

# THE MESSINGER

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## MEDITATION GROUPS

BY J. I. WEDGWOOD

**G**ROUPS for meditation have increasingly come to the fore as part of our general work during the past few years. This is the natural outcome, perhaps, of a living belief in the power of thought; it represents an attempt to apply practically this belief, which may certainly be regarded as one of the cardinal points of our Theosophical teaching.

These groups have taken up various lines of work. Some exist primarily for self-culture, and are based on the idea that collective effort is more potent than that which is isolated; some endeavor to help the sick; some to help their neighborhood by attracting and disseminating good influences, such as will work for spiritual upliftment and the alleviation of distress; some work to oppose vivisection, cruelty and immorality, by sending out thoughts of a contrary character; some co-operate with physical-plane Theosophical propaganda; some work especially in connection with the objects and principles of the Order of the Star in the East; some have even come into being during the present war, to

think thoughts of mutual understanding into the welter of nations.

I have summarized in rather cursory fashion this program of work to show how vast is the field of such work. To anyone imbued with a real belief in the efficiency of thought it is obvious that, given capable workers, very much good might be done by these groups. Thought lies at the root of all action. Our every action is the product of a thought—even those actions which are automatic or subconscious are in reality the outcome of thought in the past, which has set up a habit. Hence, to work in the world of thought is to work in the realm of causes. But capable workers are needed.

Some years ago a number of groups for meditation were formed in England. I think it may possibly be useful if I pass on some of the experience we then gained.

First, a word as to the persons chosen to work in such groups. They should, of course, be harmonious one towards another; for strong antagonism will have a disruptive tendency. Consequently, people who squabble should not meet together in such

work, for Theosophical work is too important to be retarded by personal foolishness. It is well that there should be an admixture of types, so far as is consistent with the common ideal. I do not mean that a person out of sympathy with such work should be pressed to come into it on the ground that he will supply an element felt to be lacking, but that it is well for the group if, among the usual majority of the predominantly devotional type, there be a few of a more mental cast of temperament.

It is sometimes difficult to exclude would-be members; yet it is quite undesirable that persons who are inclined to be mediumistic—unless of a very high type—should take part in this work. A medium stands in the same relation to this work as blotting-paper to ink. It would seem that entities from the other side live on the magnetic emanations of the medium who (quite unconsciously, as a rule) makes good the constant wastage by appropriating the vitality of other people. A medium would doubtless find such a group to be very helpful and invigorating, but it is questionable whether the group would hold similar ideas.

When the group meets for work the first care is to prepare and purify the Temple—the outer temple of the room in which they meet, the inner temple of the personality of the group-members. It is a good plan to burn some incense (care should be exercised in the choice of this), as good incense will purify the psychic atmosphere of the room and tend to awaken good thoughts and feelings in the members.

The members themselves will also in all probability need a good psychic scrub before they can fittingly be set to work. This is not intended as any reflection upon them, but is the natural outcome of the stage of evolution at which we find ourselves and of the conditions of modern life. A man who has been sitting in a business establishment most of the day and has made his way home in a crowded tram-car is likely to exhibit in his aura considerable traces of fatigue, depression, anxiety, worry, irritability. He must get rid of these before he endeavors to send thoughts to other people; his aura must no longer be the mass of little separate vortices of which Mr. Leadbeater some-

where speaks, but must work as an organic unity.

The method adopted by most systems of ceremonial worship to ensure all this is that of music. The rhythmic swing of the music, the rise and fall of the melody, the richness and color of the harmony, the mental effort and general out-turning of the nature—all this “combs out” the aura and brings into it fresh vitality and power.

Above all things they should be charged to avoid the air of mournful piety so common to religious gatherings. We do not know much about the ancient religions; but this we do know at least, that in Greece and some other countries religion was a matter of joy and not of gloom. It may be that the killing of the Lord of Love and Compassion cast a gloom over the world; but it is certainly true that there has been too much sadness and morbidity in Christian worship, and too much of the kill-joy attitude towards life.

Even we, who ought to know better, are apt to lapse into a touch of this when we attend a devotional meeting or a group for meditation, and it creates a most difficult atmosphere for one who has to lecture to fight against. People in this condition get a little too morbid and shell themselves in; having done that, the first thing they have to work at before they can arrive at any satisfactory results is to break through the shell again. I sometimes think that the most useful way to begin such a meeting would be with a selection of really good jokes. We must realize that we do our best work when we are cheerful and radiant, not when we are morose and over-pious.

