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THE MARCH OF THE CARAVAN

BY IRVING S. COOPER

THE shuffling sound of ten thousand sandals arose from the scorching sand; gray clouds of choking dust streamed lazily toward the barren table-land of Arabia; the rays of the mid-day sun fell pitilessly upon the cloth-wrapped heads and shoulders of the weary host. It was the fifth day of the march in the desert belt, which separates Arabia from the rest of Asia, and the great Caravan stretched out and rose and fell across the uneven rolling waste, like the sinuous body of a tired snake. The faces of the silent men were set and gray with dust; the women toiled patiently through the yielding sand; here and there the wailing of a fevered child broke in upon the monotonous crunching of the sandals.

Suddenly a confused shouting is heard ahead, and heads are eagerly shaken free from the enwrapping cloths as the Call of the Caravan sweeps the full length of the long line of marching Aryans, the Call that springs from the lips of the Chief who leads and rolls rearwards until the last man has heard:

"Bring up the stragglers, close the ranks and make ready, In His Name."

Swiftly the order is obeyed; with up-tossed heads and flashing eyes weapons are grasped and arms freed from hampering clothing, for the Call has swept away all weariness and apathy. The Chief of the Caravan does not speak twice—there is no need.

In front, coming from the table-land, a dust cloud rolls up on the horizon, bearing in its heart a dark mass which slowly evolves into a large band of racing horsemen. "The Arabs" is cried through the ranks of the Caravan, and then all are silent, waiting for the shock.

Onward come the speeding horsemen, the far-off tumult suddenly swelling into a yell of hatred from a thousand throats. The Arabs, brandishing their long, rudely fashioned spears, divide into two bands and sweep down like stinging clouds upon either side of the Caravan. Another shout from the Arabs, followed by the gasp and strain of struggling bodies, tells of the encounter. Again and again the

desert wasps charge the long line of silent men, but the Caravan stands firm, fighting steadily, "In His Name." Whenever an Aryan warrior falls, the fearless women drag him to safety from beneath the feet of the fighting men. Even the children help in binding up the wounds, for the Caravan has been upon the march for many years, and its people are inured to hardship and battle. Finally with a wild cry, venomous with baffled hatred, the Arabs fall back, leaving behind them scores of slain and wounded upon the red-scorched sand.

Then the silence of the Caravan is broken with joyful shouting, and the deep voices of the warriors begin the rhythmic Chant of Victory, which was given by the poets of ancient days to the Aryans who built the glorious City of the Bridge. Meanwhile the wounded among the fallen foes are brought in and their cuts and gashes rudely bound to stop the bleeding. Uncouth and untamed, bearded and dark-skinned, the Arabs stare at their fair conquerors with the same curiosity that the latter gaze at them.

A sudden hush stills the noisy talking and they whisper to each other, "He Comes." A powerful, kingly figure is seen walking swiftly along the line of the Caravan, and as He approaches, all prostrate themselves reverently. He stops where the prisoners are being cared for and speaks kindly to them, much to their evident surprise. Then He turns to His followers saying:

"Treat them well and gently. When their wounds are healed we will send them to their Chief with messages of friendship." His look of kingly power melts into a smile of tenderness as He adds: "You have done well this day, my children." And with these words of praise great joy was born in the hearts of the members of the Caravan.

Soon the command came to resume the journey and before a month passed, the valley was reached, wherein for many centuries the new race, embodied in the members of the Caravan, was to grow and flourish. And it was to this valley that the Supreme Teacher came from Egypt

to give to the Caravan and its descendants the doctrine of the Inner Light. Great was the rejoicing when the Chief went forth to greet the arriving Teacher, and "deep was the joy in each as the mighty Brothers clasp hands and smiled into each other's eyes, and thought, in Their exile, of Their far-off home, of the City of the Bridge and of white Shamballa. For even the Great Ones must be sometimes weary, when They are living in the midst of the littleness of ignorant men."¹

Now this skirmish with the Arabs occurred, according to the imperishable chronicles, during the last days of the March of the Caravan and about the two thousand and third decade after the founding of the City of the Bridge. And it is further chronicled that you and I and many of those with whom we now labor in the Theosophical Society, took part in that first great migration which, some 250,000 strong, left long ago a mountainous valley near the Central Asian Sea and marched steadily southward, under the trusted guidance of our Chief, to the new racial home in the highlands of Arabia.

For month after month and year after year we journeyed slowly onward through what is now Persia and Mesopotamia, suffering as we went hunger and thirst, weariness and peril, pain and death, for the love of Him who was and is our racial Chief. With the departure of the Caravan from the resplendent City of the Bridge, the metropolis of the vast Aryan Empire, we left behind forever the comforts of a highly advanced civilization, and went forth into the fearful snows of mountain passes, the dread fever of the jungles, the heat and thirst of endless deserts, because in our dim way we felt that Service was greater than Self. That is why we were chosen to become members of the Caravan.

Now this March of the Caravan but repeated in miniature a much longer and far more interesting journey which we as *Egos* have been making ever since the splendid days of ancient Atlantis. At the time of the founding of the first City of

¹ Man: Whence, How and Whither. p. 287.

the Golden Gates, about one million years ago, there came into incarnation from an earlier world-school, a group of partially developed Egos, closely interlinked by many ties and distinguished by certain characteristics, known as the Band of Servers. As incarnation succeeded incarnation, this compact group gradually drew around itself a much larger number of Egos of similar ideals, thus forming, in time, a veritable caravan, the members of which are born at approximately the same time, work together heartily at some task for the helping of humanity, under the guidance of their revered and trusted Leaders, and then leave more or less together through the portals of death for a period of rest and refreshment in the Inner Worlds.

During the hundreds of incarnations that we have worked side by side, a great ideal has held us together as a Caravan, and has made us, though we are not particularly far advanced as Egos, of unique value to the Masters in Their work for humanity. Through the whole of our varied efforts—some wise, many unwise—and as part of the very texture of all our lives on earth, there has been woven a thin little thread of unselfish service—service to the Masters and service to men. And mingled with this thread has been a strand of what may be described as the spirit of the pioneer—an eagerness to accept every progressive thought, and a willingness to work hard for an *unpopular* movement embodying that thought. We seem never to have been bound much by conventional horizons, especially in religion, and when one of the Masters took incarnation in our midst and later began to teach us certain ideals in advance of those generally accepted, our love and trust for Him were so instinctive and complete, that His word swayed us far more than public opinion, and His approval was more potent to affect our action than the deterring influence of the scorn or pity of our neighbors.

So it happened that again and again in old Atlantis, we were born within the circular walls of the City of the Golden Gates, and stood round the White Em-

peror, who was usually one of our Leaders, battling for the right against black wickedness and oppression. Many times were our physical bodies killed, but as many times we returned, and when we offered ourselves again for service, behold our Leaders were Those whom we had served before, come back, even as we, to play the great game of Life and Death.

Thousands of years elapsed, bringing to us much growth and experience, before we started upon that venture which carried us into the mountains to the north of Ruta. Here, under the inspiration and guidance of our Chief, we took birth again and again in an isolated tribe, doing our best though in a blundering way, to help in the age-long task of changing the crude Atlantean type of physical body into the more finely constructed and sensitive Aryan type. Much later, we joined without much urging; a migration of a portion of this despised tribe, which voyaged through the Sahara Sea and then traveled over southern Egypt to the distant tableland of Arabia. There for thousands of years we were born again and again, until the tribe had grown into the great Arabian race which populated the entire tableland and overflowed into all the surrounding territory.

Still later, isolated from the surrounding millions by our adherence to a small and rather unpopular unorthodox religion—a common device used by the Masters to separate us as a group for special service—we traveled northeast through wild mountains and savage tribes, until as a little, travel-worn band, we found years later a home on the shores of the Gobi Sea. Meanwhile those of us who had been left behind in Arabia, took incarnation among the families who had journeyed to Central Asia, and in time the little band grew to be a powerful nation. True, its growth was temporarily affected by the Titanic cataclysm which engulfed the huge islands of Ruta and Daitya, and several times it was almost exterminated by murderous Turanians, but as century followed century, more and more of the members of the Caravan were drawn into the new Aryan race, sharing

its labors and its trials, but in the end sharing also the protection and advantages of the vast and powerful Central Asian Empire which, centred in the marvellous City of the Bridge, held sway over all the civilized world.

Then some of us, obeying our natural tendency as Egos, were born to the southward in order to labor in the founding of a South African Kingdom, the ruins of whose splendid cities have only recently been discovered. Next we assisted in our small way in the fashioning of the second and third sub-races, and later tramped for many weary years in the migrations which carried these races to their new homes in Arabia and in Persia. Later still we devoted our energies, under the guidance of our Teachers, to the bringing of new and wholesome changes into civilizations already established, and for this purpose were born now in Peru, now in India, again in Asia Minor, or Greece or Egypt, wherever we were needed.

Thus, during the centuries we have helped in civilization after civilization to make popular unusual but necessary teachings, to make known unwelcome but salutary ideals, to make easier, for those who came after us, the paths to the physical, moral and intellectual frontiers. That is why we took part in expeditions considered absurd by our neighbors; that is why we gathered around the feet of Teachers whose words were distrusted by the orthodox religions of the time; that is why we foreswore ease and comfort in order to help in the modelling of new races; that is why we fought in many a long-forgotten battle and fell in heaps about the slain body of our Chieftain; and also that is why we are now members of the Theosophical Society, sharing in its unpopular, pioneer work. We are what we are and where we are because of service done in ancient days in other lands and bodies, and because we have ever been willing to endure all and dare all for the sake of a splendid ideal and for love of the Masters who guide us.

For ten thousand centuries we have shared in the same adventures, suffered the same privations, believed the same

teachings, served the same Leaders, and the habits of the past are strong in us. We have loved each other, hated each other, misunderstood, helped and hindered each other, and the ties between us are many and tangled. We have been linked as lovers and rivals, husbands and wives, and parents and children, brothers and sisters, friends and fellow-workers. There have been moments in the past when we have been unjust and done grave wrong through selfishness or wilfulness; there have been other moments when we have laid down our lives gladly for our fellows—the mutual debts therefore are hard to unravel and understand. In the past as in this life, we have mingled weakness with strength, foolishness with wisdom, harshness with forgiveness, for we have always been very human. We should not forget, then, that the way we react upon each other in this life, will sometimes be wholesome, sometimes unwholesome.

In other lives we came together in great family groups in which there existed a strong spirit of the clan, and hence the possibilities of misunderstanding were few, because we were reared with one another as children. This incarnation, in order that there might be a few in each land responsive to the Masters' teaching and will, we have been scattered over all the world and born frequently in homes alien to our character and thinking. Consequently, during our early childhood, we were not understood and felt much alone, and now, that we have grown to maturity, we are just beginning to realize that the members of *our* family are scattered throughout the world. The Caravan is on earth today, and its widely scattered members are commencing to recognize each other through the barriers of creed, caste, color, race and language.

Deprived of the stimulus and support of the old-time family groups, some of the members of the Caravan have proved weaker than others, and either do not remember their old-time fellows through the mists of the flesh, or in times of difficulty and testing they stumble and fall. While we should not place those weaker brothers

in the forefront where the stress and strain are greatest, nevertheless we should not cast them out, for they belong to us and are loved by the Elder Brothers. Rather ought we to gather round them with friendly words of encouragement and hold out hands strong for helping. The March of the Caravan is ever trying, even to the strongest of us, and we must not fail to help where help is needed. To

feel the living presence of the Caravan and the splendor and love of its mighty Leaders we must try and try again *to understand and trust each other.*

Awake! Arise! Oh, ye of the Caravan, for the Call has gone out once more from the lips of our chief:

“Bring up the stragglers, close the ranks and make ready, In His Name!”

PREPAREDNESS

BY MAX WARDALL and WILL CAIRNS

WE are just now in the darkness that precedes the first tinge of a new dawn. Through the tangle of the darkness threatening forms menace with unsuspected dangers; shadowy spectres once remote now lurk on our doorsteps. That darkness will soon be banished and with it will go the brood of evil shadows; but when these are gone then will come the real struggle. In that hour when we shall see dimly great changes must take place and this is the hour for which we must be prepared; the night will pass away but that dawn will linger and will be ever pregnant with secret perils. No program of national preparedness now contemplated will touch the problems that confront us then for they will concern the inner things and not the outer.

