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SAVONAROLA'S GREAT TRUTH

BY VANCE THOMPSON

CATHBAD, the Druid, was at Fedlimid's house one day.

"Have you any knowledge of the future?" said Fedlimid.

"I have a little," said Cathbad, "what is it you are wanting to know?"

"I was not asking to know anything," said Fedlimid, "but if you know of anything that is going to happen to me, it is as well for you to tell me."

His attitude, you observe, was one of indifference; but the Druid told him first one thing and then another until his indifference fell from him; and that he might know more of the future he took the gold rings from his ears and gave them to the man of prophecy—and having given the earrings he gave also his chariot and the tall horses and his robe of wild skins and the kine on his hills and his rooftree and the stones of his hearth. So he was told many things, but the knowledge cost him dear, for when he had heard them he was a stripped and naked man.

"My grief!" he said, "this is a bad night."

"It will be worse for you yet," said the Druid, and with that he turned the naked man out of doors into the storm.

* * * *

Now I have no doubt a great deal of what the Druid told the chief was true; it may have been all true, for the Druid—if one may believe an imperfect history—was a psychic (as one would say today) of great power. Indeed the story has an air of invincible truth. Humanity is a queer thing. It is amazingly like the little man in Blake's drawing, who stands at the foot of an immense ladder, reaching up to the moon, and cries: "I want to know!" And for this knowledge it will barter—like the chariot-chief in the history—all it possesses. Therefore it is that the world is full of hope-merchants and mystery-mongers. Therefore it is that the so-called "Clairvoyant Trust" strips its dupes of millions. Dupes they are, but bear in mind—for life is strangely complicated—they are only half-dupes, for the Druid really has something to give in exchange for the robe of wild skins, the gold

earrings and the cattle on the hills. He has something to give—not all his psychic coin is counterfeit.

* * * *

As you traverse the streets of the modern city—of any city—you discover a strange underlife. You see hundreds of little temples, sheltering vague creeds. Fortune-tellers lurk in the doorways. Hope-merchants and healers print their advertisements in the newspapers and display them on the house fronts. Are they all charlatans? An affirmative answer would be uncritical. Indeed it may be doubted whether any of them are merely charlatans. For it is a disquieting fact that they are, almost always, psychic in a degree. Even the exposed and convicted rogues of the "Clairvoyant Trust" have a measure of clairvoyance. That is the deadly thing about it. And just this deadly thing gave Savonarola his night of unremitting anguish. Long ago in his cell of Saint Mark's—in the pale Florentine night—he faced the monstrous truth.

* * * *

What was that truth?

You will find it written at large in his sermons, in his dialogue on prophetic truth, in his confession (under torture) and notably in the pamphlet entitled "Compendium Revelationum." Savonarola was the ruler of an entire people; he filled the world with his eloquence; he was the most original philosopher of his age; he gave Florence the best form of republican government it ever possessed—a strong man, wise and brave. Withal he was a seer. His Visions were clairvoyant. Like Joan of Arc he had his Voices—they spoke to him in the high hours. He foretold events that were to come to pass—in wars and politics and the shiftings of states—and his prophecies came true. The keenest statesmen of his age have testified, with amazement, to the truth of his "miraculous predictions." You have the evidence of skeptics like Philip de Commines and Machiavelli. No one in his day attempted to deny his gift of prophecy. He saw; and the Voices were true. Heard; and the Voices spoke true

things. An "inward fire compelled him to speak."

Then it was he was brought face to face with a more awful truth—with the blinding and devastating truth that there is no essential connection between psychic power and moral power. With horror and despair, he recognized the desolating fact that the tallest and strongest psychic powers may be rooted in spiritual squalor and moral unworthiness.

An awesome truth; and it is this truth—more than any other—the selfless Savonarola came into the world to teach mankind.

He was himself a man of perfect purity—a proudly pure man to whom personal honors were almost unendurable—in whom there was no greed—and yet the thing he saw most clearly was that psychic power has no knowledge of the moral law. It neither knows it, nor understands it. It may work with it or it may work against it; between them is no bond of kinship. It was in the destiny of Savonarola to die—in eddying flames—for many truths, but this was the truth he proclaimed when his last hour had come. And it is an awful truth. It goes to the heart of the matter. It makes clear the tangled lives of the hope-merchants and the clairvoyants, the healers and the fortune-tellers. It explains why the chariot-chief went away, naked even of a robe of wild skins, while the Druid sat down by the captured hearth.

Charlatans?

They are not mere charlatans. They do indeed hear the Voices; they see the Visions; but their psychic power has no essential union with the common laws of good and evil. They may be honest—selfless as Savonarola. They may be dishonest—as some poor fortune-telling swindler of the alley and the gaol. That depends. Their psychic capacity has nothing to do with it. Psychic power is a thing apart. The use that is made of it depends wholly upon the individual—his aptitude for greed or self-sacrifice, for ostentation or for honorable living.

This, then, is the truth proclaimed by

Savonarola—in the wild affirmation of a fiery death.

* * * *

Psychic power may be rooted in spiritual squalor. This is a fact—a fact dark as midnight, though it is sure as the sun. Psychic powers are non-moral. Thus the psychic is a man like another—in spite of his Vision. Now it is by what he does that a man defines himself. The psychic may have an extraordinary power of beingness. That is the mere glamour of him; it does not define him. Elemental things do not define a man. It is when he does things that he defines himself—by doing them. You can know a man only when he occupies himself with life's products—as Masfield says thoughtfully—and with the management of life. Thus with the psychic. He may be, as other men are, rogue or tradesman or apostle. No amount of hypocrisy can hide his real nature. Inevitably he defines himself by his way of

life. If he is an apostle, selfless and pure, his life proclaims it. If he is consumed with money-greed and bloated with base passions and silly ostentations, no hypocrisy—no pose of religion—can hide it. Now, mark you, such an one, morally degraded, may be a sincere and justified believer in his own psychic powers. This, too, the student of the occult should bear in mind.

There is no predestined unity between psychicism and morals. They may be united as in the martyr of Florence. They may be far apart, as in those who use them for acquiring treacherous wealth.

A lesson and a warning—

The soul of Savonarola was shaken, like a tree in the meeting-place of strong winds, when he made his tragic discovery that Psyche may proclaim the truth, even though she be foul with spiritual squalor; but he was not moved to anger. With tolerance for all men and their sins he touched the fiery lips of truth—and died.

HE WHO KNOWS LOVE

He who knows Love becomes Love, and
his eyes
Behold Love in the heart of everyone.
Even the loveless: as the light of the sun
Is one with all it touches. He is wise
With undivided Wisdom, for he lies
In Wisdoms' arms. His wanderings are
done,
For he has found the Source whence all
things run,
The guerdon of the quest, that satisfies.

He who knows Love becomes Love, and
he knows
All beings are himself, twin-born of
Love.
Melted in Love's own fire his spirit flows
Into all earthly forms, below, above.
He is the breath and glamour of the rose,
He is the benediction of the dove.

ELSA BARKER.

PERSONAL DEVELOPMENT

BY A. F. KNUDSEN

There is a certain vagueness in the popular use of the word "person" and its derivatives. The commonplace error, of course, is that which confuses personality with individuality. The distinction between them, however, is sharp and clear. And the distinction is clearest when you make use of these terms to define human development. Thus, development is the linking of the individual and the person—resulting in that manifestation of the inner man, which is the true aim and object of evolution.

If you take the phrase "personal development," applying it solely to the physical plane aspect, you might claim that the personality of a tremendously strong and physically courageous Bushman or South Sea Islander or North American Indian was far more highly developed than that of a weak and decrepit European. Yet the latter might be Herbert Spencer, who for twenty years was kept alive only by the care of trained nurses.

Which of the two—the Bushman or the philosopher—has the better development?

Here it is that you must define your terms. Were the matter one of physical development only, then undoubtedly the savage would be in advance of the philosopher. In fact the word personal is used very loosely in popular writing and especially in newspaper prose. Often it is taken to mean the whole of the man. In that one loose word personality popular writers include the mind, the ego, the character, the education, the attainments, the *savoir-faire* of the man. The first truth to be impressed upon the Theosophist is the distinction between personality and individuality.

The personality, then, is that which is impermanent—that which dies; the individuality is that which is permanent or immortal. So development of the person-

ality is being brought down to mean a physical plane development to express the inner man, and there is no more need of tremendous physical prowess, lacking in intelligence, than there is of tremendous intellectual prowess, which is not based on everyday physical strength and vitality. There is no more reason for being a nervous wreck than there is for being stupid—perhaps I should say for being intellectually or mentally phlegmatic.

I have been comparing two races; but the thought is even more clearly defined if you study the men of one race. Take the American. For instance, one form of disease has come to be recognized as distinctively American. You know it as nervous prostration. It has become extremely serious, as you may see by the data which have been gathered in recent years. In the *Outlook* not long ago there was a short article giving statistics of the number of young men of intellectual vigor and scholarly training who collapsed early in life—before they were thirty years of age, or at all events before reaching thirty-five. They collapsed and fell into mental ruin; or, if they were able to carry on the work of life, it was at a diminished rate of speed and efficiency. At best they were cripples in the race.

Now what, in reality, is this "great American disease?"

IT IS THE FAILURE OF THE PERSONALITY TO MEET AND ANSWER THE DEMANDS OF THE INDIVIDUALITY.

It is—to repeat what I have said—the failure of the impermanent man to meet the requirements of the permanent and immortal. It would be tragic if one had to consider these young men who are thirty-five years of age as ultimate failures. They may have failed in a worldly way, but fortunately there is a higher

criterion of success than that of the ordinary, worldly man. The world loves and admires the all-round man. It has slight consideration for the man who collapses under the strain of life. If this collapse comes early in life it is not so hopeless. In youth and adolescence it may be overcome. A living and striking example is former President Roosevelt, who was frail in boyhood and weak in his college days, but attained strength and vigor as he came to manhood.

What was it he did?

He compelled the personality to meet the strenuous demands of the individuality.

According to the statistics to which I have referred most of the failures—the collapses—are to be found among boys who enter business or public life between the ages of sixteen and twenty-two. Driven by the turmoil of the day, harassed by the demands made upon them, they break down and at thirty or thirty-five you find them in the sanatorium. Theosophy gives a clear and philosophical explanation of this tragically prevalent disease. It is this: The activity of the personality is not in agreement with the dictum of the ego. There is discord and therefore there is disorganization. In almost all cases, if not in all, this discordant struggle comes from the attempts of the ego to hold the personality in leash. Failing to hold it in leash the ego lets it fall down until it is willing to give up the activities that are so detrimental to the development of the whole man as an individuality—until it is ready to give up the service of Mammon and Moloch and come back to service of the real man.

The young men who break down are those who devote themselves absolutely to the gaining of the dollar without regard for anything else and this great American disease of nerve-prostration is practically due, whether it is man or woman, to the complete dedication of the life and the will to the energizing of the channels of worldliness.

The truth I have tried to make plain in this article is many-sided. Let me give another illustration.

When you come to study Theosophy,

when you come to look into occult development, you will hear of people's "sitting for development;" you will hear that phrase much in spiritualistic circles; and what is that development? It is the fading out almost altogether of all that makes a person presentable. It means sitting still and surrendering to the point of an absolute lack of self-control. They attain something of which they are not conscious. They cannot choose it, cannot see it, cannot learn from it. The medium, with very few exceptions, is absolutely unconscious of what is taking place. He is the negative pole, the personality. His true self is absent.

That is not the development that the occultist would advocate. That does not agree with the ancient dictum, "To know, to do, to dare and to be silent." It is perhaps silence, but it is not real silence, because all the medium can do it to shrug his shoulders and say, "I do not know what happened." The occult development means making every phase of your personality a vehicle of expression, a channel for enlightenment as to what you are to those who care to notice what your life is portraying.

So we come to the other phase of sitting for development, the doing what thy hand findeth to do with all thy might; the other phase, the positive phase of the personal development. Do what you have to do with all your might. Unless you throw your whole soul into it it will not be done to the full. Unless it is something into which you can throw your whole soul do not do it.

At the same time, that it not, perhaps, an accurate way of putting it. It is rather a generalization. Let me be more specific. In order to develop yourself you must know what is yourself; you must know what is you, what is personal and what is individual. Do not try to force the outer to look for the inner to give you a prompting and force the outer to give it manifestation. Many of us are doing that all the time. We love to be well thought of, well spoken of, admired. For the ordinary person that is ambition enough; sufficient of a stir and urge, and on that they

go forward and make a fairly successful career.