The maintenance of a cheerful atmosphere will be much helped by the surroundings in which the group-members find themselves. In England it used at one time to be proverbial that when you visited the local Theosophical Lodge you went in somewhere through a dark passage, ascended several flights of narrow, creaky stairs, and then discovered yourself in some dingy room with a glaring incandescent light. The table was usually covered with a green or red baize cloth, and on the walls were hung innumerable diagrams betraying an intimate acquaintance with Parabrahm and making use of all manner of uncouth words.

I remember one diagram which looked very like a physiological chart of a man's insides, but was intended to elucidate the mysteries of tattvas and tanmatras. The Theosophical terminology was rather nicely satirized in Mr. Harold Begbie's ADVENTURES OF SIR JOHN SPARROW. Sir John was an amiable mortal who took a pilgrimage through various crank movements and came in turn to Theosophy. On calling at the local Lodge rooms to make inquiries, he is received by a middle-aged man with lank and scanty hair, and a pair of mild blue eyes that peered at him through glasses. After being thus scrutinized for an appreciable interval, Sir John is addressed by our Theosophical friend with the following remark, "You have an exceedingly interesting Auric Egg!"

We have improved, perhaps, on much of this, but even in this year of grace, when giving a lecture at a Theosophical room it is often impossible to rest one's hand on the tablecloth before one without getting it covered with the dust of the ages. The dingy wall paper, crooked pictures, glaring incandescent light with its broken chimney and the dusty tablecloth are not good as a setting for a meditation group. A more artistic coloring, some fresh flowers and tidier surroundings generally would make for a more cheerful and pleasant attitude of mind. A richly decorated curtain, for example, behind the lecturer's platform makes much difference to the general effect produced. A lecturer takes trouble with the form of words into which he casts the lecture; he usually is particular about his personal appearance, and would not appear with an unwashed face and soiled collar—the only thing to which it is apparently not considered necessary to devote much care is the appearance of the room! Yet surroundings, as Mr. Leadbeater has emphasized in *THE HIDDEN SIDE OF THINGS*, exercise a much greater influence upon us than is usually supposed to be the case. They would often dispose a stranger critically or sympathetically, as the case might be, to the lecture. If he feels he has strayed into the haunt of some fifth-rate religious sect or some assembly of cranks, he will regard the lecture from that point of view. If, on the other hand, as he enters, his eyes

rest on a harmoniously conceived room, he feels cheered and uplifted after the ugliness of the street, and is at once favorably disposed to that to which he listens.

But to return to our particular subject. Another point to be considered by our group-members is the position in which they sit. As the outcome of my own experience, such as it is, I am inclined to think that better results accrue when the members combine into certain definite geometrical forms. Sometimes we used the semi-circle, with the leader of the group facing the opening; in other groups which worked at certain psychical experiments, we used the so-called Delphic E; the psychics were placed up the central column, and the leader was seated where this joined the outer periphery of the letter, which was shaped more like a horseshoe and had a very positive person at each of the two extremities. For our present purpose, however, a circle would seem to be as effective as any other figure, and it suggests another leading idea which is of the utmost importance.

A subject is chosen for meditation: let us say, devotion to the Masters. How will the individual go to work? Well, he may adopt that method which is most congenial to him whereby he shall achieve the result set before him. He may, for example, fix his thoughts upon devotion to the Masters or Master, picturing to himself the Ideal Man, or the Master to whom he is attracted. He may then encourage his feelings to come into activity—until he thinks and feels devotion.

This being accomplished, we pass to the next stage and to the point which I desire to emphasize. He should now realize that he is one of a group; he should transfer the whole of what up to this moment he has been doing as an individual, and continue it now as part of the group activity. It is as though the group were pooling the proceeds of their effort; each member is part of the group-soul, so to speak. He should feel and think his devotion as though the whole group were doing it, as though their aura were part of his aura through which the force was flowing. Another way of looking at the matter, having regard to the circle in which they are seated, is to picture to oneself that the circle is a cup,

or chalice—the Graal cup—into which the Master's blessing is to descend as the cup is offered in sacrifice. Whatever, then, is done in the group meditation should be done by each individual as for the group as a whole. If this act be rightly performed, the result is likely to be far more efficacious than otherwise.

I have not left myself much space in which to discuss what the best program of work for such a group may be. This is partly intentional. Groups work with different objects, and that work will be greatly conditioned by the members who constitute the group. Various lines of work were indicated at the beginning of this article.

The group work should consist of a number of separate meditations; where the members are not trained in meditation these should not exceed ten minutes in length or three, say, in number. In fact, the opening meditation, which represents a sort of preliminary tuning up of the orchestra, may advantageously in many cases be cut down to five minutes. There may be readings interspersed, music, addresses, discussion. The last named should be entirely non-controversial in character, for the most complete harmony must be maintained; there should be no opportunity for dispute, heated argument or wounded feelings.