That preparation must take place in the hearts and minds of our people; without Theosophy that preparation can never be adequate. She alone can furnish the munitions and armaments for a preparedness so complete and lasting that war can never more affront us.

Every Theosophist feels instinctively that this is so, but it is not enough to be cognizant of this great fact it should impress us with a sense of enormous responsibility. Consider what lies before us here in America. One hundred eight millions of enlightened people in United States and Canada and from that number we have drawn five thousand members into

the ranks of our Society. One in 21,000—scarcely impressive, is it?

It is not true to assert that the balance are not ready for our teaching. There are tens and hundreds of thousands waiting patiently to be reached. And it does not improve matters to say that karma affords them no opportunity to hear the Divine Wisdom. No person's karma is as rigid as that—all men have a right to hear, and if perchance their karma will not permit them to receive the message, there is at least a sympathetic link made which will endure through the evolutionary years. Nor is it sufficient to sing ourselves to sleep with the assurance that the heaven is working in the realm of thought, whether we are growing in membership or not. It is absolutely necessary that we maintain a dignified, powerful and progressive organization. To do this new Lodges must be formed for the increased reception of the big forces behind our movement. We are the Theosophical fathers and mothers; we alone are capable of providing the bodies in the form of new Lodges for the incarnation of our beloved wisdom-religion.

Mr. L. W. Rogers, Propaganda Manager, who with one or two other National Lecturers, is struggling so gallantly in an overwhelming field, said in his Convention address at Washington in 1914:

A tremendously important line of work is the organizing of new centres in territory where Theosophy is not yet represented, for we thus

open new doors to the flood of spiritual force that is sweeping over the world. We have in the United States nineteen cities of more than one hundred thousand population, with no Theosophical centre. We have sixty-nine other cities with from forty thousand to one hundred thousand people, where Theosophy has never been proclaimed. There is a still larger number of cities of from twenty to forty thousand people, left without Theosophical knowledge. Think of the opportunity we have in preparing the field for coming events! Think of the increased force that could pour through the new centres we can make! Every rightly constituted Lodge is an instrument in the hands of the great Spiritual Hierarchy. We do not work alone. The more doors we open to the divine influence, the easier becomes the remaining work. That work, the conquest of material America, is more important than any undertaking of any physical army. We should enter upon this conquest of America as a general plans a campaign, and city after city should be added to the Theosophical forces, until not a single community remains in ignorance of our purposes and our principles. Does it seem like a great task? We can do it! Nearly five thousand people marshalled for a common purpose, and united in the holy cause of service to the human race, cannot fail.

We shall crave our reader's indulgence while we supplement this appeal by a statistical sketch of our Section.

Dividing the cities of United States and Canada into four classes:

- Class A. over 100,000 population.
- Class B. 40,000 to 100,000
- Class C. 20,000 to 40,000
- Class D. 5,000 to 20,000

we obtain the following abstract. By resident towns is meant those in which there is no Lodge, but one or more members reside, and over-lapping Lodges indicates more than one Lodge in a single city:

UNITED STATES:	T. S. Towns.	Per Cent.	Resident Towns.	Per Cent.	Non T. S. Towns.	Per Cent.
Class A.....	49	73.14	1	1.49	17	25.37
Class B.....	20	25.00	3	3.75	57	71.25
Class C.....	16	11.11	4	2.77	124	86.12
Class D.....	24	....	21	....	....	....
CANADA:						
Class A.....	4	100.00	..	....	....	....
Class B.....	1	14.28	2	28.57	4	57.15
Class C.....	3	75.00	..	....	....	25.00
Class D.....	1	....	2	....	....	....
	118	....	33	....	203	....

Over-lapping Lodges:

United States	37
Canada	1

156 Lodges.

U. S. Per Cent. of Diffused Energy....	25.34%
Canada's Per Cent. of Diffused Energy.	10.00%

The foregoing abstract supports the startling outline of the American field as sketched by Mr. Rogers, and it serves to project more fully the pregnancy of his statements which found an echo in Mrs. Besant's Adyar address of December, 1914, "The United States has 4715 members . . . that is not much for an energetic, pushing country like America."

It would require more space than we are allotted in this publication to set out in full the names of the non-T. S. towns, but illustrations of the lamentable condition of the field afforded by certain localities may be given:

NEW JERSEY

	T. S. Towns.	Non T. S. Towns.
Class A.....	2	3
Class B.....	..	4
Class C.....	..	8
Class D.....	..	36
	2	51

Are the people of New Jersey so deficient in intelligence that they are not able to assimilate Theosophy? Are they different from the people of adjoining states where thriving Lodges exist?

MASSACHUSETTS

	T. S. Towns.	Non T. S. Towns.
Class A.....	2	5
Class B.....	1	8
Class C.....	..	13
Class D.....	1	74
	4	100

Of the eighteen non-T. S. towns in America, in Class A. no less than five are located in this one State of Massachusetts, within a circuit all of whose five points can be tapped by rail within twelve hours! It might be suggested that if Boston could concentrate the five Lodges which she now has into one strong efficient centre, she might be able to remedy this unfortunate condition and lend her hand to this neglected territory.

Consider that in addition to the five towns mentioned above there are in Massachusetts eight others in Class B and thirteen more in Class C—all cities of over twenty thousand, where no Lodge has as yet been formed, while seventy-four of the seventy-five places of under twenty thousand population have never heard of Theosophy. Here is a field for Theosophical teaching without parallel; and one that echoes the cry for more efficient feeding by organized Lodges of the territory contiguous to them.

When we compare our movement with others of similar calibre and purpose we find ourselves deficient in internal organization and construction. The element of chance plays too great a part in the administration of our Lodges. It is a case of surfeit of autonomy. The chief propaganda work which the Section is attempting lies in sending capable and efficient workers over the country. Despite the lack of intelligent co-operation, on the part of many of the local centres, great strides have been made and good results obtained; but the present indirect system of financing the expense contingent upon sending a lecturer around the country advertising his appearance in our cities and towns is unscientific and uncertain. Our Lodges may be divided into two classes: those who make some effort to assist in advertising visiting national lecturers and those who make little or none. The *personnel* of these two classes is responsible in a great measure for the success or failure of the lecture enterprise. It is a frequent and disturbing fact, which is not so widely known as would insure its being remedied, that national lecturers receive no financial support from many of the Lodges, and very little from a big percentage of the rest. On examination it appears that the Lodges which fail to accord that measure of support which it is their privilege to give fail, because: first, fear of financial loss; second, lack of knowledge of how to advertise properly and effectively. These two alternatives are markedly visible also in the conduct of the major portion of the internal work of many of our Lodges. The hit-or-

miss philosophy is evident and the appreciation of the karmic fruit of inaction is lacking.

Sometime ago C. came to a certain town. Fine reports of his ability as a lecturer had preceded him and the Lodge members had been urged by several outside people of prominence in the movement to accord him hearty support, in his publicity campaign. The Executive Committee was composed of seven members, of whom five had never been identified with business in their lives, the other two having been employed in clerical positions as stenographers. They voted ten dollars for advertising! They further decided to hold the lectures in their rooms, the capacity of which was about one hundred and twenty-five s. m. (sardine measure). C.'s lecture on the first night drew twice as many as the room could hold; the whole advertising had to be amended, the folders that had been printed were thrown out as obsolete, and a new and commodious hall taken for the balance of the lectures. C. drew an average of three to four hundred each successive evening, and continued on his way to the next Lodge with a surplus depleted by the amount that the Lodge had paid for its tuition in the advertising business. This is not an isolated incident, for this very Lodge has been paying now for over five years for similar tuition, not from their own profits but from the profits of visiting lecturers, who can ill afford it. It is buying at the cost of money, members and the reputation of our philosophy, experience that should be available at a lower figure. This is a part of the work that lies to our hand.

A certain Lodge imported on five occasions during the winter of 1914 and 1915 capable lecturers from about two hundred miles away. The expenses of these visits totaled roughly about fifty dollars. And after the expenses were all paid, and apart from the dividends accruing in renewed interest and vitality, there remained a financial surplus. This year the Executive Committee decided it could not "afford" to repeat the invitation, although a statement was produced to show

the profit accruing from the previous experiment!

Constructive effort must be made to remedy these defects. The first move should be a system of direct finance, whereby the maximum assistance can be lent to the most capable workers we have in the field, instead of leaving them helpless and dependent on the perfunctory efforts of untrained propagandists.

We have now at the head of our Propaganda Department at Headquarters, trained field workers. If Lodge executives will establish a close co-operative union with this department they will be advised in each step in this indispensable work.

We summarize in conclusion our suggestions for the strengthening of our Lodge and the extension of our work of spiritual preparedness:

1. The President of the Lodge where

possible should be an E. S. member who combines executive ability, education and Theosophical knowledge most equably.

2. Secretary and Treasurer should be experienced in business and possessing initiative.
3. The Executive Committee to be composed of business men and women.
4. The lecturing work including class work to be placed in the hands of educated people.
5. A closer union and co-operation with the Propaganda Department at Headquarters in its plan to promote Theosophical influence in America through the vehicle of the Section.
6. The training of promising material for future Lodge and Sectional officers.

This is the work that lies to our hand.

APPLIED THEOSOPHY

BY FRITZ KUNZ

CHRISTIANITY, Buddhism, Theosophy, aeronautics—these phases of truth are, like all their related groups of knowledge, in two sections: the theoretical and practical parts, the lecture-room and the laboratory products, revelation and research. The first aspect may be pursued alone. One may study physics text-books without ever proving a law; but, of course, no man would accept such a student very seriously. So, it seems to me, is it with our Theosophy—more than so, for which a theoretic physicist is merely useless, a theoretical student of any profound philosophy or science of life or of any great religion is a menace, for he may bring into ill repute that thing which has already a difficult existence in this, our materialistic world. It behooves us, then, to see that Theosophy is applied to life, that it be put to the test in the laboratory

of humanity, that it come not into notoriety for being merely theoretical.

It is only necessary to define the word application or practicality in this connection. Not all of use set up to be qualified physicians for the curing of the sick world. But it is possible, I think, for us to realize and to slightly enlarge the gigantic nature of the work of the Society.

It was once and may still be a not unfounded charge of a common phenomenon amongst us, that a Lodge of the Theosophical Society exists largely that its members may come together once each week and assure one another that they are in possession of a great system and then quietly disperse to their homes until the following meeting day. What good would our national or state Food Commissioners be if they met each day and solemnly declared the late lamented

Dr. Wiley a great man and Benzoate of Soda a poison—and then dispersed unto their homes?

How many of us remember *all day long*, at any instant when the fact is needed, that man has an aura that extends out from his body about a cubit? We object to the colour of So-And-So's tie or the kind of hat Some-One-Else wears, or the perfume used by Never-Mind-Whom; but whether he or she is the possessor of an aura is something that rarely troubles us; and the kind, if any, is scarcely for a moment considered.

I have heard lately an absurd song that contains a great truth, like this:

Beauty isn't everything,
As the saying goes;
Many a tender heart is found
Behind a crooked nose!

As Theosophical students we know that we should look behind the merely obvious for the true; our business is not with the crooked nose as much as it is with the tender heart!

Now Theosophy, like charity, begins at home. It must be applied to one's own self first. A few small laboratory exercises are necessary before one can set out to teach Theosophy. The proof, for instance, of the existence of the emotional body is a pre-requisite to a revelation of that momentous fact to others. The proof is simple: it is to try for one month, or one week, or one day (as the case may be) not to be in the least irritable, afraid or jealous, grasping, sad, or anything whatever except serene, steadily happy and emotionally well. The experiment is difficult to perform. It is infinitely more easy to demonstrate the existence of four moons around Jupiter, or spots on the sun—and the sun is millions of miles away, while the emotional body is within an eighteen-inch radius at the farthest!

Is anger contagious? This might be the subject of the next experiment. Can fear and its relative emotions and its physical results be directly controlled by the will? Is it true that forgetfulness of

self and work for others produce as a natural result, under an invariable law, better health, and a more peaceful existence for the doer?

These, I believe, are questions as important at present as any theories about Avitchi, the Causeless Cause, and the Itness of IT. Their importance is due to a simple factor in our spiritual life.