But a great many confine it purely to the physical and you find such a vast amount of time and energy expended on purely physical health quite independently of emotional health or intellectual sanity. They wish to keep their bodies in a state of true sanitation but they do not carry all the phases of that word sanity out on all the planes.

The lives of our different geniuses that have suffered from ill health show us that there must be a due consideration of physical as well as mental activity. The personal development, then, means health, and health means sequence and correlation and the capacity for purposeful expression on every plane. It therefore means a certain amount of cultivation of the individuality's vehicle of expression. It means the development of the body as simply another channel or a great number of channels for the innumerable activities of the higher man. It does not mean simply sitting for yoga. I know people who have sat for yoga for years and achieved nothing.

I knew a man in India who tried very hard to teach me some methods of sitting for yoga. He died of nervous prostration. I came back to this country and the first year I was in Chicago I joined a great friend I had made on the spur of the moment. (All good Theosophists become friends "on the spur of the moment.") He had been a student of H. P. B. He had never practiced yoga except when he was "sitting for yoga" and my view of the subject was a revelation to him. He

said, "I never realized that you practice yoga when you are out walking and talking and reading and dealing with men and women and children."

There is just one school of yoga and that is the world. Monasticism has been swept away. We must be in the world, but not necessarily of it, and there we get the true yoga, true personal development. Where you have every nerve under control so that you can meet every situation with control you ought to be an all-round man. Then you approach the true development. The man that is not perplexed, not disconcerted, is the controlled man. There are a great many of us who get very much disconcerted with some little thing that happens. I have seen people disconcerted by a child or a mouse, the smell of food, the presence of some ordinary lifeless matter. I knew a man to be disconcerted because a lady in a car had on a garment made of monkey-skin fur, or because a man smoked a cigar. He once failed to be useful for the rest of the day because he saw a man doing an uncivilized action—for such savages are in the world, even in our big cities. You want to be so concerned with what you are giving out, so self-possessed of all your channels, so busy doing your work that you have no time to be disconcerted. You must have too much momentum to be interrupted by these little things. If you have your body sufficiently under control, your nervous organization sufficiently active, if you have your emotions running along the right lines, you will have a psychological momentum that nothing can upset. There you have the true personal development.

Knowledge we ask not—knowledge Thou
hast lent;

But Lord, the will—there lies our bitter
need.

Give us to build above the deep intent
The deed, the deed."

—John Drinkwater.

THE SENSES OF HEARING

BY FRITZ KUNZ, B. A.

Heard melodies are sweet, but those unheard are sweeter.

Four out of the five physical senses correspond to physical subplanes in that their fullest function is in that sub-plane. Thus, touch reacts best to solids, although it is true that liquids and gases, and even the movement of etheric forms of matter awake touch. Taste operates through the agency of liquids and the sense of smell by gases. These three are called the tactile senses. The other two are called the aesthetic senses, since it is through these that the arts chiefly function. Sight depends upon ether for its function, the second or third (from above) of the etheric sub-planes. Hearing is peculiar in two ways, first that it functions fully through two media, gas and ether; and second that the first of these media links hearing with the dense physical world while the other carries it into the psychic group of worlds—etheric, emotional and lower mental realms.

Aside from the tactile sensations we cognize physically only sound, electricity, heat, light, chemical and X-rays. At present we have no specialized organs other than sight and the tactile senses for electricity, heat, chemical and X-rays, and their effects therefore are brought to us as it were indirectly. That is, as one smells food or tastes the heavy scent of cape jasmine, so also he feels electricity and heat; probably special extensions will presently include these other phenomena in direct cognition. Heat, at any rate, is merely increased atomic or molecular cognition. Light, despite its wonderful effects, curiously enough comprises less than one octave (counting from infra-red to ultra-violet); but light is made more complex by the additional effects of waves passing through special arrangements of ethers in

solids, liquids and gases—additional, that is, to the truer effects of sunlight and high-exhaustion tubes; but all are due to the ether, and have the characteristic velocity of 186,000 miles per second, with vibrations whose rapidity is enormous, six hundred trillions per second being the frequency of waves near the green section of the spectrum octave.

It is, however, in the case of hearing that we possess a singular faculty. In the atmosphere sound covers about fourteen octaves, ranging from sixteen per second to forty thousand vibrations per second, and has a velocity of about one thousand and eighty-two feet per second. Sound in solids and liquids has its characteristic velocity, but what may be called the natural media for sound are air and ether. The two sets of waves in these media may be independently set in motion and received. Thought transference is sometimes etheric speech and etheric clairaudience. Noises for the most part possess no agreeing etheric waves, but the sound of a clarinet or flute gives agreeable ether waves which we call overtones, and it is from this that their charm arises, for they are, in a wonderfully true sense,

The horns of Elfland faintly blowing.

Music depends, therefore, upon the proper combination of atmospheric and etheric sound waves. It is unfortunately true that the harmonious sequences and combinations in western music are accomplished in many cases in profound intellectual ignorance of etheric wave laws. Our understanding of rhythm, harmony, melody, counterpoint and other laws must be carried into a finer world, into the world of light, heat and electricity. We call music stirring, and in a very real sense some music is this because of its effects invisible, in addition to its affects associative. On the other hand, those in

the true tradition of oriental music are in possession of the basic laws of etheric harmony. The chanting of Sanskrit does certainly produce results; but here the lack is an understanding of laws of harmony in the denser medium.

We have, however, in our galaxy of musical geniuses men who knew instinctively the laws of etheric harmony. Probably, on the whole, Beethoven's delicate tracery reveals this best, Chopin exhibits a more robust and florid but by no means so chaste a variety. Yet the most remarkable single example, I should think, accompanies the ride of the Walkure. But the diatonic scale alone is basically unsuited to the handling of the finest forms of etheric harmony, and the piano, above all, is limited. The violin and the voice ought to be our future western source of research and discovery in this direction.

Beethoven himself reached his greatest height as a composer after his dense physical sense of hearing became practically useless. His etheric hearing must unquestionably have been enormously amplified, in the same way through which blind people frequently become somewhat clairvoyant, that is, by the insistent flow of Fohat through the nearest related channel to the outlet closed. And at the same time his reaching blindly above him must have awakened the corresponding psycho-spiritual and spirito-monadic senses. For we have, between the two sections of the mental world and the two sections of the spiritual world, senses greatly glorified, yet corresponding to that of hearing. The cessation or suspension of the coarse physi-

cal phase turns back the life forces, in the case of a genius like Beethoven, to other worlds than this. He finds unheard melodies; he hearkens unto another, a still Voice; he knows how truly did Lorenzo speak in the moonlit garden at Belmont, when, looking up at the floor of heaven thick inlaid with patines of bright gold, he said:

*There's not the smallest orb which thou
behold'st*

*But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it.*

We must listen from time to time to raucous, cacophonous blatancy of men; but across the first Border, this very same offending sense, reborn, brings to us the whisperings of another world wherein a thousand trolls and a myriad pixies cry in wee small voices underneath a gibbous moon. And far beyond that nacreous world we have each of us again a finely tuned and modulated sense which, awakened and trained, brings to us still greater melodies, a choral of celestial voices. And yet again, informed by Love-alive, by Love-aware and Love-rejoicing, this self-same sense, transformed and transmogrified, triumphantly draws down that victor chorus whose mighty diapason, as we transported listen, resolves itself into unfaltering Unison; and in a sudden, overwhelming, crashing chord we hear—all that we can bear—a single Word, the fragment of a Name.

“Happy are all free people, too strong
to be dispossessed;
But blessed are those among nations, who
dare to be strong for the rest!”

—Elizabeth Barret Browning.

THE FETTER OF INTOLERANCE

BY L. W. ROGERS

WITHOUT stopping to argue the reasonableness of the belief that because a great World Teacher came a couple of thousand years ago He may be expected to come again in this day of the world's great need, attention may be called to the fact that the subject of tolerance is one that should be given much emphasis at the present time; for must not a broad tolerance of others precede any successful attempt to unite the people of the earth in religious thought and activity?

In America of all countries we should expect to find a broad tolerance—a friendly attitude toward that which is new, and perhaps unpopular just because it is new. And yet we need only observe the general tendency to speak disparagingly of all Oriental peoples to see how sadly we lack sympathetic insight. Returning missionaries continually emphasize the ignorance and degradation of the Orient until one almost feels that there is nothing of excellence outside of the Occident. Does not this intolerance arise from the failure to see that Western civilization is not necessarily better than Eastern civilization but that they are merely different?

The present civilizations of the world represent two distinct phases of human evolution—material progress and moral development. One is the objective, the physically active; the other is the subjective, the thoughtful, the philosophical.

It is true that our civilization has some things to boast of, but our trouble seems to be that we boast so much that there is no time left for observing our defects. Our Occidental civilization is developing those faculties that have to do with material things, and in that fact lies a subtle danger. Material success stimulates the desire for a larger measure of such success. The tendency is for the mind to become fixed upon material things. The desire

for more and more grows into a passion for accumulation. A sort of money mania becomes prevalent. Money is made the measure of everything. The method by which it is obtained becomes secondary. It is a new application of the old adage, "The king can do no wrong." If a man has been successful financially, the millions envy him and either openly or secretly applaud him no matter by what process he succeeded. We Americans are referred to by other nations as a people who make a god of money; and the taunt has some foundation in fact. No other nation gives so much thought and energy to its accumulation, produces so many schemes for rapidly acquiring wealth, has such a gigantic annual crop of financial frauds, or suffers so continually from the exactions of the great corporations bent upon still wider conquest. Only a people who do not see things largely from the money viewpoint could be thus afflicted. It is because of this vice of greed that our cities reek with slums, that human life becomes poor and cheap, and that such atrocities as the factory slavery of children can continue among us.

It is often said by those who wish to make it appear that the Occident has the only civilization in the world that is worth considering that the Orient is full of superstition, ignorance and crime. It is an easy matter to make reckless assertions, but fair consideration will show how much misunderstanding and unreasonable prejudice can exist against a strange and distant people. That the Orient contains millions of the ignorant and some of the degraded is quite to be expected. It would be no more reasonable to suppose that because a knowledge of occultism is more general than elsewhere, ignorance and cruelty have completely vanished than to presume that because Christianity is

known throughout the Occident ignorance, vice and crime should be extinct here. As a matter of fact, we know that they are found elsewhere throughout our part of the world and most of all in the great centres of our civilization. The difficulty is not that the Christian religion contains no teaching that will help the situation, but that the millions who inhabit the Occident have not reached the point where they really desire to live unselfish lives. The evolution that is slowly lifting the race to that point is going on in the Orient as well as in the Occident, but it would be absurd to hold either occultism or Christianity responsible for the ignorance and degradation in either civilization. Another misconception is that the masses in the Orient have a clear and comprehensive knowledge of Theosophical teachings. The teaching reaches them largely through some one of the great religions, and it must be remembered that all religions, Christianity not excepted, become materialized as the centuries pass. The life

dies out of the forms and the original meaning is lost. Thus it happens that the doctrine of Karma, so wonderfully conducive to right living when really understood, has degenerated into a sort of fatalism for many in the Orient, just as the real meaning of the crucifixion and resurrection has been lost to the Christian millions of the Occident and is likewise no longer the vital thing it might otherwise be in shaping their lives.

The American tendency toward materialism is as great if not a greater fault than any the Orient may have. But this, at least, may be said for us—as civilizations go, we are young; we are in the awkward age of youthful conceit and swagger. In time we shall learn that we have no monopoly of the virtues of civilization, and it will be well for us if we learn it a bit more rapidly in these times of swiftly changing scenes that are closing an era of human evolution and heralding the coming of a world religion in which there will be no place for intolerance.

POETRY

I am the reality of things that seem;
 The great transmuter, melting loss to gain,
 Languor to love, and fining joy from pain,
 I am the waking, who am called the dream;
 I am the sun, all light reflects my gleam;
 I am the altar-fire within the fane;
 I am the force of the refreshing rain;
 I am the sea to which flows every stream;
 I am the utmost height there is to climb;
 I am the truth, mirrored in fancy's glass;
 I am stability, all else will pass;
 I am eternity, encircling time;
 Kill me, none may; conquer me, nothing
 can—
 I am God's soul, fused in the soul of man.
 —Ella Heath.

