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## THE SUPERNAL VISION

BY GEORGINA F. WALTON

ONCE again Christmas draws near. In the western world there is a thrill of expectancy. Europe for one moment raises her eyes from her dead; a flame of brotherhood leaps the space between the hostile trenches; a Presence is felt on all the fields of battle. America is not unmindful; her ships of mercy cross the seas. Among the people there is talk of giving and receiving. The Unwise bring only their material gifts; but in many hearts the gold of action, the frankincense of devotion, the myrrh of renunciation are being offered to the Beloved. These silent offerings of the spirit should predominate at the close of this year of agony, A. D. 1915, for pain is almost always followed by illumination.

If we could look into the hearts of men, what strange and differing concepts should we see; the devout and dogmatic Christian's image of Jesus as the actual Son of an embodied Deity; with the same thoughtful Christians this same concept spiritualized, but still literal; a general vague feeling of brotherli-

ness and well-being in the hearts of the indifferent, the doubters, and even of the sceptics and materialists; the identification of Christ and the Lord Maitreya, the Bodhisattva, by those who cherish the belief in a Brotherhood of mighty Teachers, and for whom the Star of Bethlehem contains the promise of another Star in the East; the Gnostic concept of Christmas as symbolic of the birth of the mystic Christ in the heart; and, finally, the far-sweeping vision of those who see in Christmas not only these meanings but, including them all and transcending them all, the final meaning of the Cosmic Son limiting Himself in matter, crucified in space, and returning again to the unfathomable Father, as portrayed through the ages in the journey of the sun, His symbolic body, which "is born at the winter solstice, dies at the spring equinox, and conquering death rises into mid-heaven."

And each one of you who reads this—to which ideal do you react most powerfully? Being for the most part Theosophists, it is fair to assume that either the mystic, the

mythic or the historical Christ as Master will be for you the Way, the Truth and the Life. It is possible to combine the three; in fact, they are one and we must see them as one before we can arrive at a right understanding of this Christ mass.

Theoretically, I am sure that all Theosophists behold the Father in the Son—the hidden Christ of the heart in the outer aspect of the Lord of Love—and in that deep insight lies our safety.

What do the Brothers represent to us? Are They not a lens by which the Light of the Supreme Logos is more concentrated, as it were, more directed? Are They not synthetically the Holy Grail brimming with this Light which shines through and runs over? Small wonder that our whole being flows out to Them in love and reverence. Yet in picturing to ourselves Their radiant life, in contemplating Their divine sacrifice made for the sake of the world, may we not forget that Greater Life, that universal Sacrifice, of which the Brothers are an exalted expression?

Krishna, as the Logos, says in the GITA: "The Path which is not manifest is with difficulty attained by corporeal beings." Since we are limited by form, there must always be a tendency on our parts to personalize the object of our adoration. Up to a certain point this is good, a help to development. It is a wonderful privilege to have before us in the Brothers the model of the perfect man, "the measure of the stature of the fulness of Christ;" but we must not stop there if we would share Their sublime inspiration. We look with kindly tolerance on those undeveloped ones who mistake the symbol for the thing symbolized; but remember: "These vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple." Everything in manifestation is, in a sense, a symbol. The Great Ones Themselves are symbolic of the Supreme Power in which They consciously live and move and have Their Being. In a recent article we are told that if we are happy enough to feel the true, the glorious love, it is not we who love but God who loveth in us. That is a wonderful and illuminating thought. If we put it into practice we shall go far

towards eliminating the undesirable qualities of our personalities; and it is a rule that works both ways: Whatever we truly and purely love in form, it is God that we are loving in reality. May no manifested beauty cause us to forget the Ineffable Beauty of the One, robed in the universe, hemming us in in every dimension, "to whose transcendent perfection," says Plotinus, "the eyes of all intelligent natures are directed as the proper cause of Being, Life and Intelligence."

It is impossible for most of us to form any conception of this Ultimate Reality, but as we move onwards and upwards our consciousness will unite with higher and higher beings, for we shall be advancing towards unity, towards that very Supreme. So it is well for us to stretch towards this transcendent condition with all the power of the intuition, with all the strength of the will. At first we must fail, yet even in the attempt will come a sense of enfolding Love, a feeling of kinship with birds and flowers and trees; and in the wind, a greeting. So intimate and delicious shall this be that it will seem as if our bodies could not contain our simple joy. Next, and more difficult, will come the unification with men. No more shall we feel eternally alone. That which is everywhere, which knows neither centre nor circumference, has become the Friend in the Heart.

Is it not to help us towards the final Union, of which this is but the shadow of a shadow, that Those who stand above and beyond us in evolution turn from Heaven itself to remain with us through the slow-moving ages? Do They personally want our worship? No! They cannot give to us the light; They can only say, "Behold the Light!" They would have us prepare even now for that far distant struggle when to pass on we must "hold fast to that which has neither substance nor existence; listen only to the voice which is soundless; look only on that which is invisible alike to the inner and the outer sense."

What could be a greater tragedy than that They who sacrificed bliss itself so that we should in time know bliss, should Themselves be the stumbling-block to our attainment; that on beholding Them our dazzled eyes should fail to turn to the Source of

Their splendor—Their Father and our Father, Their God and our God. That would indeed be the soul of irony. "Place thy heart upon Me as I have declared Myself to be, serve Me, offer unto Me alone, and bow down before Me alone; and thou shalt come to Me. I swear it, for thou art dear to Me." Thus speaks Shri Krishna. Thus speak the sages of all time. There is no way that we can be of more service to our fellows, no way that we can better repay to the Masters the incalculable debt we owe Them than by following the behests of the greatest of all Masters. As we cognize Him we shall draw ever closer and closer to Their Holy Feet.

I hear someone say, "But Christ declared, 'No man cometh to the Father but by Me.' " Is not this the mystic Christ that speaks? Truly can no man reach the Father save through the Christ in the heart, the true Self. Again Krishna counsels us:

"There dwelleth in the heart of every creature, O Arjuna, the Master—Ishwara—who by His magic power causes all things and creatures to revolve, mounted upon the universal wheel of time. Take sanctuary with Him alone, O son of Bharata, with all thy soul; by His grace thou shalt obtain supreme happiness, the eternal place." How else could we recognize the true and the beautiful; how else could we discriminate between the real and the unreal? Only through the Christ in ourselves shall we at last perceive the Christ in others and in the Cosmos. What though our divine faculties are as yet largely potential; we can realize them.

"He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed."

This is the supernal vision, attaining which we shall presently be saved from "this ocean of incarnations and death!"

## THE GOSPEL OF THE NEW ERA

BY C. W. LEADBEATER

[Excerpts from a lecture at Sydney, Australia, December 27, 1914.]

**W**E are now passing (as far as the sub-race goes) from the stage of the fifth to the stage of the sixth. The business of this sixth sub-race, which is now beginning among us, is not so much analysis as synthesis—not so much to discover the differences between things as to discover the points in which they are alike and in which they can be made to agree, to synthesize, to learn how they will fit together and how they can be built into a coherent whole.

Therefore, those who are still in the critical attitude are not to be blamed for it, other than that they are somewhat behind the times. They have not realized that the age which is now upon us demands synthesis, demands the seizing of the points of contact rather than the points of difference. But gradually, as they pass under the influence of the new sub-race, they will find that criticism should not be fault-finding.

It should not be so, because "criticism" is derived from the Greek word meaning to *judge*. "Critical" is exactly the same word as "judicial," though one is derived from the Greek and the other from the Latin. So that when we adopt a critical attitude, it ought to be a judicial attitude. We have lost the true meaning of the word in our anxiety to distinguish; and often, I am afraid, that means our anxiety to find fault. One of our Masters has said: "There is a higher criticism which pounces upon a pearl as eagerly as your criticism flies at a flaw." That is the criticism of the future, that is the way in which we shall have to judge people in the time that is to come, seizing upon that which is good in them and trying to make use of it, instead of singling out that to which we object and trying to make as much of that as we possibly can.

So that is one thing which will show itself forth clearly in the man in whom the Christ

has been born—that he learns to see the good in everything, even when perhaps it needs a little search to find it, even when it is not as obvious as many more objectionable characteristics. Even in what men think the worst there is generally something which is beautiful, something of which use may be made. That is emphatically the position taken by the Great Teachers of the world, the Great Hierarchy of which I spoke to you last week. They are all the while using the forces which men generate; and again and again I have myself seen how, when there was some real and earnest devotion in a certain group of people, along with a great deal of bigotry and intolerance and hatred of others who believed differently, yet every ounce of the force of that devotion was used, and used for good. The force would have been far greater, they would have had much more to offer, if along with their devotion they had brought a wide, tolerant and kindly frame of mind; but at least what they had was taken and was used to the utmost and, of course, the fact that such use was made of it would react upon those who generated the force. So you see it is certainly the method of the Great Ones to find all that is good in every case and make the best possible use of it; and if we wish to copy Them, that is what we also must do. At present, as I have said, we generally contrive to misunderstand the good and attribute some objectionable motive to the man. We must learn to change all that; we must adopt the Christmas attitude and we must keep it up all the year round.

Remember this attitude of general kindness must not *end* by being general; it must descend into the arena of the particular as well. It is not expected of any of us that we shall love all the world alike. That is a mistake which is sometimes made by good people. They say that you must learn to love humanity as a whole, and that that means you must no longer feel special love for particular people. But that is not so; you must see that it is not so if you look at the Lord Buddha Himself. He had a favorite disciple in Ananda, whom He loved above all the others—not that he was the most developed, not that he was the most advanced; but he was one for whom, owing

to some ties from the distant past, the Lord had a strong personal affection. You will find the same thing in the history of the Christ. He also had a beloved disciple, St. John (whom the whole Christian Church keeps in mind today, for the twenty-seventh December is the festival of St. John the Evangelist), and surely if the Lord Buddha and the Christ could afford to love one more than another, we may do so too. It is not, in the least that we circumscribe our love, but we learn to widen out our affection. It is quite true that there will come a time in the history of every human soul in which he will love all his fellow men as he now loves all those who are dearest to him; but when that time comes he will still be loving those who are dearest to him and loving them infinitely more than he does now, because he will have learnt how to love, which most people now do not know.