At the end of this manvantara, that is after three and a half rounds, a matter of some millions of years, a part of humanity is expected to have passed the fifth or Aseka Initiation, but a few will attain that stupendous level more quickly, not by their efforts alone but by their efforts under the direction of a Master, an Aseka Adept or a Chohan. Now attainment to the notice of a Master depends upon the usefulness we are to Him as an aid in the helping of the world. We can begin logically and sensibly by turning our physical life, in so far as Karma permits, over *wholly* to the service of the world; then our psychic life; then our spiritual life. It is when we determine on this course that the practical applications we are making show their value. If one decides irrevocably to give over his physical activities to this sole end and is assured by experiments that his physical resources will be only enlarged—if he *knows this*—his decision brings a descent of the Spirit, indeed it is a descent; and the lowest merges itself into the Highest. He has become one of the Elect, and his laboratory practice henceforth goes on under the tutelage of a Master.

For the world needs no more commentaries on philosophies about Parabrahm and the goal of Unceasing Becoming. It needs not only men and women who are of the spirit, that they may convey, not in empty phonographic tones, but in the living voice the truths of the spirit; not only this, but men and women whose lives make real and visible a welling of that Force and that Beauty and that Understanding that eternally spring in primeval purity in the Garden of God.

THEOSOPHY AND WAR

BY HUGH F. MUNRO

IT is not altogether a misfortune to be obliged to sit through the present "act" of the great world drama that has been so unexpectedly staged, for it challenges our theories and strains our creeds, forcing up to new positions or more firmly rooting us in the old ones. Fortunate are those who, not driven by the stress of the moment to formulate a new and untried explanation, see in the present war the play of forces with which they have long been familiar, for in truth, this war involving a continent, is but the magnified form of a principle operative wherever one plant crowds out and destroys another. To the student of the Ancient Wisdom the problem is not one of explaining this war, but any and all wars and if his philosophy throws light on the struggle for existence among the "lilies of the field" he is not without understanding in the presence of this, the greatest struggle in history. The difference is one of degree, not of kind, as Tennyson saw when standing with the flower in his hand he said: "Little flower—but if I could understand what you are, root and all and all in all, I should know what God and man is."

Opinions regarding the war stratify themselves, the more shallow and obvious at the top, the hidden and fundamental at the bottom, their usefulness as explanations being in direct ratio to the depth at which they are found.

First, we have the politician who sees in the present conflict the outbursts of fires that have long been smouldering beneath the surface of European politics, the scum of overt plot and counterplot rising to the light, and as far as his vision extends he is probably right. A little deeper and we meet the sociologist who tells us that the industrial efficiency in a nation makes it a menace for all others in the markets of the world and that such a nation must carve out its commercial path with the sword.

A little deeper still the religionist sees the natural outcome of a practical ma-

terialism, a calm and studied avoidance of the things of the spirit in favor of those that are of the world, worldly. On this level also stands the sceptic who sees in our temporary lapse into savagery, the failure of Christianity in that after two thousand years of opportunity it has not made such a lapse impossible.

Deeper still, and we meet the champion of the "fittest," the spokesman of the "strong," who points out that war is a "biological necessity," nature's method of securing the ascendancy of her elect and the destruction of her condemned. The victorious plant or animal is but the precursor of the "splendid blonde beast" and it is futile and wrong to attempt to stay the onward march of those whose efficiency is their right to survive.

At the very Laurentian level we find the philosopher who sees in a struggle that can call for the best or the basest of our natures, pitting one against the other, an antagonism that reaches back to the very root and constitution of things. Such a one is Henri Bergson whose recent book *THE MEANING OF THE WAR, LIFE AND MATTER IN CONFLICT* goes down to the bed rock of the matter and whose statement that "An implacable law decrees that Spirit must encounter the resistance of matter," recalls to our minds something that we studied in the "beginners' class" of our Theosophical childhood. Spirit and matter is a phrase to conjure with and we owe its position in philosophy principally to the Agnostic minds of the last century, who, repudiating the materialism of the French encyclopaedists, declared that the Universe could not be explained solely in terms of matter and motion but required a third something, to-wit, consciousness. Our latest bedfellow, the brilliant French writer, but poured water on the Theosophical mill when he told the world before the present war was dreamt of that "something psychical was here as the vital element which was moulding matter to its own use." War is the antithesis of

peace as spirit is the antithesis of matter and in this duality, forming one of the basic principles of our philosophy, we discern with Bergson the warp and woof out of which the Universe is woven according to a pattern archetypically existent in the Divine Mind before the worlds were formed. Their interaction is the cause underlying all evolution. On one hand the resistant form to be fashioned into a fit medium for that which, on the other, is the "power which makes for righteousness" and manifested as the conscious self in man. This self, blinded by its material envelopes and for ages identifying itself with them, slowly learns to separate itself from them, then conquers them and in doing so transforms its latent possibilities into actual powers. The self, not understanding its Divine nature, allies itself with matter seeking peace, security, and happiness in the form, putting its trust in the permanence of that whose prime characteristic is change. Everywhere Nature exhibits herself to us in an ever-changing garment, infinite variety, affording the raw material upon which life can work. Peace, based upon any one of Nature's changing moods, can last only as long as the mood lasts and is doomed sooner or later to end, based as it is upon no permanent stratum. If form were stable and peace could be established therein the interaction between it and the indwelling life would cease and evolution come to an end. There must be that "adjustment between inner and outer relations" which Spencer called the very essence of the life process and which reaches its only logical goal in human—Divine perfection.

Races and Nations are but impermanent forms in which life dwells for a time. Each has its predominant characteristics, its own lessons to learn, its old karma to expiate and new karma to incur. As forms they are destructible, their dissolution setting free the national or racial life, precisely as death opens the gateway of a larger life to the individual, and as in the individual disease may be the secondary cause of dissolution, so in the larger form social or political disease may lead to the rough remedy of war until the

race or nation, again like the individual, learns to intelligently guide its development in accordance with the Divine law.

Permanent peace can only be found in that which is itself permanent, not in the changing form can it be found but in the consciousness of the Self whose unity is one with all other selves, rooted in the Eternal and changeless. When the awakened Self, seeing the futility of its quest for peace or abiding happiness among the objects of sense, turns inward upon itself and realizes its identity with the greater Self, then and then only does it find the object of its search.

This is true of health, as the peace or happiness for the evolving Soul has tapped the reservoir from whence all blessings flow, and it remains to but increase the responsiveness of the form that it may learn to answer to the increased activity of the life within it, the mind trained to think in higher terms, the desires turned toward the true, the beautiful and the good, and all the lower activities regulated in accordance with the promptings of the higher Self. Thus cometh the peace that passeth all understanding, because understanding has to do with the relations between things, whereas this peace has transcended them and is rooted in the unity of consciousness far beyond them. Rightly have we been taught the value of withdrawing "far from the madding crowds' ignoble strife," and turning the stream of life inward, for here we contact the very core of our being, the source of peace. Let conflicts rage in the world of form, they are but the throes of new adjustments caused by the pressure of expanding life which itself known no conflict. Our path has been clearly indicated though hard to follow, for in the past our chief interests lay in the form; it attracted and we followed not only as individuals but as nations. We must change the centre of attraction from form to life, from ideas to ideals, from matter to spirit, and learn to obey a new attraction from the other pole of our being—"the disciplined self moving among semi-objects with senses free from attraction repulsion, mastered by the Self goeth to Peace."

THE ASHES OF THE BUDDHA

BY EMILY PELTON-SHUTTS

Our memorable trip into Burmah in 1914 was by the way of the great river which is called "The Road to Mandalay," for it was indeed the greatest highway of olden time before the railroads, and even yet serves as the easiest means of communication with the outer world for hundreds of tiny villages clustered on its banks.

It has been my good karma to see many of the great rivers of the world and ride upon their waters, but the Irriwaddy stands pre-eminently before my inner eyes as the most fascinating of all streams, with its strangely mystical, magical air. Oh! the lights and shades, the rainbow colors, the thousands of pagodas, like flowers along its borders, the wafting winds bringing the tinkle, tinkle of the myriad wind-bells from the temples, and the intermingling deep tones of the large bells as they are struck by worshipers coming to bow in homage before the "Lord of Love," thus announcing to all who hear the bell-vibrations, that a prayer is being said!

We learned that Pagodas were built "to acquire merit." To repair an old one (unless very famous) does not accomplish this, so one sees these picturesque structures in all stages of preservation along the river. At one point as we steamed along someone said, "How many can you count?" and my neighbor counted very rapidly, eighty-two, before we passed beyond the given point. They enshrine a sacred relic or a copy of one, which seems to serve as well, for it soon becomes a force centre by the thoughts of the devoted ones.

In Mandalay our first day was devoted to the Golden Monastery and the Arakan Pagoda. The latter has a great golden statue of the Buddha about which a legend runs, that the workmen who were setting up the huge pieces, that had been made separately, found difficulty in fitting them properly and had given up in despair, when the Lord Himself appeared

and, embracing the great image, its parts at once accurately moulded and fitted into each other. This alone was enough to make the place famous and sacred, but since March, 1910, an added glory pervades the great Pagoda, for within its walls rests temporarily the rock crystal vial containing the true relic of Lord Buddha.

A little sketch as to the finding of this treasure in Peshawar will establish its authenticity in the minds of our American readers and add to their interest.

In the early centuries, somewhere between the fourth and seventh, Chinese travelers of note made pilgrimages into northern India, the home of Buddhism. Some of these wrote records of their travels and three of them—Fa Hien, Sung Yun and Hiuen Tshang—wrote descriptions of a marvelous Pagoda, near the city of Peshawar, that had been put up by the Emperor Kanishka. One of the travelers, Hiuen Tshang, particularly comments on the fact that it was erected enshrine a portion of the relics of the Lord Buddha. These had been first divided into eight portions, after the Parinirvana and later, again subdivided by the Emperor Asoka.

A description of the Pagoda spoken of is as one of surpassing magnificance, even for those times. It covered nearly a quarter of a mile in its circumference and was from four to seven hundred feet high. It was ornamented by great bands of precious materials and above its base of stone rose thirteen stories, and crowning all was a pinnacle of golden discs attached to an iron pillar. But all this glory disappeared in the centuries when nearly all the monuments of Buddhism were desecrated or destroyed by the marauding hordes of Mahmud of Gazni. Yet some few mounds of dirt a little to the east of the present city of Peshawar seemed to tally with the indications given as to the location by the Chinese travelers, and they were enough for a French gentleman, M. Foucher, to decide upon inaugurating ex-

plorations there in 1908. Dr. Spooner and Mr. Marshall, the head of the Archæological Department, were assigned the work; but for months only heaps of *debris* rewarded their efforts; finally, however, there began to emerge the plinth of a huge pagoda; very evidently the largest of its kind in all India. One can imagine the intense excitement which pervaded the work, especially as it was known from the Chinese accounts that the casket with the relic was underneath. A shaft was sunk through the stone basement and after twenty feet of cutting a small stone chamber was reached, and in it was the relic casket containing the crystal vial where it had been so reverently deposited some two thousand years before. On the bronzed casket was an etched figure evidently of Emperor Kanishka, exactly similar to those on his coins, and his name written beside in Kharosthi. Near by was a coin of that Emperor and that alone was proof. The government in India accepted these proofs as authentic and we can rely on the painstaking care of the English Government.

The common people, when it was published that real relics of their Lord of love had been found, rejoiced exceedingly, but the Buddhist monks were the slowest to be convinced.

The Government, through the Viceroy, decided to entrust this precious relic to Burma as being the one entirely buddhist province of India and to Mandalay, the capital of that province. Accordingly, a deputation of the prominent officials from Burma, including the late King's son, Pyinmana Mintha, went to Calcutta to receive the casket. A short description of this event was in the "*Watch Tower*" for April, 1910, and both Burmese and Calcutta papers published Mr. Marshall's speech, to which I am indebted for the historical data.

The journey under escort to Mandalay with processions at Rangoon that lasted four hours; with devoted worshipers viewing the casket as it was displayed, either in the Shwe Dagon Pagoda there, or lifted high on the golden platter for the people to see as the train went through the land, occupied many days. Finally

the triumphant journey ended at Mandalay and a "Trust" for its care was made, consisting of twenty-four Burmese citizens. Funds were collected for a new and marvellous pagoda to be erected upon Mandalay Hill to fittingly enshrine this treasure of treasures. Meanwhile through the years while this building is slowly growing, the relic rests in its casket in a safe in the Arakan Pagoda.