EDITORIAL COMMENT

OLCOTT MEMORIAL DAY

The seventeenth of February marks a significant date in theosophical history. It has long been observed by the Buddhists of Ceylon as a memorial day to keep alive the ideals of Colonel Henry Steele Olcott, President-Founder of the Theosophical Society, whose labors from 1880 onward brought about the revitalization of Buddhism. Last year at Ananda College the day was marked by a public meeting held in the new hall erected in memory of Colonel Olcott. This year additional significance was given to the historic date. The principal of the college, Mr. Fritz Kunz, called attention to the fact that the seventeenth of February is not only the anniversary of Colonel Olcott's death, but is at the same time the anniversary of the birth of Mr. C. W. Leadbeater, who founded (in 1886) the English school which has now grown into Ananda College. And so the doubly important date was chosen by the Colombo Buddhist Theosophical Society, Limited, for laying the corner-stone of a new college building, in which the work of the two great leaders may be carried on. The building, which is to be known as Leadbeater House, accommodates on the first floor the European members of the staff, while on the ground floor there are ample quarters for the Infant Department of the school.

The corner-stone was laid with impressive ceremony, amid a display of British, Buddhist and American flags.

Of exceptional interest were the announcements made by the Principal of the College in his opening address. He said that in addition to "Leadbeater House" there would soon be added to the college a modern laboratory, which will cost about twelve thousand rupees. The money has been given by Mrs. Jeremias Dias of Panadura and will perpetuate the name of her son, the late Edmund Wilson Dias. More-

over another building to cost a similar amount will be erected by Mr. D. D. Pedris, a trustee and long-standing member of the Theosophical Society, in memory of his son, the late D. E. H. Pedris.

These generous gifts should awaken a spirit of emulation in American Theosophists, who cherish the memory of the great American founder of the society, and who hold so dear the venerated name of Mr. Leadbeater, which has now been associated with Olcott Memorial Day. The opportunity awaits the generous giver. There is immediate need of a new dormitory for the rapidly growing body of students and, as well, of a gymnasium—that extremely important feature of modern education. It is to be hoped that when the next "Seventeenth of February" comes round Mr. Kunz may be able to lay—with a silvered trowel—the corner-stones of these new buildings. They are imperatively needed; and when the need is great an appeal to Theosophists is rarely made in vain.

Modern thought is becoming more and more an expression of Theosophy. More and more science is being stated in terms of H. P. B. The graceful and popular philosophy of Henri Bergson is largely a restatement of accepted theosophic truths—dressed up, to be sure, in the modish phraseology of the hour. Even fiction is becoming more or less an expression of Theosophic thought. Algernon Blackwood's novels might almost be used as theosophic text books and in many pages of the books of Will Levering Comfort you find gleams of the ancient wisdom. And in his charming little book, "The Silences of the Moon," Henry Law Webb has developed, with rare art and compelling cogency, the great elemental truths of Theosophy. His statement of the law of Karma is masterly in its sober elo-

quence. There is a haunting quality in his prose. Here, for example:

"In the end the oppressor is always worsted and the injured cause set right. Collectively there has never been any such thing as injustice, nor the necessity for any such thing as law; in sum every act is balanced by its consequence, every flicker of thought works out its own punishment or reward. Act and consequence are as indissoluble as subject and predicate; though the consequence of our thought at this moment may be as a dry grain of wheat for a few thousand years, it will one day bear its stalk of golden corn; as there is nothing unrequited so there is nothing trivial and unimportant."

Mr. Webb, like so many thinkers of the day, is an unconscious Theosophist. His little volume is one to live with—a bedside book—a book for every hour.

CONTAGION

We read that a certain student in a college had the mumps. He was requested to remain away from class assemblies until he had recovered. This he refused to do, contending that they were his mumps and he had a right to do what he wished with them. The faculty thereupon suspended him, reasoning that, while he had a perfect right to his mumps, he had no right to pass them around and he could not keep them himself.

The incident furnishes an excellent moral to occultists who know something about the contagion of thought. We have seen well behaved lodges hopelessly corrupted by the presence in their midst of an advanced case of "critical intellectualism." We are now thoroughly alive to the striking manner in which thought vibrations pour forth from the aura of a strong thinker, moulding and shaping the surrounding atmosphere into his forms of mental impulses. Lodge members who are not well harmonized and synthetic in their

processes of thought should beware of the presence of a critical intellectualist in their midst, for whether he controls his speech or not, he cannot possibly keep his disruptive energies to himself. We have sometimes doubted whether there is such a thing as creative criticism. If there is, it has no very valuable place in theosophical work at the preset time. As time passes and we grow more rigid and orthodox and tend to crystalize around the pronouncements of our leaders, then the critic and his tumultuous mental body will be needed. At this time our undivided energies should be laid on the altar of union. If our methods are clumsy and inexact, we may honestly say so and seek to put into practice better ones. Every change inaugurated, every improvement or progression is an implied criticism of that which has gone before, but none of the destructive elements of discord and blighting criticism need enter in.

No one is immune from the contagion of discord, so let us beware. M. W.

READ THE MESSENGER

Some of the members throughout the United States have a habit of giving THE MESSENGER a perfunctory welcome. When THE MESSENGER comes toward the latter part of the month they tear off the wrapper, glance hastily through its pages and then lay it aside, oftentimes without reading thoroughly any part of the magazine. We are vain enough to believe that this is a most serious mistake. THE MESSENGER is not a mere vacuous bulletin filled with small talk and local news. It is a *live* thing vibrating with forces and ideas that you need. You do not have to read it, but it will be very hard for you to keep in touch with the march of the big things that are almost upon us unless you cultivate the habit of reading THE MESSENGER from cover to cover. M. W.

Owing to illness the Editor has been unable to answer in due time many important letters. She deeply regrets this delay and hopes, within a few weeks, to reply to all her correspondents.

FROM THE NATIONAL PRESIDENT

RACE PURITY

One of the greatest problems to be met for the coming age is that of sex. If there be a "sin against the Holy Ghost" it surely must consist in the misuse of the creative function. To co-operate with Deity in His grand scheme of multiplying forms and in the orderly evolution of life through those forms is a divine privilege. To prostitute His activities to base and individual ends is a grave karmic fault on the part of those who know better. The ignorant and undeveloped classes have not the same responsibility as those who have some knowledge of God's plan. Their undeveloped state makes them readily follow their more advanced elders, and especially in the direction of their vices. Thus the responsibility upon the more advanced is dual—if they break the laws of Nature they not only impair the ease of their own evolution, but they fail in fulfilling the responsible post of exemplar to those who readily follow in their mistaken footsteps, and so hinder their evolution also.

Now no one will doubt the degenerate conditions existing in the world today in respect to sex and its abuse, and especially in those great hot-beds of vice, its larger cities. In Europe a reconstruction of this momentous social problem into a sounder, purer and nobler basis will undoubtedly follow the Great War. The price the warring nations are paying for their general moral house-cleaning is terrific, but presumably from the standpoint of the powers that be the result will be worth the cost.

But what of America? It is well known that there are conditions existing in some of our great cities even worse in their abandonment of degeneracy than those in the cities of Europe. How is this condition to be purified? America is the country wherein it is said a new race of people is being born. If so it is the plainest

truism that the purest and cleanest conditions should obtain around the cradle of this new people, just as all feel it should around the cradle of the individual child. It becomes a matter of tremendous importance then that every effort should be made in this country by all types of idealists to do their utmost to help bring about the purification of the social life by a peaceful and orderly process. Failing this who knows the degree of pain and suffering that may have to be undergone in order that the necessary result may be obtained by a less happy method.

These terrible evils even threaten a nation's life—lust for gold, lust for wine, and lust through sex, and the American nation is quite obviously on trial and must be tested out to determine whether its present rather youthful abandon to this triune form of unrighteousness should go on unchecked, or whether its inherent spirit of national conscience and self-purification can be made to bring about the ideal living which will induce the people to live the life of pure thoughts, pure speech and pure deeds.

But before this can come about, an effective propaganda, and especially along scientific lines, must needs be tirelessly conducted to weed out the primitive error that exists within the viewpoints of some of the centres of influence. For example, that deepest of all pseudo-scientific follies which is practiced in quite a sheep-like way by an unfortunately great number of the medical profession, of encouraging and actually counselling the double standard for young unmarried men, is a condition of moral rotteness and physical and psychological error of which this honorable profession will some day be as ashamed as I hope modern priesthood is of burning for witchcraft and other medieval crimes. As long as the doctors maintain their present attitude in this respect and invent serums to be injected into the

veins of young men to enable them to feel protected against the results of their vice, it will be difficult to stem the tide of prostitution and to start an upward movement on behalf of a wholesome humanity.

Let us have high-born men and women to fulfill the high destiny that lies ahead for our race, and to this end let all preach the doctrine of purity and self-mastery.

MAKING A LIBRARY

The following very interesting suggestion comes from Mr. Herbert S. Millen, one of our active Canadian members, and may prove vital to many of the Lodges in the Section:

While I was assisting to stir up Theosophy in Calgary in 1913-14 I was at the same time owner of a three-hundred-book library consisting mostly of New Thought volumes. I had been circulating about forty theosophical books that were my own property, and in a place like Calgary, where Theosophy was then almost unheard of, theosophical books were at a premium as the pioneer work began to create a demand for them. As I was unwilling to buy more books of any class whatsoever out of my own pocket, and there seemed no other means by which to supply the demand, I turned to and evolved a scheme which I put into successful execution and which I think it might be well to explain to you so that other groups of people may consider its usefulness.

I drew up a list of the most known Theosophic books—those by Leadbeater, Mrs. Besant, and so on—and typed out several copies with the prices opposite the names of the books, and then at the Theosophical meetings I watched out for regular attendants and asked them if they would care to join the "Theosophic Book Club" by buying one of the books we wanted and putting it into the club, said book to remain property of the club member and to be withdrawable at an time on demand, adding that books could be borrowed at once if desired.

The first question I would ask would be: "Well, what book do you want?" Then out would come my list and I would quietly explain that we were wanting subscribers for this book and that book, but that their prices were not all the same, and that if I might be told how much the person cared to pay for a book I could choose one to suit the price. The question of price presented no difficulty, for the books are of all prices, and on discovering just about what price the party would care to pay, I would choose a book I wanted to get for the club, state the name and subject, and ask approval. Then I gave a receipt which stated the name of the book and the author's

name, as well as price and other details. I soon got subscribers for a long list of books.

On arrival of the new books I used a rubber stamp and on the inside cover or first page I stamped two lines:

This book is the personal property of
Joint property of the Theosophical Book Club.

I entered the title in my New Thought library register and undertook the circulation of the books in the ordinary way, entering also in the register the name of the personal owner for immediate reference in case of a demand for its return. The scheme worked splendidly.

Now permit me to point out some aspects and merits of the scheme:

(a) There was a book to suit every pocket. Never did any member need to feel that he hadn't done his full share as regards paying up. He had put a book into the Club, and that was all there was to it. Some put in more than one, at intervals.

(b) The scheme obviated indiscriminate purchase of books by any and all; there was a central agent at work, and it was recognized that it was far better to get a book that was not yet purchased rather than to risk getting one that was already available if one joined the club.

(c) The scheme fostered the spirit of joint ownership, and therefore indirectly the spirit of brotherhood, this stamping it as essentially a theosophic scheme.

(d) The scheme was self-sustaining, because while the units were grouped as students their books were available for others to use.

(e) More books (of different titles) were brought into the city by the working of the scheme than would have been brought if purchase had been indiscriminate.

(f) The purchasing agent could advise what books should be bought, for beginners as a rule do not know what books to get, often are ignorant even of titles or even of authors' names. This applies particularly to new centres.

(g) There were no bothersome dues to be always pestering people to pay. People hate being dogged; especially is it disadvantageous to dog people one is trying to attract to a movement rather than repel. Those who felt generous now and again after joining were at liberty to purchase another book for the club.

(h) Club members knew once and for all that there was a long list of books for them to read, and this served as a sort of guarantee that the newly discovered thing (Theosophy) was going to be thereafter accessible to their hungry minds. Moreover, part ownership drew them into immediate permanent relations with the theosophical movement as a whole; not only lodge members but all attending public meetings were invited to join the club.

(i) They came to know one another's names

precisely, for they would find the names of the book owners in the books borrowed.

(j) There was no possibility of any person or group of persons becoming the possessor of a stock of books not belonging to him or her, supposing that the local centre went to pieces. And in the event of fire or other mass damage to books, the loss was apportionable over a number and could not fall on a lodge or sole owner.