Therefore never think that in coming into the wiser movement, in learning to extend your affection to the many, you must in any way take it away from the one or the few who are close to you; you must learn to love them more and more—not less; only take care that the love is the right kind of love, that it is not grasping but giving; that you are not that kind of lover who is all the time worrying himself as to how much the other person loves him. That kind of love is not affection at all, but selfishness. The true love is that which pours itself out in affection and in devotion at the feet of the loved one, which thinks only of the loved one and never of self. That is the absolute test. If any of you are clairvoyant, you will see the difference at once; or in the plates in THOUGHT FORMS you may compare the forms generated by selfish and unselfish love. The selfish love manifests itself in grasping hooks which draw in, or try to draw in, something from the other. The unselfish love is like sunlight, bursting out and pouring itself over the object of its love and flooding it. The difference is not only in shape but in color. The grasping love is tinged with the hard brown-grey of selfishness, and has not a clear pure color at all; but the unselfish love is a flood of glorious rose-color, the purest expression of affection. See to it

that your love is of *that kind*, and not of the other.

There are many changes of character signalized by the birth of the Christ in one's heart, but surely this is the principal, this growing unselfishness—the thought of others, not of self. You can see at once what a change it would make in the world if feelings of that sort were widely spread. You can see how different everything would be if each man thought first of others—if each man were willing to take this wider and more tolerant view, and to attribute the best possible motives instead of always evil ones. We cannot hope that any large number of people will attain to that level at present. That is to say, we could not hope it under ordinary conditions, for it would obviously be a matter of the evolution of many thousands of years; but there is a factor coming into the case for which a large allowance will have to be made by those who try to forecast the future, and that is the coming—the actual physical coming—of the Christ, the World-Teacher, to be among us and to help us once more. One does not know to what extent His presence may affect people; an influence so tremendous as His, the persuasive power of the Voice that spake as never man spake; the fact that His teaching will spread all over the world; that He Himself probably will visit all the countries of the world in succession; all these things show us that here is a factor whose influence is incalculable. He may well precipitate the time when such an unselfish attitude will become general—at any rate, far more general than one could otherwise hope.

It may quite possibly be that the world in general is not so far as we think from that higher and grander attitude. I know that it is full of selfishness. I know that

most of the words and deeds of the average man are selfish; and yet remember that that average man—a perfectly ordinary specimen—is again and again found capable in a great emergency of suddenly rising to heights of heroism of which one would have supposed him to be quite incapable. Again and again that has happened; you hear of case after case of wonderful heroism, wonderful devotion. You will hear how a man apparently just like his fellows—as you would say, a rough and common sort of man—will deliberately sacrifice his life to save his comrade. Now that shows that there are the seeds of right feeling in practically every man, with very few exceptions, and that, given the right power applied at the right time and in the right way, the ordinary man may be raised to great heights.

Only those who have studied deeply the question of spiritual influence can form any conception of what such an influence can be. Those of us who have come into contact with some of the great Masters can at least form some estimate of the power of Him who is the Master of the Masters. We know what a tremendous radiation of love and of strength there will be from that mighty Personality; and so we, perhaps, may faintly adumbrate, may come somewhere near to forecasting the kind of influence He is likely to exercise upon the world. It may well be that in His presence what would otherwise be hopeless and impossible may be found to be possible, and even easy of achievement; it may be that men will wake up under that mighty influence and bring their common sense to bear upon the various problems that come before them. There is nothing too great to hope for from such a power as that.

—FROM THEOSOPHY IN AUSTRALASIA.

“By thine own soul's law learn how to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer.”

# THE PILGRIM OF THE MOUNTAIN

By WELLER VAN HOOK

**T**HERE is a Mountain whose whitened head is lost in Heaven and in filmy clouds that veil God's more blazing glory from His babes.

Pilgrims here and there toil up its sides and every one bears a load, fast upon his shoulders. From below a crowd watches, lovingly or enviously or sneeringly, the bold ones that start out to find the foot-path which, they say, leads up the steps.

He who begins to ascend feels his load suddenly grow like lead for weight upon him and, though They Who beckon from out of Heaven send strength, he faints and falls many times and his loved ones of the crowd drag him back with wailings that he shall not leave them and with false complaints that he will not be at one with them

and share their joys of beclouded vision.

But see, Children, as he clambers upward he finds successively four rest-stations and at each one his load is lightened for him and new strength They send—They the watchers, God's Mediators—and then, Angels of the Eternal Light begin to uplift and to aid him until almost he floats upward to the sublime Heaven-peak!

The crowd knows he is disappearing, though their eyes cannot bear the glare of light. And, as he is seen no more for glory, they feel their own packs are lighter and they realize that he is sending rays of Grace to them and, in that way, they know he is about to be one of Those who have climbed to the privilege of pouring down God's Grace to men.

# THE GARDEN OF THE LORD

BY IRVING S. COOPER

*In the beauty of the twilight, in the garden that He loveth,  
They have veiled His lovely vesture with the darkness of a name!  
Through His garden, through His garden, it is but the wind that moveth.  
No more! But oh, the miracle, the miracle is the same.*

ALFRED NOYES

**T**HE slanting rays of the evening sun fell in golden bands, like the folds of a silken sari, across the shoulders of the Himalayan hills. Shadows spanned every cleft and gorge, and cast upon the opposite walls silhouettes of upward-soaring summits—purple laid on gold. To the northward the peaks of the Snowy Range floated cloud-like against the blue, while beyond and far away to the southward, warmly glowing through the darkening hills, lay the plains of India flowing to the horizon.

Here in the garden of the Lord was beauty and peace, exquisite and wonderful. Everywhere flowers and shrubs sprang from the rich soil, and the perfume of a thousand blossoms mingled with the in-

cense of fragrant leaves. In the midst of the garden was a house, and beyond the house a crescent-curved line of trees, so planted as to shield the garden from the cool winds of the north. Near the house and overlooking the distant plains stood the Tree of Many Memories, beneath whose branches was placed a marble seat.

A cool breeze, hinting of the approaching night, murmured through the tree-tops and swayed a bough upon which sat a parrot, contentedly preening his prismatic feathers. The sonorous "tonk-tonk-tonk" of a coppersmith boomed from a near-by thicket. The song of a snow-born river echoed from the surrounding hills.

It was the hour of the Great Peace, the sunset time, when Those who love the world

bestow Their Blessing on the sons of men.

The door of the house opens, and He for whose coming the world is yearning steps forth into the cool of the evening. Tall is He, and of majestic bearing, clothed in the simple flowing garments of the East. Hair of dusky gold, parted in the centre, falls in waving masses to His shoulders. The mouth, slightly hidden by moustache and pointed beard, is of singular beauty, with lips as tender as those of a mother who gives her life for her child, yet strong with the will of a God. And the large blue eyes, wide set and shaded by curving eye-brows—who may describe them? Compassionate with the unearthly love of One who has suffered all human sorrows; wise with the wisdom born of endless centuries of experience; resistless with the strength of divinity unveiled—"surely is He the Guardian of this world as long as time shall last," "the Teacher alike of Gods and men."

Under the Tree of Many Memories—the place sacred to the Name of the great Brother who first attained—the Master takes His seat and turns His calm eyes downward upon the distant plains, still faintly golden in the waning light. And with His glance the Great Peace falls softly upon all the villages and cities of the land. The throb of the temple drums fills the air and the thoughts of millions of men turn to Shiva and Vishnu, Allah and Ahuramazda, Krishna and Christ.

His gaze then seeks the West, the land of the Great Unrest, and borne by the wings of the ether the vision of the scarred battle-fields of Europe appears. In the vision it is midday, and the thunder of the guns, the crackling of the rifles and the screams of tortured men rise faintly to our ears. We see the heaps of twisted bodies and the blackened ruins of fair cities, we feel the torment of the wounded and the agony of sobbing women, we shrink from the fury, the waste, the hopeless misery of it all. But the eyes of the Master, though tender with compassion, are steady and serene, and bear no trace of the pain which rends us. Curiously we feel that all is well, and that the vision of desolation and misery from which we shut our eyes to Him gives other thoughts. Apparently we see the outer

aspects of the war, while to Him the inner are visible.

And as we try to understand the vision slowly changes. Gone are the mangled bodies, the crumbling cities, the sorrow and the pain. Instead we are startled by the thrill of a new life, we feel the stir of splendid hopes, the inspiration of compelling ideals.

We see the fetters binding the nations breaking slowly one by one. France, no longer cynical, is aflame with the joy of personal sacrifice and the splendor of heroic effort. Belgium, while paying the debt of hideous wrongs in the African Congo, is arising purified and strengthened from the cleansing fire. Russia, hard pressed by a valiant foe, is casting aside cruelty and corruption, and has already, for the first time in history, become welded into a nation of tremendous possibilities. England, awakened from her apathetic dream of superiority, is realizing as never before the absolute necessity for co-operation and organization. Germany, though about to be crucified on a cross of her own making, is teaching the nations the wisdom of foresight, the might of efficiency, the power of union and organization. The United States, though failing, it may be, in a time of need to protect a younger brother, is learning and teaching the joy of unselfish giving to those who hunger and are shelterless. The war has taught in a few months what centuries of argument could not have brought about.

We see peoples, struggling desperately for their very existence, cast off, perhaps for ever, the terrible fetter of intoxicating liquor—an end which otherwise might have taken generations to achieve. We witness the growing hope that Great Britain will extend self-rule to patient India, the birth-land of religions. We follow breathlessly the experiments made by governments, forced to daring measures by the pressure of necessity, in taking over the management of factories and railways and in regulating wisely the planting of crops and the sale of food—considered as experiments now, but to be regarded in the future as social common sense. We note the growing conviction that war, as a means of adjusting differences of opinion and deciding the justice of claims, will be looked upon here-

after as sheer insanity, for this war has accomplished nothing along these lines. It has only impoverished the world by wasting millions in money and lives, and we are beginning to realize that because of the enormous progress in scientific invention and the growth of international relations, war is an anachronism. The greatest lesson of the war is that it is driving us to see the insanity of war.

