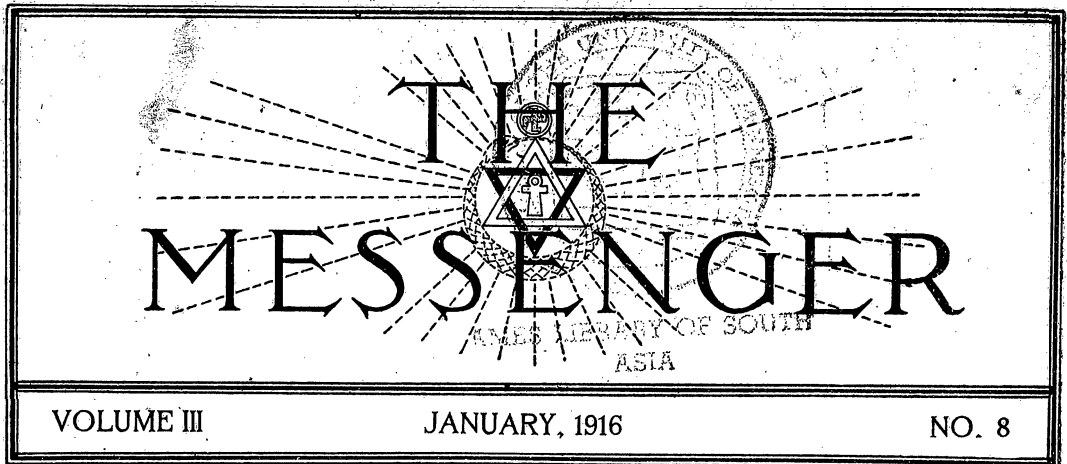


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THE REIGN OF LAW

BY HUGH F. MUNRO

MAN as far as his knowledge went was born into a world of unrelated events which just happened, but he was born with the germ of a faculty for linking the events together; a faculty which was destined to express itself later in profound philosophies generalized from the results of his observations. In his first attempts to explain relationship existing between the facts of his environment, he began with the data furnished by his own consciousness. His volition was the principal causative factor in his world, and the activity not directly traceable to his will must be caused by other and more powerful wills. Hence, the animism which saw many spirits acting upon matter, instead of the later and loftier conception of the one Life acting within all. Later came the perception of a relationship existing between the facts, and which was of the same order as the facts themselves; and such perceptions multiplying, gave rise to the historic struggle between science and theology. A struggle in which science is bound to win. Then be-

gan the knowledge and the conquest of Nature. One after another of the supermundane causes, disappearing as the horizon of the known broadened, until cause and effect operating within the same order became axiomatic in our account of the physical world. Then was the foundation of all future science laid deep and strong.

But man does not rest satisfied with knowing; he also infers from that which he knows to the hypothesis, a most useful means for further knowing and testing is made by the combination. He cannot, however, infer except by reliance upon the constancy of Nature's procedure and this constancy we now express by the word "Law." The path leading up to the idea of constant, immutable law was strewn with apparent exceptions, which sorely tried the faith of the investigator. Take two historic examples, the first from astronomy: Kepler had discovered that the planets moved in elliptical orbits with a speed that was constant for any given part of the ellipse. One after another of the planets was added to the solar family until Uranus

marked the outpost of our knowledge and all obeyed Kepler's laws of planetary motion.

Law reigns supreme in the Solar System. But Uranus began to behave in a very erratic manner, following an elliptical orbit it is true, but making unaccountable deviations which when plotted graphically were humps, something altogether inadmissible in a body subjected to the steady pull of planetary forces and, confounding confusion, she moved at one time too fast and at another too slow. Here was a problem indeed but the sublime faith of the astronomer never wavered, never once did he consider all this to be due to chance, spontaneity or accident. The solution must be in terms of law and with this in mind Adams and Leverier made the apparent exception to law a triumphant vindication of it by asserting the existence of another planet (Neptune) whose attraction accounted for the unplanet-like behavior of her sister.

While Huxley was acting as the champion of the less aggressive Darwin in compelling the assent of the thinking world to the theory of evolution, every fact that could be marshalled against it was urged strenuously as something that could not be true if evolution was Nature's method of development. How, for instance, could the hoof of the horse be explained—such a wide departure from the morphological type? Here was an exception which could not be explained by the application of any of the known factors of evolution. In vain was the imperfection of the geological record urged, no leading links were conceivable. Again the faith of the scientist in Nature's constancy was tried and again it was justified for when Huxley came to America to lecture on the demonstrative evidence of evolution, he found here such a complete gradation from the hoofed horse of today through the intermediate forms back to the little five-toed eohippus that he actually took the horse as his principal proof. But man's chief concern is not with the human relationships. Granting that law holds good in the physical world, does it hold equally good in the world of morals? Experience proves that it does because whenever the connection between

acts and their consequences can be definitely traced, we find a law of ethical causation operative. Our fellows, unable to pass judgment upon motives determine the quality of acts by their results. Upon this do we base moral responsibility, the training of the young and the determination of our own conduct. But here again our perplexing exception is found; the righteous do not always "flourish like a green bay tree." Virtue sometimes does go clothed in rags while vice wears royal purple.

Who is there among us who cannot recall the industrial oppressor who lived and died in luxury and ease paid for by the toiling thousands who lived and died in poverty and despair? Apply the law to this case for example: A dying man entrusts his estate to a life-long friend to administer for the benefit of his wife and two daughters, a trust accepted and the promise made that comforted his last hours on the physical plane. As soon as it could be safely and "legally" done, the administrator successfully carried out a series of maneuvers that left the three women penniless. The mother died of sheer hardships, one daughter lived by enduring a worse fate and the other spent years in a losing struggle with poverty. The "friend" became richer and to all appearances happier by his gross breach of trust and bids fair to enjoy himself until he faces the man he wronged. Here was a moral orbit with a "hump"; apparently we have reached the outermost boundary of moral law and all beyond seems chaotic. Shall we admit this or shall we emulate the sublime faith of the astronomer who, with unshakable faith in a principle that cost the labor of centuries to establish, seek in another realm if need be the vindication of the "justice that rules the world," for remember that while the planetary exception existed in the physical realm the reason for it was first established in the mind.

The same condition confronts us to be met in the same way. The apparent moral chaos is resolved into one of beautiful order and harmony the moment that we extend our vision to the life beyond the sphere where the exceptions exist. The story was not all told that stopped with physical death; the continuity of life, feeling and

consciousness provides ample opportunity for the operation of law; law that will not visit finite acts with infinite consequences but will guide the undeveloped soul back into God's great school to learn the

needed lessons through fresh experience in a world that in the meantime has made such progress as will enable it the more effectively to cope with and aid in the work of correction.

MRS. BESANT'S BIRTHDAY AT ADYAR

BY THOMAS PRIME

MANY of the resident members assembled a little before eight o'clock this morning, in the large hall, and there were also present the members of the Sons of India Night School and of the Sons of India Temperance League. When Mrs. Besant came in these boys sang a couple of their native songs in their own language, and *God Save the King* in English, and then garlanded her with great ropes of flowers.

Mrs. Besant told them that it was a great pleasure to her to receive the greetings of those assembled and to hear them wish her "many happy returns of the day," but she thought that if they would also wish for many *useful* returns of the day, it would be nicer still, for so long as one's life was useful one wanted to go on with it for the sake of the work, but not afterwards. She was glad an active Lodge of the Sons of India was working here, she wished success to the Night School. She felt sorry that it was necessary to form a temperance league in connection with it, but since such work was necessary in the villages around, it was good for the Sons of India to take it up.

The boys then filed past her and she gave to each one of them an Indian cloth. This part of the ceremony being over, Mrs. Besant walked around among her many well-wishers and it was very interesting to note the various forms of salutations and greetings given; the native-born people prostrating themselves at her feet and receiving a blessing, while others were happy to receive a grip of the hand.

Then there arrived the workers, boys and men, from the printing office; more garlands of flowers were added to those already hanging around Mrs. Besant's neck, dishes of fruits were offered, and then she was pre-

sented with a watch which would ring out the time. Mrs. Besant told them how glad she was to meet them, for they were also workers for the Motherland—while some were speakers and others were writers, there were the ones who set up the type, who printed the sheets, who bound them into books and were instrumental in spreading the thoughts abroad. She wanted them all to think of their work in this way, and to remember that all good work they did in typesetting, printing and binding was done for the good of all. The watch they had given her, she said, should accompany her on her journeys and would be very useful to tell the time at night without troubling to turn up the light. At 8:30 a. m. Mrs. Besant's auto arrived at the door and off she went to her work at the *New India* office.

During the day some pretty decorations of leaves and flowers were made in the hall, especially around the platform where stand the statues of Madame Blavatsky and Colonel Olcott. These, of course, were garlanded and on the floor, in front, was placed a very large shallow bronze dish in which floated water-lily leaves and flowers. At 6 p. m. we again assembled there, once more to receive Mrs. Besant. On this occasion there was more time for greetings and individual talks while refreshments were handed around. After an hour or so Mrs. Besant went to the platform, but it was not to give us a speech; she chose instead to recite one of Tennyson's poems, *King Arthur*, and with this a very happy evening ended.

Mrs. Besant looks wonderfully well, bright and active all the time, and it is a very hopeful wish that she may be with us for many more "useful" returns of the day.

THE PITEOUS HEART

BY FRITZ KUNZ

*Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues.*

MEASURE FOR MEASURE.

THE methods of spiritual unfoldment must, from time to time, gradually change in the aspect they assume to men in a world of men. It is not that there are in these matters no eternal verities; the life that leaps through the sap in the spring is of that quality which it has always been, but the oak has added a ring to his fine old form, other leaves are rustling in the sweet air of the new year. And so also the heart of the far-sprung truths have not changed with age; there are the old ways of doing and thinking and hoping—modern history no less than ancient furnishes examples. Sir Thomas More was perhaps as one crucified when he laid his head upon the block; so also H. P. B. is facing the contumely of an ignorant world; and it is conceivable that there are many ways other than these for the trying of men's souls. Whence, if there be, it follows first that some, with the progress of humanity and the evolution of the forms which clothe that humanity, have fallen into desuetude and some passed into the limbo of obscurity; but, second, that the Idea is unchanged.

The general formula has always been simple: Calm the body of clay, still the psychic storm, poise the conscious point in the spiritual realms, and listen for the Voice of the Silence. This formula, we see, is simple. It is like stating the mathematical problem called the Binomial Theorem, which is a feat of memory of a minor order. In both of these it is the proof and practice that try us rarely. It is the doing that is difficult. The broad and easy road over hill and dale to an eventual albeit far-off market that the world hunts is like the

application of the theorem to solve problems when the user knows not the proof nor derivation of what he uses. Not so with that man who would go the shorter way. He must prove his theorem; and the proof of it is in work, the greatest magic.