(k) There was a tendency to guard and properly return club books, for no doubt it was felt that one's own book might meet disaster if one did not take care of Mr. So-and-so's or Miss Somebody's book while in one's care.

Will this scheme help the Section?

LETTER FROM HEADQUARTERS

Adyar, India, Feb. 17, 1916.

Today is Olcott day. In the year 1907 at 7:17 a. m. he passed away, and we are told, has since returned to carry on the great work which he started under the guidance of the great Masters and with the help of H. P. B. in the last quarter of the last century. At Adyar the day was observed as usual. Those who knew him while in the body—and they were few—as also younger ones at the Headquarters, children and grown-ups, servants and masters, all gathered together. The President spoke for a few minutes about her predecessor, and added the loved name of Charles Webster Leadbeater, “who first saw the darkness of this world seventy years ago”—a very apt way of referring to one whose life celestial is as real to him as to millions of men is their life terrestrial. We also put flowers before his portrait which was placed on the platform where the statues of our Founders stand. It was a fine gathering where love and devotion poured out, now in torrents, now in ripples, as one after another we offered our homage of Adyar flowers. It was a simple ceremony; but one where love softened and illuminated, and good came to many albeit they do not realize.

MR. JINARAJADASA'S NEW LEAGUE

For a long time past those of us who are interested in educational matters, have known with regret that a great deal of cruel treatment formed the lot of our school-going brothers, and Mrs. Besant has spoken on this matter to Indian audiences more than once. Our theosophical teachings make it impossible for us to hold that cruel punishment could be regarded in any other light than as criminal. Therefore those who look forward to the new ideals in education, will rejoice at the formation of a league of parents and teachers. Mr. Jinarajadasa has the credit of this useful and right move, and I may draw the attention of

all those who are interested in it, to the full particulars which are to be found in the THEOSOPHIST for February, 1916.

ADYAR CLASSES

Mr. Jinarajadasa has resumed his classes, and they are highly spoken of. He is teaching our Adyar people how to prepare and construct lectures—a very useful thing when so many are in demand all the world over for our vast propaganda work. Mr. Van Manen continues his Tuesday talks on Taoism, and Mr. T. L. Crombie has just commenced a class where he talks of Indian problems, such as he has been studying. He has just published a thoughtful little book, *Towards Liberty: A Britisher's View Concerning India*. Britishers like Mr. Crombie do an immense service to their country by the very attitude of right sympathy with Indian aspirations, and of right understanding of Indian views. Our Theosophical Society can do a world of good in this country if even a few “white friends” follow persistently the wise steps of H. P. B., Col. Olcott and Mrs. Besant, whose love for India enabled them to understand and help this ancient land of spirituality, at present so sorely affected by the wave of modern materialism. Such souls dispel the bitterness and prejudice existing between the two nations, and bind them with the knot of brotherhood and love.

TOURING

A great deal of traveling is done by some of us. Mr. Jinarajadasa has gone to fair Travancore, far south, and after his return will go north to Bengal. Mrs. Besant is visiting Bangalore, Erode and Chittoor, in the south, Sholapur and Allahabad in the north. I have been to Trichinopoly for the week-end, and the three following Saturday-Sundays are for Tanjore, Kumbhakonam and Cuddalore. Mr. Kirk has to collect sinews of war again the greatest foe, Ignorance, on behalf of the Educational Trust, for which also its Secretary, Mr. Ernest Wood, is laboring with might and main. B. P. W.

ROCHESTER, N. Y., April 10.

Editor THE MESSENGER:

Since leaving, my time has been strenuously absorbed, lecturing practically daily and meeting members, so I shall be short in my department this month. Perhaps you would explain this in a note. I find beautiful spirit of service in the Section.

A. P. WARRINGTON.

FROM THE NATIONAL SECRETARY

FINANCIAL STATEMENT

The statement for March needs little comment. It was a record-breaking month as to the number of new applications for membership—152. This brought the fees and dues up to a goodly figure. One item among “Disbursements”—Messenger paper, \$170—needs explanation: The rise in price of paper, due to war conditions, prompted us to lay in an extra amount which would carry us, with what we have, for six months. Let us hope by that time the price will have adjusted itself.

FINANCIAL STATEMENT

STATEMENT FOR MARCH

Receipts			
Fees and dues.....	\$ 332.91		
Donations	1.61		
Propaganda	50.00		
Booklet Orders.....	66.67		
Messenger Subscriptions	3.52		
Incidentals	17.60		
Interest on Bank Deposit.....	8.93		
Total	\$ 481.24		
Cash on hand March 1, 1916.....	\$3723.50	\$4204.74	
Disbursements			
Salaries	\$ 132.00		
Propaganda	140.00		
Rent	33.50		
Postage, Telegrams and Telephone	64.11		
Messenger Printing.....	95.75		
Refunds	2.50		
Messenger Paper	170.00		
Incidentals	34.54		
Total	\$ 672.40		
Cash on hand April 1, 1916.....	\$3532.34	\$4204.74	

We should be very glad, on account of needed economy due to the price of paper mentioned above, if where there are two or more in a family, each receiving THE MESSENGER, they would temporarily limit themselves to one and so inform us, that we may send but one to the address. A little help of this kind may make our paper supply last somewhat longer.

Mrs. Hillyer, 3828 Campbell street, Kansas City, Missouri, writes us also that, as the price of paper and cardboard has so advanced, she cannot fill the orders for *The Golden Chain* for less than 5 cents each, plus postage.

NEWS AND NOTICE

The sickle of Death has been reaping a

heavy harvest everywhere, and we have the following losses to notice. We heard of the passing of these members into the Great Beyond during the months of January, February and March. “Rest in the Eternal grant unto them, O Lord, and let Light perpetual shine upon them.”

Ernest Lloyd, Colorado Springs.
Mrs. Mary I. Kidder, Melrose Highlands.
Frederick Herman, Lincoln.
Nicholas J. Rusden, Santa Rosa.
C. B. Hoffman, Topeka.
Mrs. Mary J. Dodd, Kansas City.
Mrs. Minnie G. O'Brien, Oakland.
Mrs. Jessie F. Prole, Oakland.
Dr. F. A. Tappan, Kansas City.
Miss Mary Mitchell, Winnipeg.
C. F. Lyman, Holyoke.

As one illustration, out of many that come to our notice, of devoted and unselfish work that is done by some of our members—and without going outside of their occupation or profession but rather by bringing the spirit of brotherhood and propaganda within it—we wish to speak of the lectures, followed by an illustrated travelogue, visualized by colored lantern slides on the Mediterranean, Palestine, Egypt and Greece, given by one of our members, Mr. Coupland of Paterson Lodge, whose business it is to accompany parties of tourists all over the world. He gives these lectures before some of the largest and most important business and fraternal organizations in the country. Speaking in a Baptist Church of the possibility of clearly determining what God's will is, and the co-operating with that will His guidance will become constant and unerring, we have the report in the beautiful paragraph which follows:

He took me to Palestine, let me tarry in the Garden of Gethsemane, showed me the Mount of Temptation where Christ's adversaries showed Him the material world and all its unhallowed glories. He took me through the wilderness of Judea, through the valley of the Jordan to Jericho, then up to Capernaum on the Sea of Galilee, and we sojourned in Nazareth where the man Jesus lived. All the while God talked to me and bade me go back into the world and do something to awaken men, and He is leading me like the shepherds led their flocks in Palestine, and therefore I have my pictures, lantern, screen and operator, and *what I have to give I give without any expense to those who want it.*

HOUSTON FREE CIRCULATING LIBRARY

We give in full the report from the Houston Lodge as to its free mail feature. It is one that could well be inaugurated in other districts, and it is, to those watching with interest, another indication of the theosophizing of the South which is quietly but effectively being done. In Florida we hope soon to have a somewhat similar library; new lodges are being formed in Alabama; new study centres growing up around isolated members here and there; more active distributing centres for literature appearing—the South will respond and Truth find more fertile spots and grow apace increasingly. Encouragement, patience and wisdom flow to those tillers in that field!

In an endeavor to reach that large class of people who crave a knowledge of the higher truths, but to whom a library of theosophical and occult books is not available, the Houston T. S. established in March, 1915, a free circulating mail library consisting of 25 volumes, 800 tracts, stationery and general accessories. A member of the lodge was detailed as "Loan Librarian," having full charge and direction of the work.

During the year just closed this free mail library has sent out 175 books, 3,759 pages of tracts, 174 lists of books, 177 personal letters, 31 letters and lists to newspapers, secured 14 inches of advertising, receiving about 20 inquiries from same, added 17 books to the library, and sold 9 books to readers. The cost of operation the entire year has not exceeded \$50.00, and this amount was subscribed by gifts.

The methods employed have been of the simplest. A mailing list was first compiled of people interested, or thought to be interested, these names being secured largely through members and friends of the society. This included as far as possible the broad-minded newspaper writers and public speakers in Houston. About every three months a list of the books, one or two tracts and a personal letter were sent to the larger portion of the mailing list. All inquiries were followed up with quick dispatch, and where the inquiry was of a friendly nature a book was mailed with the reply. Thus far no books have been lost.

One aim of the free mail library has been to keep a small number of theosophical and occult books in constant circulation, each book two weeks to a reader, without any deposit or cost except postage both ways, permitting the reader to remit cash instead of return of any book, giving prompt attention to all requests

and inquiries, with always a personal letter where the opportunity offered. Limited funds and the expense of newspaper advertising have necessitated the working of an available field intensively.

While there has not been an overwhelming response to this work, and the visible numerical results accomplished only by a continuous initiative effort, it has been the additional purpose of the free circulating mail library to cultivate the soil and sow the seed for future reaping in the systematic sending out of the personal letters, tracts and announcements to those who read but do not immediately reply.

The success of this free circulating mail library means the stimulation of many readers of theosophical and occult literature, not only in the city of Houston but also throughout the smaller towns of the surrounding territory, and with the arousing of this individual interest the way will be prepared for groups of study classes that shall later develop into lodge centres.

The results realized thus far have been sufficient to justify the time and money expended by the promoters of the library, and the indications are that in the course of time an ever-increasing number of people will be reached and theosophical truths placed in their hands.

NOTE THIS OPPORTUNITY

We have before us a letter from a devoted member who has, quietly and "unknown," been making theosophical students out of a number of inmates in one of the large prisons of the country. He writes: "They have now intimated that they would like to form a regular lodge, as they think a permanent organization would encourage others to study and join." You will agree at once that it is a good plan, but our correspondent further adds that "of course the poor fellows have no means and are not allowed any money."

Therefore it is a question of how to bring such a lodge into existence. We ask: Are there any members who would assume the payment of the entrance fees and dues (\$2.50) of one or more of these unfortunate brothers? The section would surely waive the \$5.00 for the charter fee; there would be no rent or local dues to be met afterwards, etc., etc.; but, in our personal opinion, the entrance obligations should be met and the full responsibility of the act felt by those taking it.

Here is good "karma" (to talk shop)

for those who care to sow it. Will anyone wishing to help out this exceptional case communicate with us and tell us what assistance they could render?

FROM ADYAR REPORT

The quarterly report—January 1 to April 1—made to the Recording Secretary at Adyar, was a good one: New members, 371; new lodges, 5—Hermes Lodge in West Philadelphia; Crescent Bay Lodge at Ocean Park, and Pomona Lodge at Pomona, both in Southern California; Red Bank Lodge at Red Bank, New Jersey; and Vipunen Lodge in New York City.

Two lodges were dissolved during that time—Albany Lodge, whose membership has mostly demitted to Harmony Lodge of the same city, and Indianapolis Lodge, whose disbandment has, we regret to say, left that large city without a T. S. lodge. We hope to see an organization there quickly rebuilt.

The Vipunen of New York City, organized by Dr. Emil Kaarna, formerly member of Kipina Lodge, Cleveland, is one of 26 Finnish members. It reports that its lodge work and other matters connected with Theosophy are published by the Finnish newspaper *New Yorkin Uutiset*, which is serving to help "our work in New York City and all over the country."

THANKS

We wish to thus publicly place on record an expression of gratitude to Mr. John

A. Campbell, who made our Eastern lecture trip possible by assuming the duties of the National Secretary's office for the nine weeks of our absence. He surely proved the truth of the Shakespearian lines: "We fill a place in this world which will be better supplied when we have left it empty."

Also, thanks are due to Mrs. Jennie L. K. Haner, who has materially lightened the expense of the *Members' Booklet* by tipping in by hand the thousands of pictures in them. And her hands have done the work with that love and dedication which fixes the Masters' blessing to the pages touched.