We hear of a sane plan for a Federation of Nations to be formed when peace is declared, which will insure peace for ever and, by pooling the navies and armies to form an international police force, make certain that the world will be governed without oppression, future conquest, racial prejudice and injustice or religious intolerance. In this Federation the boundaries of each individual nation will be fixed not by existing ownerships but by racial preferences—justice at last.

As we study the unfolding of the vision we are surprised to see that the war hastens the coming of the new religion by showing the inadequacy of the old. Materialism has no power to console, blind faith is shaken in the hour of our greatest need, creeds and dogmas have proved to be stones instead of bread. The financial distress, political disturbances, social upheavals and profound spiritual unrest which will follow the war, are like plows which furrow the ground for the planting of new seed. We are beginning to feel even now the helplessness and feebleness of the old forms of worship; when the whole world cries out for light,

then it will be ready to receive. Hunger alone creates desire for food.

Through the war it has been made possible to find out exactly those who are ready to take part in the formation of the sixth sub-race, and in a few months' time to release them from their physical bodies so that they might be available for immediate rebirth as the children of the new race. The golden key of personal sacrifice, made possible by the war, has not only greatly hastened the spiritual growth of millions but has also opened to many the door of a marvelous opportunity—that of co-operating with the Master in the moulding of a wiser and happier civilization.

As we stand in the garden of the Lord and gaze upon the stirring drama of the world as through His eyes, we know that though the war was caused by the ignorance, the selfishness and the ambition of men, nevertheless it is being utilized fully to advance the splendid plan of God for men. Not an effort is made, not a defeat is met, not even a life is sacrificed, but is used to hasten the dawning of the new age. The utter certainty of the Great Plan is our rock and refuge.

The day is done, and the beauty of the twilight dims the distant plains. The Master rises, smiling, and stands looking out over the wide earth. Suddenly, like the reverberating tones of a mighty organ, we hear the solemn words of His promise: "When the world is ready I will come." And we go away comforted, for He will surely come.

### AN INVOCATION

**O** THOU GREAT BEINGS who ever hover above Earth's Humanity, again we approach Thee with reverence and adoration! Come soon the day when all souls on this Sorrowful Star shall know Thee as Thou art; shall hear Thy gentle tones in thunder of Ocean Symphony or in the soft sigh of Mountain Pine; and whether in crowded city mart at noontide, or whether in Morning Revery or Evening Dream, may Thy ever Sweet Voices lead us, may Thy Blazing Star of Truth lighten our pathway, until man's Higher Self shall rule him, and he shall be at One with Thee.

C. O. SCUDDER.

## THE PLACE OF OUR SECTION

BY FRITZ KUNZ

THE place of our American Section of the Theosophical Society is in some ways peculiar, and I think that this fact should be faced by all of us who are members of that Section. Despite the vicissitudes of our career, we are numerically stronger than any Section except the Indian, and it should be remembered that in India is the International Headquarters of the Society and that, for this reason, there is natural strength aside from the undoubted spirituality of the natives of India and their consequent quick appreciation of the message of the Society. But there is an issue involved in this question of growth in size which we should not forget, and which we should keep ever to the fore so that new members may become acquainted with it.

The T. S. is a peculiar society amongst societies. It has its three objects, but beyond the breadth of these and the all-inclusiveness of what we call Theosophy, the spirit of our work is spread far more widely. It is indeed the apotheosis of Freedom. Having learned in some measure the necessity of self-control, we have been endowed in return with greater freedom. Now, it seems to me, there is danger that in the T. S. in the United States this control may be lost, not through the increase of bigotry and dogmatism but through indefiniteness and vacuity. By great increase in numbers we may sacrifice our freedom's strength. A vast increase in numbers of members not well acquainted with our traditions may bring about that lassitude which is a sign of bulk uncoordinated. There, in short, lies the only serious menace to our work.

Nor is the danger grave, for we have in our Section saving grace apparent nowhere else. For it is of the nature of the case in American citizenship that freedom shall be a *sine qua non*. Outside of our Society this may mean freedom within physical limits, and the most awful tyranny of mind and emotions may and often does exist. But this national love of liberty, which was our first love and has only lately been super-

seded by love of unity, gives at least a starting-point for that truer freedom which is the Society's priceless heritage.

Other Sections of our great Society might tend to oppose or to aggrandize some lesser phase of the Work, for bigotry is a more successful reincarnator than was the Phoenix! We are not likely to do that, but we are prone to look with such extreme tolerance upon all phases of the work that we do nothing; in brief, we become so exasperatingly tolerant that we admire all and support none; our tolerance tends to become indifference, as far as any practical application is concerned.

I have seen something of other Sections of the T. S. and have correspondents in still others. How many of us stop to realize how fortunate we are not to have opposed to us an organized and powerful Church? In little Costa Rica, an example not very far from us, Theosophy is in certain quarters anathema and Theosophists held to be inspired by the devil. That is to say, before members in Costa Rica (and in many other countries) can step forward in progress they must step back in defense. Perhaps this stimulates such members; their Theosophy, to be sure, is real and practical even though not popular. We in the American Section have not this struggle; but let us not therefore grow weak and invertebrate.

Our Section was the first founded and is numerically the first but one; it is favored by benign government; it is growing up with a new sub-race. Why should it not make anew the Nation? Why not? The place of our Section should be as the pillar of cloud by day and of fire by night to the whole country. We should uphold and spread about the purest ideals, with force and unflagging enthusiasm, and fearless candor; we should be invincible mentally, whether we are weak physically or not; we should, in brief, be Theosophists for twenty-four hours in every day, whether we sleep or not. Then our American Section will be first in ways other than, say, in the alphabetical list. But to make it this means—WORK!

## FROM THE NATIONAL PRESIDENT

### OCTOBER FIRST

Mrs. Besant has adopted the plan of sending out a few words of greeting on the above date, her natal day, to comrades throughout the world. This year her greeting is:

In a world crisis, such as we stand in today, weaklings are whirled away in the storm-wind. "Quit you like men, be strong," says an old writer. Thrown out into the world in young womanhood, I took as my motto: "Be strong." I pass it on to you today, in my age: BE STRONG.

ANNIE BESANT.

### "THE MASTERS AND THEIR MESSAGE"

There is a Theosophical magazine published in America which is devoted chiefly to the republication of the writings of H. P. Blavatsky and W. Q. Judge formerly appearing in *THE PATH*, the organ of the American Section in the early days, and in *LUCIFER*, H. P. B.'s personal magazine. Obviously these latter have long since been out of print, and the service which this publication is rendering in restoring to modern Theosophists the invaluable magazine articles of H. P. B. and her distinguished pupil is useful and cannot fail to be appreciated.

So helpful does this service appear to those who do not possess the original articles and who have no means of obtaining them, that one inevitably feels regret that the little magazine should include within its pages editorial matter under the above caption tending to reflect upon the Theosophical status and work of the most distinguished Theosophist of the day, our President, Mrs. Annie Besant.

No matter the merits or demerits of the Judge controversy which twenty years ago divided our ranks, the fact remains that no one can attack or condemn anyone who is giving his life to the spread of Theosophy as he understands it without injuring Theosophy as an impersonal world ideal—an ideal of truth quite apart from any per-

son, sect, society, or party that may take part in its propaganda.

Moreover, even supposing everything had been true that Mr. Judge and his defenders claimed, with no element of misunderstanding or misjudgment possible—which naturally I do not in the least admit—even then no stretch of the principle of brotherhood could be made to justify the bitter personal condemnation of a distinguished associate, the splitting of the Society in twain, and the subsequent propaganda that has gone on with almost religious fervor against Mrs. Besant, Col. Olcott and our Society, in the name of Theosophy,—that mystic word supposed to stand for kindness, friendship, solidarity, forgiveness, co-operation, patience, endurance, spiritual judgment, universal tolerance, and all the other principles that make universal brotherhood a fact and not a travesty.

Once I heard Mrs. Besant say, when she was invited to criticize the various branches or offshoots of the T. S., that there could not be too many societies engaged in the active propagation of Theosophy.

That is her broad view, and the true one. The world is most wide; in it are all sorts and conditions of people. Some prefer to present their Theosophy in one way and some another. Moreover, some are reached with the message of Theosophy more easily in one way than another. Mr. Charles Johnston of the Theosophical Society in America; Mr. Percival of the Lenox Avenue (N. Y.) Society; Mr. Mead of the Quest Society; Mrs. La Due of The Temple of the People; Dr. Curtis of the Order of Christian Mystics (the Order of the 15); Mrs. Tingley of the Universal Brotherhood; Dr. Steiner of the Anthroposophical Society, or Mr. Heindel of the Rosicrucian Society, or the United Lodges that publishes the magazine under review—all have their own ways of presenting Theosophy and if they prefer to remain apart from each other and our Society, that surely is their inalienable right. Not so alone, but if they propagate their ideals of Theosophy con-

*scientiously and with a broad tolerance for one another and ourselves, they can only do the world a service.*

It is true that the Theosophical Society cannot now escape the logical criticism that it is no better than the Christian Church, which has not been held guiltless by Theosophists of prostituting the true ideal of unity by breaking up into innumerable sects. Critics can pointedly ask what our life of brotherhood is worth when we also fail to stand together. Nevertheless no serious harm can be done to Theosophy by the different presentments of our philosophy, *provided we exercise a full toleration for one another.* There truly cannot be too many orders proclaiming the message of Theosophy and, whatever our differences of viewpoints may be, there is one point on which all can and do agree. Each group goes back to H. P. B. She is the one mother of us all, and we do her poor credit if we cannot keep her house in order until she shall come again.