Mr. Jinarajadasa tells how he, being a Buddhist, was permitted to hold the casket, and he and his party were so photographed. How came it that I, just an every-day American traveler, had an honor quite similar? The afternoon we ten went to the Arakan Pagoda we saw a deputation of men just leaving a certain part of the building, and so we strolled in that direction. A great round table, bare of everything except a small casket, in charge of a splendid looking priest was there before us. A circle of reverent people with saluting hands stood about, and we stopped and looked on. The priest addressed us in very good English, saying that he had just been showing the relic of the Buddha to a deputation, and that we, too, might see it. I stood as one dazed, the only person in our party who understood, even partially, what it meant. Reverently he opened the casket, took the crystal from its depths and held it up for us to see. Something thrilled through me and without really being fully aware of what I was doing I held out my open hand to him, for I was near to him. He hesitated, and looked me through and through searchingly, meeting my eyes squarely, perhaps seeing there my devout understanding, for he slowly stretched forth his hand, still looking at me steadily, and then laid the sacred crystal containing the "Treasure of the Ages" on my bare palm, and I held it an appreciable moment, dizzy with the intensity of looking at those grey bits of bone and trying to realize the marvel that had befallen me.

As we turned to go from the spot it happened that an earthquake shook the Pagoda, but I knew nothing of it till someone, rousing me, said, "The people are gone; it was an earthquake."

FROM THE NATIONAL PRESIDENT

ALTRUISM

It may be true, as has been surmised, that there are evidences of the possibility that in the normal plane of the great Director of Evolution the perfection of the entire race was to be brought about primarily through the efforts of each individual to perfect himself. Certain it is that some such process might perhaps seems logical in this world of multitudes of individualized and physically incarnated human monads. Indeed, in some of the religious practices of the East, a kind of spiritual selfishness is apparent wherein each individual seeks only his own personal perfection or liberation, and perhaps this may be an echo of some normal plan which has not been fully worked out in this world of free-will. Who can know? But this has been made clear: that the evolution of the race has been forced forward a whole Round ahead of the normal scheme; that the race is striving at mental achievements in a period which in the normal course would be supposed to bring out rather the highest development of the emotional nature, and this of itself discloses a status of effort wherein the play of free-will over a vast situation has introduced conditions possibly demanding changed methods of progress. Who knows, therefore, but that the persistent and critical need for a high and noble altruism may not have arisen in its present form out of this very forcing ahead of humanity?

Man as an individual unit may, if he so wills, take his own evolution in hand and force it ahead in a space of time briefer than that through which he would have passed in the normal process of growth, and it is presumable that all the atoms of his various bodies are quickened, and strenuously pushed forward in their evolution to correspond with his conscious unfoldment. Is it impossible that some cosmic being, including the human units of consciousness within His bodily organism, may not have stepped forward more rapidly in His divine progress and thus increased the strain and quickened the

footsteps of the race through whom an aspect of His life is seeking expression? If so, would this account for the rapid progress of the race so far ahead of its time? In that case all the more enthusiastically should we throw ourselves into the spirit of altruism, for not only thus shall we help forward the progress of the race as a whole, and our own selves incidentally, but who knows the extent to which we may be serving some Mighty One of whom we form a necessary part?

SKILL IN ACTION

In glancing over the advertising pages of a prominent publication, I recently found a statement of vital interest to all who wish to amount to something in the world's work. It said:

If you say "I will," and really mean it, you will probably be a success, *provided* you have the preliminary training necessary to enable you to carry out your determination. But you need the training.

The point for us to consider is that if the members of the Theosophical Society really mean to make a success of their lives and attain to the high degree of service which is their ideal, they must not feel that they can leave out of consideration the necessary training and practice which enables them to do things well. I have seen members who have spent years in daily meditation, endeavoring to discipline their complex natures, display the characteristics of an undisciplined nature when they were set to some homely task. By not attending strictly and one-pointedly to their own tasks; by endeavoring to point out to associates how their work should be done; by meddling and bringing things to cross-purposes, they showed that however much they may have gotten of theory out of their meditation, they had not succeeded in bringing down to the world of physical activity, where skill, tact and good judgment are absolutely essential at every stage, the faculties that would make them useful in the world's work. The time in which we live is one requiring able service, especially on the

part of those who know the truths taught by Theosophy. If to this be added a faithful devotion to the Great Helpers of Evolution, the Masters of the Wisdom, one can readily realize how exceedingly valuable Theosophists thus endowed could be, and especially when they learn to turn some of their dreaming into the quality of skill in action. If the Masters could count on splendid efficiency, both physical and spiritual, from every one of the members of this Society in this most terrible crisis of the world's history, what enormous things They would be able to get done through the Society for the upliftment of humanity!

Theosophical parents should see to it that their children are subjected to the wisest training, so that they may not grow up to be drones, sensualists, ne'er-do-weels and helpless creatures in the midst of circumstances requiring knowledge, skill, understanding, self-mastery and leadership.

TEACHING THEOSOPHY TO CHINESE

A correspondent writes from China:

It occurs to me quite frequently that American Theosophists might do quite a little for China by interesting the Chinese students in the Universities. They are more accessible over there than when they return here. The reasons are obvious. They are, I believe, cautioned against becoming Christians but, from no point of view can there be any objection to their being imbued with theosophical teachings, and if they imbibe it in the States they will preach it in China.

Why not start Chinese Sunday classes everywhere practicable for the study of English and Theosophy? We know these students are eager for English instruction, and it is more than likely they will find Theosophy as highly desirable. Try it. And why not with the Japanese, too?

A TEST OF COURAGE

In a disastrous flood resulting from a broken dam which recently devastated an entire valley in Southern California, a little family of three Theosophists had every possession swept away, and today many feet of water are flowing over what was once the site of their little home and farm.

But note the courageous outlook of one

of the family, as shown in the letter that follows. Knowing them all as I do, I feel it reflects the attitude of each one:

Yes, I feel something better will come out of all this stress. Anyway it has called forth a great many vibrations of a highly compassionate kind which have done us good. To be surrounded by such conditions is helpful and sustaining in itself. After all, if our possessions have been swept away from us and our means of livelihood, these things can be replaced. It is the loss of inner things that counts and those have not left us.

We are in confusion somewhat as to movements. We were upset through gales and floods nearly all the time until the bursting of the dam swept *everything* away. But we all managed to save our E. S. boxes.

I do not quite know how I shall get on about study in the future. All our lovely library of Theosophical books (and we had nearly all) is gone absolutely. Well, well, karma is heavy sometimes, but it's paid, that's the main thing.

Any members having extra copies of THE SECRET DOCTRINE, THE ANCIENT WISDOM, A STUDY IN CONSCIOUSNESS, or other Theosophical works which they would like to send to these brothers, may mail them to me and I will see that they reach them.

CREMATION FOR ALL

Mr. Cornett T. Stark sends the following:

In reading OLD DIARY LEAVES one is reminded that H. P. B. and Colonel Olcott introduced cremation in the West as a better method of disposing of corpses than ordinary burial. We, as organized for service in the world, have the opportunity of doing something for humanity that is much needed among the poor; the conduction of incinerating plants at a minimum of cost. The surviving members of poor families have to mortgage their lives to the "undertakers' trust" or, even if educated to the advantages of cremation, have to pay prices far beyond the necessary cost. If this reform were accomplished by our organization as such, that would go far in justifying its existence in the world, and further induce to the acquiring of our logical theories of life and death. The possibilities of the work are far-reaching and in the general direction that the coming World-Teacher evidently means to guide us—or so I believe.

It is undoubtedly true that H. P. B. designed her movement to effect the reconstruction of modern life upon more humanitarian lines. We are on the threshold of possibly very radical readjustments for the betterment of humanity, and the sug-

gestion that Mr. Stark makes may well be taken into consideration as being important and necessary.

PRINCIPLES, NOT PERSONALITIES

The following has just been received by a colleague of mine. I do not know which of the officials of the Society the writer speaks of, nor what the details were of the remarks referred to, but the letter is given here because of the views expressed:

So much is being said recently by our officials of the coming test that will centre about Mrs. Besant, and I wish to express the honest opinion of an earnest student. It is unwise for an official of the Society to ever mention, either in a private class, or in a closed meeting anything pertaining to a storm centring about the personality of a member of the T. S. It only causes the students to turn their attention to it and by their added thought, they strengthen the thought-form that is already being built up by adverse conditions. I marvel that any official will ever speak at this late day of the trouble of some years ago. Surely they lack wisdom and a knowledge of human nature. Always avoid such subjects and give us great lofty thoughts. The students need lofty thought. We are hungry for them and lofty thoughts will carry us safely over all tests and stormy weather. Some have gone far along the way to understand why such storms arise, and they will pay no attention to them. Others, who place their thoughts on the separative plane, listen to them and agitate them and *always form their own* opinion regardless of what explanation may be given them. Lift the thoughts of the students into such beautiful realms where unity presides that storms and separative conditions cannot live in the T. S.,

and, as I said above, never, never should an official speak of such things to a student. The officials can turn aside all such comments if addressed to them personally, but students have no business with personalities. Principles are their portion.

OLD THEOSOPHISTS

A Theosophical family has recently come from abroad and located in America, far away from any Theosophical centre. They have lost all of their funds in the initial struggle for existence, but this has only heightened their keen interest in our philosophy, to which their lives are primarily dedicated. If some member would care to supply this family with his THEOSOPHISTS after they have been read, I am sure the gift would be much appreciated. An offer to do this may be sent to me, and I will gladly communicate it to the persons concerned.

FROM MR. JINARAJADASA

Adyar, Madras, S. India.

December 2, 1915.

My Dear Warrington:

Please convey my hearty thanks and warmest greetings to the members of the American Section for the resolution they passed at the last Convention. I have not forgotten my six years' work with them, and believing as I do in the great future for Theosophy in America, I follow the activities of the Section with the greatest interest.

With cordial wishes for the success of your labours, and that of all the members—friends of mine already, and friends to be when next I get the chance to visit America.

Yours sincerely,

(Signed) C. Jinarajadasa.

“Thoughts do not need the wings of words
To fly to any goal;
Like subtle lightnings, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight;
Think Love, although you speak it not,
It gives the world more light.”

EDITORIAL COMMENT

NON-RESISTANCE

Some of us who are more critical than theosophical have a tendency to vehemently complain about certain misrepresentations of the Theosophical Society or some of its leaders, and grow impatient because so little of the spirit of resistance is shown. We feel it a righteous duty to combat, even to the point of aggression, those who appear to take pleasure in defamation and misrepresentation. But reflection upon the principles involved will make it clear that non-resistance is the only possible, reasonable attitude for the real Theosophist to take. Any sort of resistance only adds vitality to the thing resisted and prolongs the life of the contention. This is a principle, and holds true regardless the degree of truth or falsity involved. Therefore to reply to criticism is more than a waste of time and energy, for it calls out further criticism and creates more antagonism, thus augmenting the whole difficulty. We would do well to get rid of the notion that we are the divinely or otherwise appointed guardians of the welfare of the Society. Those who are behind the movement and responsible for it are able to look after its concerns. We are undoubtedly of the most service to Them when we attend to our own affairs and use all our energy in constructive efforts.

There is real work to do and plenty of it. The combined best efforts of all of us are needed to make a fair beginning on the gigantic work that lies ahead. To spread the light of Theosophy is our task and to live its principles our great opportunity.

A PRIVILEGE

Important opportunities are often overlooked solely because they are related to the small things of life and because they are constantly before us. Attendance at Lodge meetings is a case in point. We become members of the Theosophical Society for the purpose of being more useful to Theosophy and not in order that we may obtain some personal benefit. Yet

use of our membership. We pay our dues and put in an appearance often enough not to be conspicuous by prolonged absence, but how many of us can say that we make regular attendance at Lodge meetings the rule of life? Great emphasis has been laid on the importance of attendance both by Mrs. Besant and Mr. Leadbeater. In his books and magazine articles Mr. Leadbeater specifically points out the beneficial work that even the least capable member can do by merely being present at the closed meetings of his Lodge.

Every sort of work in connection with Lodge activities is useful and indeed necessary. Everything which contributes to the effectiveness of the Lodge is important. But whether or not we are engaged in some of the visible work we have not done our full share if we are indifferent about attending the meetings.

A theosophical Lodge is a body composed of many individuals and each individual contributes some element valuable to the whole. The Lodge is dependent for its life on the life of each member. "So long as each one is doing his work for the good of the whole—contributing his share of vitality to the common good and is himself filled with life-giving energy, so long will the Lodge be a living power;" if even one member loses his interest or vital force, the whole Lodge suffers. One of the principal ways in which we contribute to the vitality and interest of our Lodge meetings is in regular and constant attendance.