The mental type must think, not dream; the devotional type must worship, not feel pious; and the doer must do. And I suspect that the way of the doer is the simplest in our generation, for the matter through which we live and work has ranges wherein it does not respond to the Spirit, and the complete absorption of the devotee and the complete understanding of the thinker are far from easy to accomplish; but nothing can stand before the advance of the all-consuming Will; we press on so long as whatsoever we do we do with all our might.

The issue, then, is resolved in turn into this: Where is that upon which we can lay a hold which will give us the will to do? What will make our virtues go forth of us? What will give us a cause for action physical and psychic?

The way is to see the world with wide-open eyes; to hunt out the misery, the ignorance, the dirt, the disease of our fellows; to look with intelligence upon life east of the Bank of England, to understand what existence means close to the stockyards of Chicago, to find out the burden of dwellers in the congested parts of Calcutta and Columbo. It is, in brief, to acquire the piteous heart. It should, however, be most clearly understood that this does not mean sickly sentimentality; for that would be to mock at misery. For these are things that should touch the very *virtue*

of compassion in us; here the spirit should be finely touched.

The Piteous Heart! How it swelled within the bosom of Gautama until it burst; whereat He died not, but became indeed the Deathless One. How it pulsed within the bosom of Jesus when there flamed over Him the Torch of the heavens and the earth. Whither has it not taken our Elder Brothers of long ago? Who, then, is content to eat, save as a duty, when he has seen with his own eyes the fellaheen, the ryot, the goiya, the peasant and the serf? Who can find joy in sensuous pleasures without end if he has seen the dweller in the smoke of Pittsburgh and the cave-man of the coal-pits? Who would use his cunning to win fame when he has watched the dimly, feebly flickering germs of thought in the Veddah or the aborigines?

Who wins a piteous heart wins at once

the will to do. But let him be aware! For to know and not to act is poison for the soul. Hereditary sloth, the wanton of a thousand years, may pour into the blood that deadly thought of self which, coursing through the veins, may harden the piteous heart and so bring woe and after-misery.

I saw in a sunny garden by the sea, where Nature only smiled and cried "Re-joice", a golden-haired child running rapidly down the white sand pathway, blue eyes alight with joy, hair streaming in the wind, till suddenly she saw upon the ground before her a broken pansy dropped by the gardener. Then all mirth vanished, and in its stead welled from the heart pure pity for perfection spoiled. Yet my heart smiled, for there I saw not a delusion of innocent years but the perfect miniature symbol of the piteous heart.

STONES FOR THE TEMPLE

BY WELLER VAN HOOK

"Thou art Peter, and upon this rock I will build my Church."

THE Master Builders are ever seeking stones for the temple walls and Peter in the New Testament tale was one of those so chosen, if we heed its words. All the souls of God are rough ash-lars which are to be viewed by the Master Builders and from them are to be chosen the stones to be used by Them for foundation-stones and for wall-stones.

Who would be of this building material and make, each one, a stone in the Temple of God? That would be to form part of the Guardian wall that encircles and protects the worshippers. It would be to uphold the temple roof or to be a pilaster or a column-stone.

To become one of these stones must be the hope of all who know about the Great Temple—know what difficulty its building

means and, perhaps, how hard it is to find the stones.

But, the stones once found and set, the temple rises and the worship begins within—chanting resounds, the organ peals, the priests' voices echo and the incense rises up toward God. Listen and you may hear measured sounds of almost regretful recession—foot-falls!

Those that make stones of the wall always are hearing this worshipping of God. It is theirs to guard, to uphold the protecting roof, to give place of housing to the worshippers. As ages run, the temple grows, the people fill its chapels more and more.

All earthly temples at the last shall fade away. The very wall-stones shall melt and all pillars shall disappear from lower view. God's bosom then the temple—all shall worship in the loving Father-heart.

THE NEW ERA

BY C. W. LEADBEATER

[Excerpts from a Public Lecture at Sydney, Australia.]

THE idea of the birth of Christ has for Theosophists two meanings: First, that inner meaning of the birth of the Christ within the heart; secondly, the actual coming to earth again of the World-Teacher who in His last manifestation was called the Christ. Each of these events may well be thought of as the beginning of a new era—one for the individual for whom that inner birth comes, in whom it takes place, and the other for the world at large. Each of them is an event of stupendous importance, for the event of stupendous importance, for the in the other, because the world will certainly not be the same as before. So that it is well for us to look at the probable results in our case and see what they should be.

If Christ be born in our hearts, assuredly we shall show forth the Christ spirit to those around us; and the Christ spirit, whatever else it be, is assuredly a spirit of love and of brotherhood, so that is one of the most important developments which such a birth would bring to the individual. He would change in many other ways also, but I think most prominently in this development of love, kindliness, tolerance, comprehension—in fact a general growth, an increase in the quality which, for want of a better word, we often call “bigness”. We speak of a man as being a great man when he is a man of wide tolerance, of open heart, a man who is great in his character; and just that is the result of the development of this Christ principle. That is what we should expect to be shown in the man in whom the Christ principle had been born.

Secondly, suppose it be possible that the World-Teacher in His magnificent outpouring of magnetic influence should succeed in affecting the minds of many thousands of men, and should bring them to see things as He sees them, what difference would that

make to us in daily life? It would make a vast amount of difference in many ways. The whole question of the relations of men to one another, and of nations to one another, would be changed at once. A vast amount of trouble has been taken by many politicians in Europe to preserve a precarious balance of power between possible enemies. All that idea would at once vanish, and instead of that we should have a sensible arrangement made between brothers—a totally different way of looking at the whole thing. In ordinary daily life and business, we should have sensible co-operation instead of foolish competition. Everything would differ, and we should put to a reasonable use all the knowledge and power that we have already acquired.

* * *

We stand at the beginning of a new year of the Christian Era and I think that many people, perhaps well for themselves, are in the habit of taking some sort of stock then of what they have done with themselves and their lives and what progress they have made during the past twelve months; and not infrequently they will make some sort of resolution as to the year that lies before them—thinking in this way or in that they will try and do a little better than they have done. That is a good thing to do. We might do it daily, but at any rate let us do it once a year. If we are making a resolve for this new year, let us resolve to perpetuate through it the Christmas spirit; let us try to carry on the love and the goodwill through this year which lies before us, just as we felt it, or tried to feel it, days ago. If we do that it will be much pleasanter for those of our fellowmen who come into contact with us; it will be better for us and for our progress; it will bring us more into line with the time that is to come. It will help to prepare us for the coming of the World-Teacher.

CORROBORATIONS

BY "FLEUR DE LIS"

IT is difficult for us to realize what it must mean in the way of strenuous labor, amidst multiple official duties, for our teachers to send forth so many priceless books. These works are evidences of sustained and enormous effort on their part, and speak of their unflagging devotion to the task they have undertaken, in transmitting the truths from the Masters to Their pupils, who are in turn charged with the duty of seeing the same distributed amongst the race. Let us, therefore, speak some word of loving appreciation; let us send out to them some sustained thought of affection; let us draw near to them and sit at their feet whilst we may; let us return to them some part of that love which they so freely send out to us; let us wish fervently that their days may be long in the land, so that the coming generations of men may be more and more blessed through their labors.

One work, out of so many, which is of much use to those who are giving attention to inner experiences, is the last one by Mr. Leadbeater, entitled *THE HIDDEN SIDE OF THINGS*. And it is in connection with his descriptions of nature-spirits therein that the writer ventures to offer the following, in corroboration thereof.

It may be asked, by the uninformed reader, how one may be brought into touch with such forms of life. A reply in few words is that it appears necessary for the student to live a life of unwavering discipline—not merely one of temperance, but one of abstinence. The abstinence from flesh food is one of the rules of that life. Without this discipline the man would be misled in his pursuit, confused in his deductions, and certainly blocked by impassable barriers. These particular forms of inner life happened to come under observation whilst engaged on other inner researches. For want of space, only a few instances can be given.

Examples; selected from the diary of the writer:

1. There is a variety of tree of the eucalyptus family in this part of Australia (N. S. W.), commonly called "Box," which has a slightly rough bark of a pale brown color. At the foot of one of these trees I once observed a tiny little creature about four inches in length, very similar in appearance to a miniature hen, with brown feathers resembling much the markings in the bark of the tree. On the tree being approached it showed much alarm, puffing out its feathers and wings, and running rapidly from point to point as if to bar progress past the tree. It made much noise, as if angry at being disturbed or caught unawares before it had had time to hide or change its form. It passed many times freely into the tree and out again through the solid bark and wood. As it saw that it could not prevent my passing the spot, and that no harm was intended, it became quiet, and then retired into the solid tree.

2. Another tree of the same family is commonly known as the "Iron Bark." Living in and about its upper branches, but not observed to actually enter the tree, was another little creature which resembled the class Mr. Leadbeater described as of the "humming-bird" variety. In this case the body of the creature was a little more than two inches long, and it was of a glossy indigo metallic color, the texture of the surface suggesting a hard shell. On each side were two gossamer-like wings which vibrated with great rapidity, making a humming or droning sound. The two wings on either side joined the body at one point, and between the wings and the body were large puffs of soft silky floss, of the color of cadmium yellow. It could wander freely from the tree, but seemed attached to it in some manner. It showed much agitation at being observed, also great surprise.

3. Mr. Leadbeater also mentions several nature-spirits seen in other parts of the world which are colored with alternate bands, the tints varying much with different countries. My attention was drawn to one kind of the banded variety in the higher parts of N. S. W. (near Glen Innes) as

far back as the year 1889. The locality is one rich in minerals. The place was the bank of a reedy lagoon, or creek. The little nature-spirit in this case appeared as a well-formed man about fourteen inches high. He was banded alternately from head to foot in blue and white, looking very like a jockey or footballer. He showed no fear, but came readily towards me.

4. The same author described others, native to tropical or sub-tropical regions, as similar to birds or rare butterflies. I can again confirm this, having seen them in hundreds of varieties, from those with many colors, or of few colors, to those of one color only. One of the butterfly type was observed in the eastern part of New South Wales, and was of a lovely sky-blue. All those of the butterfly type appeared larger than ordinary butterflies. I have also seen those of the bird type in the widest variety of colors, some of which suggest that they must be of Asiatic origin. In one part of this State numerous white creatures like doves abounded, as if the whole valley were their home, and they flew around and strutted about the ground, almost crowding each other with their numbers. A harmless white hawk-headed creature was also seen. Usually, bird-like nature-spirits are very friendly and may be handled freely, showing no fear to those they trust. But if one absorbs by accident, say in a public dining-room, something in the way of food which has been derived from a carcass, their attitude alters at once, for they are delicately sensitive to the emanations of man.