Why should not Theosophists, if differ they must, do so and yet be generous, happy and kind about it? There may even be a sort of usefulness in our variations. For instance, some of the Theosophical societies are showing a strict technical conservatism; some a broad liberalism; some a firm dogmatism. Some are exegetical and scholarly; some psychical, some mystical; some religious and messianic, some communistic and some even mediumistic—quite a brilliant array of organic temperaments—and all this goes on in the name of H. P. B. and the Masters of the Wisdom.

That is the one big fact to be realized.

Since therefore the pure white light of Theosophy has thus been broken into a spectrum by the prism of personality, that ever dividing principle of life, why not recognize first the pure white light of which we all are separate colors and thank God that there are so many different ways in the world for telling the people what Theosophy is. As to whether one faction is more pleasing than another to the Masters can only be determined by the nobility with which we all treat one another and the world at large. If our respective relations are those of criticism, misjudgment and condemnation, then it is by those standards

that our brotherhood shall be measured and judged, but if when reviled we revile not again, but with tolerance and kind words for all and ill will for none, we go happily on our respective ways doing our best according to our respective ideals, then shall we be measured by that. We have our choice of the two ways. The tree of true Theosophy bears only spiritual fruit, and a tree must ever be known by its fruit. There is no other criterion.

#### UNIVERSAL BROTHERHOOD

After the above was written, WAR LETTERS FROM THE LIVING DEAD MAN, just off the press, has come into my hands. This striking book consists of a wonderful summation of the inner verities of the war. In fact it is throughout one of the most notable contributions to occult literature of the day. It bristles with Theosophical viewpoints and Theosophical terms, and it is evident that Judge Hatch, the astral writer of this opportune document, is working not only from the same source of inspiration as that which guides our movement, but has even been admitted to the membership of the great White Lodge. The following, quoted from his chapter on *The Way of Understanding*, is apposite to the general situation in Theosophic ranks commented on by me in the next preceding topic.

If all those aggregations of people who have long believed that they stood for this ideal (Universal Brotherhood) would now try to make peace with one another, if they would acknowledge the ideals of one another, however much the working-plans of those ideals may differ, a force could even now be set in motion that would shorten this war and lessen the number of those who must die for their conflicting ideals of national honor and loyalty.

In the reaction from hate to love, in the reaction from criticism to understanding that will follow a formal declaration of peace, all these quarrelling spiritual organizations *may*, if they will, begin to work harmoniously. If their members cannot bring themselves, because of their narrow pride and the memory of all the harsh things which they have said against one another in the past—if they are too meanly afraid of eating their words, publicly to acknowledge one another as brethren, let them begin to feel thus in their hearts. Perhaps in time the greater courage will come, and some daring leader will say to his flock that those with whom they once worked, with trust and

the profession of love, *may* be trying, according to their lights, to serve the ideal.

I believe emphatically in the importance of the above words, and sincerely hope that this tentative prophecy may be fulfilled.

To quote further:

Universal Brotherhood! It has a pretty sound and mouths have repeated it for the sake of its music when the meaning of it was neither in the heart nor in the brain.

How eloquently and appealingly this big soul works for the realization of Universal Brotherhood is impressively obvious from cover to cover.

A review of the book appears in this number.

#### PUBLICITY

The Lodge at Oklahoma City has recently published a full page of information concerning Theosophy in a very beautiful publication giving an exposition of the various industries and interests of the State of Oklahoma. At the top of the page is the name of the Society, and then follows a map of the United States and part of Canada showing radiating lines from Krotona to each of the Lodges

throughout the Section—the map that was published at Krotona and circulated by Mr. Shutts of the Mortgage Raising Bureau. Then follows the address of the Oklahoma headquarters, a seal of the Society, and a description of what Theosophy is, comprising the concise and comprehensive statement appearing upon the Krotona leaflet which has attracted so much attention.

Our workers in Oklahoma City are surely entitled to much credit for their enterprise.

#### SIR JOHN FRENCH

In a recent utterance of the Countess of Warwick she speaks of Sir John French, who is commanding the English forces on the continent, as believing in reincarnation. It will be interesting to Theosophists to know that his sister, Madame Despard, is a prominent member of our Society. The words of the Countess were:

In the conventional sense he (Sir John French) has no religion, yet I regard him as one of the most religious men I know. His views of the hereafter are clear; he is confidently assured of the soul's survival, its reincarnation, the fulfilment of its ambitions.

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So he died for his faith. That is fine—  
More than most of us do;  
But stay, can you add to that line  
That he lived for it, too?

Did he live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt?

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led—  
Never mind how he died.

ERNEST CROSBY.

## EDITORIAL COMMENT

### THE BEGINNERS' CLASS

ONE of the most important activities of a Lodge is the beginners' class.

It has unique possibilities and interest, and naturally successful methods for conducting such a class are in great demand.

A public class is a mixed aggregation of people. The most successful leader will be one who can sound them and discover the common viewpoint—there always is one, for one type will prevail. Having discovered it, he will be able to lay out the work so as to approach the study of Theosophy from the side which will most appeal to the class.

To many members of every such class the Theosophical teachings are new. They will, if they have been hard hit, be full of questions, eager to know everything at once. Therefore a scheme of study that does not tie them down to one book too closely, but refers to many, will give greater freedom and more easily hold their attention.

During the first six or eight weeks the fundamental ideas can be covered, taking one general subject each week and giving out references on it in as many different books as possible. This has the advantage also of introducing the class to the Lodge library and encouraging them to use it. Experience has shown that people new to the ideas ask approximately the same questions. If, therefore, the leader can make out a list of a dozen questions each week which will cover the points that the class will most wish to know about, their interest will be assured. If the majority of the members can be induced to take part in answering the questions, or to ask others on the subject, the meeting will be thoroughly alive.

The common sense and logic of the Theosophical ideas should be kept always before them. All the recent advances in science and psychology can be used with

telling effect in building a foundation of generally known facts, from these leading out into the less generally known, the more occult.

This first six weeks' period may well be followed by the study of a book. The class will have an understanding of the broad principles of Theosophy and will have become more homogeneous in thought. They will have gained a bird's-eye view of the whole plan, and can therefore much more intelligently take hold of the detailed study.

A great deal depends on the leader, perhaps more than on the method. He must be able to lead without intruding his personality. While controlling and directing the discussions he will be actually drawing the knowledge out of the class, carefully weaving together the points made by the different ones and in the end adding what may be necessary to complete the idea.

Tact is also essential, for he must adroitly change the subject when somebody talks too long, or call on the less forward ones when somebody talks too often. He must keep things moving. His enthusiasm, sympathy and ready response make the hour seem short, and the class is adjourned until the following week while the interest is keen and they wish it might have continued for another hour.

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There are many members in this Section who owe their first interest in Theosophy to Mr. Thomas Prime. It is a pleasure to share, in part, a letter which has just arrived from him from Adyar, where he has been living for a number of years. What Mr. Prime says about Mrs. Besant and her work in this informal way is most suggestive:

Mrs. Besant has taken up the public work for the uplift of India. When she is here at Adyar on Sundays she generally conducts the E. S.

meeting, but one hardly sees her any other time. An automobile rushes her off to the *New India* office, where she spends much of her time. Constantly she has meetings to attend in town, and at one time she was actually doing with twenty hours' work and four hours' sleep per day. But she looks wonderfully well. I have seen her most mornings, for she passes the door of the room in which I work. When she starts away so very often I have had a morning smile from her and have felt all the happier for it.

Just now Mrs. Besant is at Bombay, where she gives three or four public lectures, the chief one on *India After the War*. She is now strongly advocating a union between the Hindus and Mohammedans, so that they may have united meetings, or at any rate may pass similar resolutions. "Home Rule for India" is the phrase she has adopted, as she thinks that will be better understood than "Self-Government." The idea is that India shall be treated as the British Colonies are, and not governed as a conquered nation. Of course, you have seen her book *WAKE UP, INDIA*—but that is the first part of her present work, and it seems to me that the second part might be called *Wake Up, England*.

It is a mighty work she has undertaken to arouse India from a long sleep, and also to convince the English government that it will be better for India to be a self-governing part of the empire, but those of us who know something of the position she holds and under whose guidance she works will be only too glad to help her in any way possible to us.

The Herculean task our President is so ably executing bears eloquent testimony to the Source of her strength and power.

Since the question of how to educate our little sixth sub-racers is a pressing reality, those of us who have them—or think we have—are interested in know-

ing about the resources in educational institutions that can provide the more ideal environment and work.

In the November MESSENGER the opening of the Francis St. Alban School at Santa Monica was announced. Since then several letters have come from people who know the Principal, Mrs. A. E. de Leeuw, giving most unqualified praise of her work. Miss Wyers of Cleveland writes:

I attended the Kingsley school in London, England, of which Mrs. de Leeuw was Principal. Only rarely does one find the qualifications of a teacher, an educator and a mother so united in one person. . . . In London she was examiner for the Froebel Society, teacher of languages in the Sesame Club, as well as a lecturer at Oxford University.

A boarding-school whose scope includes character building and Theosophical ideals has a big field for useful service ahead of it.

Just as we go to press, news comes from the British Section that Dr. Haden Guest has resigned as General Secretary on account of the pressure of other work and Mr. G. S. Arundale is to succeed him. Mr. Arundale is a strong character on the active devotional lines and has a clear sympathetic understanding of men. One of his friends writes of him: "He always rings true and is utterly sincere; I find him a charming man and a born teacher."

The responsibilities of the T. S. in England rest upon wise shoulders.

## EXCELSIOR

Would'st thou be God-like? Give, not seek;  
Desire no more to hold and keep;  
Things once attained soon lose their worth,  
But not their power to bind to earth.

God never seeketh to attain,  
He knoweth nothing high to gain;  
For us, who in Him live and yearn,  
He builds His worlds—that we may learn.

MARY K. NEFF.