A NEW PUBLICATION

The appearance of *THE SERVER* marks the beginning of a new impulse in the life of the Order of the Star in the East in this country. It is the official organ for the North American Section of this Order; and is published monthly at Krontona. The yearly subscription to outsiders is twenty-five cents. The first number bears the significant date of January 11 and tells us that the purpose for which it has come into existence is to be an in-

spiration to service along the many channels of active devotion, and to draw the Groups more closely together and bring about a greater solidarity among the Star members. We have long been acquainted with the editor, Miss Marjorie Tuttle, and can predict a most useful life for the little magazine under her earnest and able direction.

EXCELLENT WORK

Mr. Fritz Kunz, Principal of Ananda College, Colombo, Ceylon, wishes to acknowledge an anonymous contribution of five dollars sent from America to aid him in building a hostel in connection with the institution.

Mr. Kunz has done marvels with this Buddhist College since he took hold of it, about two years ago. It was founded by Colonel Olcott. For years it has been struggling against almost hopeless odds—indifference and active opposition. But under the skillful management of our capable young American, Mrs. Besant says, it

has been placed by the Director of Education in the list of "efficient schools,"—the highest classification under the code.

The cost of the hostel, for which Mr. Kunz is endeavoring to raise necessary funds, is estimated at seven thousand dollars, and we learn with regret that the five dollars mentioned above is the only financial support he has received from this country. We are honored that it was an American who founded this school and proud that our compatriot is conducting it so efficiently. We hope that the many friends of both Colonel Olcott and Mr. Kunz will contribute the financial support the work so well merits. Contributions may be sent to Mrs. Besant at Adyar or direct to Mr. Kunz, Ananda College, Colombo, Ceylon.

A CORRECTION

In the February Messenger, page 247, top of second column, "indispensable" should read: impossible."

I AM THAT I AM

Light of all light, beyond every dawning,
Causeless art Thou—of causes the cause;
Myriad thy names—O nameless forever!
Ceaseless and changeless forever thy laws.

In the song of rippling waters,
In the hymn the forests sing,
In the crash of rolling thunders
In the raindrops' song of spring,
Is Thy voice, O Causeless One!

Thou art the builder and that which is builded;
Thou art the dreamer and Thou the one dream;
Thou art the tempest and thou art the silence;
Thou the one real and that which doth seem.

Thrilling in our sweetest pleasures,
Throbbing in our keenest pain,
In our strength and in our weakness,
In our loss and in our gain,
There art Thou, O Changeless One.

IDA LEWIS BENTLEY.

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

Be sure to have your order for the members' booklet in the hands of your lodge officer or the National Secretary in time to have it at Krotona by the first of March at the latest. The orders then received will determine the number of copies to be specially printed for the present membership. Remember, the publication will not be put on the sales market.

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The Secretary of Oklahoma City Lodge, Mr. Frederick Henkel, sends occasional letters and paragraphs of vital interest to members who do not regularly attend lodge meetings. One especially we note puts forward the right lodge policy in such a clear-cut business way that we take the liberty to quote it here, in order to emphasize once again on these pages the point it makes:

No member should lose interest or let his membership in the T. S. drop because of lack of funds. Active and interested members are more valuable than dues to the Lodge, no matter how essential this arm of the service is in maintaining our activities. The Headquarters fee for the year is not large, so a sacrifice should be made to keep that up as the essential. But the local Lodge dues is another matter, and when pressed for funds there should be no hesitation in asking the Secretary to wait for them or that they be remitted altogether, as provided by the Lodge By-Laws. The Lodge exists that we might learn and thereby increase our ability to serve an important cause at a most important point in the world's history, and I know that we are all glad to co-operate in making membership easy and helpful. We should feel it a privilege to link ourselves together in service and lend our strength in building a center of force to be used in building a new era of thought and feeling. "Brotherhood" is in the air, and we are the dynamo. Our Lodge is a distributing point connected with the relay station at Krotona, and in turn with Indian Headquarters, and then the White Brotherhood. We do help by giving our presence at the meetings or our affiliation as a member, and much in interest. This is a thought I have tried to impress several times, so I thought I would state it generally for the benefit of all.

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En route to Washington we were able to visit the Salt Lake Lodge, meeting with

the members at the usual weekly meeting and then on the evening following giving a second talk open to non-members also, when the rooms were filled with an attentive and appreciative audience. In Chicago we made a stop long enough to see old friends, make a call at the Lake View Headquarters, and then speed on, arriving at Washington just in time to "get in" to the monthly general social and taste T. S. hospitality in warm and generous portion.

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When we have a good thing we should boost it—and continue to boost it as long as it remains good. Is that not so? The output of GOLDEN CHAIN cards by Mrs. Hillyer of Kansas City is a good thing. We should take a larger part in their distribution than we have.

The cards, 18x12, printed in large black type with picture heading, can be obtained for 2 cents each (not including postage), which is the bare cost of producing them. Please write Mrs. Blanche S. Hillyer, 3828 Campbell St., Kansas City, Missouri, for some of these cards.

If you are connected in any way with schools or Parents-Teachers Associations, you could do no better work than push the distribution of these cards in your locality; if you have children in the home, one of these cards should be on the wall of every child's room. Make practical and vital your knowledge of child-psychology by getting before the eyes of many this artistic, mantric presentation of the Law of Good.

So write Mrs. Hillyer at once. She will be glad to answer any inquiry.

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Last month we sent out a circular letter to all members-at-large in which, among other things, we asked how membership-at-large could be increased in value, both to the individual and to the Society as a whole. We print you *verbatim* the first reply to come in. (With the full result from our letter we shall deal later, in a subsequent MESSENGER.)

To my way of thinking, the member-at-large

who is lonesome or who feels that he is not fully one of the body of the Society is not as busy in theosophical work as he might be. As soon as he understands that he really can take part in the work there will usually be an increased interest. Theosophic work inculcates unselfishness and, when the idea is not what can we get for ourselves but what can we do for others, there is really more zest in life.

My own solution of this problem—of work that begets study and study that results in work—is to join in with those who are corresponding with prisoners. Mr. Catlin can use every member-at-large in the most profitable field that I know of. He needs many people who can present the cardinal facts of Nature in a tactful and intelligent way by mail. Tact, because prisoners vary in receptivity and also because they are cautious about any sentimentality. They want to find out the why and how of life as they see it. They have heard that we know. Therefore, given your inquiring prisoner, connect your membership-at-large with him *via* Mr. E. B. Catlin, and your member has assumed a responsibility and will likely want to do research work among the archives of our literature, and he should then become much more satisfied with his lot.

INQUIRY ANSWERED

Quite recently there have come into the office two letters of inquiry as to set formula or ritual for lodge meetings. Since answering those letters we have run across what was said by Mr. Jinarajadasa on this same question a few years ago when he was with us. May we add it here to the replies sent our correspondents so that others may read as well? We give it as found in an American Section Convention Report:

Mr. Jinarajadasa: "It is a question often asked me in connection with the work of branches, how the Lodge meeting should be opened, whether there should be any ceremony or ritual or a meditation. I find it impossible to give any positive and definite reply. One has to keep in mind two rather contradictory elements in the public. One element welcomes a Theosophical approach to the truth just because it is free from all the ritualism they have been accustomed to in the churches; they want to get at the truth not dressed up and veiled in ceremonies. On the other hand, another element in the public is attracted to Theosophy because they find in it a beautiful channel for the embodiment and expression of their devotional nature, giving them a beautiful and harmonious atmosphere for any rituals and meditational practices they have been used to. So you have the two elements that absolutely will clash,

and I suppose it is then the President has to exercise great wisdom to bring together those two elements. I am President of a Lodge myself, but in our lodge there is no form or ceremony at all; we get busy with the ideas.

When members meet it is well to begin with a quiet meditation, but it should not be obligatory. We must keep in the branch an open platform, not committing ourselves to any ritual or form of doing things, except a businesslike routine which is non-committal as to ceremonies. If there are one or two in a branch who feel that the devotional element should be developed in Lodge meetings, I think they should not insist on having their way, but should gather themselves together in special meetings, where that devotional element could be emphasized with meditation and whatever is felt helpful.

My own general experience is that, considering the present situation and the work we have to do, the less we keep to a form or ritual of any kind the better we can serve the public. There are beautiful rituals in churches, but I think a large number of people first need clear ideas, and then they will go back to the churches and understand the ritual there and appreciate it better; most of you now are in sympathy with, and feel a greater vitality in, the Christian ritual, because you understand Theosophy. Our most important work is to give understanding, and it would seem the less we have of ritual the better; but again conditions differ in different places, and I haven't the wisdom of the Logos to tackle the problem fully."

WILL YOU?
AND YOU?
AND YOU ALSO?
AND MANY MORE?

In looking over the list of "Unattached Local Members"—now by itself in the Directory—it is noticeable that most of the places mentioned are small. It would be of increased value if the larger cities, now without lodges, could be also listed there. A hundred or so could be names where we have T. S. members, either at-large or residing away from their lodge localities.

Is it not now the time to make a grand effort to increase many times over the number of these *centres* of force? We know that to the little force put out by a lodge organized for work additional force is added on inner planes and separate sparks blended into a veritable Torch of Light. But one of the wonderful opportunities in Theosophy is that each member individually can pass on the Light to

another; there is no one who has not this opportunity. Therefore for the member working alone in a place—yes, even in just *being* a Theosophist among his neighbors—the opportunity is great beyond question. He is a centre of spiritual life-force; by registering as Masters' agent in a locality, he asks a recognition from them which will not go unnoticed and unmet. He will become a *radiating* centre for Their force; then that will grow into two or three "meeting together in His Name"; into a study-class; in time into a Lodge, perhaps.

So we ask definitely these questions:

1. Are you willing to register your name in the Directory for a new centre?

2. Are you willing further to try and start a study-class? Never mind if you are not a teacher, or feel your insufficiency. We will find your group a correspondent teacher or we will have a Teachers' Bureau that will guide and instruct. Every one of "our books" is charged with the uplifting message, and a mere reading to an attentive ear will make vital the voice of our great Theosophical ideas in the thought atmosphere of your town.

3. Who has opportunity to act as focus and draw into union enough members to

form a Lodge? A rich Karmic harvest indeed to the one who will!

Who will be up and about and do this bit of Masters' business? Will you? And you? And you, too? And many more? Let us have reply from You.

FINANCIAL STATEMENT

STATEMENT FOR JANUARY

Receipts		
Fees and Dues	\$ 588.10	
Donations	24.68	
Messenger Subscriptions	7.30	
Incidentals	37.72	
Total	\$ 657.80	
Cash on hand January 1, 1916.....	\$4057.64	\$4715.44
Disbursements		
Stationery and Supplies	\$ 12.79	
Messenger Printing	56.70	
Salaries	132.00	
Propaganda Expense	140.00	
Rent	33.50	
Postage, telegrams and telephone..	45.00	
Booklet for New Member.....	109.00	
Furniture and Fixtures.....	5.50	
Incidentals	20.30	
Total	\$ 595.29	
Cash on hand February 1, 1915....	\$4120.15	\$4715.44

MONTHLY MEMBERSHIP RECORD JANUARY, 1916

New Members	100	
Reinstated	11	
Transfers from other Sections	0	
Total Active Membership.....	4912	
Deceased		5
Resigned		15
Transfers to other sections		0
Transfers to Inactive Membership		15

Out of the Oneness It came, a live note from far off within me.
I knew it as of the True, all-Perfect, enduring, immortal.
I knew it of me, but it came from the life of all ages.
Nothing written in small, but all spirit, all godhead.
As if the still voice of the soul and the tuneful Eternal
Gave of its musical glory for one hallowed moment—
Gave of its oneness with power and perfect omniscience
Till the eyes that were sightless before saw what was hidden
And the mind that had labored before knew without thinking,
While the life of the whole and apart beat as one measure.
This is the knowledge that came to my heart in the depths
of its darkness.

GEORGINE W. SMITH.

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

JANUARY FIELD WORK

The Propaganda Manager spent some weeks of January and February in the office, giving only limited time to field work. Two points, however, were visited and a few lectures were given at Krotona and Hollywood.