5. In connection with a native tree which is known as the "Ti Tree," which has a cream-colored bark tinged very slightly with pale green, the bark being of a flaky or papery nature and the under bark showing a terra-cotta tint where exposed, the spirit of one particular tree was observed. This was a little figure perhaps thirty inches in height, and he had adopted the appearance of a man in his own way. He had a pale fawn-colored jacket and pantaloons. The edges of the jacket were scalloped and were of terra-cotta tint. He looked much like a jester of three centuries back. His face was exactly like the bark of the tree—smooth, shining, and of the same

cream-color tinged with the faintest suggestion of green. His features and eyes were whimsical, and full of harmless wit and merriment. He composed a happy and clever ditty as he danced and sang, for he loved his happy and free life and gloried therein in a simple way, just as a lark might do.

6. Space being limited, this article must conclude with just one more reference to a curious example of how the spirit of a tree may adopt the human form temporarily. This was in connection with a particularly large specimen of the native tree commonly growing about the water-courses and rivers of this part of Australia which is called by bushmen the "She-Oak," a name which is not correct, but is widely known. It is a cone-shaped tree, of sombre and rich-toned green. It is almost a sort of pine, as its leaves are of long flexible needles.

The spirit of the tree in this case had emerged from the tree, desiring to be seen and yet very shy about it. He had adopted what he thought was a very handsome and presentable costume, by which he would be recognized as a man at once! The effect was curiously comical, for he could not get away from the characteristics of the tree. He had brown garments the color of the bark, but all edges were profusely trimmed with the green "pine" needles, which were also even stuck on around his head. He looked just as if he had quickly donned the brown garments which resembled the bark, but that the leaf-needles refusing to be left out had just sprung upon him and arranged themselves about him, very much like filings would about a magnet. The effect was very "Robinson Crusoe" like. He was very secretive and grave in manner (as became the tree's dignity and solemnity), and was quite unaware that he looked in any way strange. His shyness made him keep out of the immediate centre of vision, so he stayed slightly to one side, and yet was sufficiently in front of the observer to be readily seen.

I cannot attempt to say in what way an evolution of a form like the human is proceeding in such nature-spirits, or spirits of trees, but merely record how they appeared at the moment of observation.

—FROM THEOSOPHY IN AUSTRALASIA.

KATHERINE FARRINGTON
548 Portland Ave.,
St. Paul, Minn.

FROM THE NATIONAL PRESIDENT

It will be interesting to members to learn how our President's work is widening out into her old civic channels. She has undertaken a strong crusade on behalf of Home Rule for India, and those who know of the great power that she pours into any undertaking that claims her attention will realize that, in the language of the street, "there will be something doing" in India for Home Rule during the months that lie ahead.

THE ADYAR BULLETIN says:

The work of the hour rotates round Home Rule for India. Mrs. Besant in co-operation with many Indian friends is working hard to gain for India her legitimate place in the Empire. A Home Rule League is in the process of formation and no other than Dadabhai Naoroji, the Grand Old Man of India, leader of leaders, beloved and revered of all, has accepted the Presidentship of the League. Our old friend and fellow worker, Sir S. Subramania Iyer, will act as President of the Indian division of the League, the British counterpart will be in the careful and experienced hands of India's great friend, Sir William Wedderburn. Theosophists across the seas, those of you who have any attachment, past or present, to this ancient land of spirituality, this cradle of religions, the physical home of some of the Great Masters of the Wisdom, the country loved and served by H. P. B. and Col. Olcott, throw your co-operation into the hard task which our President is doing on its behalf. Write for this poverty-stricken land, speak for this hapless country, do aught you can for the emancipation of her children, gaining for them the light of freedom and liberty. India and Indians are not understood in distant lands and your aid will go a great way. It is a strenuous and perchance a thankless task, but over it rest the blessings of the Regent of India, the blessed Master of the Master Morya.

A PREMONITION

In these stirring times when the world is being torn by the greatest of all wars waged between the greatest of the European nations and yet witness the peace and tranquillity of the American continent, all but untouched by the terrible conflict, one often wonders if some sort of reaction may not yet take place in America whereby she too may become purified of her dross and then be enabled to go forward in the richly po-

tential future strengthened in her higher ideals. On this point a friend sends the following:

Here from the West I send a message forth.
Prepare ye for the test by fire! The hour draws nigh. The mighty lords of earth and heaven have sounded forth the time of reckoning. Prepare! Prepare! ye seem to sleep, when all the world is blazing. Too long ye tarried; ye must be aroused, your lagging footsteps hastened, though it be a burning torch that goads ye on. Make haste! Arise! The hearts of men must now be purified. Lo! in the East there shall arise a mighty scourge, and it shall scourge the evil in the East; then sweeping westward cleanse the land from sea to sea. Think ye to lie at rest while all the world travails? Nay, every nation great and small must bear the pain, the birth-throe of another age.

And ye, men of the Promised Land! Ye have allowed the evil creeping things to foul your trust.

The time has come. The land must be made pure from end to end. From ye shall spring another race. Let it be strong! Ye shall be called upon to people all the earth. The continent across the sea is in the agony of death. Its people shall be swept into the sea, for they have greatly sinned. But are ye free from sin? What of your cities, rank with crime? What of your lust, your greed, your politics corrupt; your laws unwieldy and unjust; your poor ground down; your idle rich, heedless since they are lapped in luxury? The hour for repentance has now past. Your doom has come upon you, and like a hovering vulture seeks the spot whereon it may alight. Prepare!

MINUTES OF THE KROTONA LODGE MEETINGS

It has been suggested by one of the prominent officers of the American Section who recently attended a meeting of the Krotona Lodge that its transactions should be made available for all other Lodges in the country that might desire to have them.

Weekly stenographic reports of the proceedings of this Lodge are sent in type-written form to the non-resident Lodge members living in various parts of the country. Such members pay to the Lodge a membership fee of fifty cents per month. If any of the Lodges should desire to have these transactions, they may obtain them by having an officer or member join this Lodge and thus receive them as a member.

The Minutes of a recent meeting, which follow, will give some idea of their nature.

The President of this Lodge acts as Chairman and guides the trend of discussion based on the reading of the book selected for study, which at present is the second volume of Mr. Leadbeater's *THE INNER LIFE*.

Tuesday, 7. p. m.
January 19, 1915.

Krotona Lodge Meeting, Mr. Warrington in the Chair.

QUESTION. If a man whose physical body is asleep is working on the mental plane in his mental body, in what condition is his astral body?

DR. KRAMER. There seem to be two possibilities in such a case: If the man were working on the lower mental plane, he would need such a vehicle as the astral body which is so closely linked to the lower mental. If he were working in the causal body, he would necessarily be severed from the lower mental and astral and both would be temporarily deserted by the ego.

MR. KNUDSEN: There are quite a number of different conditions that are possible to the astral body when a person goes out of the physical either in sleep or trance. He will almost invariably go out in the astral body, and then it is easy to contact the mental plane by mental clairvoyance with the astral body for his basis; but the astral body would not be asleep, and I think most of us do our work in the condition of a clairvoyant-astral body long before we can bring the physical body to be clairvoyant, you see the astral world, and when actually clairvoyant. If your physical body is you have established considerable control over your body you could be clairvoyant to the mental world.

Then the astral body is in a sort of brown study, just as the physical body would appear to be when one is thinking deeply. You would not disturb one in this condition; you would feel that you could not get his attention. Occasionally you find one who can go out of the physical and astral at one and the same time, and leave them linked together. I think in the majority of cases the lower and higher mental bodies are working together.

There is another condition, though, a sort of haphazard condition, as if on the physical plane a person who is fully alive might be found sleeping by the roadside or wherever sleep might happen to overtake him. In the physical world people think they have to be enclosed somewhere—if not in a house, at least in some sort of shelter; but on the astral plane those considerations do not hold to the same extent. There you find astral bodies lying asleep everywhere, and people in passing go around or over, or under them.

MR. WARRINGTON: What holds them away from the gravity of the physical body?

MR. KNUDSEN: The person has gone away and

left them. I had the experience once of being asked to stay with the astral body of some very advanced person while he went away to a distant country. It seems that he had the physical body asleep in Great Britain at the same time, and when he had finished his errand in the mental he decided to continue to work in that body and was a long time getting back to me. I asked an advanced student whether such an experience could be true. He said, "I am glad you realized that you were in such close touch with one of those great people. Sometime you will know that teacher as one of our biggest Theosophists."

MRS. TUTTLE: It seems rather hard to have to sleep over two or three countries at the same time, and think of having to gather yourself together when you want to wake up!

MR. KNUDSEN: It is a fine thing to have a sleep, not only on the physical plane but on the astral and mental as well; and there is really something in the thought of gathering yourself together, for if you are out of the body and have cultivated the astral body sufficiently to be able to go some thousands of miles away from the physical, it would take you some appreciable time to get back to it. The most interesting thing to me on the astral plane is the immense number of people asleep, and in so many cases you see only the sleeping astral bodies. You know there is a physical body somewhere, but it is not with the astral though usually somewhere near. Sometimes a man will have his astral body just outside the house, or only partly out of it, while the physical body is within.

You see people in the physical body walking absent-mindedly on the street, but on the astral plane there are ten times as many absent-minded people. It is the natural condition for all until they reach the stage of development where they are awakened to self-consciousness in the astral body.

MR. FOLDEN: I have had a notion that sometimes when functioning on the astral plane it might be possible to enter into a kind of double consciousness, so that while you are functioning in the astral it is still possible to send out another part of yourself which will move about on the higher planes, observe and act, and still be in perfect connection with the consciousness awake and functioning in the astral body. I should like to ask if there is any foundation for that?

MR. KNUDSEN: It is not at all impossible. Any man who is an expert workman can go ahead with his tools while really thinking of something else, and yet turn a good bit of consciousness in the other direction. His body will respond instantly, notwithstanding the division of attention. It is like one who will automatically avoid danger. It is the automatism that amounts to the subjective consciousness. Mrs. Besant says we want to get more of our physical consciousness subjective. When we use the word automatism in regard to the training of the physical body, it is used correctly. We have already acquired some of it.

Few people walk thinking of every step they take.

MR. FOLDEN: What I intended to ask was: While you are awake on the astral plane in the astral body, is it possible to send out something that we might call a thought-form of yourself in which you have the power to act and think and observe while you are doing the same thing in the astral body on that plane, and still there is such perfect connection between the two that you are practically awake in both at the same time?

MRS. BROENNIMAN: Would that not sound like a *mayavi rupa* experience?

MR. KNUDSEN: Yes, that is so much a mental-plane condition that I never realized it as something distinct in itself. It is a thought-form, of course. You cannot divide the astral body.

MR. WARRINGTON: It is one of the tasks of the occultists that they make thought-forms of themselves and send them to certain places to carry out work planned by them. I see no reason why they could not do it in the astral world.

