injustice of Life*, *Reappearance after Death*, and finally *The Theosophical View* and *Summary*, the latter chapter bringing out many correspondences between human and animal life which furnish convincing proof of an after-life for animals.

May the pamphlet find a place in every home in the land, with its accompanying leaflet, *The Cruel Steel Trap*, by Mrs. Caroline Earle White, for the awakening of compassion in the hearts of men towards our dumb friends.

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.**

Financial Statement, January, 1915

RECEIPTS

Fees and Dues.....	\$ 454.82	
Donations	38.54	
Tryon Fund.....	6.25	
Messenger Subscriptions and Advertisements	20.49	
American Theosophist Liquidation Account.....	246.00	
Incidentals	2.30	
Sale of Propaganda Literature..	10.69	
Stationery	19.14	
Total	\$ 798.23	
Cash Balance, Jan. 1, 1915.....	985.84	\$1784.07

DISBURSEMENTS

Salaries	\$ 87.44	
Propaganda	100.00	
Stationery and Supplies.....	29.25	
American Theosophist Stationery (old order).....	49.64	
Rent and Light.....	40.00	
Propaganda Literature (Printing)	5.83	
Fees and Dues (Refund).....	5.00	
American Theosophist Liquidation Account.....	608.62	
Incidentals	1.91	
Messenger— Salaries	36.50	
Printing	125.20	
Postage	25.00	
Freight	8.70	
Total	\$1128.92	
Cash Balance, Feb. 1, 1915.....	655.15	\$1784.07

C. F. HOLLAND, Treasurer.

For the planting of trees at Krotona named for the donors and others. Contributions marked thus * are made on behalf of others than the contributors.

Mrs. Evaline MacKimmie.....	\$ 5.00
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Having on hand a large number of superfluous "second sheets" of paper matching the letter-heads formerly used by THE AMERICAN THEOSOPHIST, it occurred to the fertile mind of our Assistant General Secretary to utilize them in a way that would please our members and at the same time slightly enrich the T. S. Treasury.

These sheets are printed with the seal of the Society in two ways: (1) to be used as typewriting paper and (2) as correspondence paper by folding. Some sheets are left blank, to accommodate the members who often wish to write long letters home.

Envelopes to match bear the seal in smaller size on the flap.

The blue printing on the pale green (sixth race) paper is very effective.

PRICE ANNOUNCEMENT

25 printed sheets.....	15 cents
25 blank sheets.....	10 cents
25 printed envelopes.....	20 cents
100 printed sheets.....	60 cents
100 blank sheets.....	30 cents
100 printed envelopes.....	75 cents

THE MESSENGER

ORGANIZATION OF THE AMERICAN SECTION.

Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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