There is a League of Healers in London, with several affiliated branches, which does excellent work along rather unusual lines. The ordinary members do not know what is the special ailment they are treating; but, like a number of dynamos generating electricity, pour out thoughts of health and strength, imaging the white pranic light. They are taught also to hold the general idea of working at the level of the causal body. Only the leader of the group knows the case, and he directs the thought to the patient. One of the reasons for this singular treatment will emerge if I tell a little story. A very popular member of one of our Lodges was suffering from inflamed eyes. The Lodge was informed of the reason for her absence, and was asked to send her thoughts of help. With one accord, probably, they all thought: "Poor dear Mrs. —! how painful it must be to have inflamed eyes; how sorry I am for her!" The unexpected result of the "help" was

that her eyes grew irritated beyond endurance just at the time when her Lodge was thinking so very sympathetically and so very realistically of her ailments. The reason for seeking to work at the causal level is to obviate the danger of driving the ailment back into the higher vehicles in cases where it may be the working out of some disharmony in those (as our President in *A STUDY IN CONSCIOUSNESS* holds is the case). For example, cases of drunkenness which have been supposed to be entirely cured by suggestion or hypnotism, have been known to be recrudescient in a very exaggerated form after an interval of even years.

One last word. It is well for groups to remember that in dealing with individuals they must never seek to impose their will upon them, as the hypnotist does. We have no right to will that a person shall accept reincarnation or even cease to be a drunkard. We have only the right to lay suggestions before him, to point out to him the advantage of such a belief or course of action. It has been said of the Jesuits that they sit in a circle and will the success of any particular mission. Whether that is so or not, I have no means of knowing; but it does not seem a desirable practice. If we desire to help some propagandist effort, we are justified in sending strength and spiritual power to the lecturer, and in sowing thoughts in the mental soil of the locality—but not in willing that a certain audience shall accept certain ideas. So, again, it is better not to think thoughts of antagonism to vivisection or anything else that we may consider wrong, but rather to think into the world thoughts of the contrary good—in this case, kindness and compassion.

I have said enough, I trust, to indicate that meditation groups, if properly conducted, may be of intense value in our work. They have the advantage of enabling many to do a little active work for Theosophy who may not find an opening in any other way. Provided such groups think of the work they can do for others and for their neighborhood, and do not merely bask in their own vibrations, it would surely seem that they may be of real usefulness in the Master's work.

—FROM THEOSOPHY IN AUSTRALASIA.

## IN RAINBOW LAND

BY FRITZ KUNZ

THERE still remain with us in this world a few odd corners where the value of color is understood by men; of these it is certain that Burmah is not second. There are such places as the Painted Desert, the Yellowstone, and the Grand Canyon of the Arizona River, where the Painter has lavished pigments in the rocks and laid out a canvas both stupendous and gorgeous; there are tropical lands where earth, land and sky are ablaze with light and color and iridescent life; there is China, with its florid architecture, a rank growth of color; but all of these must give place to Burmah as the land where both nature and man have seen fit to revel in a multitude of rare dyes—not alone the cruder materials, but those pale and evanescent fragments that seem snatched from the rainbow and draped in graceful folds to hide the monotones of earth and man.

Picture a rich alluvial land, teeming deltas and river valleys broken by varied hills richly clad in the changing green that only the tropics can show, from the darkest emerald to the palest beryl, rich streams slipping lazily through glinting paddy fields, the red and the yellow highroads and lanes wandering through a maze of foliage, the flamboyant tree like a giant torch, hedges of lantana, masses of bougainvillea, gaudy clusters of poinsettia, clumps of dark green shoe-flower bushes set with the great carnadine blossoms characteristic of the shrub. Add to this appropriate growths of pale phlox, of delicate convolvulus, of coreopsis grown man-high and, above all, in every pond and shallow golden lotus, or the lotus that is nearly *lapis lazuli*, and pale lavender wild hyacinth. Such are the colors in which nature clothes herself in Burmah, covering all with an unfathomed blue sky lighted by great masses of white cumulous clouds.