MR. GALINDO: I know that it is done, for I have experienced it. I seem to go to my friend regardless of distance. It is inherently working in two places at one time.

QUESTION: Does a child grow on the astral plane?

MR. WARRINGTON: Mr. Leadbeater and Mrs. Besant say "no", while the Spiritualists say "yes". Mr. Leadbeater explains it as simply a response to the mental consciousness of what the Spiritualists expect.

MR. FOLDEN: Does not Mr. Leadbeater say that small children reincarnate from the astral plane in a very short time? If that is the case, how could it be possible that they communicate with the children on the astral plane?

MR. KNUDSEN: It is only the Spiritualists who think they have only the one life; that is, who are ignorant of reincarnation.

MISS POUTZ: Would it not also be possible that some person on the other side should perform the trick of manifesting entities at seances and make people think the children have grown up?

MR. WARRINGTON: May it not be that the child has reincarnated and grown in the physical world, and the Spiritualists see the child at his new stage of growth?

QUESTION: Does the human auric egg include the Monad, hence reach to the Adi plane of Kosmos?

DR. CALDWELL: Is the causal body the auric egg?

MR. FOLDEN: H. P. B. says the auric egg is the substratum, the ultimate material principle that binds all the other human principles together. The Monad is, from that point of view, unmanifested. It has not the manifestation that comes into the human principles of man. He is manifesting through those principles, but is not material in the same sense. Evidently they mean there by the auric egg the substratum of

matter from which the principles come forth.

MR. WARRINGTON: We are really dealing in the current terminology here, and in that I believe the auric egg is limited to the Atmic plane.

MRS. ROSNER: I think it is said in THE SECRET DOCTRINE that "everything comes out of the auric egg."

MISS POUTZ: It is the sum total of manifestation.

MRS. BROENNIMAN: I should think it would be as the Logos within the Solar System.

MR. WARRINGTON: Yes, "With one fragment of Myself I create this world, and I remain." Apply that to the Monad. The auric egg might be his cosmos and he yet remain.

QUESTION: What is behind the lives of the cells and organs of our bodies? Is there a group-soul that is behind those lives, thus enabling them to evolve? To what kingdom do they belong?

MRS. ROSNER: It might be a group-soul, because when the ego withdraws the body disintegrates.

MR. KNUDSEN: I think a great many of the cells are mineral, with the mineral group-soul behind them.

MR. WARRINGTON: Our bodies are 90% water.

MR. KNUDSEN: It is very hard to draw the line where the vegetable cell is distinguished from the mineral. In the Second and Third Root Races it was all practically group-soul work; they built up the lower forms ready for the ego to take later on.

MR. WARRINGTON: Do you answer, then, that the lives are the manifestation of a group-soul?

MR. KNUDSEN: Primitive forms involved in very large and vague group-souls on the astral plane, and perhaps on the etheric.

MR. FOLDEN: Is it possible that the organs of the body really belong under the Deva Kingdom? Maybe it is elementals, fragments of Deva consciousness that ensoul the organs belonging to the group-soul, such as we are told nature-spirits belong to, and that the method of evolution of those units of consciousness are very much the same as those of nature-spirits.

When we think of it, there is not so much difference in the work of one of the organs of the body and the way nature-spirits build the leaves and the flowers of a plant. Now we are told that the nature-spirits build our physical bodies. Is it not reasonable, then, to take also the next step and say that it is likely they operate the physical organs of that body as long as it continues to function as a body?

MR. WARRINGTON: If you carry it further along, you may ask if the Deva Kingdom is not performing similar functions in the body of the Logos.

MISS POUTZ: Elementals constantly build themselves into our bodies.

MR. KNUDSEN: They certainly build themselves into our organs and our senses. The organ and the cell are very distinct things, and the elemental that builds into one organ

is very different from that which builds into another. I certainly would agree with Mr. Folden that the Devas have a great deal to do with it. They are responsible for our senses.

MR. WARRINGTON: That gives us a very close touch with the Deva Kingdoms.

DR. CALDWELL: In the book *THE SELF AND ITS SHEATHS* Mrs. Besant says that after death Indra takes charge of the body, because then the cells are left to break up after their own fashion,

but not so long as they work together in a body with man as the central control.

MRS. ROSNER: Indra is the ruler of all the Devas.

MR. KNUDSEN: One very far-reaching point is to consider that the flesh of the fœtus is different from the flesh after it has become a separate and breathing body, showing a great change in the organism.

The discussion closed at eight o'clock.

EDITORIAL COMMENT

ON LODGE WORK

THERE have been several enquiries this month for suggestions about the conduct of Lodge meetings. Perhaps the old and learned Lodges will forgive us if we take a little space to answer these questions.

The work of a Lodge should be threefold in order to present a well-balanced plan and one that will give scope to the different types of people. We express ourselves predominantly along either spiritual, intellectual or active lines. Therefore those in charge of Lodge meetings would do well to see that these elements are included in the program of activities.

For example the Lodge meeting might be opened with music followed by a reading from one of the devotional books and two or three minutes meditation on an announced subject. In some of our centres meditation groups have been formed of a few members who are temperamentally drawn to this form of service. Such a group usually meets a half hour ahead of the Lodge meeting.

Then follows the intellectual program—either the study of a theosophical book, a paper or a talk or several short talks by different members. The plan of having a paper on a scientific, philosophical or historical subject or even on current events during the first part of the time, finishing with a paper or talk on the theosophical view of the same subject followed by discussion, is one that suggests interesting possibilities.

As one of the most obvious functions of a Lodge is to spread the theosophical ideas in

the community, the active work might be represented in the Lodge meeting by reports from standing committees on propaganda and press work. The ideal Lodge keeps the life currents flowing out through all these channels.

There is another important element in Lodge life—sociability. All work and no play is unwise. A Lodge without the social quality is like a man without a sense of humor.

The following extract from a letter from Mrs. A. E. Powell, of Harrogate, England, will be of interest to all Theosophists:

This is my first opportunity to send you a report of the Star Conference and the Northern Theosophical Federation in Harrogate—both of which I attended.

The Star Conference is particularly memorable because it coincided with the meeting of the Executive Committee at which Mr. G. S. Arundale was unanimously elected to the post of General Secretary of the British Section, on the resignation of Dr. Haden Guest. Dr. Guest has taken an ordinary Commission in the Royal Army Medical Corps, and will proceed to France and to the French warfare in the regular army. The latest hospital of which he was commandant—the Ensleigh Palace Hospital, close to our headquarters in London—is now left in charge of Mr. Arundale, who works there each morning and comes to the T. S. for the rest of the day.

Although Mr. Arundale has not yet been in the office two weeks, he has already made his presence felt by letters to the Lodges, lectures, etc. He has inaugurated a celebration of the birthday of the T. S. to be held at Headquarters next Wednesday, November 18, and has invited the Lodges to hold similar gatherings locally. Mr. Arundale has organizing ability, and his work among the boys of the Central

Hindu College in India has given him a sympathy with others and an understanding of human nature that makes for brotherhood within the T. S.

At a meeting of the Union Lodge at the time of the Star Conference Mr. Arundale said that he should regard it as his duty as a T. S. General Secretary to encourage all orders and movements within the T. S. and to try to draw them together and get them to understand and co-operate with each other more fully. He said that he should show favoritism to none of them, for he regarded the T. S. as the parent organization and all these movements as owing their birth and inspiration and life to the T. S., which was bigger and more enduring than them all. The "Union Lodge" is composed of T. S. members who are also members of the Order of the Star, and comprises many country members as well as Londoners. Its meetings are largely social in character and are intended to bring about more friendly relations among members; Miss Arundale is the Secretary, Mr. Arundale the President, and Lady Emily Lutyens and Mr. Wodehouse Vice-Presidents.

At the Star Conference there were numerous meetings, the most interesting being one at which various members gave personal accounts of "What the Order of the Star means to me." The general feeling was that the Star movement had given an added warmth to the T. S., that it had brought a more active expression of brotherhood into being. Many Star workers were doing work in the slums—doing something to bridge the gulf between the classes. As Mr. Wedgwood said, the Order of the Star seemed to be giving expression to the Buddhist faculty, bringing the idea of love and service much more into conscious realization.

There was a delightful meeting on Sunday afternoon, at which young boys and girls connected with the Servants of the Star came on the platform and gave accounts of what was being done in their particular centres. Miss Arundale conducted this meeting and read some quaint letters from "Servants" who were unable to attend the Conference.

In Harrogate the following week-end the

Northern Federation held a Conference which was presided over by Mr. Arundale. The afternoon was occupied by a discussion on Lodge work in its various phases, in which the need for expansion and the linking of the Lodge with public movements for human betterment were emphasized. Mr. Arundale said that he was in favor of decentralization and hoped, during his Secretaryship, to get the Lodges to take over some of the burden borne by the T. S. Headquarters in London. He said he should delegate work where possible and try to get the Lodges to co-operate with him in work he hoped to initiate. At a later meeting he talked to us on the importance of studying Indian questions just now, as Mrs. Besant was working hard in India for National self-government and he thought we ought to understand and follow her work better than we did so that when the time came for us to help her we might, as a Society, be ready. In a fine public lecture on *Theosophy and the Empire* he spoke again of India, and said England owed India some special recognition by virtue of the loyal support she had given England in the European war. In London there is a class studying Indian questions, and Mr. Arundale recommended that some member in each Lodge take up the matter and get in touch with Mrs. Besant's work there.

Mr. Arundale has brought out two points that apply as well to America as to England: The necessity for definitely linking our Theosophical work with the forward movements for betterment on all lines, and in emphasizing the importance of the Lodge centres, giving them primary instead of secondary place in the national body.

Individual responsibility and self-reliance are qualities as important for Lodges as for people. Each Lodge is in reality a miniature Theosophical Headquarters for its vicinity, and is performing this function either well or ill in its relationship to the whole movement.

To be honest, to be kind; to earn a little and to spend less; to make upon the whole a family happier by his presence; to renounce where that shall be necessary, and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim conditions, to keep friends with himself—Here is a task for all that a man has of fortitude and delicacy.

—Robert Louis Stevenson.

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

In order to get off our statistical report to Adyar (mentioned last month) by the first of November, we closed October's records on the twenty-fourth. Between that time and December first, five weeks practically, we issued 141 diplomas to new members. A good increase. We take the liberty of quoting from a couple of letters received in acknowledgment of ours of welcome.

One writes: "I have received my diploma and already have felt the inflow of an influence strong and beneficent, and am sure that the help that comes to me from the Theosophical Society will be limited only by my capacity to receive, for on every hand welcome fellowship and assistance have been extended, and it is my hope that I may in some measure be able to pass along the hearty spirit of co-operation."