IMPORTANT

The fiscal year of the American Section ends June 30, 1916. All dues of the past year yet unpaid we hope will come in within the coming month. We find it necessary to send out form letters to those yet in arrears, since we learn by so doing that members often do not keep themselves informed as to their standing on our books or, as has happened in quite a considerable number of instances, money paid to lodge for Section dues has not been promptly forwarded to this office.

Will the lodge officers give special attention to clearing up our financial records in the next month? Will all members who have not in their possession a membership card stating that they have paid Section dues up to June 30, 1916, see their lodge secretary immediately on the matter, or if member-at-large communicate with us?

MONTHLY MEMBERSHIP RECORD

March, 1916

New Members	152	Deceased	3
Reinstated	3	Resigned	3
Transfers from other Sections.....	0	Transfers to other Sections.....	2
Total Active Membership.....	5147	Transfers to Inactive Membership.....	20

"Each good thought issuing from the mind, each unselfish feeling, each gentle act shatters a fetter which drags back the soul from its own true liberty. Every time you substitute kindness for anger, gentleness for harshness, goodwill for ill-will, generous remarks about others for critical remarks, you are asserting and exercising a freedom upon which in reality depends the vitality of those external forms which we know as political, social or religious liberty. For the freedom of the soul to be true to itself, and therefore to its larger self in others, is the life, and all other kinds of liberty are but forms of its manifestation."

GEORGE S. ARUNDALE.

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

OUR NATIONAL LECTURERS

With two new national lecturers actually added to the field force, and with others promising to come in the near future, the American Section is at last getting ready to enter in good earnest upon the Theosophical conquest of America. If the improvement that has taken place since the last convention continues, another season will find us well established in a new era of theosophical growth. This expansion will bring added responsibilities. We should look providently forward and so shape affairs that as the new lecturers enter the field they will be properly sustained and be enabled to go on with their self-sacrificing work. It is within the power of the local lodges either to make it certain that the growing force of field workers will be maintained or to make it impossible for them to persist in their intention of wholly abandoning the business life and devoting the remainder of this incarnation to spreading the light of Theosophy.

All members are aware that no salaries are paid to field workers and that they must get their traveling and personal expenses from the collections and admissions at the lectures they give. There are, of course, no hard and fast rules in the matter. Some lodges furnish the hall and advertising and give the lecturer the collections. Others furnish only the hall. Still others contribute nothing, but hand the lecturer the excess of collections above actual cost of hall rent and advertising, for there are weak lodges where the members do not feel that they can assist with expenses no matter how much the lodges may profit by the lecturer's work. But collections, less actual expenses, should be the minimum which any lodge gives to a lecturer who is devoting his entire time to the service. Surely no lodge should expect to *make a profit* from such work. If they receive the benefit of the work without cost to them they assuredly can ask no more. Nevertheless there have been cases

in which local officers have taken the ground that the net proceeds of a course of lectures should be shared by the local treasury. This was undoubtedly done with the very best of intentions and was looked at from the viewpoint of strengthening the local center. But if such a precedent were to be established it would lead to serious results. An early effect would be that the lecturers would be compelled to avoid the smaller and weaker places where the expenses would always exceed the receipts. Places that require a long railway journey would have to be left to shift for themselves. It would mean in the end that the weak centres would disappear while those that are less in need of help would flourish at the expense of the weaker.

The Propaganda Manager hopes to gradually get the affairs of the department in such shape that lecturers can be called upon to go into remote and difficult places and also to stay for longer periods. But they can not be consistently asked to do such things if the stronger centers do not deal as generously as possible with them. It should not be forgotten that they are necessarily idle and on expense during the hot months from June to September.

A church with a few hundred members will cheerfully support a pastor and his family, paying him a good salary and sometimes furnishing him a home to live in. There seems to be little reason why five thousand of us can not sustain a few itinerant lecturers and put it all on the plane of dignity to which theosophical work is entitled. Our latest addition to the field force is abandoning a lucrative law practice to make a gift of his valuable time to the American Section. There is no possibility of his receipts, at the best, being more than a small fraction of his usual income. Every good Theosophist will be more than pleased, however, if at the end of each working season he should

have a surplus of cash on hand that will at least meet expenses till the next season begins. We need to create among our lodges a healthy public opinion on the subject of the support of the traveling lecturers.

MISS HOLBROOK'S WORK

When Miss Isabel Holbrook started east for a few weeks' lecture work everybody who had heard her from the lecture platform knew that success was certain. From Washington come most gratifying reports of her work there. Her Sunday evening lectures drew an attendance that was too large for the lodge room, which seats 150, and the old Masonic Temple was taken. Here the audiences grew until the final lecture brought out about 400 people.

The report continues:

On Thursday evenings for three weeks the Sunday evening topic was continued, and questions were also asked and answered.

Four Friday evenings were devoted to Biblical interpretations, and to goodly sized audiences.

Two Monday evenings were given over to lectures to inquirers. The other two Monday evenings were devoted to a well-attended lecture for the Order of the Star in the East and an address to the two Lodges in joint session. Tuesday evenings and Friday afternoons were devoted to first-year students.

Wednesday and Saturday evenings were given over to lecture to members only. The depth, breadth and clearness of the instruction given was highly appreciated. We trust that these and the Sunday evening and the Friday evening lectures will soon be placed in type and given to the world.

Saturdays from 4 to 6 o'clock were devoted to an informal tea to those who wished to meet Miss Holbrook, and were enjoyable and profitable.

Monday and Thursday afternoons Miss Holbrook visited Baltimore and did good work. At her last meeting fifty were present, and conditions are ready for the starting of a new lodge. The temporary absence from the city of a lady who is chiefly responsible for these meetings delayed the formation of the new organization. Several of the Baltimoreans came over to our city the last Sunday evening to hear the lecture and again meet the lecturer.

In brief, during the twenty-five days of Miss Holbrook's engagement with us she lectured thirty-six times and attended four teas given to those who wished to meet her. She seemed never at a loss for a word or an idea, and presented the subjects effectually and brilliantly. Large audiences will now greet her whenever

she returns to us. She approaches the subject from the biological side, and so there was a newness to it, very effective. Her Biblical interpretation is just what is needed, greatly needed.

The American Section is to be congratulated upon the addition of Miss Holbrook to the list of national lecturers. To the Propaganda Department one point is perfectly clear—her services in the field are indispensable. She is a good secretary, but an equally good lecturer. Her message is badly needed in all parts of our vast country—and field workers are few indeed.

MR. WARDALL'S TOUR

Mr. Max Wardall, our newest national lecturer, will make a tour of the country between May and the time of the convention. He will go east through Montana, Minnesota, Iowa, Illinois, Indiana, Michigan, Ohio, New York and Massachusetts, and return through Connecticut, New Jersey, Pennsylvania, Maryland, District of Columbia, Kentucky and Tennessee. Mr. Wardall enjoys the reputation of being a pleasing and convincing speaker who can get results, as is shown by the fact that he got a new lodge in new territory, at Pomona, which was his first attempt in that class of work. He is not an experiment, for he has been giving public lectures on Theosophy and a variety of sociological subjects for the last ten years.

MARCH FIELD WORK

There were four of us at it in March—Miss Holbrook in the east, Mr. Cooper in the south, Mr. Wardall in the southwest, and I in the northwest. While Mr. Cooper was absorbing sunshine in New Orleans I could have been skating on ice three feet thick in the Saskatchewan if I had not been too busy with other things.

Spokane is a very live center and seems destined for big things theosophically. We had more hall space than on the last visit but the attendance was so large that the committee was required by the city authorities to put out a sign each night of "Doors Closed." Edmonton is a plucky little lodge in the frozen north where the thermometer is so accustomed to going

down to fifty degrees below zero that they seem to think the March weather of even zero was the approach of spring. The lodge is growing slowly. Vancouver is doing well with the two lodges again united. Victoria is also good territory and packed the hall on the five successive nights. The percentage attendance of the population was large, as theosophical meetings go. Everett closed March with a strong attendance gain over previous lecture courses.

The extreme northwest is good theosophical territory but the great distances are a handicap. From Spokane to Calgary is twenty-seven hours and from Edmonton to Vancouver is a trifle less than a thousand miles. From Portland, the end of the present tour, to Los Angeles will be an unbroken journey of twelve hundred miles.

MR. ROGERS' CENTRAL CALIFORNIA ENGAGEMENTS

Sacramento—Redmen's Building, April 30, May 1, 2, 3, 4.

Santa Rosa—May 5 and 6.

San Jose—Chamber of Commerce, May 7, 8, 9, 10, 11.

Santa Cruz—May 12 and 13.

San Francisco—Native Sons' Building, May 14, 15, 16, 17, 18.

Berkeley—Unitarian Church hall, May 19 and 20.

Oakland—May 21, 22, 23, 24, 25.

If you have friends living in any of these cities whom you think would be interested in the lectures, please notify them of the dates.

FIELD REPORT, IRVING S. COOPER

After leaving Regina (where my last report was mailed) my next stop was at Winnipeg. A day's run to the southward brought me to Crookston. Three weeks were given to Superior. We had excellent audiences in Duluth, while in Minneapolis, in spite of the bad weather, large and appreciative audiences turned out. St. Paul was the next city visited and here we were greeted with crowded houses. On the way to Milwaukee, I stopped off at Red Wing and gave two lectures. I believe a lodge will be formed in this city before long. At Milwaukee I was glad to notice

the return into the Theosophical ranks of several of our old comrades that had dropped out at the time of the Judge trouble. Chicago kept me exceedingly busy practically every day for two weeks. While in this city, I got out a new edition of "Theosophy Simplified"—the first edition of 2000 having been exhausted in ten months. My next point was Madison. Here the lectures were given in the Green Room of the Y. M. C. A. and were well attended by the young men of the University of Wisconsin. Peoria gave us good audiences and in this city I occupied the pulpit of the Universalist Church on Sunday night. The record attendance was not alone due to the drawing power of Theosophy, but also to the fine work of Dr. B. G. Carpenter and his co-workers. The Church is the centre of liberal thought in the community and I was interested to see the following note in the Church Bulletin: "Mr. Cooper is the national lecturer for the Theosophical Society and is always welcome to our platform. His teaching is in absolute accord with the philosophy of Universalism and is decidedly helpful and inspiring." Kansas City and St. Louis followed with paid admission lectures with good results. Nashville and Birmingham were the next points visited and both gave us enthusiastic audiences. On my way to New Orleans I gave two lectures at Montgomery and organized a study class of about thirty at the close. The audiences at New Orleans have exceeded the seating capacity every evening.

I find ardent workers throughout the whole territory covered; it is a pleasure to work with those so deeply in earnest.

To sum up: Since my last report I have visited 18 cities and delivered 132 lectures.

PROPAGANDA RECEIPTS

Anaconda members, Anaconda, Mont.....	\$ 3.00
James E. Taylor, Buffalo, N. Y.	2.00
Dr. Chas. Rosenthal, Boston, Mass.	5.00
Mrs. F. Curry, Winnipeg, Man.....	2.00
Mrs. L. Heintz, San Jose, Calif.....	.50
E. M. Amery, Wapella, Sask.....	5.00
Paterson Lodge, Paterson, N. J.....	2.00
Miss K. L. Augur, West Haven, Conn.....	.40
Mrs. N. Wainwright, Dallas, Tex.....	1.50
"Anonymous," Yonkers, N. Y.....	10.00
Mr. and Mrs. R. K. Walton, Nordhoff, Calif..	20.00
Shearon Bonner, Dallas, Tex.....	5.00
Mrs. J. S. Davis, Rochester, Nev.....	2.50
Mary E. Yorks, Chicago, Ill.....	1.00
Miss J. Bayly, Toronto, Ont.....	5.00
Various members of Reno Lodge, Reno, Nev..	5.80
Margaret Gould, Mt. Vernon, N. Y.....	4.00
"A Friend," Staten Island, N. Y.....	.24
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
F. T. S., Fort Wayne, Ind.....	1.00
Mrs. J. Engley, Big Pine, Calif.....	1.00
Laura Baker, Momence, Ill.....	1.00
New Rochelle members, New Rochelle, N. Y.	5.00
Miss F. E. Christien, Pasadena, Calif.....	.15
Portland Lodge, Portland, Ore.....	5.31
Mrs. L. S. Hunt, Los Angeles, Calif.....	10.00
Mrs. Kavanaugh, Washington, D. C.....	3.00
Mrs. Mary S. Hawkins, Colorado Springs....	1.00
Mrs. Florence Metcalf, No. Vancouver, B. C.	5.00
"A Friend," Vancouver, B. C.	5.00

\$113.40

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

CHILDREN: If you will write to the Lotus Bureau, Krotona, Hollywood, Cal., answering the following questions and enclosing a two-cent stamp, the postman will bring you a letter all your own, written to you by an older friends:

- | | |
|------------------------------|------------------------------------|
| 1. How old are you? | 4. What are your favorite stories? |
| 2. Have you any pets? | 5. What is your name? |
| 3. Have you a flower garden? | 6. What is your address? |

CORRESPONDENCE BUREAU. Our proposal of last month to start this Bureau has met a good response from a number of people who have the ability to become delightful correspondents for children. With so promising a staff of "elder helpers," we hope that in time every child in our Section will take advantage of this plan to be linked up with some older friend. It is advisable for children whose parents are already teaching them Theosophy to answer the above questions and enter the Bureau, because it is often the case that someone outside the family may add impressiveness to the oft-repeated suggestion of the mother. To those who are applying to become correspondent of a child, we must state that all letters from this Bureau must be beyond reproach as to excellence of grammar, punctuation, neatness, and legibility. The letters may be bright and sunny, but "baby talk" is to be avoided. In this work we are trying to speak to souls, not merely to young brains, and although we must interest and amuse, our letters would be valueless if they did not also teach. The use of slang is, of course, inexcusable in any Lotus worker, but anything so patronizing as "baby talk" is also an offense to the sensitive ego within a child.