The new territory explored in January was Ocean Park, which is the midway point between Santa Monica and Venice, sixteen miles southwest of Krotona. J. H. Talbot did the advance work with characteristic thoroughness. The hall was of high class and excellent location. These are three of the magic factors of success and, in spite of the continuous and almost unprecedented rainfall, we had crowded houses from the first. In fact, the large attendance became an embarrassment, as the audiences steadily increased and could not be seated. After five lectures a Lodge was organized, consisting entirely of new members. A class was also formed for the systematic study of Theosophy. Seventy-two people were enrolled in it. Mr. E. M. Munson, of the Hollywood Lodge, took charge of it and reports satisfactory progress on the part of these beginners.

It also fell to the lot of Mr. Talbot to bill San Diego for a course of lectures. The Lodge wisely selected an excellent hall in the right location. The audiences averaged about four hundred people. This is unusual for a city of less than a hundred thousand population. Audiences are usually overestimated. Every lecturer knows that an audience of two hundred is commonly mistaken for three, or four, or even five hundred. When there are more than four hundred, by an actual census of the seats and a count of those standing, it may truthfully be called a large audience as things go with the field worker. San Diego is high-class territory.

DOING BUSINESS ON FAITH

Faith is apparently one of the important

factors in business success. In every financial panic we are told that the chief trouble is a lack of faith; that disaster comes because people lose confidence and withdraw money from circulation, and will make no investments nor incur any risks; and that prosperity returns only when confidence is once more inspired and faith is re-established.

By these tokens the Propaganda Department should flourish and grow apace, for it is doing business entirely on faith—faith in human nature. When the San Francisco Convention created the Department the Trustees called the manager-to-be before them and said, in substance: "Now you've got what you have been wanting so long, but there is no money to finance it. It will be your business to get the cash to run it." Later, however, the Trustees arranged for the salary of one assistant. But everything else, the printing of literature for free distribution, stationery and postage for a list of five thousand interested non-members, payment for the services of a stenographer, the purchase of furniture and other equipment, the cost of getting out the ready-to-deliver lectures, the purchase of books to be placed in public libraries, etc., etc., must be met by the voluntary contributions sent to the Propaganda Department.

Faith that the members would respond to a call for so important a thing as systematically spreading the truths of Theosophy has thus far been justified by results. Up to this time the supply of cash has enabled the Department to carry forward all lines of its proposed activities, with the single exception of placing books on Theosophy in public libraries, and this can wait awhile. The lectures for the Lodges are being furnished to all applicants, articles on Theosophy are being furnished to the press, an assortment of leaflets are ready for those who desire to use it, and pamphlets constituting a graded course of theosophical reading are

going out monthly to about five thousand people.

This is satisfactory for the present. But the only way in which it can be continued is by a continuation of the financial support. Now only a very few of the contributors are pledged to monthly remittances. Doubtless more will come forward from month to month. It is the most desirable form of support, because it enables the Department to work in the light of certainty. Contrary to the usual method of business calculation, we prefer a pledge of \$5 a month to a gift of \$60 in one sum. It is of the greatest importance to eliminate the element of uncertainty and to have some definite knowledge of the probable monthly income. Will all Propaganda Agents please make a note of the desirability of sending in monthly pledge cards?

LEAFLETS FOR PROPAGANDA

We now have ready for use five different leaflets of from four to eight pages. They are chiefly the gist of excellent essays and discourses by Mrs. Besant and Mr. Leadbeater. The subjects are *Theosophy*, *Reincarnation*, *Karma*, *The Invisible World*, and *To Those Who Mourn*, and should be ordered by those names. They are not sold, but are given away, and may be used to enclose in letters, to hand to interested people or to fill "Take One" racks in public places. While they are for free distribution, the supply is by no means unlimited and they must be used with care and economy. They may be obtained through the Propaganda Agent in your city or direct from this Department, if there is not yet an Agent in your vicinity.

A BOGIE MAN

Experience is the great tester. By theory we can achieve instant success in either making a fortune or winning a battle. But it is only when we put the theory into practice that we learn whether the "success" is a dream or a reality. That truth applies to getting new members and new Lodges as well as to everything else in the world.

A few years ago there was a general belief that the greatest care must be exercised about influencing anybody to join the Theosophical Society. I have known some of our older members to carry this caution to the point of advising one who wished to become a member to wait a few months and think it over!

There was also the belief ten years ago, and it had a sort of official endorsement, that the only right way to form a Lodge was to start a centre, or study group, and let it slowly grow and get seasoned. After a long time a Lodge might cautiously be suggested and perchance finally be evolved. Perhaps those who have been longer in the Society can explain this great caution. It may have been the reaction from some unfortunate experience of getting people in who were not ready for Theosophy and who only made trouble and then departed. Or it may be that some reckless organizer made a mess by hasty work and bad judgment, and thus a theory arose from insufficient grounds. But whatever may have been the ancestry of the theory that success and speed are incompatible, the theory is unsound, as unquestionable facts will show. It is because some of our Lodges are still afraid of this old bogie that I have decided to take issue with those who still believe in it.

It goes without saying that care must be taken, and that people should not be urged into the Society. They may not be ready for it. But that is no reason why those who *are* ready should be left so coldly to themselves that they have a feeling that we are monopolists of the spiritual life! The average American of the progressive type has a receptive mind and is quick in his decisions. Many of those who hear a course of four or five lectures are as ready to accept Theosophy as they will ever be. They have long been displeased with what they have, and are searching for something that will be both spiritually and intellectually satisfactory. Theosophy is that thing, and they recognize it at once. If it be said that people must ripen through evolution to be ready for Theosophy, I reply that such people

have ripened, and we should be foolish not to gather the harvest. They should be organized into a Lodge on the spot.

But are there any facts to support this contention? There are. I have organized a number of Lodges in this fashion that are today among the best Lodges of the American Section. No notes have been kept, but some of them can easily be recalled. Central Lodge, New York City, was organized after a course of six or eight lectures, as I remember it. New-ark got about six, I think. In more recent years the time has been reduced, and the rule now is to give only five days to a lecture course, organizing after the final lecture. Among the solidest and most flourishing Lodges in America are Pater-son, Dallas and Oklahoma City, and they are five-day Lodges. Other five-day and six-day Lodges are Des Moines, Colum-bus, Everett, Nashville, and I rather think Pelham, Reading and Reno, but they are five or six years back and I am not certain about the time given them. Dallas, two years ago, hadn't a Theosophist in the city that we know of. They got only four free public lectures, and the Lodge was organized with 19 members. There is not a sounder or more enterprising Lodge in the country today.

If we turn to the matter of new mem-bers in old Lodges, the evidence is equally strong for rapid work. When I first visited St. Paul in the autumn of 1913, a class of something over forty beginners was formed for study and placed in charge of a member who had no prejudices against speed. Indeed, she thought it a part of her business to let the class know that they not only had the right to go on into the Lodge but that they would be more than merely welcome. After a few meetings she brought a lot of appli-cation blanks one evening, explained just what membership meant, and told them

pleasantly that the doors were open to those who wished to enter. *Nearly the en-tire class joined the Lodge.* In a period of just two years the St. Paul Lodge, I am told, grew from thirty-two members to one hundred, and they are just as good members as we have anywhere. One of those who heard the first of Theosophy in that course of lectures and went at once into the class, and then joined the Lodge at the first opportunity, is now one of the most efficient officers and hard workers in the Section.. It's all nonsense that you must ripen into Theosophy while your hair grows gray! Some people will not be ready for it at all in this incarnation. But there are multiplied thousands who are ready now, and it is our business to find them as rapidly as possible.

PROPAGANDA RECEIPTS

Dr. F. B. Simons, Albany, N. Y.....	\$ 5.00
Dr. F. H. Knight, New York, N. Y.....	5.00
H. A. Dodge, Chicago, Ill.....	5.00
Olof Odne, St. Paul, Minn.....	10.00
K. R. Lindfors, Saginaw, Mich.....	5.00
Miss H. C. Whittredge, Boston, Mass.....	1.00
Mr. M. H. Dukes, Fort Wayne, Ind.....	5.00
Mrs. F. Curry, Winnipeg, Man.....	2.00
Mrs. Grace L. Porter, Boston, Mass.....	1.15
Mrs. A. M. Cox, Santa Rosa, Calif.....	2.00
Dr. G. F. Wright, Forest Glen, Md.....	5.00
Mrs. Florence Howard, New Orleans, La.....	5.00
Arthur S. Conant, Newtonville, Mass.....	2.00
M. S. Wadham, New Haven, Conn.....	5.00
New York Lodge, New York, N. Y.....	3.40
Martin Bekins, Oakland, Calif.....	50.00
Mrs. Annie Allee, Temperanceville, Va.....	20.00
James E. Taylor, Buffalo, N. Y.....	2.00
Dallas Lodge, Dallas, Tex.....	2.00
Sharon Bonner, Dallas Tex.....	5.00
Mrs. V. L. Frisbie, Fresno, Calif.....	1.00
Chas F. Coons, Albany, N. Y.....	2.00
R. W. Smith, Fort Wayne, Ind.....	1.14
Chester Green, Boston, Mass.....	3.00
New Haven Lodge, New Haven, Conn.....	2.25
Anonymous, Yonkers, N. Y.....	10.00
Mrs. Abbie Hays, Denver, Colo.....	2.00
Houston Lodge, Houston, Texas.....	1.35
A. G. Frisbie, Fresno, Calif.....	25.00
Henry Walton, Philadelphia, Pa.....	5.00
Miss Mary J. Austin, Duluth, Minn.....	2.00
Anna Bloomquist, Minneapolis, Minn.....	10.00
Ila Fain, Oklahoma City, Okla.....	1.00
"A Friend," San Diego, Calif.....	1.30
D. Mortimer, Butte, Mont.....	.25
Mrs. L. Heintz, San Jose, Calif.....	.50
Stamps from various sources.....	.80

\$210.14

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain
Why—rain's my choice!

JAMES WHITCOMB RILEY.

QUESTIONS ANSWERED

Q. Would you say that a high development of the concrete mind is necessary for discipleship?

A. A certain amount of brains is necessary; you know the qualifications for discipleship as well as I do. (READ AT THE FEET OF THE MASTER and you will see there that the work of preparation is mainly concerned with character.) You know many good people who are not highly intellectual, they take narrow views of things, they are a little bigoted; a little more intellect would be a great help. You are not required, you know, to be merely good. The Solar Deity does not want people to take on higher work who have little more than goodness to offer. He wants spiritual force. If you want to start out to help the world, you require knowledge—wisdom as well as goodness. Most of the harm done by well-intentioned people is done because they do not understand.

It was a certain great Frenchman, I think, who said: "God protect me from my friends. I can deal with my enemies." So goodness *alone*, though of course quite essential, is not enough. The Master does not accept a man because he is devoted; He accepts him for what he can *do*. There is no favoritism; you have to make good. Remember the Master is the busiest of men, and His force, great as it is, is limited, as yours is, and He holds Himself responsible for its wise expenditure. Working as He does with thousands of egos on the higher planes, is He likely to centre His force for a time upon one? The answer must be—No! unless such ego with a comparatively small amount of energy may be trained to take up some of the Master's work. You are (if I may so put it) an investment. If He sees that it is reasonably probable that you will be able to help Him in His work, He will accept and train you, but not otherwise. With regard to the kind of person who is likely to be chosen—it will certainly be one who is doing up to the hilt all he can with his present powers and faculties.

I have seen a number of persons who have been taken as pupils, and in every case they have been workers. You know the parable of the talents in the Gospel story. It was to the man who put the talents committed to him to *use* and increased them that the Master said: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." You are more likely to be of use to the Master if you forget yourself in some unselfish work than if you can go into ecstasy.

I can give you my experience, which may be of some help. I came out to the East under a misapprehension. It was commonly thought, under Mr. Sinnett's *regime* in the London Lodge, that a person must be born with psychic faculties or he could not hope to develop them in the present life. So I thought: "Well, if I throw myself into the work, and do all I can with the powers I possess, possibly in the next incarnation I might hope to develop these powers," which we then thought very wonderful. I came out and threw myself heart and soul into the work, doing what there was to be done—anything. Menial work? Oh, yes—any kind of work that really wanted doing.