Another is remarkable in his statement: "It might be interesting to you to know that the receipt of the missive positively had a physical and mental effect on me. After reading carefully *Theosophy and Christianity* [which was sent with diploma and letter of welcome] I fell asleep in my chair and awoke like a giant refreshed and freed from the troublesome tobacco habit, and I believe furthermore reintegrated and fortified."

This quota of new members represents all sections of the country, though the numerical weight follows in the wake of Mr. Rogers and Mr. Cooper.

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In the half-year closing with December, the following new Lodges have been chartered: 1. Monterey Lodge, gaining its membership jointly from Monterey and Pacific Grove, California. 2. Lotus Lodge, a second Lodge in the city of Montreal. 3. West Side Buffalo Lodge, a second Lodge in the city of Buffalo. 4. Nashville Lodge, in Nashville, Tennessee. 5. Shreveport Lodge, in Shreveport, Louisiana.

Three consolidations of lodges have also

occurred. 1. Olcott Lodge, one of the smaller lodges of Boston, has given up its charter and its members have affiliated with Boston Lodge. 2. The two lodges in the city of Louisville consolidated under a new Louisville Lodge. 3. Viveka Lodge of Cleveland has united with Cleveland Lodge. These consolidations undoubtedly make for greater solidarity and working capacity.

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The prosperous beginning of the West Side Buffalo Lodge is best told in the words of the following letter:

Last evening [December first] in the rooms of the Buffalo Branch, there was held a meeting of peculiar interest. The occasion was the birth into active service of the new West Side Buffalo Lodge. Dr. Barnard, President of the Buffalo Branch, presented the Charter, and the few grave words he spoke in so doing gave to each of us a keen sense of the vast significance of such an event. The diplomas were then given to the new members, also some bits of furniture for their use, and a quantity of printed matter for free distribution.

All but one of the charter members of the new Branch were present, about sixteen of the Buffalo members, with a representative from Albany. The new centre starts full of energy and, what is more rare, with a good working knowledge of Theosophy. The Parent Branch expects great things from it. Until suitable quarters can be secured, the meetings of the new lodge will be held at the home of its President, Mrs. Catherine Blakeley, to whose untiring efforts its "being" is largely due. There are eight children in the families of the West Side Branch, and undoubtedly a Lotus Circle will soon be formed.

The room was beautifully decorated for the occasion, but far more marked than any external sign of beauty was the spirit of harmony, so real and vivid that many of us felt sure of the blessed presences our eyes could not discern.

This new Lodge is, in part, the fulfilment of a dream long held by the President of the Parent Branch—that Buffalo should have several Lodges located at strategic points.

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The formation of Nashville and Shreveport Lodges is due to the work of Mr. Rogers, and marks the placing upon the Theosophical map of two new Southern centres. The Nashville Lodge starts out with a strong membership in two senses of

the word—strong in quantity (beginning with twenty-four) and strong as well in the character-quality of its members. Shreveport starts less in strength as to numbers, but is linked in its inception with the energetic and growing Birmingham Lodge and will be fraternally nurtured therefrom. A high estimate should be taken of the value of these “new torches of Light” in fresh vineyards.

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Mr. Elias Gewurz has placed with us, as a donation, a number of copies of his latest book, *THE HIDDEN TREASURES OF THE ANCIENT QABALAH*. We in turn are making a gift of one copy to each of the newly-chartered lodges as a nucleus for its library yet to be. Return thanks and appreciation to Mr. Gewurz are here made.

ACTIVE AND INACTIVE

In order that Mrs. Besant's expression of opinion concerning the membership of the Theosophical Society should reach those who “dropped” out some time ago, we this month sent all on the list of 1912-13 and 1913-14 a letter containing the following paragraphs:

Our President, Mrs. Besant, has recently emphasized to us the fact that the Theosophical Society is a Spiritual Society and that “the little shining thread made between them and the Holy Ones when they come in should never be broken save by their own act.” That is, if a definite resignation of membership has not been made, one still remains connected with the inner thread even though, by non-payment of dues, severance with the business of the Society has taken place.

Now in looking over the membership records of the past few years your name appears as an F. T. S. whose membership lapsed through non-payment of dues and not by resignation. Therefore I take the liberty of making a request and offer at this time. Would you not like to be reinstated into active membership again? We will do so by cancelling all arrears (if you wish) and reinstate you on the pro rata basis of this year's amount.

We hope you will give this offer serious consideration. A renewed touch with the Society's potent stream of life will, we believe, prove a forward step.

The letter further contained a statement as to the present pro rata basis of dues; that *THE MESSENGER* could be obtained by

subscription; other pertinent information, etc.

It is too soon to judge the result of this action, for only a few replies have had time to reach us. Those that have arrived are very interesting and prove the usefulness of the action taken.

The little thread of union is surely existent with many of these old members and we can only express the hope that many will come again into outer connection and the “thread” reflare with T. S. activity.

Can you help by a personal word this growth of solidarity?

EVERYONE PLEASE READ IMPORTANT

This business office of the Section will “fire off” a gun January 1, 1916, that is loaded to kill more than “two birds” at the same time; in fact, we expect to bag five with each shot. The shot itself is a harmless paper card (not “wad”). It will be shot into the hands of each member in good standing and will serve as a “bird in the hand” in five ways, as:

1. *Member's personal receipt for dues*

Section dues paid through lodge secretaries are receipted for in this office in one receipt back to the lodge. Now it is a surprising fact that we have many, really a large number of cases where, because of oversight or blunder either in this office or the lodge, members' dues were not properly accredited or not even sent to Headquarters; this card will obviate much of this inefficiency.

2. *Certificate of Active Membership*

In the reclassification into “Active Membership” and “Inactive Membership” according to financial standing, some line of demarcation is needed which this card furnishes. No card will be issued except to those who, having paid Section dues, are members in good standing at Headquarters.

3. *Admission to closed Members' Meetings*

4. *Introduction card in traveling*

A number of lodges, especially those in the line of travel, have many strangers appearing on lodge evenings who furnish no proof except their own word that they are F. T. S.'s in good standing. Two recent

instances have been reported where that word was found to be an untruth, and in another case proved a "game" to get in some light-fingered work. So members will please carry this card with them when visiting lodges where they are not personally known; and in their turn lodges are asked to recognize in full fraternal terms its presentation.

5. *Credential valid before proxy or other Convention committee*

Such a voucher in the hands of each member would remedy at once any disagreement which might arise at Convention as to an individual's standing.

All this goes to show the usefulness of the card to be issued. It is expected that "practice" will corroborate "theory" and the coming six months' experience prove it a permanent business feature.

DIRECTORY CHANGES

You will note on the first page of this MESSENGER issue "DIRECTORY NUMBER." It has been decided to print the Directory quarterly only—in the January, April, July and October numbers. By so doing, forty pages more a year are given to reading matter, more than the size of one whole MESSENGER.

This added value will be appreciated, we believe, by the members. Those who are in the habit of carrying THE MESSENGER in their traveling grip, for the addresses, will simply use one issue for the purpose instead of three as now. We will mark each Directory number on the front, as this one is.

It takes much time to get reports of changes to Headquarters and to get them made at the printer's. Often such come in just too late for one issue, and, having to wait over a month, are really six or seven weeks old before they appear in the Directory. By a little attention as to sending in these notices hereafter, we think that the correctness of the pages can be increased rather than diminished by this change.

Let me add that the Editor has many good articles to put on the forty pages so saved.

Though habit may make the new format seem awkward at first, the changes made—noticeably the incorporating of the "Organ-

ization" differently; the listing of the Canada Lodges with the rest; the separation of the names of individual members from that of the Lodges, where logically they did not belong; etc.—are making surely, let us hope, for improvement. If there are those who differ, kindly may the National Secretary learn their opinion and criticism.

FINANCIAL STATEMENT

The statement for this month has no unusual item that needs explanation.

It might be well to enumerate, for those who would like the information, what "Salaries" are paid from the general T. S. funds.

For the National President's office:	
One-half time of private secretary.	\$ 5.00 weekly
For the National Secretary's Dept.	
A bookkeeper and general office assistant	10.00 weekly
Auditor (for monthly audit of books)	5.00 monthly
For the National Secretary and Messenger Departments jointly, 5 days' time of stenographer (for manuscripts; proof-reading; T. S. correspondence)	8.00 weekly
A record clerk (for T.S. membership records and Messenger addressograph)	10.00 weekly
Propaganda Assistant at Headquarters	10.00 weekly

The sum total shows that the T. S. is carrying a monthly pay-roll of about \$180.00. This is a large amount and eats up badly the monthly income, but we fail to find at present any place for curtailment. There is still work left undone.

Voluntary workers add their services to help out, and right here we would express our obligation to Miss Menzies, Secretary of Vancouver Lodge, who while visiting at Krotona has donated much time and invaluable services to forward our work.

STATEMENT FOR NOVEMBER

Receipts			
Charter Fee	\$	5.00	
Fees and Dues		308.60	
Donations		6.47	
Propaganda Literature		3.48	
Incidentals		51.98	
Total		379.18	
Cash Balance November 1, 1915	\$4144.62	\$4523.80	
Disbursements			
Messenger Printing	\$	81.53	
Salaries		158.00	
Propaganda		40.00	
Rent		33.50	
Postage, Telegrams and Telephone		44.75	
Incidentals		19.18	
Total		356.96	
Cash on hand December 1, 1915	\$4166.84	\$4523.80	

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

NOVEMBER FIELD WORK

November field work was a bit unusual, in that eight cities were visited and two Lodges were organized in new territory.

Washington was given five nights, and the usual amount of advertising done brought out large audiences. There was a note of enthusiasm at Washington that is a prophecy of future successes.

Cincinnati and Dayton both did well for Lodges that are not yet a year old. Audiences were excellent at the former and good at the latter, and new life seems to be flowing through both cities.

Louisville, with the two Lodges now united in one and doing good team work, came fully up to expectations. "The finest Theosophical Lodge headquarters in the world" is finer than ever. Opera chairs have been placed in the large gymnasium and the appearance of the building throughout has been greatly improved since my visit last February, when the place was first opened to the public.

Nashville is one of the new Theosophical babies. After five lectures we organized with twenty-four charter members. This adds a new state to our territory, and a Southern state—which is still more important.

Birmingham is an illustration of what a lone worker can do. Dr. Lindberg organized the Lodge on one of his pilgrimages through the South. Last spring a member from the new Oklahoma City Lodge removed to Birmingham and found the Lodge nearly dead. Six members still acknowledge allegiance to it. The new arrival started in to build on the old foundation. I found them in extremely healthy condition, with a quadrupled membership and very much alive. They advertised more extensively than any place I have visited—newspapers, window cards, programs, moving picture slides, theatre programs, etc., took no collections and handed me sixty

dollars when I left. They raised it all by voluntary contributions. We had large audiences and took in thirteen new members before the course was over, besides organizing a class at the close. M. Boekbinder is the magician at Birmingham, and that city is fairly sizzling with enthusiasm.