We find that those who are organizing Theosophical movements for children are

often puzzled as to how to choose between the Round Table, Servants of the Star, Lotus Circle, etc. As all these organizations are excellent, it may be well to suggest how Lotus teachers may co-operate with them. It would be an admirable plan for the Lotus Circle, which meets every week, to give over one meeting a month for the work of Servants of the Star, because it is most important that every child possible be linked definitely with that organization. The Lotus teacher could recommend to the Organizing Secretary for the Servants of the Star one child of the group who might be appointed Secretary for the Servants. Then once a month, the Lotus teacher might help that child to present the Servants of the Star work, emphasizing the message of the Star instead of the usual Lotus Circle routine.

The Round Table is primarily for older children, and as soon as there are several older children available, the Lotus teacher might interest them in the Round Table. If there be not children enough to form two classes, it might be that the older children would be able to remain alternate weeks to do Round Table work after the Lotus Circle. The Round Table has work as well as teaching to give its members, and whereas smaller children might be too restless to remain longer than during the Lotus Circle, the elder children might spend a whole morning or afternoon in happy employment.

QUESTIONS ANSWERED

Q. In Mabel Collins' book "One Life, One Law," she describes the way in which the souls of animals retaliate on the souls of human beings who have caused their slaughter.

I know of a man who at once time took a great share in the killing of animals, but who is now almost a helpless cripple (in darkness entirely helpless) through an injured spine. Can we consider that his condition is due to his former treatment of animals and that their souls are pressing Karma upon him?

A. "Thou shalt not kill." We all know that the destruction of life is a thing to be avoided. From the question it would appear that the man mentioned therein may be either a slaughterman or what is called a sportsman who is now afflicted with locomotor ataxia. I should not be inclined to suggest that such a disease is caused by the fact that he had killed many animals. I do not think you can parcel out Karma in that sort of way.

You are not the first people who have tried it. There are instances in some of the old Hindu books which say that if you are rude to your father in one incarnation, you will be lame in the right leg in the next; and if you have been rude to your mother, it will be the left leg. The thing that impresses one is the flexibility of Karma; you may think you have evaded it successfully in one direction, but it gets you in another. The thing which gives us the most profound respect for it is its remarkable flexibility.

I do not think that there is any action which leads to any specific disease. I think that if a certain amount of suffering is coming to a man through illness, a small-pox germ will do as well as a cholera germ. Karma is most remarkably adaptable, the main point is that it is remarkably successful also.

C. W. L.

Q. Can the "Lord's Prayer" (as given to us in the Gospels) be considered as the utterance of the Lord Maitreya?

A. Every single petition of the Lord's

Prayer is to be found in earlier writings.

I should have thought it eminently unsuitable to ask a loving Father not to lead you into temptation. And it strikes me as rather an insult to Him to ask Him to deliver us from evil, when you remember that whatever happens in the world happens under the eternal laws of that Father, and therefore when you ask Him to vary those laws in any way you are distinctly suggesting that you know better what is good than He does. I do not hold with that attitude at all. I believe that He who doeth all things doeth all things well, and I am very sure that He knows quite infinitely more than I do. I have no right whatever to push forward my little personality, and even to seek to interfere. And to ask Him to change does distinctly imply that He has done badly at first. I do not believe it. My confidence in Him is greater than that, and it seems to me that to pray shows not Faith, but the lack of it. Offer to Him your worship, your praise, if you will—not that He can care even for that, but at least it will do you good. I think that to try and tell Him what to do amounts distinctly to an impropriety—an impertinence.

Remember, please, that Theosophy has put us directly in touch with a body of facts, and that it is facts with which we are dealing, and the endeavor to understand those facts and get a sort of scientific grasp of them so that you can see the whole system to which they belong. Let us try to build from what we know; it is so much safer. Otherwise you run a serious risk of attributing to the Lord Maitreya things which He did not say and obviously could not have said. I feel as if that were a sort of blasphemy.

The first of the Lord's Prayer seems to me very beautiful, and the end of it also, but for the rest it seems to me there is not much in it. But if it relieves your feelings to go on saying it, if it stirs up devotional feelings, I suppose it does you good. I know that there are other and more beautiful things of which every word is true.

C. W. L.

Q. Is it necessary or advisable to commence Lodge meetings with a short silence?

A. If you are trying to impose this on the whole of the society, I would distinctly say "No." This society has three objects. You must not try to add to these something in the nature of a ritual. I would say in such a case that if a lodge feels that it requires silence and meditation, let it have it; there is no hard and fast rule. But I do not think you ought to impose it upon other people who do not happen to feel as you do. Any lodge can make its own arrangements.

C. W. L.

(From Theosophy in Australia.)

Q. For a year or two I practised a breathing exercise that had for its object the "raising of the Kundalini." At the same time, through concentration, the nerve centre at the base of the brain was awakened. After several years of endeavor to overcome the result of my injudicious "exercise," my resources are exhausted and I appeal for advice as to how to restore the normal nervous condition to the body.

W. C. C.

A. It is not possible to give any reliable aid upon such a diagnosis. It is not clear whether the Kundalini has ascended the spinal cord to the base of the brain or whether by concentrated breathing one of the chakrams has been excited into activity. If it is the former, the subject should try to lead the serpent fire out through the cone at the top of the head; it would then be innocuous. This effort should be made only under competent instruction, however. If it is the latter, your hope lies in certain relaxing exercises which cannot be described here but are very efficacious. I would recommend that the inquirer get a scientific work treating of the functions of the triple brains and study especially that part bearing on the centres and functions controlled by the medulla oblongata. I would advise, too, strict abstention from sugar, drugs and stimulants; a diet composed of foods with strong magnetic properties, especially those vegetables that grow under the ground, and eat them raw. Don't mix them with other foods; make a meal of them prepared, if desired, in the

form of a salad, with copious use of oil.
M. W.

Q. Being anxious to get a good attendance at our Sunday evening meetings, we put an advertisement in the papers to the effect that a free test in one of the occult arts would be given after the meeting. Quite a number of people came, attracted by this announcement. It is not fortune-telling, though at times it looks like it. This, I think, will help the Society, as those who come get a half-hour talk on Theosophy first. I would like to know if this is all right, as I do not want to do anything that would in any way be against the principles of the Society.

XYZ.

A. Without questioning in the least the scientific merits of your mode of discerning character and destiny, I would reply in a general way that it is not well to get Theosophy committed to minor matters. It is too great and too embracive a scheme of activity for those who are earnest in its propagation to take any risks with popular prejudice. I have no doubt that your activity may be most interesting among individuals, but I cannot see that it has a useful bearing upon the propaganda of spreading the knowledge of the great theosophical philosophy of life among the thousands of people who sorely need it. Just now we are passing through one of the most critical periods of the world's history, and there never was a time when humanity more crucially needed a working philosophy of the daily life. Now Theosophy possesses this philosophy, and its devotees are endeavoring to spread it as actively and usefully as possible. Let us not do anything less than just that, when we come to use the official name of our Society or the potential word "Theosophy," which stands for such an all-embracive ideal. Therefore my counsel to you would be not to confuse Theosophy with the occult arts in the public mind. Those who would come to meetings solely for what the latter held for them would, I fear, scarcely be the people who would find the great philosophy of life we offer a matter of very keen interest to them.

A. P. W.

AMONG THE MAGAZINES

MISCELLANEOUS

The NATIONAL GEOGRAPHIC MAGAZINE for February is devoted to the past of the human race, a subject which has always lured the imagination. There are three articles. The first by Mr. Theodore Roosevelt deals with the traces of primitive humanity as found in Europe; the second and third with the historical revelations gained through the uncovering of ancient Babylon, Nineveh and other Mesopotamian cities.

"*How Old is Man?*" is the title of Mr. Roosevelt's contribution, which outlines the great geological periods and man's connection therewith as indicated by such discoveries as the Heidelberg Man, the Piltdown Skull, the Neanderthal Man, the artistic remains of the Cro-Magnon race and finally the ethnological traces in western humanity of four or five different types who emigrated, seemingly from Asia, perhaps fifteen or twenty thousand years ago. Only these last were our direct ancestors. The Cro-Magnons belonged to the same species as we do, *Homo Sapiens*, but they were a separate branch. In fact Europe seemed never to "give rise to a single species of man, nor did there occur therein any marked evolution or transformation of human types." It was fed, racially speaking, from the east, presumably Asia. The various races represented different migratory waves apparently in no way related. Following the barely human Neanderthal man came the highly developed Cro-Magnon and supplanting him our own predecessors whose order of brain, according to Mr. Roosevelt, "was not a local leap forward, but the result of a long process of evolution elsewhere." How long, even according to Science, may be gathered from the fact that the Heidelberg man, one of our near-human predecessors, is placed back as far as 250,000 years, while the Ape-man of Java, a pre-human creature which science admits is probably only collaterally in our ancestral line, lived around 500,000 years ago.

The article is based on a recent book, "MEN OF THE OLD STONE AGE," by Henry Fairfield Osborn, of the American Museum of Natural History. This book Mr. Roosevelt acclaims as "the most important work on the evolution of our own species since Darwin's 'DESCENT OF MAN.'"

We hope that someone with knowledge will feel inclined to link up these specific data with the occult tradition of the great racial entries into the western world.

The two articles following bring us in touch with life on the shores of the Tigris and Euphrates 4,000 and more years ago. In "*The Cradle of Civilization*" Mr. James Baikie takes up the subject from the historical side. Babylon the Great is pictured in all its glory when it was sovereign of southeastern Asia. Assyria is proved by its own records to have been a scourge, outwardly cultured but at heart a ravening beast, gloating over cruelties inflicted and living almost entirely off the spoils of war. We read of Sargon, King of Akkad, the first great Semitic, who, like Moses, was rescued from the bulrushes; of King Hammurabi of Babylon, "Builder of the Land" and "King of Righteousness," the compiler of a code of laws comparable only with those of Rome; of Sinsharashkun, last King of Assyria, who, with his wives and attendants, perished in the blazing ruins of his palace at Nineveh rather than face defeat; of Sennacherib, whom the hand of the Lord did smite, not near Juresalem, but down near the frontiers of Egypt; of Nebuchadnezzar, the restorer of the ancient glories of Babylon; of these and many more.

Like the figures in some gigantic pageant they pass before our eyes only to crumble away at the end into darkness and dust and nothingness, lost so completely that even the local inhabitation of their great cities vanished from the memory of man. It illustrates graphically the cyclic law which Mr. Roosevelt refers to in the former article as "that strange law which seems to apply to every social and political organism, just as it does to every individual, and which ordains that growth shall be followed by decay and death."