## FROM THE NATIONAL SECRETARY

### FINANCIAL STATEMENT

STATEMENT FOR OCTOBER

#### Receipts

Fees and dues.....	\$ 367.70	
Donations .....	6.47	
Propaganda Literature .....	3.48	
Liquidation Account .....	14.33	
Messenger Subscriptions .....	2.45	
Incidentals .....	25.70	
<b>Total .....</b>	<b>420.13</b>	
Cash Balance October 1, 1915.....	\$5123.15	\$5543.28

#### Disbursements

Messenger Printing .....	\$ 88.75	
Salaries .....	\$ 175.00	
Propaganda .....	235.00	
Stationery and Supplies.....	19.20	
Adyar Percentage .....	762.83	
Rent .....	33.50	
Incidentals .....	34.50	
Postage, Telegrams and Telephone .....	49.88	
<b>Total .....</b>	<b>\$1398.66</b>	
Cash on hand November 1, 1915.....	\$4144.62	5543.28

One item—Adyar Percentage, \$762.83—may need explanation. The American Section as a National Society makes its annual report to the Recording Secretary of the Theosophical Society at Adyar as to November first of each year. The statistics of this year's report may well be printed here:

Total number of branches.....	157
Number of members admitted during the year .....	919
Number of members deceased.....	32
Number of members transferred.....	14
Number of members resigned.....	210
Number of members inactive.....	755
Branch members November 1, 1915.....	4197
Unattached members .....	380
Total active membership November 1, 1915.....	4577
Decrease in active membership.....	92
Entire membership, active and inactive....	5332
Increase in entire membership.....	663

A per capita tax of 16 $\frac{2}{3}$  cents, computed on the total active membership, must be sent, according to the rules of the Society, with this report to Adyar Headquarters. This required our draft for the sum named under "Disbursements," \$762.83, or 4577 at 16 $\frac{2}{3}$  cents.

### ACTIVE AND INACTIVE

Our use of these two terms in the above statistics is the result of attempting to shape the report according to Mrs. Besant's

expression of opinion given in the *Watch-Tower* of the August THEOSOPHIST. Those words were:

There is one matter on which questions sometimes come to me. Ought our T. S. to be a Society on the regular business lines, the members dropped out when they do not pay their annual subscriptions, or ought their names to remain on our registers until they break the link? Ought we to make entrance easy or difficult? encourage them to come in or delay them? I can only answer as H. P. B. answered, as every Occultist must answer. The T. S. is not a business, but a spiritual, Society: none should ever be dropped for non-payment of subscription; the little shining thread made between them and the Holy Ones when they come in should never be broken save by their own act. They may be put on a suspended list, as it were, be sent no papers and lose their right to vote, for these things are of the physical plane, while membership is not. Entrance should be made easy. To touch even the skirts of the Society is a gain, and makes renewed touch in another life easier.

Our list was made out upon the above judgment, the word *active* being applied to the membership in good standing and the word *inactive* used to designate those whom we formerly rated as "dropped for non-payment of dues." The word *inactive*, however, will be the designation for such in the future. They are practically severed from the business routine; they will receive no official magazine; have no right to vote and no right to attend closed meetings of a Lodge; but—"the little shining thread made between them and the Holy Ones" remains. Will the secretaries of the Lodges now, in sending in reports, please omit using the word "dropped" and substitute "become inactive."

We shall have something more to say upon this reclassification in another issue.

### NEWS AND NOTICES

A member, wishing to do a good act, sent us a small sum of money "in memoriam" of a relative recently deceased. With the gift we bought 215 copies of Mr. Leadbeater's *TO THOSE WHO MOURN* and we are sending one copy, with a letter of sympathy,

to the family of any member passing out or to any member's family where there is bereavement. We find already that the little touch of sympathy brings a warm response of gratitude back. We shall be glad to know of cases where such a pamphlet may be sent.

Our thanks are thus publicly expressed to the donor who makes this possible.

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One of the most faithful members of Colorado Springs Lodge has passed on—Mrs. Lydia MacJohnstone. Her death occurred October 12, 1915. She was a charter member of that Lodge, attended regularly and assisted in every possible way. She was a deep student of Theosophy and her clear insight made her a strong factor in every Lodge meeting. Her fellow members will miss her greatly, but they can feel only glad that one among them has in the midst of her usefulness finished her course and passed into the great beyond.

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Spokane Lodge also has to announce the death of one of its members of long standing—Mrs. Mary Ida Jackman—who passed from this life October 24, 1915, at the age of seventy-two years. She was an inspiration to the many who knew her, cheerfully and enthusiastically performing all the duties in the Lodge.

Upasika Lodge reports steady progress by their class in Theosophical knowledge and spiritual development. We note that they have devoted the most of the year to the study of THE SECRET DOCTRINE—strong vital food.

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Mr. A. W. Best, an artist of San Francisco, has sent Headquarters a painting of his own called *The Master's Hour*. He tells with his brush one of the lessons learned in contemplation of the Theosophical Society's work. We give him thanks.

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Here is something quite unique. On Hallowe'en there was a large parade given by the Fraternal Orders in Indianapolis. It was a high-class affair, and it occurred to the zealous president of the Indianapolis T. S. Lodge that Theosophy ought to be represented in it. It seemed to her that if people would not come to their meetings to learn about Theosophy, they should have Theosophy thrust upon their vision! So she prepared three banners with striking Theosophical mottoes painted on both sides. These were carried in the parade, scattered at different points in the procession.

The banners will now be used to stand in the lecture halls where they hold public meetings.

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From time to time I read of a Lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such a privilege and to resign it! To share in such a function, and to cast it aside! Truly, men know not the prize of their high calling, the mark of their hard-won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What folly then is it to throw away the reward of their past toil when it is in their hand. As well, nay, better might the starving man throw away bread, the beggar throw away gold. Ignorance, as ever, is man's deluder, blinding him to his own true good, which lies in service to Humanity and devotion to its greatest Sons. May no member who reads this article ever be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world.

ANNIE BESANT.

## PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

### NEW LECTURE ENGAGEMENTS

I am constantly receiving letters from Lodges which read something like this: "Can't you come here for a course of lectures during your present eastern tour?"

Every one of these invitations has to be declined, for the reason that before I began the tour all the time had been disposed of. All of our Lodges have apparently not yet realized that a new order of things is upon us. The old plan of getting a lecturer next week by notifying him this week is a thing of the past. We are now working by a system calculated to conserve time and energy, and eliminate the great waste of the haphazard methods of the past. Only by arranging tours far in advance can we make the energies of our lecturers count for the most. Otherwise it is inevitable that halls are engaged on too short notice, or something else goes wrong unexpectedly, and the lecturer finds himself idle for a week. To get the best results, tours should be arranged six months ahead.

One thing that some of our Lodges are overlooking is that the demand for lecturers now greatly exceeds the possible supply. In July I announced in *THE MESSENGER* that I would make an eastern tour and that all Lodges desiring engagements should apply at once. Des Moines got in first by telegraphing for an engagement. Within three weeks every day to December 20 had been disposed of, the maximum course being five public lectures. Next season we may have to cut it to three or four.

The purpose of calling attention to the matter is that disappointment may be avoided next season. In January I shall begin booking engagements for the autumn of 1916, and every detail of the tour will be worked out before leaving

Krotona. Some applications are already on hand. It is never too early to ask for an engagement.

### OCTOBER FIELD WORK

My share of the field work for October was done in the cities of Buffalo, Rochester, Albany, Montreal, Boston, Paterson, Newark and New York, making a rather strenuous month. The minor points, like Paterson and Newark, got only one public lecture and a members' meeting. Albany managed three public lectures (two given in a theatre) and a members' meeting, although my stay was only from late Saturday afternoon to Sunday night—four in a little over twenty-four hours. Fortunately, the larger cities usually have late night trains connecting them and, by doing most of the traveling at night, from seven to ten lectures a week can be managed.

Buffalo shows signs of being very much alive. The audience crowded the Markeen banquet hall and we got a class of beginners so large that it had to be divided, they tell me, to get it inside the Theosophical Hall! As I remember it, there were about seventy-five.

Rochester is of the conservative, steady-going, even-growing type. Four lectures were allotted to the three days, two of the public ones being given in the Unitarian Church to large audiences.

Montreal proved to be extremely interesting. For a conservative old city that looks out on the world through the stained-glass windows of the Roman Church, Montreal is coming on famously! In the Unitarian Church hall we not only had good audiences but they were so appreciative that it gave additional pleasure to the work. I never speak to an English or Canadian audience without wondering why there is a popular delusion among us that they are lacking

in the sense of humor and of responsiveness. The truth is that they take a "point" with quick comprehension and are very much less restrained than our audiences. Also they have a gratifying sense of personal responsibility and expect, as a matter of course, to leave a quarter of a dollar at the door of the lecture hall. The Montreal Lodge is small but sound and full of enthusiasm, and I have not the least doubt of its future growth. The Life is flowing through it.

Boston is an admirable field and it is a pity we have not enough lecturers to station one there for three months. There is no reason in the world why we could not build up to perhaps three hundred members, and establish a fine centre with a headquarters that would, in itself, be a great factor in future growth. The Theosophical movement there has something too, that is so much longed for in other places—a group of energetic business men who know how to manage things and who work together as evenly as the different wheels in a clock.

Paterson is in very healthy condition. In spite of its youth, its original eight members have grown to more than thirty, and it's poor territory, too, for Theosophy. Newark, in similar territory, is giving it a close race, but is a year older, if I remember aright.

New York, like Boston, is high-grade territory and, with its executive ability running to waste and begging for a chance to manage more lectures, it is distressing not to be able to furnish the lecturers they could use with such excellent effect. The headquarters hall could not seat the audiences even when the committee finally put on a handicap of twenty-five cents admission. Two of the public lecturers were given in the beautiful music hall of the Hotel Biltmore and both times it was packed, the attendance at the final lecture being over five hundred. The Brooklyn Lodge combined with the New York Theosophists and generously came in on the financial support, although all the lectures were given on the New York side.

My itinerary for the month of October

provided for an even forty lectures, but at one point the advertising failed us, so three of the forty had to be abandoned. November will open with Washington.