Shreveport is the newest Lodge. There were a couple of people there who had attended a course of lectures which I gave in an eastern state five years ago, and they kindly managed the advance work. Slowly but steadily Theosophy is being established through the Southern States. It used to be said that we could never break through the orthodox conservatism of the South. But we are doing it. We shall get Atlanta, Memphis and Macon on the next tour.

Dallas closed the month—and also the southern section of the present tour. For a baby Lodge Dallas is something to be proud of. They took the City Auditorium with a thousand seats, worked like Trojans on the advertising, and got out audiences that, while not filling the hall, occupied the major part of the space and impressed the public with Theosophical enterprise. I have not learned of the exact enrollment in the class we got at the close, but there were over seventy present when we organized it. Some of them are always people remaining to escort others home. At Dallas the press always sends reporters, which is a great help.

The PROPAGANDA AGENTS

Some of the Lodges have misunderstood the appointment of Propaganda Agents. Only one agent will be appointed for each city—not each Lodge—and the appointment is made by the Propaganda Manager. It is the plan to have one person in each centre that the Propaganda Department can depend upon for the prompt and efficient disposition of all business the Department has charge of in that vicinity.

**RED WING,
MINNESOTA**

From a letter to the National President it appears that Theosophy is beginning to have a hearing in Red Wing. Mrs. Alice L. Booth, of Superior, Wisconsin, recently gave three lectures in the Minnesota city to deeply interested audiences. The hope is expressed that Mr. Cooper will also be heard there soon. The letter states that plans are being formulated for a lecture circuit to include Minneapolis, St. Paul, Red Wing, Crookston, Duluth and Superior.

This Department would be much pleased to have reports from all who have been doing propaganda work. If the workers are too busy to report, of course there is no way in which the news can be obtained.

**READY FOR
BUSINESS**

As previously emphasized in these columns, the Propaganda Department has a huge task on hand in getting the press work prepared and organized, the card system of interested people and its appropriate literature ready, the ready-to-deliver lectures prepared, and the hundred or so Propa-

ganda Agents appointed and ready to act.

All of this has to be done while the Propaganda Manager is in the field giving an average of nine lectures a week and conducting the necessary correspondence, with the usual difficulties of the traveler. There is also the difficulty of not knowing what amount of money we shall have with which to meet printing bills and incidental expenses, and of being obliged to hold back some of the preparatory work until the cash is in sight. We *hope*, however, to get the machine running in January. It is only necessary for Lodges that desire to have the ready-to-deliver lecture service to notify Mr. Hampton of the fact, and they will be delivered through the Propaganda Agent as soon as ready. No charge is made for the service.

**PROPAGANDA
RECEIPTS**

James E. Taylor (Buffalo, N. Y.).....	\$ 2.00
Well-wisher (San Diego, Calif.).....	1.00
A friend (Austin, Tex.).....	5.00
A friend (Orange, Mass.).....	1.00
A friend (San Diego, Calif.).....	1.50
Mrs. M. F. Foote (Cleveland, O.).....	1.00
A member-at-large (Providence, R. I.).....	100.00
Mrs. Grace Shaw Duff (Krotona).....	250.00
Stamps17

\$361.67

**REPORT OF THE FIELD WORK OF
IRVING S. COOPER**

I am convinced that the memoirs of a Theosophical lecturer would make very tame reading. Four months have elapsed since Convention, but not even the scalplock of an adventure has appeared above the horizon. True, during my visit to Reno I spent one glorious day voyaging around Lake Tahoe—made possible through the generosity of friends—and at Tacoma I enjoyed a most delightful trip up Mt. Rainier (known also as Mt. Tacoma) in the "Tin Lizzie" belonging to a friend, but these could hardly be termed adventures. Wait—that last statement may be wrong, for I actually drove the aforementioned "Tin Lizzie" twelve miles on our return journey from the Mountain, which was probably a hair-raising, nerve-racking adventure—for my friend!

My wanderings this fall have carried me

over all the Pacific Northwest. After a pleasant week at Reno, I went on to Salt Lake City, where a series of lectures was given in the Unitarian Church. I attended one of the recitals given at the Mormon Tabernacle by McClellan, who is considered to be one of the best organists in the United States. One of his assistants, Mr. Cannon by name, came out to some of my lectures and was good enough to invite me to attend a recital which he himself gave a few days later. This time I sat down by the key-board and watched him perform gymnastic feats over a bewildering number of keys.

From Salt Lake City I made a long run back to Portland, Oregon, where the audiences were of good size and most attentive. Then came a visit to Tacoma, followed by a week at Seattle, where I was the guest of

Mr. Ray Wardall. Seattle Lodge has just moved into one of the most beautiful Lodge Rooms in the whole Section. It was formerly intended for a tea shop and, oddly enough, each panel is decorated with an interwoven T and S, with an old owl perched on the lower loop of the S. What more could a Theosophical Society ask for than this, the initials standing for the Society and the owl for the Ancient Wisdom? Several rooms adjoin the lecture room. One will be converted into the Secretary's office, another into the library, the third into a book-shop, while the fourth is already an excellently equipped kitchen. An adequate, beautiful headquarters is a valuable asset to a Lodge, and yet all too often our Lodge Rooms are untidy and inartistic.

After Seattle I visited Victoria and Vancouver, and in both places large and responsive audiences came out to the lectures, particularly the one on *The Great Awakening and the Inner Meaning of the War*. While in Vancouver a one-night trip was made to Nanaimo, on Vancouver Island, where the great coal mines are found. Only eighteen people came out to the lecture, but at its close, when I asked all those interested to remain so that we could organize a class, to my utter amazement the whole eighteen remained. What more could one ask?

Everett was my next stopping point. The lectures were given in the rooms of the Commercial Club and were quite well attended, considering that Theosophy is new to the townspeople. After Everett came Spokane, Washington, where the audiences so crowded the large Lodge Room that the hallway outside, and even the platform on which I stood, were packed with people. A happy week was spent at Wallace, Idaho, a town of about five thousand, which the Fates in a spirit of mischief dropped down into a very narrow valley between some

very tall mountains. The largest audience was attracted by the stereopticon lecture on *The Garment of God*.

A long and rather tiresome journey, relieved only by the exquisite beauty of Lake Coeur d'Alene, brought the huge smelter of Anaconda, Montana, in sight, and here Mr. Catlin and the members of the Lodge made me welcome. One day we motored over to Deer Lodge Penitentiary, where I showed some six hundred "boys" the lantern slides of *The Garment of God*, a series of magnificently colored nature scenes. They applauded loudly after the lecture was over. The lectures in Butte and in Helena were given in the Unitarian Church and in both cities the audiences were good, Butte showing exceptional interest.

Calgary was the next city visited, and the audiences which filled the lecture hall of the Public Library were very attentive and sympathetic. Much praise is due Capt. C. A. Davies for his splendid work in this centre during the last two years. At Edmonton most of the lectures were given at the Blue Moon Tea Room. On Sunday morning I delivered the sermon in the Unitarian Church, using for my subject *Science and Immortality*, while in the evening I spoke in the Garland Theatre before the People's Forum on *Reincarnation: The Master Key*. Last week I lectured at Regina, the capital of the Province of Saskatchewan. The audiences though small were deeply interested, and there is no reason why the Lodge should not in time grow strong.

In conclusion, during the last four months I have visited seventeen cities and delivered one hundred thirty lectures, all without any expense whatsoever to the funds of the Section, for the Lodges have generously helped me on my way by contributing a portion of the collections taken up at the lectures.

Time is mine and all eternity;
Wherefore hurry?
God is mine, and God is unity;
Wherefore worry?

—MARY K. NEFF.

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.

LAST month we printed some suggestions given in New Zealand's Lotus Circle Conference in regard to using memory training games in the children's classes; this month we print as well the suggestions about mental pictures. In regard to the latter, a word of warning may as well be added, i. e., that the Lotus teacher watch most carefully to see that such mental games be never played long

enough to fatigue the children or put any strain on their brains. The exercise might well be made a regular feature of the weekly Lotus class, but should probably not be used longer than five minutes, and in the beginning, or when new children attend the group, it should not be played even so long as that. Compare the games below with the article on *Training the Imagination*, p. 400, in *MAN: WHENCE, HOW AND WHITHER?*

MENTAL PICTURES

a. Children look at a simple object, then try to see it in the mind with the eyes shut.

Teacher holds up, say, a little red ball, then says: "Shut your eyes. Now, how many of you can still see it in your minds?" Test accuracy of inward sight by questions:

"What can you see in your minds?"

"A ball."

"What color is it?"

"Red."

"Is it shiny, or smooth, or dull, or rough?"

"Which side of it is brightest?"

"Which side darker or shaded?"

"Look at it again and point out inaccuracies."

b. Or, hold up a card or envelope, talk a little about it, name corners and sides, observe proportions and color. Then, with closed eyes, try to build it mentally under the teacher's directions. For instance:

Make right-hand top corner in your minds: have you got it? Now the top, long side. Now the left-hand top corner, upright short side, and so on till the figure is complete and the whole form thought out and built mentally.

c. Or, a verse or story can be read, or an incident described. Children asked to try to see it in their minds with eyes shut. The teacher can ascertain whether any mental process is going on by adroit questioning.—GALAHAD. From LOTUS BUDS' JOURNAL.

QUESTIONS ANSWERED

Q. How can the various blocks of elemental essence be known and controlled?

A. There are 2,401 varieties on the astral plane alone, and if you are taking up the practice of scientific white magic, you will have to learn exactly how to deal with them and exactly what they are good for. That is what we have to learn. You would have to learn all those things at a certain stage of your development. At present you make your thought-forms in any matter that happens to be lying about handy. If you are going to act as a helper to some Great One, then you will have to know all these things and how to mix them. It is a science in itself. It is no use explaining it unless you can see the things.

C. W. L.

—From THEOSOPHY IN AUSTRALASIA.

Q. Does a person termed insane remain so in the astral body, and continue so after death?

A. In about ninety per cent. of the cases of insanity the man is perfectly sane the moment he gets on to the astral. If the astral body should be affected, or if the relations between it and the mental body are affected, the ego would be unable to use those vehicles. But not one per cent. of the cases of insanity are cases where the mental body is affected.

C. W. L.

Q. I have heard Theosophical lecturers decry the destruction of animal life, yet said lecturers wear leather shoes made from the hide of slaughtered animals, and while making use of the hide they are decrying the use of the carcass for commercial purposes. I also notice that Theosophists use one thing or another made of leather, such as pocket-books, purses, etc. Would you please throw some light on this subject?