One day the Master suggested to me that if I tried a certain form of meditation, I should get some result. When you get a hint like that, from a Person like that—well! you may be sure I put it into practice, and got results. But if I had been thinking all the time of developing these unusual powers, I don't suppose I should have been given the hint. So my advice, born of my own experience, would be: Don't bother about occult problems; go ahead with altruistic work. Forget about yourself, and go and *do something*. That way leads to the Path of progress.

The Society was founded, as you know, in 1875 and ran on for thirty-four or thirty-five years, and in all that time it bore very little result along the lines that were dearest to the hearts of its founders.

Madame Blavatsky's great hope was that out of it might come some who would be taken as pupils by the Masters. The result of thirty or forty years of work produced four accepted pupils.

Then came the new *regime* in connection with the coming of the Great World-Teacher and, under that, newer possibilities opened out. The first to take advantage of it was Alcyone; he passed far more quickly through the early stages than any others who had preceded him. Since then about forty members have been accepted as probationary pupils, and some of these forty have gone on to a higher stage of discipleship; a few have become Initiates.

Out of your own Section men are being chosen by the Masters to help the work in this country. Pupils, you know, will be wanted in every country. Let us not call them pupils, let us say apprentices, who can help on the work. Who are they to be? *You* can answer that question—not I. Of course the Master alone can really choose and settle the matter. Though He pours out His love on His pupil, He would be the last in the world to let His affection sway in any way His choice. Do all you can down here with the forces at your disposal; then, if you can stand the test without being proudly uplifted, without thinking that it is your own force that accomplishes, you may be called to undertake higher work and be trained as a helper by one of the Great Masters.

I was once shown, as I have written in one of my books, how the hopeful people looked to the eyes of a Master, and I can say that there is no possible chance of anyone being overlooked. The light of the hopeful ones shines out among men; you cannot mistake a lighthouse on a dark night, you know.

There are two classes among the pupils whom the Masters are taking now. The first class will be drawn mostly from the young, and will comprise those who are likely to take the First Initiation before the World-Teacher comes, so that when He manifests on earth His great impetus may take them rapidly through the higher

stages. The second class will be those who are only just coming to the stage when Initiation is for them a possibility, owing to the favorable conditions and opportunities of that coming time.

Of course we know enough to see that the age of the physical body is no mark of the age of the soul. A child, for example, may be a capable ego. In many cases the children born to Theosophical parents are further on than the parents themselves. As you know, I have just visited Australia and there is no doubt that children have been born there with the qualities of the next sub-race quite clearly marked. I have not seen any here yet, but you must have some. They will naturally come to the homes of your Theosophical parents, where exists the conditions and opportunities they want.

So remember, that amongst your growing children and from amongst yourselves will, in all likelihood, come those who will be the disciples and Initiates of the near future. There is the chance, who will take it? Who from among you can be trusted to do what is wanted "without cavil or delay?" You have heard this often enough, have you not? And many, I know, think: "Oh yes, but this is not for me." Yes it is; it means *you*. C. W. L.....

From THEOSOPHY IN NEW ZEALAND.

Q. Does the monadic vehicle or the atomic body correspond with the Auric Egg?

A. The term "Auric Egg" was used by H. P. B. in her writings apparently to designate the vehicles mentioned in this question and also the causal body.

While we know practically nothing of the monadic vehicle at this stage of our study, the law of correspondences would indicate that the causal body, the atomic body and the monadic vehicle are closely related to one another and act one for the other on their respective planes of being. If this is true, then the apparently indiscriminate use of the term "Auric Egg" by H. P. B. to indicate any of them would be well founded. At this stage of evolution the Auric Egg is usually taken to indicate the atomic vehicle or body.

T. W. T.

AMONG THE MAGAZINES

MISCELLANEOUS

THE *Supplement* to THE SCIENTIFIC AMERICAN for January 1 contains a communication from its Berlin correspondent which is very nearly pure Theosophy, entitled *The Electrical Universe*. The article deals with such phenomena as the invariable exactitude of the earth in her annual journey around the sun, never varying a fraction in spite of accelerations and retardations due to the pull of the planets and the interference of comets, differing greatly from year to year. As the writer aptly remarks:

That these irregular influences should automatically compensate one another seems no more possible than that an electric train, having lost its driver, should of its own accord control its speed of traveling.

He proceeds to give the theosophic theory of conscious intelligence working throughout the universe and quotes Dr. Franz Hartmann. "According to these views," remarks the writer, "the earth, sun and stars would resemble animated beings rather than driverless locomotives of the cosmos."

Further on he gives a brief *resume* of a recent book by G. W. Surya, OCCULT ASTROPHYSICS, which deals with the analogy between the body of man and the solar system, the various planets being likened to our physical organs. The question of conservation of energy is taken up and the suggestion made that instead of a great part of solar radiation being lost in space, as our superficial knowledge assumes, the concentration of energy radiations in certain directions, as attempted and partly realized by radio-telegraphy, has long been conceived and achieved by cosmical beings in an animated universe.

This leads him to conclude that "if the sun and planets are enormous electric central stations, comparable to dynamos, influencing one another by current fluctuations, astrology of old would again become suitable for scientific discussion" and further that the "thought oscillations" of men influencing the "electromagnetic oscillations" of our whole solar system, and being reacted on in turn, "would thus become an important determining factor in human fate."

Truly, times have changed when one turns to the scientific journals to find mention of occultism. Nor is this particular article what is known as a "sport." The same journal in its *Supplement* for January 15 contains an erudite discussion by Dr. Paul Dushman of the Research Laboratory, General Electric Company, dealing with the attempts which have been made ever since the establishment of the atomic theory to classify the elements. He describes at some length Mendeljeff's Periodic Law, which has proved the principle upon which all such modern tabulation has been based.

The discovery of the radio-active elements upset all former theories regarding the stability of the atom when it was found that an atom of uranium, for instance, would disintegrate and "yield another atom which possessed totally distinct properties." The ensuing investigation resulted in the addition by two brilliant chemists, Soddy and Fajans, of a new and epoch-making chapter to the Periodic Law.

Dr. Dushman also touches upon the nuclear theory of atomic structure which coincides with these recent conclusions.

Old hypotheses have indeed been shattered and now, with actual transmutation of elements taking place within his laboratory, the modern chemist has nearly reached the point where he must either write *Finis* to his work or be prepared to go on into the finer fields of occult investigation. Dr. Dushman writes in conclusion:

Considering the relationships exhibited by the different radioactive elements, one realizes that the dream of the alchemists may not have been as fatuous as has appeared until recently. The concept of an absolutely stable atom must be discarded once and for all, and its place is taken by this miniature solar system, as it were, consisting of a central nucleus and one or more rings of electrons. But the nucleus itself is apparently the seat of immense forces, and in spite of its exceedingly infinitesimal dimensions it contains both *alpha* particles and electrons. Once in a while the nucleus of one of the atoms will spontaneously disintegrate and expel an *alpha* or *beta* particle. A new element has been born. What causes these transformations? Can they be controlled? These are questions which only the future can answer. But if we had it in our power to remove two *alpha* particles from the atom of bismuth or any of its isotopes, not only would the dream of the alchemists be realized but man would be in possession of such intensely powerful sources of energy that all our coal mines, water-powers and explosives would become insignificant by comparison.

THE LITERARY DIGEST (January) quotes Professor Ernst Haeckel's statement that the present conflict has ended the "illusions" of the existence of a providential God, of predestination, and of the immortality of the soul, and gives the answer thereto made by several noted Rabbis. Naturally they take issue with Dr. Haeckel, although some of them find certain points of agreement, especially in regard to the bankruptcy of Christian ethics. Rabbi Stephen S. Wise of the Free Synagogue warns against "sneering away the words of Haeckel, which embody the doubts and agonies of multitudes of hitherto believing souls."

In the same publication for January 22 a similar controversy is recounted, the English agnostic, Mr. Robert Blatchford, being opposed by the Rev. R. J. Campbell. The eternal problem concerning the existence of evil is again prominently to the fore as an inevitable consequence of the war. It is a problem baffling to the finite mind. Never did the churches stand more in need of the lost Gnosis than

they do at present, for the faith of millions may depend on the philosophy which is now presented to them. It is a time pregnant with possibilities for belief or denial. More than any material want—and its material wants are great—humanity, especially in Europe, stands in need of that word which shall reconcile its reason with its hope. Theosophists, who shall speak it?

It is impossible to review all the stories and poems which touch upon some phase of the occult for this name is Legion. This last month we have noticed a tale in the January METROPOLITAN which deals with the experience of a woman immediately after death, or what she thought was death. It proved to be a trance, but the description bore all the earmarks of Theosophy. Also a facetious review of Jack London's book *THE STAR ROVER*, comically illustrated and bearing the caption *Why an Ostrich Eats Door Knobs*, surprised me by becoming serious over the reincarnation aspect of the story. The writer gives the only sober paragraphs in his article to what he calls "the fairest supernatural hypothesis," and refers his readers for fuller information to "the nearest Theosophical Society" or to a little booklet on the subject just issued by the Harvard University Press.

No less a magazine than *THE CENTURY* (January) contains a story concerning an old lady's fear of her impending death, and her

joy and relief when she discovers that the dreaded moment "the moment of death" has passed without her being aware of it. In the same periodical is a poem called *The Kiss*, which begins thus:

'Mid verduous shadows by the Nile
We wandered eons long ago;
You teased a lazy crocodile,
I scanned a scroll by Manetho;

But I forbear quoting further. Reincarnation is almost past the point where it needs the support of earnest lecturers. It is being carried along by its own momentum. Even the fling of the humorist, as in the following little verse which appeared in F. P. A.'s famous *Conning Tower* in the *New York Tribune*, only points to the widespread acceptance of this belief:

MEMORIES

By Pertrach II.

Do you remember, dear,
Those nights of wonder,
Ere the long centuries drifted between?
Purple the shadows clear—
Silver sands under,
Drenched—like our souls—with the moon's magic sheen?

Do you remember, dear,
Hot after plunder,
Arrogant thousands that rode at my heel
Out of the desert drear
(Hoofs' muffled thunder).
Conquering I came, at your feet stayed to kneel?

Do you remember, dear—
Eons may sunder
Bodies of clay, but our souls cannot die
Now, as I hold you here,
Slowly I wonder—
Do you remember, dear? . . . Neither do I.

THEOSOPHICAL

What Will He Teach? This question might very well occupy the attention of the hosts of Christian Church members who sincerely and devoutly pray for the return of the Christ. It is the subject of an article by Mr. Leadbeater in the December *THEOSOPHIST* in which that keen student of religious history calls attention to the fact, that should the Great Teacher reiterate the simple, clear and practical teachings which He gave to His followers two thousand years ago, they would scarcely be recognized as Christian, so far from these first principles has the Church wandered.

"The sayings of Jesus in the Gospels are simple, clear and direct and bear no relation to the curious Theological puzzle about which so much difference of opinion has arisen."

Teaching worship of God through service to man, he will meet with the disapproval of those who hold that salvation is gained through belief. "Yet," says Mr. Leadbeater, "there will be those who will know him and accept His message and it is our business to try to increase that number—to speed the good news of His coming as widely as possible."

Our Attitude Toward Physical Life, by M. A. Kellner, is a sincere attempt to throw light upon a subject that has troubled many Theosophists and others who have found it hard to reconcile the life of love with the citizen's duty to his country in war time. "Duty," he declares, "requires that we should rule our actions by the nation's standard of conduct and not by any private standard of our own, even though the latter may be higher than the former. Duty requires us to do on our country's behalf that which we would never do on our own."

The soldier who is also a Theosophist will fight from a sense of duty and with no feeling of hatred or vengeance, according to Mr. Kellner.

Mrs. Besant in *The Watch Tower*, protests against Mr. Kellner's statement that "The Theosophist is taught to draw a sharp line between the inner and the outer life."

"I have been taught, and have passed on the teaching," says Mrs. Besant, "that the one life, the life of the spirit, which is myself, should show itself out through its incasings of

matter and perform every action which is duty. Fighting, when fighting is necessary for the progress of the world, is as much an expression of the Divine activity as nursing the suffering or the education of a child."

Grail Glimpses is the peculiarly significant title of a story by E. M. Green, which one feels is aptly chosen, as the beautiful theme of a young girl's sacrifice and consequent spiritual illumination unfolds itself to us.

Another story, *The Beggar Dance*, by Theodore Leslie Crombie, and *Inward Sight*, by Rev. S. Baring Gould are interesting contributions.
A. de C. P.