#### SUCCESS OR FAILURE WHICH?

In the October MESSENGER I outlined the work that the Propaganda Department hopes to accomplish. It embraced such vital things as the wider circulation of our literature, through free distribution and by placing our best books in public libraries; maintaining a list of the names of interested people, sending them personally adapted literature and drawing them into correspondence when possible; furnishing the press with Theosophical articles for publication; furnishing such Lodges as desire them prepared public lectures to be delivered weekly.

This statement of the great work which the Propaganda Department is designed to accomplish was closed with an appeal for the money necessary to pay for printing, postage, the purchase of literature, etc. Between the date when the October MESSENGER reached its readers and the date when the November MESSENGER went to press, the time was too short to give our membership a chance to respond and only a half-dozen contributions had been received, totalling \$35.15. It is impossible to form an opinion from this, but it cannot be too earnestly urged upon the members that the success or failure of the Propaganda Department *depends absolutely on them*. The utmost exertions of Mr. Hampton and myself cannot bring success unless our efforts are supported by the membership. In the one line of work that consists of sending free literature and keeping in personal touch with interested people, with teachers, ministers, writers and others influencing public opinion, a tremendous gain for Theosophy can be made in a few months. At the present moment our card index contains the names of three thousand five hundred interested and enquiring people. To mail each one the introductory message with which we hope to further arouse his interest and get a response requires over seventy-five dollars for postage and

printing. The list of names will increase. We wish to send them one letter a month for six months, with a pamphlet, presenting each time another phase of Theosophy, before we are ready for the final test that shall determine whether they shall be dropped from the list or retained. Now, I am not in sympathy with the policy of going ahead and doing a thing because it seems a good and useful thing to do, incurring whatever debt may be necessary and then begging for the money to meet the obligation. It's a poor way to do business. The Propaganda Department will not be run on that plan while I have charge of it. We must know where the money is coming from before we assume any financial obligation. A debt is always like a mill-stone around the neck, and it often consumes more energy to carry it over a long period than to run the enterprise that it hampers! We have the machine all ready to move, but the wheels will not begin to turn until the money is

in sight, *no matter how long we have to wait.* The great work of Theosophizing America awaits your response! No sum is too small to send.

#### OUTLINE OF PLANS

Did you read the outline of proposed propaganda work in the October MESSENGER? If not, and you are interested in such matters, look up your MESSENGER for that month and get acquainted with the scope of the work.

#### PROPAGANDA RECEIPTS

Cash, "A friend".....	20.00
Richfield Springs T. S.....	2.00
James E. Taylor (Buffalo).....	2.00
Mrs. Dr. Wilkie (Brooklyn).....	2.00
Mrs. Glenn Ellison (N. Y. City).....	1.00
Mrs. Mary F. Karper (Akron).....	1.00
Anonymous .....	10.00
Stamps .....	.20
J. Harry Carnes (Washington).....	25.00
"For the Cause" (St. Paul).....	25.00
L. K. Hastings (North Stoughton).....	5.00
"A Friend" (San Diego) .....	1.50
Mrs. Hannah B. Stephens (Fremont).....	2.00
Chester Green (Boston).....	10.00
Total .....	\$106.70

#### NOTICES

The Krotona Institute is gathering its forces for the Winter Session of 1916. The curriculum will be as before with perhaps one or two additions and special features.

The Institute is to open on Monday, January 17, and run for an eight-weeks' session. Starting thus early gives the lecturer a chance to get into the field and visit other parts of the Section before the end of the year's work in June.

For further information write to the Registrar.

A. F. KNUDSEN, Dean.

A Festival will be held at Krotona Court on the afternoons and evenings of December 9th, 10th and 11th. The rooms in the Court will be converted into artistically decorated booths where Christmas goods will be sold. Every afternoon there will be a special program, and tea will be served from 3:30 to 4:30. Music and travelogues will be furnished as entertainment

for the guests in the evening and all will close Saturday night with a brilliant pageant.

Members having personal, household, school or other articles that they would like to have sold on the occasion for the benefit of the Krotona Mortgage Raising Bureau, will have time to get them here if they forward them immediately.

Album photographic views of beautiful Krotona .....\$2.00  
Twelve postal card views of Krotona..... 1.00  
Photographer, Mr. Wilhelm Schrempf.  
Order from the Arts and Crafts.

Special attention is called to the excellent new catalog gotten out by the Book Concern. Note their announcement on the back page of this MESSENGER.

# THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

## THE GOLDEN CHAIN

*I am a Link in the Golden Chain of Love that stretches round the world,  
and must keep my Link bright and strong.*

*So I will try to be kind and gentle to every living thing I meet and to protect  
and help all who are weaker than myself.*

*And I will try to think pure and beautiful thoughts, to speak pure and  
beautiful words, and to do pure and beautiful actions.*

*May every Link in the Golden Chain become bright and strong!*

ANNIE BESANT.

**F**ROM the report of a Lotus Conference held in New Zealand two years ago are culled the following suggestions about the use of memory-training games and exercises as a regular feature of the Lotus Class:

### MEMORY TRAINING

This may be practised in several ways:

(a) A number of articles are shown for a short period, then removed or covered. Children are then asked to name as many as they can remember.

(b) Children are asked to look at a picture and describe it after it is removed, naming all the things in it.

(c) Or they are asked to name objects they saw on their way to class, or the ob-

jects in a certain shop window, or objects on the table or in given rooms in their homes. This practice not only strengthens the memory, it helps to cultivate the powers of observation and habits of accuracy, producing a certain mental alertness that will be an admirable preparation for a life of service.

(d) The teacher reads a few names or words slowly, the children endeavor to repeat them in their given order.

(e) Learning by rote should not be neglected, as the power of memorizing fine or instructive passages at will is of great value.

(f) Children try to draw an object from memory after looking at it a short time. —GALAHAD, in THE LOTUS BUDS' JOURNAL.

Just to be tender, just to be true,  
Just to be glad the whole day through;  
Just to be merciful, just to be mild,  
Just to be trustful as a child;  
Just to be gentle and kind and sweet;  
Just to be helpful with willing feet;  
Just to be cheery when things go wrong;  
Just to drive sadness away with a song;  
Whether the hour is dark or bright,  
Just to be loyal to God and right!

—From THE LOTUS BUDS' JOURNAL.

## QUESTIONS ANSWERED

*Q. What is Intuition, and how are we to distinguish it from the working of the mind or emotions?*

[Rough notes not edited by Mr. Leadbeater. This question is in part suggested by a statement in print that people are sometimes led to join the T. S. by the ego, but they do not know anything of the real reason—there seems to be no “intuition” about it.]

A. I am afraid that in the early stages you cannot distinguish; you will be able to do so quite clearly and infallibly as you go on, but you must, I am afraid, to reach that, pass through a stage when it is not easy to distinguish. Our President in one of her lectures has suggested certain differences between intuition and impulse, but the trouble is that they both come into the brain from above. If you have two stations connected by telegraph and a message comes to the lower, one might naturally suppose it came from the other, the higher, whereas somebody might have tapped the wire half-way and sent his message in that way. The impulse may arise in the astral or mental body, but in any case it has to come down into the brain through the astral, and the brain has no means of distinguishing where it came from. The President says:

(1) The impulse is usually something definitely personal; something affecting one's lower personality; whereas

(2) The intuition is generally with regard to something impersonal—something more abstract, more unselfish.

Then again, an impulse soon dies away if no attention is paid to it; but an intuition would grow stronger and stronger.

Both these are valuable hints; later on you will distinguish them with a certainty which can hardly even be described to you now. They will come to you with a different flavor, as it were, which tells you at once what their genesis really is.

The intuition is a flash from the ego or from something even higher—but usually from the ego. The monad, which is a spark

of the Divine Fire, puts part of itself down—only a very small part—in order that it may receive vibrations to which it is able to respond, its own vibrations being far too fine to manifest in this way and to make any impression on the lower world, just as a tremendous voltage will produce no effect on a human body whereas a much smaller voltage will destroy it. The ego, in order to gain experience, puts a little part of himself down—the personality. Usually the ego is not very strongly developed in the ordinary man; sometimes the personality feels itself cut off from the ego, and sets up on its own account in opposition. You must always identify yourself with the higher, not the lower—you may always be quite sure that that which comes from above is the better. Whatever the ego can get through into your physical brain is intuition. He sometimes interferes; he tries generally to guide his lower self, but it very often refuses to be guided. There are many cases in which the ego retires into the background and waits until he has a more suitable lower self which can be influenced. I imagine in your own cases, as students of Theosophy, the influence of your ego is shown by the interest you take in occultism—then the ego does begin to take an interest in the personality; he sends down ideas which very often do not penetrate, especially if one is concentrated on a line of thought.

The relation of the ego to the personality means very much more than that of parent and child. The ego knows very much more than the personality, his experience is so vast in comparison.

Sometimes the intuition comes through the Buddhic vehicle, and in very rare cases it may come from the monad. When you have accomplished the unification of the higher and the lower self, the monad works through the ego simply as an instrument—and then at his far higher level he repeats what the ego has already done. So, some-

times a flash may come through from the monad himself—the real divinity. That may happen, but only under circumstances of great spiritual exaltation; hardly, I think, under any other.

Just as the ego takes but little interest in the personality until it has partially mastered the senses, so on a higher level the monad does not take much interest in the ego until it has mastered the personality. I have known cases when such flashes came through; when a person was lifted almost out of himself by sublime music or something of that kind. But the ego has keen intellectual development as well, and he can reach you along that line as well as from the buddhic. Do not forget that the ego is himself triple; he has within himself spirit, intuition and intelligence, and you may receive hints, indications, messages from him through any of these aspects. He may reach you through his intelligence, which will mirror itself in your mind; he may reach you through his second, the intuitional aspect, and he may even act directly as spirit from his own plane; that is very near the monad. The monad stands above his triple reflection, so that when you take that spiritual aspect you are taking also the first manifestation of the monad, only there we speak of something which is a little beyond our experience. The absolute unification with the monad is the sign of the Adept—the Aseka level, to use the old Buddhist term—and this lies beyond our investigators at present, but they rise close up to where they can see this triple manifestation, even if they cannot see that of which it is the manifestation.