H. W.

A. The criticism is not illogical, yet it overlooks a certain practical phase of propaganda. In undertaking a necessary reform the wise reformer learns to take one step at

a time. No reformer has the strength or ability to bring about his reform by one fell swoop. In this matter of man's relationship to animals, the first and most important step consists in convincing the people of what their duty is, and when this is once accomplished all the rest follows. If propagandists were to throw the emphasis upon minor points, it would show poor discrimination and, while it may not be logical for a lecturer to preach harmlessness toward animals and at the same time wear leather shoes, yet in a wider sense his action is logical, because he is accomplishing more by emphasizing the essentials and refraining from arousing prejudice as to non-essentials; for it is results that he is after.

A. P. W.

Q. In the LIFE OF APOLLONIUS OF TYANA I read: "Were it but possible to enter into the living memory of Apollonius and see with his eyes the things that he saw," etc., etc. Would this "living memory" be equivalent to reading the Akashic records?

L. W. H.

A. It would entirely depend upon what part of the clairvoyant vision of such a man was being exercised at the time—there are many grades of the faculty. In the case of a great and advanced individual, such as Apollonius, there would no doubt be the possibility of reading the Akashic records; but, as he was a man so completely given up to the work of active help for the people around him in the world, the records he would be most likely to read would be those in the auras of the people he helped. If the words "living memory" point to his own past experiences, then, of course, he might refer to the Akashic records to refresh that memory.

W. G. J.

—From THEOSOPHY IN AUSTRALASIA.

Q. When we do not know whom we may have wronged in a past life, how can we do anything to set matters right?

A. Of course, when we have no knowl-

edge of past karmic ties we can do nothing specifically. But it should be remembered that our attitude toward people in general has much to do with the modification of karma. By being as helpful as possible to everybody, by being just, by being kind and generous, we are setting forces in motion that have a powerful influence for good and count for just that much against previous evil force that we may have generated. That we are ignorant of the persons we may have injured in the past will have nothing to do with the fact that such a course must have its beneficial effect on the sum total of our karmic debt to nature.

L. W. R.

Q. Does modern surgery affect the astral and mental bodies of the patient?

M. L. W. C.

A. Modern surgery would have no more effect than ancient surgery or accident. The means by which a limb or part of an organ are removed makes very little difference, if any. The physical body may be operated upon and a certain part of it eliminated without the vitality being depleted to the point of death, and the organism may be used as a thinking machine even though it may not be able to walk, as in the case of a man with both legs amputated. Those are mere extensions of the real man. The real man is in the chief nerve centres and none of these can be amputated without woefully handicapping the consciousness of the man. There is a slight loss of vitality in everything that is amputated; cutting the hair devitalizes to a certain extent. So the loss of a toe, or a finger, or an ear, would affect the man's emotional attitude. It might shake his self-confidence or self-respect, make him uncomfortable in the presence of his friends. That would become noticeable on the astral plane, but you would have to look to see whether it was a wart on his nose or an ear amputated or some other evident loss of which the man was ashamed. Merely looking at the astral body or the mental body would not show you that the man had lost even both legs or both arms

any more than looking at a mechanic walking home from his work would tell you that he had lost his bicycle. A long-continued handicap, however, would eventually bring about a certain line of thought in the mind of the cripple and therefore congenital crippling is often the karma of one who has a particular lesson to learn, the life forcing him to refrain from or emphasize some particular line of thought. But no matter how much we cut off, even to the extent of our body's being cut off from the astral and mental bodies, the astral and mental bodies remain intact as far as the amount of astral and mental matter involved in their make-up and attached to their permanent atom is concerned.

A. F. K.

Q. If the ego is always joyous and serene, what part of us feels remorse after we have done wrong?

A. The astral body of the personality translates the knowledge of the ego into feeling, and that feeling we call remorse, but the ego feels no such emotion; it lives in the higher mental atmosphere where no sorrow, nothing unpleasant can enter. It registers certain actions as mistakes and feels no more sorrow over them than you do when writing a 5 instead of a 3 upon a slate and, seeing it is wrong, rub it out and put in the correct figure; but when the knowledge of a mistake reaches the astral body it works up the feeling of remorse.

CHITRA.

—From THE LOTUS BUDS' JOURNAL.

Q. What part has the Indian race of America yet to play, if any, on this globe?

E. H. J.

A. The American Indians, as such, probably have no part to play in the future, since they are the remnants of a civilization that has already done its work and what remains of it is rapidly dying out. While it is going through this process it supplies incarnations for some backward egos, but the demand for such bodies is decreasing and the women are becoming sterile.

E. W. M.

AMONG THE MAGAZINES

MISCELLANEOUS

THE LITERARY DIGEST for November quotes from an article in THE HOUSEWIVES LEAGUE concerning the activities of Mrs. Imogen B. Oakley (Chairman of the Committee on Noise of the American Civic Association). Some years ago, while speaking to the working-women of Philadelphia, she asked these women to tell her what they considered the greatest evil in their crowded tenement life. The answer was, "Noise, ceaseless killing noise, from which we have no means of escape."

Mrs. Oakley began to take note of the individual noises in the city. She found that from her own window, between five in the morning and midnight, she heard a useless and preventable noise on an average of every five minutes. She published a list of these in the papers and, as a result, was swamped with letters from a long-suffering public, most of which were from the tenement districts, the toilers, who stated that they were literally dying of noise.

Theosophists who understand the effect which noise has upon the etheric body can readily believe that this may be true. Physicians and sanitarians tell us that dust and noise are two factors which are responsible for much of the illness of today. There would surely be less nervous trouble if all whistles and horns and bells were musical; if street pianos were banished and street vendors silenced by use of placards in the windows of those who need their wares. Newsboys Mrs. Oakley fears will be hard to restrain, because they "like to holler." Who knows but that some musical philanthropist will establish municipal singing-schools for newsboys? This crusade against noise is only one of the ways in which men are all-unconsciously preparing the field for the new race.

An interesting side-light is thrown on this noise problem by THE SCIENTIFIC AMERICAN for November 20, which in a short article treats of deaf-mutism as produced by the noise of exploding shells, and also reviews a valuable report made on the subject by a French scientist, M. Marage. This report is important, because the study of this subject on the fields of battle has led M. Marage to formulate an hypothesis in regard to cases of congenital deaf-mutism which cannot be explained by heredity or disease. He holds that such cases result in all probability from a shock to the brain of the fœtus, due to an accidental fall of the mother during pregnancy. Though the mother might not suffer from the fall, the concussion would be transmitted to the child's brain yet unprotected by a bony skull. There follows a cerebral disturbance, slighter indeed than that caused

by the bursting of a shell, but sufficient to cause analogous effects on the sensitive developing brain. M. Marage considered the effect which noise, ordinary noise, may have on the etheric and astral bodies of the unborn. Might not a sudden noise as well as a sudden fall be responsible for congenital deaf-mutism? There may be a hint here for prospective mothers.

The article closes with the hope that "boards of health may some day suppress many noises such as are at present only too common in New York City on the ground that they threaten serious injury to the cerebral nerve-centres of a long-suffering populace." If evil is noisy, maybe it will follow that by abolishing useless noise we may do away with much evil.

This same magazine comments editorially on the chemically manufactured food with which German scientists are said to be feeding the hungry populace, as well as upon other marvelous substitutions for natural articles. It can only reconcile these statements with Germany's untiring efforts to obtain real food-stuffs and materials from the outside world by the assumption, borne out by U. S. Consular reports, that though these achievements have actually taken place the cost of production has limited them to the laboratory, and in this the Teuton chemists are not unique. Many valuable chemical discoveries in this country have been of no commercial value for the same reason. Be this as it may, we cannot but hope that one of the happy results of the war will be a more scientific understanding of the food problem, including meat substitutes.

Further on, in an article on *Diet Under War Conditions*, the writer remarks that the refinements of cookery, along with the modern milling of the various grains and the preparation of dried vegetables, are likely to eliminate in part the wide distinctions between animal and vegetable products. This, he says, "is in harmony with the success of numerous sanitariums conducted on vegetarian principles in matters of diet." Why worry, when the world is thus coming to meet us?

An article by Isabel F. Hapgood on remarkable cures among the Russian peasants—including indisputable healing by means of a magnetized amulet, as recorded by a physician and surgeon—is a sign of the times, appearing as it does in America's foremost scientific journal. Science is beginning to acknowledge that there may have been real virtue in the old wives' cures. Powdered frog-skin, a favorite recipe for rheumatism in olden days, while not a pleasant remedy, has been justified by the scientific discovery that the skin of the frog does contain

an element efficacious in rheumatic afflictions
And so it goes!

A Druid festival at Stonehenge! How these words release a flood of pictures in the imaginative mind—hoary priests in strange robes, maidens oak garlanded intoning weird Celtic chants, and upon the great stone altars leaping fires and incense on its spiral way to Heaven. What a playground for the romantic novelist! But I assure you that one can actually witness Druidic rites at Carnac, in Brittany, and at Stonehenge, and that without searching the Akashic records. My authority for this is *The Times* (London), which tells in its edition for October first of a colt that derives its inspiration from the Druids. Within the confines of

a matter-of-fact house in Clapham is the temple of these modern Druids, who claim that their teachings are the inheritance from the mysteries of the Celtic peoples and that, furthermore, these ancient occult traditions are closely allied to Shintoism, Taoism, northern Buddhism, Gnostic Christianity and Islam. They call themselves Templars of the Universalist Church and present a curious collection of relics among which is a chain of Shinto origin about eight hundred years old, with a reputation almost rivaling that of the famous Hope diamond. For their services, fruit, flowers and incense are used in profusion. Their ritual is purely Eastern, the book of public service being compiled from texts of the holy book of Urvashi, as taught by the followers of Kadesh, or Kapila the teacher. G. F. W.

THEOSOPHICAL

The "New Civilization", dream of all the world's idealists, based on peace and co-operation, with Brotherhood the informing spirit, is seen by Mrs. Besant to be already appearing on the horizon. Like a mighty priestess of old, she cries to a bleeding and suffering world, "Endure, endure, for your salvation draweth nigh, it is even at the doors." "Nothing to regret and nothing to fear," she tells us, for we are only witnessing the passing of the Old in order that the New may arise out of its ashes.

The October THEOSOPHIST is an example of how exclusively the thought of the world is centred in the portentous conflict in Europe, for from nearly every page gleams forth some side-light on this subject. *Philosophy in War Time*, by William Loftus Hare, lifts us for the moment above the clash and din of physical-plane strife into the free realms of the spirit, where all is unity and peace.

We ought not in war time to philosophize as nationals of whatever nation we belong to, but should rise above the realm where our intellectual judgment can be interfered with by the fact that we were born in Paris, Berlin or London.