In the final article, "*Pushing Back History's Horizon*," Professor Albert T. Clay of Yale University gives us not so much the broad historical outline of these old civilizations, as a detailed account of their laws, their customs, their religions, in fact all that went towards making up their social life. This knowledge has been gained by deciphering the cuneiform inscriptions upon their palace walls and upon the clay tablets which comprise their literary remains and which were collected in archives and libraries. Dictionaries there were, and contracts, written laws and personal letters including a love letter, magical treatises, poems and prayers. Every relation of life seemed to have been regulated by law from divorce to surgeons' fees. These documents are so numerous that individuals of certain periods are better known to us than are

some of the centuries of our Christian era. Says Prof. Clay:

"Again and again are we forced to exclaim as we become acquainted with the doings of the ancients from these sources that our boasted civilization has developed very little in the essentials of life."

The Bible is found to be accurate historically but away out on chronology and time periods. Many of its narratives, notably those of the flood and of creation are paralleled in earlier legends. In fact these researches have proved rich in surprises. The power of Israel shrinks into insignificance beside that of her magnificent contemporaries. She proves to have been a comparatively small, and modern nation. But what has been most amazing, according to both Mr. Baikie and Prof. Clay, has been the failure to find any truly primitive beginning of all this culture. Berosus, the old historian of Babylonia, tells of kings before the Deluge who reigned for incredible periods—36,000 years in one instance—while some of the kings after the Deluge came down to such modest spans as 2,400 or 2,700 years. The Sumerians, the wonderful people who preceded Abraham by fifteen centuries, were already highly developed and organized when we come into touch with them historically. "Whence came these Sumerians?" asks Mr. Baikie. "Whence they came is unknown," he replies, and then as in the case of the European immigrations looks to the east for light—to India from whose plains or mountains they may have drifted by way of Persia to Babylonia.

If occult teachings on this matter are correct, may we not believe that the Sacred Land, Schamballah, was their starting place and that they formed part of either the Arabic or Iranian sub-divisions of the Fifth Root Race?

Many questions have already been answered by means of these imperishable records, and the end is not yet.

"The work of uncovering the ruin-hills of Assyria and Babylonia is only in its infancy. . . . Hundreds of ruins remain unnoticed and unrecorded because many are low and insignificant, and yet some of them contain right beneath the surface, remains of a hoary antiquity. Destroyed in some early epoch, the city was never rebuilt. Surprise upon surprise awaits the explorer."

The weekly magazine for the LOS ANGELES TIMES of April 1st prints an account of the finding, in China, of what appear to be the fossils of dragons. The discovery was entirely accidental, and was made by foreigners, M. Hewlett, the British Consul at Ichang, being one of the party. They started out to explore a cave known sometimes to the Chinese as the Dragon's Cave, which was reputed to extend for fifty li or about seventeen miles and to lead to the "Lung Wong Tung," or "Cave of the Dragon King," situated near Ichang. After the explorers had penetrated about one hundred yards they noticed that they were walking

along a ridge, the peculiar serpentine course of which led them to investigate. The ridge proved to be the spinal column of what they at first took to be a Chinese dragon carved in stone. Additional examination of some loose pieces of scale revealed to them the fact that the dragons were fossil. There were six or eight of them lying coiled together. Measurements of the largest fossil showed it to be between sixty and seventy feet from a point where the head was partially buried in the cave to the first point of contact with any of the other reptiles and it seemed as if the same body extended another sixty feet, but this could not be determined because of the intermingling of coils.

Mr. Hewlett has written a book concerning the discovery, and specimens of the dragons' scales along with flashlight photographs have been sent to the British Museum and to Tokio. We shall look with interest for an expert opinion on the matter. In the meantime the Chamber of Commerce of Ichang, along with members of the schools and prominent citizens, have sent to the government a memorial which opens as follows:

"Now a monarch has arisen like a dragon, and the foundation for a dynasty of 10,000 years is to be laid. The fossil of a divine dragon has appeared in the regions along the Yangtse River. It is a symbol of the protection of Heaven and the joy of the people, etc."

This unique document has been printed broadcast throughout China and has aroused great interest. The government, however, has treated the whole matter with scientific contempt.

According to *The Secret Doctrine* dragons had an actual existence outside of symbology. They were a sort of pterodactyl belonging to the far past ages and were contemporary with the earliest Fifth Race.

VANITY FAIR (New York) for April contains, as is usual, some excellent impressions of men and affairs along with much that is pure frivol.

Mr. Arthur Symons contributes an article on "*The Philosophy of Auguste Rodin*," based upon a book, AUGUSTE RODIN PRIS SUR LA VIE," by Judith Cladel, through which M. Rodin speaks so truly, so naturally, that it gives the impression of direct speech with the great French artist himself.

Mr. Symons finds that whatever M. Rodin says or thinks concerning "no matter what art" contains "a kind of inevitable justice." May this not be because the sense of beauty, balance, proportion, evolved, we must believe, through many lives of endeavor along one particular line, tends to reflect itself in all forms of thought and action? The law of harmony is basic, indivisible, but such universality as M. Rodin seems to possess is rare, the mark of real mastery. It but illustrates the unity of life. Only in its mode of expres-

sion does one art differ from another, whether it be the art of cookery, the art of sculpture or the art of living. To conquer one should give a man understanding of all, for the underlying reality is the same. That is why *Light on the Path* has it that the artist who works for the love of his work is more truly on the Path than the *selfish* Occulist, and have we not been told that all paths lead to Shri Krishna?

Form is for M. Rodin pre-eminently the interpreter of life. Nature he worships with the passion of the true devotee. Divinity is tangible to him in the "all around" where everything seems to him so perfect that, according to Miss Cladel, he declares that if God called and asked him what to correct he would respond: "All is good; touch nothing."

"From the thinker to the artist in Rodin there is not even a step," says Mr. Symons. This is so evident in his works that his critics have used it against him. It indicates, however, his evolutionary status as a human being. What could be more revealing than Mr. Symons' words concerning him: "Of himself he speaks as if he spoke of others; of others as if he spoke of himself." M. Rodin seems to be a natural Theosophist. All the great souls are.

In the same magazine Mr. Henry Algernon Blackwood writes on "Sleep—And How to Do Without It."

Mr. Blackwood points out that from the scientific point of view, sleep exists because of body poisons, that it is a purely toxic condition. Hence if the body were perfectly healthy one might almost dare to believe no rest would be needed. Sleep, he says, is of the quality of Tamas.

He goes on to prove by the Rev. J. A. Bullock, Fellow of Trinity, a great authority on Buddhist art, and a member of the Royal Scientific Society, the soundness of this theory.

Dr. Bullock, after many experiments, succeeded in reducing his hours of sleep to an average of three a night. On the assumption that the only necessary sleep was that during which the body lay motionless, he followed the example of the Duke of Wellington in having constructed a plank eleven inches wide to serve as a bed, but he outdid his illustrious

model, by adding, after a little time, some hob nails, because the plank became so comfortable that it inclined him to laziness. Upon this novel couch he sleeps sweetly and restfully, but it does not make for light slumber nor dallying.

The Doctor seems to have suffered no ill effects from this regime. He has been, during this period, a tireless worker, distinguished in many lines, a great traveler and explorer, a writer so prolific that "what he has written for publication alone averages over ten words an hour since the minute he drew breath"; yet because of the increase in the number of his waking hours "he seems to lead the lazy, drawling life of the man of fashion."

Some students of the occult may object to this theory on the ground that sleep enables one to contact certain higher planes and is the conveyor to the physical body of important influences and currents; also that it relieves the physical brain for an interval from the strain of the mental downpouring.

This is probably true for it seems unlikely that autointoxication can be the sole cause for such a universal phenomenon as sleep. Yet possibly it is more true for the undeveloped than for the developed. Excessive sleep has been the stamp of the sick body or the dull soul. It can be greatly influenced by the type and amount of food consumed.

True spiritual illumination does not need sleep for its manifestation, and that it is not necessary to health or to useful service is demonstrated in the lives of many notable people who value life too highly to waste a third of it in sleep. Mrs. Besant is said to have reduced her sleep to a minimum. Mr. Leadbeater likewise manages with little. A well-known example is Thomas Alva Edison, who looks forward to a day when men will be able to dispense with sleep entirely.

At the conclusion of the article Mr. Blackwood half promises another paper on intense mental concentration, which he says is the other part of the secret to a permanent satwic state.

It may be interesting to the readers to know that Mr. Blackwood once stated in a personal letter to the reviewer that he considered Theosophy nearer to the heart of truth than anything else he had ever known. G. F. W.

THEOSOPHICAL

Your Duty? Surely a fit subject for meditation at the present, when, of all times, personal interests should give way to unselfish labor for the public weal. Mrs. Besant in the February THEOSOPHIST sounds forth the note which is so characteristic of her nature, that of unselfish service. Civilization stands as a "forking of the path, and the faithful discharge of duty means a step in the path that leads upward." But wisdom is needed as well as the will to serve, so the Theosophist should

carefully examine the field before him and choose the line of activity which is best adapted to his environment, capability and opportunity. Optimistic as always, she notes the manner in which the present world-storm is being utilized to clarify the atmosphere in many fields of activity and reiterates the fact which can scarcely be overemphasized—that the Great War is the prelude to a mighty drama to be enacted, in which the Christ will be the central Figure. "Your Duty?" To pre-

pare His way, to hasten the coming of the world's Liberator, the Healer of her wounds, the Bringer of peace and joy, who shall make all things new.

A hopeful outlook for the future is also revealed in the Presidential Address to the T. S. International Convention held at Bombay, a synopsis of whose activities is given by D. M. Codd.

What of the New Era? is the subject of some timely reflections by W. D. S. Brown on the needs of the near future, the "New Era," and the part Theosophists should take in its work. Mr. Brown has evidently given the subject thorough consideration and it would indeed be well if his hope "that the issues herein raised may lead to independent thinking and open discussion" would be realized.

Now that Russia and things Russian are rousing so much interest in America, the scholarly essay by Margaret E. Cousins on *Russian Music*, a link between the East and West," is of especial interest.

In *The Great War* Mr. Leadbeater lifts the veil of outer events and reveals the true esoteric meaning of the European conflict.

Conclusions drawn from the amazing phenomena performed by the horses of Elberfeld and Rolf of Mannheim, in an article entitled *The Calculating Animals*, by Susan E. Gay, and a study of the life, characteristics and work of the great ego known in history as Julius Caesar by Fritz Kunz, assist in rendering this number of *THE THEOSOPHIST* the always assured source of inspiration and wisdom it is to its readers.

H. A. S.

THE ADYAR BULLETIN for February is especially interesting because of a very fine article by Mr. Jinarajadasa on *The Jewish People*. This is followed by a short article touching on psychology, by Abdul Majid. *When Friends Meet* is interesting as usual. One can't help speculating as to the identity of the characters mentioned, especially the "Rajput," who speaks "as one having authority."

The number contains, besides the above, the usual editorials and *Scrap-Book*, three other articles and one poem.

G. H. H.

The introductory article in the March number of *THE VAHAN* explains that the English General Secretary has been criticized for inviting an Indian lecturer to address Lodges on Indian questions. The basis of the complaint is that this introduces a political element into the work of the T. S. which is against both precedent and wisdom. But the General Secretary is not lacking in warm defenders of his plan, and his own response to the criticism is both dignified and conclusive. He well says:

"The only way in which our neutrality could be compromised would be if we were to accord a hearing to one point of view and refuse a hearing to another."

And so, in continuance of his campaign of

T. S. educational expansion, he announces the opening of a new Sociological Department under the guidance of Miss Browning, in which such important subjects are to be treated as Child Labor, Town Planning and Hygiene. H.H.

In *THE HERALD OF THE STAR* for March, Mr. G. S. Arundale contributes a forceful article in which he warns us that our present knowledge brings great responsibility and if we do not take advantage of the spiritual light offered us, we may have to wait several incarnations before such an opportunity can occur again. He urges to greater effort all those who believe in the coming of the World Teacher, and especially the members of the Order of the Star in the East, and concludes with a stirring appeal to each to "work while it is yet day."

Mr. Armstrong-Smith, Principal of the Letchworth Garden City Theosophical School, asks for financial help to enable them to teach handicrafts in their school.

REINCARNATION, the official organ of the Karma and Reincarnation Legion, for April brings to the reader and the student of those mighty Laws of Nature a generous offering of pertinent matter. *The Keys of Fate*, written in the usual forceful style of Dr. Van Hook, unlocks to the mind the great fact that "the world of nations is one." *The Struggle* related by Maud G. McDonald is a beautiful forest meditation, illustrating so simply God's Plan of evolution, and *Why?* by the same writer, gives us a glimpse into the vast jungle life in the swamps of South America.