The editorials in THE ADYAR BULLETIN for December state that Mrs. Besant has gone north on "a mission political," to be followed by Theosophical work at Benares and elsewhere. They also review the eight years since the magazine was established, especially as regards the developments at Adyar. In the most interesting article of the month, *The Great War and "The Secret Doctrine,"* Captain Urquart quotes some very interesting statements by H. P. B., the most striking of which is:

That England is on the eve of such or another catastrophe; that France is nearing such a point in her cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm to which her own cycle of Karma has led her. (S. D., I. 708.)

Mr. Arundale's address to the English Section is quoted from THE VAHAN. The other short articles follow.
G. H. H.

The United States is well represented in THE HERALD OF THE STAR for January, and we find excellent articles from three of our American Theosophists: Mr. Irving S. Cooper writes on *Prophecy and the Spiritual Unrest*; Mrs. Edith B. Allen tells of the spiritual awakening that is permeating the churches; and Captain Frank J. Primavesi gives a most interesting account of prison work in America under his own improved methods. Captain Primavesi, a philanthropist and Theosophist, presents some splendid ideas of prison reform and, better still, shows how they have been put into execution in St. Louis, where he is Superintendent of the city prison. He believes in making of our prisons schools where wrongdoers may be taught and helped instead of being punished and later turned out into the world branded as ex-criminals.

Philip Oyler, in an article on *Education From the Universal Standpoint*, begs that the child may be given more attention in the home and by the parents themselves. He points out that children will naturally work with the Spirit and live by the light of a higher understanding if early in life they are placed in an environment where they are in harmony with nature and have the freedom of open-air life.
A. M. T.

THEOSOPHIA (Netherlands) for January contains a translation of Mr. Leadbeater's "*The Greatest of These*." The second article, a study of great interest, entitled *The Path of Light* by J. M. Dutilh, gives a remarkably good explanation of the Path of Initiation symbolically seen in the great pyramid of Egypt. The writer makes clear some very fine points hinted at in THE BOOK OF THE MASTER (Marsham Adams). Mr. Dutilh seems to have made an earnest study of this mystical subject. *The Rainbow*, by J. A. Blok, its hidden meaning, shows again the great value of the study of symbols and allegories in which the Dutch students of Theosophy seem to excel. *World Peace*, a lovely vision by Ahasha, closes this excellent number.
H. v. V.

From TIETAJA we learn that the publication of *Etsija*, a new Finnish Theosophical weekly, has been postponed because of the sudden illness of its editor. The paper was to commence from New Year's Day. May this new-comer soon be in the field as a good medium for that Section's literary activities.

This magazine on its fifty pages contributes many delightful articles of which we quote a few titles: "*Except the Lord Build the House*" and *Master's Influence*, by V. H. V.; *Theosophical Reminiscences* (continued), by P. E.; *Materialistic Hygiene*, by Aate; *Meditation*, by Elizabeth Severs, and translated *Introduction* from Elsa Barker's well-known book, *LETTERS FROM A LIVING DEAD MAN*. These letters will be run continuously.
C. L.

The October and November numbers of the Russian Sectional magazine—MESSENGER OF THEOSOPHY—are full of interesting reading and, naturally, the present European war furnishes a subject for discussion to many of the original articles and reviews.

Mme. Kamensky's paper on *The Brotherhood of Religions* presents many earnest illuminating Theosophical thoughts. The editorial, *On the Watch-tower*, discusses the educational value of different societies and unions of young people and children formed recently in Europe whose object is to counteract the necessary evil of the prevailing purely intellectual school education by building moral force, sympathy, and a general readiness to help and to serve. It means a group of girls in Rome who have joined the ranks of Boy Scouts, accepted their uniform and the motto: "Be ready." In Italy and England these young people meet the trains loaded with wounded soldiers, who receive with unmistakable joy the ready help and happy smiles of these young and courteous lovers of humanity.

A special article devoted to the American "Golden Chain" and "Round Table" is promised for the next issue of this magazine.
R. D.

BOOK REVIEWS

THE NEW WORLD

By Witter Bynner. (Mitchell Kennerly. New York. 1915. pp. 65. 60 cents.)

This latest work of Mr. Bynner's strikes us as being the finest thing which he has yet done, with the possible exception of *THE CARDINAL'S GARDEN*. There is a crisp beauty in almost every line, partially due to the fact that he has adhered in this longer poem to the epigrammatic form which distinguishes his short verse. Celia, to whom the poem is dedicated, may be an actual being or she may be the eternal woman in Mr. Bynner's own soul. In either case his soul must be rich in beauty, for it is not merely the form which marks *THE NEW WORLD* as a notable production but the thought which inspires the form, and which the writer has clothed in rare imagery. What is real for one may be of the substance of unreality for another. His realism is that of mind and spirit, and the love theme which pervades the book is clean of sensuality and self-absorption.

This entire poem is based upon that social-ism of love which finds its expression in inclusiveness.

Does he know that in hymning the democracy of the spirit—that "common country of the human heart" towards which *New World* we and all the dead are voyaging on the immigrant ship of life—he is singing the new race actually being cradled in America, that is to create a world made new with brotherhood and peace?

Something of the author's vision is revealed in the following lines:

In temporary pain
The age is bearing a new breed
Of men and women, patriots of the world
And one another. Boundaries in vain,
Birthrights and countries, would constrain
The old diversity of seed to be diversity of soul.
O mighty patriots, maintain
Your loyalty—till flags unfurled
For battle shall arraign
The traitors who unfurled them, shall remain
And shine over an army with no slain,
And men from every nation shall enroll,
And women—in the hardihood of peace!
What can my anger do but cease?
Whom shall I fight and who shall be my enemy
When he is I and I am he? G. F. W.

PROBLEMS OF THE BORDERLAND

By J. Herbert Slater. (William Rider & Son., Ltd. London. 1915. pp. 286.)

Here a very old subject is dealt with—man's life here in this world and his life beyond the grave, and the possibility of solving the difficulties and problems of the former by coming into a better understanding of the latter. Books of this kind, even if they give us nothing especially new, do a great good in the world by giving additional evidence of life after death.

Extended descriptions are given of this after-death condition, which the author calls the fourth dimension and which interpenetrates all

these physical-world conditions. Man always enters this fourth dimension during his sleeping state as well as after death, and may enter it during his waking consciousness with proper development and preparation, the most important of which is the development of the will-power and the extermination of selfishness. The worship of self is the greatest factor in finally bringing misfortune upon a person, and self-control is the strongest element in the raising of man to the heights of spiritual efficiency.

In speaking of the man who has passed out of physical life, he says:

He knows now as he did not know when on earth, that the body in which he lives is mortal, as was his physical body, and that sooner or later he must face the "second death." He has no idea what will become of him—no certain idea, that is to say—for one teacher says one thing and another the opposite, and he does not know what to believe. It is the same here; no one is certain of anything. . . . The conditions of life are more equal and there is no such thing as poverty, though regrets are not absent, for every false step is followed by its consequences, immediate or future as the case may be. . . . This plane, as indeed all the others, is with us always and, although we may not be aware of the fact, we are actually living in it and have been doing so from the first moment of our birth upon earth.

This book gives us the up-to-date and reasonable spiritualistic view of man's condition after death. How he came by the capacities and abilities which he possessed when he came into this physical life, and to what purpose he continues to develop them we are not told. The Theosophic reader will probably find himself wishing at every page that the author would acquaint himself with the doctrine of reincarnation, and thus be able to bridge some of the gaps which his philosophy seems to leave uncovered. He analyzes the psychological significance of sleep, dreams, messages from the inner planes and the importance of will development, and gives the following axioms: "As above, so below—what is meant is that we are in direct and constant telepathic communication with the inhabitants of the fourth-dimensional space and, as with them, so with us"; "Like attracts like"; "The will is a force"; "The will is the key"; "The negation of the will is the lock."

The book is well written and worthy to be read by all who are seeking information along this line. C. N. R.

THE MUSIC OF THE SPHERES

By L. A. Bosman. (Two volumes. The Dharma Press. London. 1915. pp. 66 and 111.)

The third of this series of Qabalistic booklets by this author is an erudite explanation of the occult significance of the Hebrew letters, clarifying much that he gave in a previous booklet on *COSMIC WISDOM*.

The meaning of the Hebrew letters as set

forth are offered as a key to the intuitive reader, with the hope that in addition to explaining the cosmic procession they will help to unravel the Hebrew Scriptures themselves. The meanings of the letters given help us to realize what a wonderful language is the Hebrew. Many scholarly Jews do not call the language Hebrew but Soshun Ha-Kodesh, meaning the Holy Tongue. Each letter of the alphabet in the "holy tongue" has a numerical value, a sound, a form, and, more important still, a mantric effect. This booklet is an attempt to explain the unfolding of the cosmic plan by the help of the wonderful Hebrew Egyptian hieroglyphs, or letter symbols.

The fourth edition of these esoteric studies is Part II. of *THE MUSIC OF THE SPHERES* and is a continuation of the discourse on the Hebrew alphabet. It also contains a dissertation on the derivation of the alphabet, and is dedicated to Sir Thomas Vaughn, from whose occult writings the author quotes frequently.

These pages, in which knowledge may be found, merit study by those who are in quest of the inner side of things, trying to understand how deep we have to dive beneath the waves of phenomenal life to find the true heart of Reality.

A. H. T.

PLASTER SAINTS

By Israel Zanzwill. (The Macmillan Company. New York. 1915. pp. 132. \$1.25 net.)

This play is a protest against artificial or professional sanctity. Its "Plaster Saints" are the clergymen, who by a fantastic hypothesis of perfection are set apart from the rest of humanity, and upon whom the people hang their vicarious garment of piety. These men are among the victims of a social system which permits the public sins of commercial greed, organized injustice, ghastly war, squalors and brutalities and yet, arrogates to itself the practice of all the Christian virtues, a social system constantly shamed by the shams it breeds.

The Rev. Dr. Vaughn, having been swept from his harbor of professed but untested holiness by a gale of romantic emotion, and having fought his way back in the teeth of the hurricane, feels that instead of being disqualified for continued work in his pulpit, is in reality better able to guide and to warn his flock. He now knows how to warn them against the bedazzlement and the glamor that invite to sin: he is better able now to picture to them the tortures and the anguish that follow upon deceit and lies. He finds that the shock of his fall, and the realization that

he thought a priest is but a man, has made him better able to understand, to advise and to comfort a brother who has sinned. He says: "Now I *know* the difference between good and evil. It was through sin that Adam and Eve learnt it. Has that profound allegory no teaching for us? O this fantastic hypothesis of perfection! A sea-captain who has never made a voyage—the perfection of ignorance—and you trust him with the ship. You take a youth—the fool of the family for choice—keep him in cotton-wool under a glass case, cram him with Greek and Latin, constrict his neck with a white choker, clap a shovel hat on his sconce, and lo! he is God's minister. But it is written, 'He maketh His ministers flames of fire!'" For the priest too, must fight the battles of the soul, even as other men, and the strong, the fit, are those who conquer, having known and mastered weakness.

Dr. Vaughn's wife only voices the policy of the public when she councils and demands perfection, holiness rather than efficiency. When she learns that he has erred, his repentance means nothing to her, neither does the tolerance nor the sympathy he has gained: she will be satisfied with nothing less than abject humility, full confession and resignation. This she holds out for as long as the situation remains merely sentimental, but when she realizes just what he is giving up, and how his fall affects her daughter, she is glad to accept the possible compromise.

In the end Dr. Vaughn demands that we "sweep away this modern cant of the plaster priest! All the saints and prophets of the world were sown in sin—as lilies are reared in peat. St. Augustine, St. Francis, Tolstoy—there isn't a church in the world today, would have given any of 'em a post! Well, let them take away mine!" for, he declares: "Every fiber in me longs to do God's work. Does He choose only perfect vessels to be His instruments? He took Moses, the murderer of the Egyptian, and used him to establish His people; He took David, the beguiler of Bathsheba, and used him to establish His kingdom; He took Paul, the stoner of Stephen, and used him to establish His Church. And shall I, tainted though I am, and worm though I am, compared with these, be utterly thrown away? Wasted—when so much is crying out to be done! Think of it—the sin and shame of the world!" . . . "But I will work, with the ability of a statesman, if God has given it to me, but not with the saintliness of a priest. I am no monster of sanctity, I can only work as a man among men."

H. M. S.

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian
Whole portal we call death.

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