"The Bogey of Black Magicians and formidable organizations of Dark Powers" is dealt a telling blow by N. D. Khandalavala in *War and the Dark Powers*, in which he points out the fact that "Dark Powers" do not organize or pool their interests, but are ever jealously guarding each his own separate interests. The unrestrained lower nature of individuals and nations is evil enough to commit all the ruthless cruelty and destruction we are witnessing, without needing the aid of spirit organizations. Mr. Leadbeater's articles in *THE INNER LIFE* are Mr. Khandalavala's authority.

All Theosophists will read with keen interest of his splendid and successful work in that promising country.

In *Mr. Leadbeater in Australia* Gertrude Kerr, in a breezy and chatty letter, gives a delightful picture of the "new Mr. Lead-

beater." *Neutrality*, by Mrs. Besant, and *The Symbolism of the Star*, by Mr. Leadbeater, are articles of unusual value. What need for comment, when an article bears the signature of either of these great teachers? A golden number, truly. A. de C. P.

THE HERALD OF THE STAR for November contains an article by Mr. H. Baillie-Weaver on *New Ways in Medicine* which will interest all who welcome information tending to do away with the horrors of vivisection. Mr. Baillie-Weaver is widely known as a lecturer on humanitarian and progressive movements and presents his subject intelligently.

E. Severs writes on *Great Men Who Have Believed in Reincarnation*, and one's attention is called to the fact of how many thinking men of several centuries have not only felt that reincarnation is a truth, but who have voiced their belief in no uncertain words. Scientists like Huxley and Leibnitz, philosophers—Schopenhauer, Nietzsche and others—as well as most of the poets of note, all give evidence of their belief that the human soul has existed in other forms. A. M. T.

The October MESSAGE OF THEOSOPHY from Burma clearly indicates how encouragingly the "Message" is being carried forth in the Land of Pagodas. A beautiful tribute paid to our revered President on her recent birthday graces the first two pages. It is so simply yet genuinely expressed that it will help to build stronger the thought-form of deep gratitude for our peerless leader.

It is gratifying to learn that the Burma Educational Trust is flourishing. It was started ten years ago by the Rangoon Theosophical Society. One of the treasures of this magazine is a charming story of *The Life of Sumedha, the Ascetic*. According to the Sinhalese Buddhistic writings, Sumedha in a later life became the Lord Buddha. Mrs. Besant points

out the mischievous results of vivisection in an article reprinted from *The Commonwealth* entitled *Poisoning as a Way to Health*.

A. H. T.

The November number of THEOSOPHY IN SCOTLAND is well up to standard. Among other interesting things we notice with pleasure that "by the generous action of an anonymous donor" the debt has been lifted from the Headquarters.

Notes on Racial Rythm by Isabelle M. Pagan and quotations and notes *From the Consolation of Boethius* by Theodora MacGregor are interesting.

C. C. W.

In the November issue of THE VAHAN Mr. Arundale, the newly elected General Secretary of the T. S. in England and Wales, sets at rest any "misgivings" that his prominence in the work of the Order of the Star in the East might prevent him from giving the major part of his time and strength to his new T. S. office, by saying:

"and while the Order of the Star in the East will live for a time, the Theosophical Society will endure for all time, and service of the Theosophical movement means added power to all movements which in their early youth have been sheltered under its tolerant strength."

Under the title *Dr. L. Haden Guest an Example of Service* Mr. St. John gives a brief summary of the services rendered by the former General Secretary in organizing hospitals for the war's wounded soldiers. The work done by him was nothing short of phenomenal and must evoke the gratitude and appreciation of every Theosophist who believes that spiritual beliefs should find true expression in outer works of self-sacrifice and helpfulness.

There is a resumé of Mr. Dunlop's lecture on *The Soul of Man*, but otherwise this issue is merely a recital of the activities of our English brethren—a very creditable recital too, in view of the terrible conditions under which they now labor.

H. H.

THE ADYAR BULLETIN for October is an interesting number. The editorials are evidently not by Mrs. Besant, since it is stated that she had gone North lecturing. All the signed articles are worth reading. The one on *When Friends Meet* covers an interesting point on the value of drudgery. Our own Dr. Shuddemagen contributes an excellent article on *Experience*. The other articles are: *Attraction and Repulsion*, by M. R. St. John; *How Are We to Work?* by M. Venkatarao; *A Dream*, by Thor—a well written little story; *The World's Need*, by D. M.

Codd; *A Soldier's Vision*, an extract from a letter; and the usual *Scrap Book* by Felix.

E. S. H.

LA ESTRELLA DE OCCIDENTE, a monthly journal, comes to us from Buenos Aires. It is full of earnest theosophical thought, including translations of Mr. C. W. Leadbeater's *The Aura of a Deva* and *A Member of the Theosophical Society*. An unsigned article, entitled *Pro Pax*, is full of noble sentiments toward the building up of a moral force so strong that "Peace" will be the form of sympathy offered alike to all combatants in the world. The tone of this publication is liberal, fraternal and strong.

REINCARNATION, edited by Dr. Weller Van Hook, continues to maintain its high standard and remains, as ever, one-pointed in its work of "popularizing the teaching of karma and reincarnation." The November number contains an all too short article on *The World's Karma* by Dr. Van Hook, which indicates that the author possesses an unusually broad viewpoint. C. Shuddemagen contributes some practical ideas in his article on *The Value of Practice*, while "X", under the caption *From a Letter (V)*, gives us intelligent, common sense answers in discussing various points raised by questions on "Karma".

The back cover of this useful magazine would indicate that the Karma and Reincarnation Legion is conducting an aggressive and progressive campaign in its effort to carry out the objects for which it exists.

C. H.

In the November number of THEOSOPHIA, the official organ for the Netherlands, a translation of Mrs. Besant's *Karma* is given. The second article is on *Duty*, by Mrs. C. M. Perk-Joosten, in which she gives an excellent definition of what we should understand by that word. She explains that it is not so much a question of doing one's duty as of knowing what one's duty really is, and she shows how helpful the study of Theosophy can be for us with whom duties are so often in conflict. An article by M. J. Vermeulen on *Judas* is most useful. He treats the subject in its cosmic aspect, in which the more universal meaning of the Cross and the Crucifixion are made clear for non-Theosophists. In memory of the fortieth anniversary of the T. S. some very old but, for many readers, new letters of Madame Blavatsky and Colonel Olcott are given, relating to the days which for all of us have become so important.

H. v. V.

I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it,—but we must sail, and not drift, nor lie at anchor.

—Oliver Wendell Holmes.

BOOK REVIEWS

ANTARCTIC PENGUINS

By Dr. Levick. (McBride, N. Y. C., 1915. \$1.50 net.)

The anthropoid ape has a rival. Mr. Penguin of the frozen north or south bids fair to be awarded the palm for loquacity, sociability, attention to business and love of games. Furthermore, while the ape looks rather like a slouchy laborer of the human species, the penguin is a short-legged plump little gentleman in immaculate evening clothes.

In a book rich in details and in photographs Dr. Levick, R. N. Zoologist to the British Antarctic Expedition of 1910-13, describes the life and habits of this astonishing bird. It appears that among all the animals familiar to man the penguin alone has a systematic plan for recreation. He invents games and plays for the pure fun of it. Tobogganing is very popular. The surveyors select with real skill the most adaptable location for the slide. The engineer builds it and makes the first descent. As soon as they see that he has arrived safely at the bottom, the whole delighted party follow. This is repeated over and over till the birds are too tired for more.

The author gives many instances of the startlingly human actions of the penguins. He describes their methods of mating. Little Miss Peguin sits in an abandoned nest, waiting for a suitor to drop a round pebble at her feet. This constitutes a proposal of marriage. Once when one of Dr. Levick's companions was seated on the ground a penguin walked right up to him, nibbled gently at one of the legs of his trousers and after walking away returned and deposited a pebble on the ground before him. Did he signify by this that he acknowledged the gentleman as his social equal?

They chatter continuously and in such a human manner that, according to the doctor, their appearance belies them if they are not speaking a language of their own.

We like the description of our little white-breasted brothers. We envy the doctor his acquaintanceship with them. After this will anyone deny that the penguin is mightier than the swordfish?
G. F. W.

COSMIC SYMBOLISM.

By Sepharial. (David McKay, Philadelphia. pp. 294. \$1.25 net.)

In this new book some of the very oldest knowledge is revived: that of the cyclic periodicity in which all things move in relation to one another. Just as our bodies are made up of separate cells held together for a purpose, so are our bodies themselves only cells in the body of the Logos. Therefore all is reducible to terms of geometry, in which it seems natural for the Deity to work and, while the scheme of Creation is so vast as to escape the unaided observation, yet, given the clue to the method of manifestation, the Divine Economy may be

studied with profit by even us insignificant humans.

Symbols transcend experience, and they mean to us only what we get out of them. There is no danger that the information revealed by celestial records will be exhausted by our search; the indicators also conceal—hence Occultism. And we cannot truly be said to know a thing until we have incorporated and made it a part of ourselves. When we do what we know we learn new truths, because we then have use for them. Therefore: "Science is what we know of the universe; philosophy, what we think of it; ethic, how that thought affects our conduct. Thus the final appeal is to utility."

Under the captions of *The Problems of Science, Therapy—Ancient and Modern, The Law of Cycles, Planetary Numbers, The Law of Vibrations, The Law of Sex*, and several others, the author segregates and arranges sequentially a considerable amount of information which he presents in a rather entertaining style, using many diagrams to illustrate his meaning.
H. M. S.

THE SONG OF THE DAWNING DAY

By Francis G. Hanchett. (Sold by A. C. McClurg & Co., Chicago. Illustrated. 1915. pp. 45. 75 cents.)

In this poem the author looks upon the present as one of the great transitional periods in the world's history, and in which one witnesses the passing of an old form of civilization and the ushering in of a new. In poetic imagery he draws for us a picture of the passing age of greed and strife, of doubt and irreligion, sharply contrasted with the already dawning age of faith and unity, spirituality and brotherhood.

The verses are artistically bound, with symbolic colors and designs.
K. H.

THE YOGA OF YAMA.

By W. Gorn Old. (William Rider & Son, Ltd., London. 1915. pp. 64. 50 cents.)

It is a joy to get our old friend, the *Kathopanishad*, in a new translation and a new garb. It is one of the most readable of all the UPANISHADS, one that one can quote easily to the western religionist. The re-translation and discussion of the sacred books of the East can never be overdone. With this excellent translation goes Mr. Old's excellent commentary, which is, of course, the most original thing in the book. Not that I agree with Mr. Old in every point, but I agree that every point he has made is worth making, as the student wanders through the unlimited fields of thought stirred into life by the warm, vivifying air of ancient thought. The book is a distinct addition to the Theosophic work of making the wisdom of the East understandable to both oriental and occidental.
A. F. K.

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