Mr. E. S. Sufferin concludes his instructive article on *Reincarnation in Christianity*, which shows much thought and research.

Reincarnations of the Christ, by C. S., is a continued article which deals with the life of Christ in ancient Peru and the Rishi Maitreya in India. In the *VISHNU PURANA* Parashara is the teacher and Maitreya the pupil who asks questions. The writer gives a long discourse between teacher and pupil from these very ancient sacred writings of India.

A. H. T.

We find some excellent articles in the January and February numbers of the Russian Sectional magazine, *THE MESSENGER OF THEOSOPHY*. The magazine continues its good work under the able management of Mme. Kamensky who, in a most instructive and convincing article, *The Invisible World and Occultism*, points out that the widening research of modern science confirms the theosophical point of view on the evolution of man. She quotes Professor Kovalevsky, who traces the formation of a new biological type in the more frequently appearing finer organs of perception and the gradual development of the faculties of clairvoyance, clairaudience, thought-transference, etc. The frequently coincident nervous and mental disturbances he attributes to the unpreparedness of the young organism to ad-

just itself to these tremendous new forces, and sees in this temporary loss of balance not a sign of decadence or regress, as thought by many, but as the inevitable and necessary step towards higher evolution.

The February number gives a very interesting account of a League of Mercy organized by a village school-teacher, meeting once a week to discuss the different manifestations of animal life which the children volunteered to observe during the week.

R. D.

The second installment of Hope Rea's *Ideals in Art* gives a true artist's interpretation of the Ideal Woman as portrayed in four masterpieces: *The Annunciation* by Fra Angelico, *The Annunciation* and *The Magnificat* by Botticelli, and *The Annunciation of Death* by Lorenzetti.

Under the title *The Great Awakening*, Mr. I. S. Cooper gives a masterly resume of the undercurrents now working all over the world to awaken the spiritual side of man. What he designates as "undercurrents" are the various religions, societies, sects, brotherhoods, which are influencing the minds of men, chief among which, though numerically small, is Theosophy.

Music lovers will be much interested in the *Chat on Ancient Greek Music* by J. H. Foulds, and his charming examples of melodies in the ancient Greek style.

The Colossi of Memnon at Thebes is a very interesting short article by R. C. Dunlop.

It is fitting that James Allen should be noticed in the pages of THE HERALD, for he has done so much towards arousing people to the recognition of the spiritual. This article by Murdo S. Carruthers gives a sympathetic sketch of James Allen's life and teachings, drawing attention to the special stress that author lays on the necessity for meditation.

G. I. W.

In the March number of THEOSOPHIA (the magazine of the Netherlands) Mr. A. G. Dyserinck gives us a splendid article called *Light and Darkness*, dealing with involution and evolution. He gives us new light on the problem of "Light." The second article, *John the Baptist*, by N. Kuthe, deals in a symbolic way with the figures of the Christ, Elijah and John, whom he considers to correspond with the three highest principles of man. The article is surely worth studying, as it contains new and original points.

We find also *The Story of Chatta* translated from the Pali into English by Mr. Jinarajadasa, from English into Dutch by A. M. Dyserinck. The issue contains an extended review—almost an article—on Elsa Barker's wonderful book, *WAR LELLERS FROM THE LIVING DEAD MAN*. We feel gratitude to the one who translated this most helpful book (M. W.), bringing it within the reach of many nations, and certainly M. W.

has done his part in bringing Judge Hatch's experiences, his knowledge and helpful hints on present conditions before the minds of all Dutch Theosophists and other students of the great Unknown. H. v. V.

LONDON LODGE TRANSACTION No. 4, New Series, by Mr. A. P. Sinnett, contains many interesting and we might say startling statements. Those who have feared dogmatism in the Theosophical Society will perhaps be pleased to see that Mr. Sinnett does not hesitate to set aside even our long-accepted law of karma, thus demonstrating at least that Fellows of the Theosophical Society can and do have perfect freedom of expression as to opinions and beliefs.

Many of us have thought that the Law of Karma was fundamental—a law of absolute justice underlying our entire scheme of evolution; but in this transaction it is stated that the present European war is "an excrescence on the Divine scheme, outside the Law of Karma" and has not been earned by any karmic sins either of the nations or individuals involved; that this war has been thrust upon the world, as it were, by the Dark Powers, and these Mr. Sinnett describes as *spiritual beings* of a terribly exalted character, enormously powerful, who have obsessed one of the conflicting nations and should they lead it to ultimate success would mean the wrecking of the whole Divine undertaking.

The calling of the Dark Forces "spiritual beings" seems to conflict with our ideas of spirituality—which is defined as the recognition of unity.

Later on in the pamphlet Mr. Sinnett offers us something in the way of a law of compensation—perhaps as a substitute for the Law of Karma, whose operations he has suspended during the present terrible war—and as a compensation for this injustice which is being suffered by humanity there will be—after the war is over—a tremendous downpour of spiritual force which will quicken enormously the evolution of mankind. In fact, Mr. Sinnett tells us that the present war is a conflict between the Powers of Good and Evil. In this he is in agreement with Mr. Leadbeater and Mrs. Besant. He claims that in the end good will triumph and that our planet from that time onwards will be troubled no more with any evil save that generated by ourselves, and this, not being strengthened by any extraneous force, will be ephemeral in its nature and amount to little.

This at least is optimistic, but in looking at our humanity as it is today, with all its lust and greed and selfishness, it is not a far reach to believe that, horrible as our present sufferings are, we have brought them upon ourselves and through them will learn our lesson of tolerance, self-sacrifice and brotherhood.

C. C. W.

BOOK REVIEWS

THE RIDDLE OF THE SPHINX

By J. Munsell Chase. (J. Munsell Chase. San Francisco. 1915. pp. 87. Paper cover. 50 cents.)

A little book containing many quotations from the Book of Dzan, with over forty illustrations of symbols and a concise attempt at their explanation. The author speaks of the fourth dimension as "the infinite within, whence proceed all things," thus taking the fourth dimension into the realm of consciousness rather than as a quality of matter or form. Love, he says, is the "uniting principle in all things."

What is gravitation but love? And what is the reason of its aberrations but the power of intelligence acting thereon and directing?

Some of the ideas set forth in regard to our solar system are unique; for instance, the author says that

Mercury, Mars, Venus and the Earth are feminine, not having attained the creative stage as yet, while the more distant planets, as Jupiter, Saturn, Uranus and Neptune are masculine, having entered upon the creative stage as producers of solar systems.

Other statements in the little book are equally curious, and one could hardly give it unqualified recommendation. C. C. W.

THE SORROWS OF BELGIUM

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

When I read this play I felt as though I walked through a terrible dream in which the shadows of things were more real than their material forms; in which events were measured by a spiritual instead of a worldly valuation. For in this story of the German invasion of Belgium, the interest centers on the real, the essential principle at work instead of on the outer form.

As the dominating personage of the play Andreyev has drawn a character which is symbolic in its significance; representative of a principle, or a whole people. This one is named Emil Grelieu—"a famous Belgian author"—and is without doubt a spiritual portrait of Maurice Maeterlinck.

The play opens on the striking contrast between the hideous din of the panic-stricken village and the peace of Grelieu's lovely garden tended by a deaf old gardener who can not hear the turmoil and who will not believe that the Prussians are entering the country. Next is shown the suffering of the Belgian women, as huddled together in trance-like terror they watch the darkening sky as the smoke and flame of battle rolls nearer to them; fearing to enter the empty houses which are haunted by the lingering presence of the men who will never return. In Jeanne, Grelieu's wife, is seen the effect of this strain upon a resolute

and heroic woman. Grelieu, speaking of her, says: "She has gone into the depth of her own self, where all is silence and mystery. She is living through her motherhood again. Sometimes I see that she suffers unbearably; but she smiles, and I see something else—I see how there has awakened the prehistoric woman—the woman who handed her husband the fighting club—" But the end for Jeanne is madness.

Here, as in his masterpiece, *ANATHEMA*, is found Andreyev's conception of evil, or the devil. It is mind, the lower mind that deals only in material units—"in weights and measures and numbers." He conceives the power that works thorough the Prussian war-machine to be this unilluminated mind. An officer says of the German commander: "He has a wonderful mind—a German philosophic mind which manages guns as Leibnitz managed ideas." Every thing with them is prearranged, the movements of millions of people have been elaborated into such a system that Kant himself would have been proud of it. They are led forward by indomitable logic and by an iron will.

The dramatic contrast in the play is between this motive and the spirit impersonated by Grelieu. When it is decided to break the dams, flood the land and stop the invasion, even at the cost of the whole wealth of the country, the Count Clairmont (who is meant to suggest King Albert of Belgium) goes to Grelieu and says: "We are the body, we are the hands, we are the head—while you, Grelieu, you are the conscience of our people. Blinded by war, we may unwillingly, unwittingly, altogether against our will, violate man-made law. Let your noble heart speak, tell us the truth. We are driven to despair, but in your breast the heart of all Belgium is beating—and your answer will be the answer of our tormented, blood-stained land." After consideration Grelieu replies: "We must break the dam."

The undying result of the tragedy is truthfully and beautifully summed up by Grelieu when speaking from the depths of cosmic consciousness he says: "You think of finding me among the living, while I am dead; you are afraid of finding me in death, mute, cold, doomed to decay, while I live and sing aloud from my grave. Death which makes people mute, which leaves the imprint of silence upon the bravest lips, restores the voice to the poet. Dead, I speak more loudly than alive. Dead, I am alive! Am I to fear death when in my most persistent searches I could not find the boundary between life and death, when in my feelings I mix life and death into one—as two strong, rare kinds of wine!" H. M. S.

THEOSOPHY AND CHRISTIAN SCIENCE

An interesting article by I. W. F. has been received by THE MESSENGER pointing out some of the references made by Mrs. Mary Baker Eddy to the astral plane and the astral body. While it is impossible to print the entire article, a few of the coincidental agreements with theosophic thought may be noted here.

In Science and Health, page 90, Mrs. Eddy says:

"In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body (physical body) in bed, but the supposed inhabitant of that body (astral body) carries it through the air and over the ocean. This shows the possibilities of thought."

From this it would seem that Mrs. Eddy understood that the physical body is inhabited by another body which can withdraw itself from the densely physical and travel "through the air" at will. Of course her deduction, that "this shows the possibilities of thought," is not equally clear.

On page 491: "In sleep, memory and consciousness are lost from the body, and they wander whither they will, apparently with their own separate embodiments."

Page 82: "In sleep we do not communicate with the dreamer by our side despite his physical proximity, because both of us are either unconscious or are wandering

in our dreams through different mazes of consciousness."

Page 71: "From dreams also you learn that neither mortal mind nor matter is the image or likeness of God."

One may gather from these quotations Mrs. Eddy's belief that "the soul may be taught at night out of the physical body."

Page 187: "If you take away this erring mind (astral mind) the mortal material brain loses all appearance of life or action, and this so-called mind then calls itself dead; but the human mind still holds in belief a body (astral body), through which it acts and which appears to the human mind to live—a body like the one it had before death."

Page 429: "Mortals waken from the dream of death with bodies unseen by those who think they bury the body."

Quoting from an article written by Mrs. Eddy and published in the Christian Science Journal of 1899, the following appears.

"If the human mind communicated with me in sleep, when I awake, this communication is as palpable as words audibly spoken."

Although her phraseology lacks precision it is evident from these quotations that Mrs. Eddy drew very close at times to the accurate, scientific truths of Theosophy.

ON SERVICE

"When you are trying to serve someone, do not become impatient of his weakness. His weaknesses give you the privilege of serving him, for if he had no weaknesses he would need no service."

"One of the most neglected acts of service is that of paying deliberate attention to each person who comes to visit you. Half the act of service is over when you have listened with interest to what he has to say."

"Be careful how you reject loving service freely offered to you, for there is as much service in receiving service as in performing it."

"Service in the physical world is action, in the emotional world sympathy, in the mental world understanding."

"One of the rarest acts of service is to refrain from judging a person unheard."

"True devotion is that which serves, not that which clings."

"Service is the expression of a quality in harmony with your duty to your surroundings. For example, to those older in wisdom than yourself the truest expression of love is reverence, while to those who know less it is protection."

GEORGE S. ARUNDALE.

MAY

THE MONTH OF MEMORABLE ANNIVERSARIES

On May 8—White Lotus Day—the “Lion of Punjab” (H.P.B.) laid down her worn-out body, but her voice is still powerful throughout the world.

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