Whatever comes, then, from any of these aspects of the ego, or from the monad behind it—that is true intuition; that suggested in the astral body, by the desire elemental or by someone else, would be an impulse.

As to people joining the T. S. in the way referred to, the ego might give the man the requisite push to make him join; the ego sees by a flash, and dashes the conclusion down before one, but not the way in which he arrived at that conclusion, and it therefore might happen that a person would not

know why he was so strongly pressed to do it. For instance, I read *THE OCCULT WORLD*, by Mr. Sinnett, and *knew* it was true—could not doubt it, although in the first place I was only attracted to it by its title, being engaged in a study of spiritualism at the time. The ego had retained the results of previous training sufficiently to make me grasp the truths without difficulty; he had been impressed with the certainty of those great facts, and the moment the detailed teaching came before him again he knew it was true—it joined the other great beliefs that lay in the background. It seemed the unfolding of things I had always known, which of course is exactly what it was. Now that is a case of intuition of this kind. There was the certainty of some facts, although there was no physical proof, and the moment other facts were put before me they were grasped.

I do not know that you can hope to carry over the details of your Theosophical teaching (unless you take a very rapid reincarnation), but you will bring back an entire certainty which will leap out into this plane the moment you contact occultism in your next life, and you may furthermore depend on having an intuition within you which will prevent you from running counter to it in any important matter.

*Q. What is the difference between embryonic life and potential life?*

G. A. W.

A. Potential life is latent, or unmanifested, but with the possibility of future unfoldment into active powers an embryo being an organized form in a rudimentary stage of development.

Embryonic life is manifesting through a form, but, because of the rudimentary or embryonic condition of the form, it is limited in its expression.

In relation to any cycle of manifestation it may be said that life outside that cycle is unmanifest; in its early stages it is embryonic, and at its end it reaches its perfect unfoldment. But it must be remembered that what is perfect in one cycle may be embryonic in another.

O. F.

# AMONG THE MAGAZINES

## MISCELLANEOUS

**T**HE question of religious training in our important one, is most difficult of solution owing to the fact that our nation has stood throughout its history for the complete separation of church and state, and of course the public schools are governmental institutions.

THE LITERARY DIGEST for October 16 quotes at length from an editorial in THE CONTINENT (Chicago) dealing with a way out of this difficulty which has been found by Mr. Wirt, the school superintendent of the new industrial city of Gary, Indiana. Mr. Wirt's method, which he has put into practice, is to set aside an hour in the school day during which each child leaves school and goes to his respective church or parish house for religious instruction. This is not to be considered dismissal from school, but it observes the American tradition that no religion must be taught in a school-room supported by public taxes.

While recognizing this plan as a decided step forward, the editor of THE NATION has a wider vision. He deprecates in the Gary scheme the "hateful cleaver of sectarian difference" dragged once a day through companies of American children, and suggests as a remedy religious instruction in the school itself, an instruction in which emphasis would be laid on the common terms of all religions. He writes:

A broad selection from the teachings of men in all ages who have had conscience towards God—coupled with an equally broad choice of noble examples from among men who have sincerely sought to please God—would infallibly convey to the hearts of impressionable children incentives to personal integrity and social usefulness.

This, he feels, could not offend the most sectarian of parents, and would supply the moral and spiritual basis in the training of our new citizens, without which "neither this republic nor any other could long survive."

This editorial is a sign of the times. The eager interest in the Gary idea shows how open are men's minds at present to pregnant thought along this line. They are asking for light. Here, Theosophists, is an unparalleled opportunity for service. With tact and wisdom can we not, each one of us, help our home town to solve this problem? It is preeminently a Theosophic work, though it need not be labeled as such. "How can I spread Theosophic truths? How can I help prepare for the new race?" asks the would-be disciple. Here is a way!

THE CENTURY for November contains a valuable article on *Open Air Schools for Normal Children*, by Hazel H. Adler. It seems that we are indebted to Germany for the first experiment in open air instruction. In the outskirts of Charlottenburg it was established as a means

of stimulating anæmic and sub-normal children.

Mr. Watt, principal of the Graham school in Chicago, instituted the first school of this kind in America. The results were so gratifying physically and mentally (the standard of scholarships increasing thirty per cent) that the plan is being tried out in various parts of the United States, notably New York City, where now there are a hundred of these schools in Manhattan and Brooklyn.

Quite aside from its hygienic value, it gives rise to a new educational impulse springing from these more natural conditions. As the writer of this article states:

The open air school movement has been directed away from the formal and text-book knowledge toward the cultivation of the power of the mind, of independence, and of intellectual poise.

The idea is to catch the flower in the act of growing, the wind in the act of blowing, the water in the act of flowing, thereby coming to a nearer understanding of the life instead of sitting in a stuffy room studying dry-as-dust treatises on the form.

The children of the new race will require just such environment for the proper development of their finer faculties and more sensitive bodies.

There are some magazines that always insure to the reviewer a pleasant or profitable hour; of such is THE OCCULT REVIEW (London). The November number leads off with more evidence for the Mons angels. *Ghosts with a Mission*, by Elliott O'Donnell, presents an interesting phase of the spook question. One of these spectral problems concerns family phantoms which appear only at times of danger or death, such as the "white lady of the Hohenzollerns" about whom Katherine Cox tells us in a short article, which gives the mortal history of the faithful and fateful lady ghost. It would be interesting if the rumors concerning her appearance at the present time could be verified.

Edith K. Harper gives *A Russian Idea of the Antichrist*, taken from three discussions by Vladimir Soloviev, entitled *War, Progress, and the End of History*, including a short story of the Antichrist. He pictures an Antichrist clothed in the livery of Heaven, doing good that evil may come of it. His vision—so it strikes us—is distorted by the religious spectacles he wears. Those who see far enough to behold Christendom as "that mystic kingdom which is 'great as the love of God'" should not limit it to the western revelation. The truth dwelleth immaculate under all names. For him all magic is black, and he looks upon the acquiring of psychic faculties by the people as a sign of the evil of the times.

A short account of *Hindu Marriage and its Ideals*, by Harendra N. Maitra, makes one hope that in this respect the Hindus will not become too westernized.  
G. F. W.

There are few more significant signs of the times than the ever-growing number of peace societies, conciliation societies and other organizations forming to promote world peace. One of the most interesting publications with this motive is Vol. 1, No. 1 of *THE WORLD STATE*, a quarterly publication with a nominal subscription price of twenty-five cents a year. This is published by the League for World Peace, with international headquarters in the Woodward Building, Washington, D. C., and is entitled *The Allies Pledged to a United States of Europe*. It is written by the League's president, George H. Shibley, director of the Research Institute of Washington, a well-known member of the Theosophical Society and to whom, perhaps, more than to any other individual is due the enactment of the initiative and referendum into law by many states.

Many peace societies seem to ignore the necessity of a practicable working mechanism and legal machinery for the accomplishment of their common project. Not so the League for World Peace. The author's legal experience focuses attention upon the recent official utterances of the British, French and Russian governments, and quotes forcefully to prove his point that:

The Allies are pledged to abolish war. That is a fact of tremendous importance. Very few people realize it. The recognition of this fact puts an end to the validity of the argument that should the Allies

win, it would continue Britain's lordship of the seas. On the contrary, it would result in the formation of the United States of Europe and of the world, wherein all nations would be assured equal rights upon the seas and in all the straits and other public waters.

The author goes so far as to devise a definite plan for the promotion of the United States of the World, including the mechanism for the control of the government by the people through representation. Apparently he would have it modeled after the United States of America, with the addition of devices to prevent oligarchies.

The psychology of the present belligerents is not ignored, and the plan under review contemplates the insertion of a provision in the Constitution of the United States of the World whereby the members guarantee to enforce by international police the continuance of the existence of private capital, and to protect each member against the adoption of state socialism. It is believed that without this guarantee the consent of the ruling classes and the vested interests of the warring nations can never be obtained to the plan. Such a provision would undoubtedly arouse considerable antagonism from the socialists; other provisions for insuring democracy will be condemned by the imperialists. Perhaps it is only on such middle ground that co-operation of a sufficient number of people can ever be obtained to bring about "the Parliament of Man, the Federation of the World."

We await with interest the forthcoming publications of the League for World Peace, developing the plan in greater detail, and consider the present one to have attacked this Herculean task in the most feasible manner that has come to our attention.  
R. K. W.

## THEOSOPHICAL

Have we developed intellect at the expense of conscience? Mrs. Besant, in the September *THEOSOPHIST*, says the modern world, was warned many years ago by a Master that "knowledge had outstripped conscience and was undirected by morality." She says that the terrific slaughter going on in Europe is the result of science, the former benefactor of mankind becoming its bitterest enemy, devising methods and ways of slaying ever more far-reaching.

The truth of this clear-cut statement cannot be denied, but we need not give way to despair nor deplore science and intellect, but may hope with Mrs. Besant that the world will, through this intense suffering, learn the lesson that Knowledge should walk hand in hand with Love and Evolution. To miss reading Mrs. Besant's *Watch-Tower* editorials is to lose an opportunity of seeing through her clear eyes the vision of the radiant dawn that is to follow the night of sorrow.

Mr. Leadbeater's article *An Instance of Psychic Development* tells of the possibility of breaking into the higher consciousness through extreme intellectual effort. This

method is not really desirable and might prove very dangerous to some temperaments, we are told.

*Idealism*, by E. A. Wodehouse, is a delineation of the true idealist, who is not a mere fabricator of beautiful dreams but one whose vision of the higher realities is wedded to the acceptance of lower facts, a lover of both ideal and actual.

*The Spirit of Japanese Art* by U. B. Nair, and *Elemental Forces in Strindberg's Plays* by Helen M. Stark, are among the many interesting offerings.  
A. de C. P.

THE HERALD OF THE STAR for October opens with a glowing tribute to Mrs. Annie Besant, Protector of the Order of the Star in the East, on her sixty-eighth birthday and is accompanied by a portrait illustration of the gifted leader.

A most attractive photo-cut of William Butler Yeats is presented with an article by James H. Cousins on the occult poet. He says:

To evolve an eternity of noble lines may be a mighty achievement of the mind; to put eternity into

a single line, as Yeats has done, is the miracle of the spirit.

*Of Sorrow—its Cause and its Ceasing* will find many interested readers, for there are few in this world who do not feel the need of enlightenment on this subject. L. A. Compton Rickett contributes a cheerful and attractive article on *Living as a Fine Art*. A. M. T.

The April number and May-June and July-August joint issues of TIETAJA, (Finnish Sectional magazine) contain many valuable articles. In the first the editor compares illuminatively the French Revolution and following Napoleonic wars with the present calamity in Europe. As the 1789-1815 revolution and wars gave birth to a new era of "practical materialism" with its great inventions, wonderful mechanical achievements, its development in science and education, so in reality this present war will finally open the doors for the twentieth century, for a new era where high ideals of life, Theosophic ideals, will be far more readily grasped and accepted than heretofore.

The May-June issue is excellent throughout. Much space is devoted to the subject of education, especially on that of children. The July-August number offers many exceedingly good articles: *Co-operation* by V. H. V., and *The Use of Power on Different Planes* by Aate, and other contributions. K. L.

It is very gratifying to notice that the MESSENGER OF THEOSOPHY, official organ of the Russian Section of the T. S., continues its noble work, regardless of the difficulties which had been necessarily created by a prolonged and cruel war. The magazine is not reduced in size, its editorial pages are calm and dignified, and present some very interesting thoughts upon the differences between eastern and western ideals. The editor expresses the hope that Russia, awakening to the great spiritual truths and inspired by the wisdom of Theosophical teachings, will become the link which will join the two currents of thought. R. D.

The October issue of THE VAHAN is rich in size (34 pages) and quality. It is announced that hereafter the *monthly* VAHAN will be only a *bulletin*, but that *quarterly* it will be issued in large size like the October number and contain, as this does, many contributions on varied Theosophical subjects. We shall watch with keen interest this novel experiment to make a Sectional organ serve its double purpose as a bulletin of Theosophical news and a readable and instructive journal.

Dr. Haden Guest resigns as General Secretary of the English Section in order to resume his chosen work of social reform. Mrs. Betts, who has been his assistant, will continue to be a splendid channel for unity and progress.

Of the seventeen articles in this number many are naturally about the war. Mr. Sinnett

reiterates his attitude of "uncompromising hostility", which we hope time will mellow; Miss Bright writes more lovingly of *Our Great Unity*; Miss Hope Rea's *Methods of Peace* makes us feel more than ever that her best "methods" are in her special department of education; Mr. Alan Leo contributes a reverent astrological interpretation of the war; Miss Gosse writes with her usual breadth and charm on *The University of Louvain*. Our Belgian brother, M. Emile Motte's, letter speaks most eloquently for the future brotherhood of the nations by narrating a touching incident of the help given to each other by a Frenchman and a German—both badly wounded on the battle-field; spirit-buoys are these bits of human love in an ocean of strife.

Other thoughtful and valuable contributions follow on varied topics, making this number of THE VAHAN the best that has been issued for a number of years. H. H.

ESOTERIC CHRISTIANITY for November begins a most interesting series of articles by Charles Hampton on *The Mysticism of the Mass* in which the ceremonies of the Mass are explained giving the sacramental, historical, mystical and cosmic meaning. This magazine, ably edited by Messrs. Max and Ray Wardall, fills a unique place among Theosophical magazines. The *Sunday School Lessons* and page devoted to the subject of *Meditation* will be most useful to Christian Theosophists. M. S. R.

In LE THEOSOPHE we find a brief extract from a letter from the French General Secretary, Mr. Blech, who has been at the front since early in the war. He urges the French Theosophists to combat pessimism in all its forms and to inspire all with confidence in the future and to have faith in the justice of Karma. Another article tells us that materialism is fast disappearing in France, and that the soldiers at the front are full of faith. M. C. C.

The October number of THE YOUNG AGE is full of good things. Every page is worth while, and we wish especially to bring it to the attention of our Theosophical parents. No better reading can be given our young people than this magazine.

This number opens with the speeches of Mr. Jinarajadasa and Mr. Arundale, given on the occasion of the celebration of Mrs. Besant's birthday. These refer especially to her work as a self-sacrificing server of mankind and the helpful example she is to her followers. This is followed by a sketch of her life, written by E. Maud Green especially for the young people. The story of Joan *The Soldier Maid* is simply and clearly told. *Climbing* is a gem, just a flash of light to show us the way. The editorials, as always, are full of interest and put us in touch with the workaday world. C. N. R.

## BOOK REVIEWS

WAR LETTERS FROM THE LIVING DEAD MAN  
(Mitchell Kennerly, New York. 1915. pp. 318. \$1.25 net.)

These letters are dynamic, gripping, epoch-making—superlatives leap to my pen. Nor is it merely the superphysical facts recorded that make this a momentous book; it is the interpretation of the facts, the wisdom revealed. I shall not attempt to review it in the ordinary sense. How can one review Armageddon on the inner planes; the Lords of the Shining Face arrayed against the lords of the dark face drawing back creatures of awful evil from the bowels of the earth and the depths of the sky; "X" fighting his way through a sea of devils to save friends; astral ears listening to the conferences in the palace at Potsdam; the inmost thoughts of the Kaiser revealed; the crucifixion of humanity and the Judas who betrayed it; the reason for the betrayal—"Father, forgive them, for they know not what they do"; the new sixth race and its cradle in America; an American on guard who stands behind President Wilson; the meaning of love; pain and the Rose Cross? In these letters, given through the hand of Elsa Barker, the *dead* man tells us that which, if true, is more than is known by "all the Chancelleries of Nations."

"X" now appears in his true character as Judge Hatch of Los Angeles. He writes with perfect fearlessness, corroborating Mrs. Besant and Mr. Sinnett in their statements that this war is the struggle between White and Black, between Christ and Antichrist. But he declares that the powers of darkness have already been overcome on the inner planes, but that the law of rhythm brings violent reactions, so that the waves of war will roll high for a time and the enemy return to the attack.

If I have given a partisan idea of this book, I have erred, for wisdom and love for all, a vision which sees the eternal Christ in all men and understanding of the Great Law color every word which "X" writes. He substantiates Theosophic teachings in many particulars, even using the terms which are so familiar to Theosophic students. Theosophists cannot afford to miss reading these LETTERS. It is impossible to estimate their far-reaching effect.

G. F. W.

### THE CRESCENT MOON

By Rabindranath Tagore. (The Macmillan Company, New York. 1914. pp. 82.)

Lovers of Tagore, as well as of *belles lettres* in general, will be charmed with this dainty volume from the Macmillan press. These "Child Poems" show the great Bengali in a new light, and a most attractive one. In half the poems he speaks in the familiar tones of the lover of all Nature—and especially of little children. Such are *The Home, On the Seashore, When and Why*, and the exquisite *Benediction* now familiar to THE MESSENGER'S readers. But

in the other half Tagore might be described as the Stevenson of India, for *The Merchant, The Hero, The Wicked Postman*, and a score of such impersonations vividly recall A CHILD'S GARDEN OF VERSES.

An added attraction, which we have not seen in any other work of Tagore's, is the illustrations, delicately-colored pictures by Hindu artists. In their refinement and spirituality of feeling, as well as in their truth to Nature, their ease and sureness of touch, they are revelations of modern Oriental art. It would be hard to imagine more perfect poems more perfectly illustrated.

F. S. G.

HEALING CURRENTS FROM THE BATTERY OF LIFE  
By Walter De Voë. (Vita Publishing Company, Cleveland. Revised 1915. pp. 243. \$1.50 net.)

Another of the New Thought group with its usual good qualities and, for the practical occultist, its usual limitations. The only objection to the book is its inability to avoid the pitfall of the solar plexus and the development of the animal plexus whose closing gives us the breath of life, whose closing is essential to the full human expression. As the writer says, you can develop a plexus by thinking of it and energizing it. The world is suffering from an overconcentration upon, rather than a lack of development of, the centres of procreation. Otherwise we raise no controversy with the healing instruction, simply reiterating that evolution is giving up the old forms for new, which, in the human kingdom, means new nerve-centres instead of reorganizing what evolution has already discarded. The fifth root-race magic has nothing to do with the nerve centres of the previous races. Our animal instincts need no further awakening.

A. F. K.

PICTURES OF BUDDHIST CEYLON AND OTHER PAPERS  
By F. L. Woodward. (Theosophical Publishing House, Adyar. 1914. pp. 63. Illustrated.)

In this small book we find a series of pictures of Ceylonese life which will be of much interest to those interested in the people of that country. The papers teem with local color, and have a touch of realism that makes the reader feel that he is almost an eye-witness of the scenes described. Each of the six papers is complete in itself, and altogether they form an interesting exposition of the life of the Indian people. The celebration of the Buddhist Sabbath and the ordination of a Buddhist monk are vividly described, and in a way that gives the sympathetic reader a feeling of personal interest in the participants. A translation of a charming Buddhist legend is included, and the final article deals with the teaching of the coming of the Lord Maitreya. Several photographic illustrations aid the reader in visualizing the events described.

G. S. H.

## ORGANIZATION OF THE AMERICAN SECTION

FOUNDED AT NEW YORK, NOV. 17, 1875; INCORPORATED IN ILLINOIS, SEPT. 21, 1911.

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NATIONAL SECRETARY: Miss Isabel B. Holbrook, Krotona.

NATIONAL TREASURER: C. O. Scudder, 1944 Cahuenga Ave., Hollywood, Calif.

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EDITOR: Mrs. May S. Rogers, 1963 Cheremoya Ave., Hollywood, Calif.

MANAGER THEOSOPHICAL BOOK CONCERN: Mrs. E. R. Broenniman, Krotona.

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