After this one might well be moved to wonder whether mere man can venture to hope to so clothe himself that he will be

aught but a blot upon this kaleidoscopic landscape. Yet the fact is that the native of the land is no less gorgeous in garb than his fair country; he, too, seems to have fallen on a showery day and borne with him shreds of the rainbow; for, though his skin is as yellow as the country's roads and his slanted eyes as black and gleaming as his own tropic night, his costume is no less delicately furnished forth in color than the utmost resources of the dyer's art will allow. Picture to yourself men and women and charming doll-like children, not unlike the Chinese in feature and stature though somewhat more Aryan, wearing costumes like these: A man in a clear Nile-green turban of filmy gleaming silk, gracefully and lightly wound upon the head, with a jacket of cream silk from beneath which falls a generous old-rose silk *loongyee* from the waist to the ground, and from beneath which peep bright yellow-bound sandals; another—a woman this time—whose pale face, powdered to increase the effect, is set off by a towering mass of jet-black hair coiled high upon an amber-colored comb, hair that is like black silk and that matches the black, slanted eyes, her jacket perhaps of white cambric, with a rose-and-gold scarf across it and a silk cloth of the palest of lavender, flowered in silver brocade and edged with a waistband that may give a small but vivid touch of green; she carries in her hand a translucent oiled paper-and-bamboo parasol, figured with white cranes in lemon-yellow bamboo groves, through which the sun shines bravely. Then see finally a toddling youngster, of one of these a miniature, whose garments may be white and saffron, or a gorgeous plaid in delicate tints—a loveable doll, shod in cunningly devised sandals bound in rich blue.

Such is the land and such are the happy people of Burmah. Happy as well those who have an opportunity of wandering in this dreamland; thrice happy those of our little party, drawn from the ends of the world into momentary kinship, as it were,

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though parted apparently and normally by race and time and space. Mr. Jinarajadasa was to lecture in Burmah; this was the power that moved the machinery. Now he happens to be of the Singhalese race. Mrs. Gagarin and Miss Graham, who took this opportunity to see something of Burmah, are American and English. The General Secretary of the Burmese Section of the T. S., Mr. Verhage, is a Dutchman. Our guide-in-chief, Mr. M. Subramania Iyer, and his invaluable assistant, Mr. S. Munusamy Iyer, hail from India; and, finally—for we were seven—there was I, who am American though resident, by decree of Karma, in Ceylon. Nor did our “human wariness” end there, for the party as it went about its business of lectures and meetings found itself augmented from time to time by hosts or friends of every one of the great faiths—Hindus, Christians, Zoroastrians, Buddhists, Muhammedans, Jews—and by races as varied as Burmese, Punjabis, Bengalis, Tamils, Europeans, Jews and Parsis. So that it becomes quite evident that our mental and physical coloring was no less varied than the country and the people of Burmah.

But Burmah outstrips the rainbow, for the melting spires of its shrines leap like golden flames against the sky. There is the Shwe Dagon, or Golden Pagoda, plated in gold leaf from its foot all the way up its 368 feet to the *hti*, or umbrella, that crowns its top like a web of gold lace. There it has stood upon its hill, dreaming for these hundreds of years of reaching heaven, mutely acknowledging the offerings of a million devotees, who lay their lighted candles in memory of the Light of Asia, and their flowers in the Name of the Flower of Humanity, in a shy and childish adoration that has its own beauty. At the foot of the pagoda at each of the four quarters are the great shrines whose towering pillars and vaulted arches blaze with color by day and by night, for they are covered wholly with mirrors—mirrors purple, green and gold. And all about the platform upon which the temple is built are scattered the myriad minor temples, each enshrining a figure of the Compassionate One, the first Buddha born of mankind.

Not only was our party happy in all this, but fortunate that it should have the opportunity of seeing the great pagoda on the night of all nights, October full moon, when the platform was crowded with worshipers, and the shrines with guttering candles and heaped-up flowers, the air with the rising and falling voice of a great crowd that streamed steadily clockwise about the foot of the pagoda, whirling into little eddies here where some devout pilgrim from far-off Shan Hills sang his own rude song in glory of the Lord, there where two scores of Hindus danced to clashing cymbals in adoration of that Avatar of Vishnu whom men called Siddhartha Gautama. And so under the glamour of the silver lanterns, of the full moon and the incandescent clouds, we also streamed with the human tide, we too, offered our own small lights and flowers in the Name of the Great Light and Flower of the world, in our own way saluting in respect His boundless pity and His endless love.

The lecturing tour—to return to matters more mundane—began at Mandalay with the Convention of the Burmese Section of the Theosophical Society, and then went on to include Monywa, Maymyo, Pyinma, Toungoo, Pegu, Moulmein, Bassein, Henzada and Rangoon. In due course we proceeded to each of these places, by dint of considerable early rising and travel by night and by day, by auxiliary efforts of packing and unpacking of luggage and convening and dissolving of meetings at the rate of two a day, until one felt that the world was a shifting scene in very deed. In due course Mr. Jinarajadasa addressed the public of these various towns in his own lucid and engaging style.

In all of these places we made pilgrimages to the chief shrines, and visited the chief monasteries of Buddhist priests, called *Phongyi Kyoungs* in Burmese. In Pyinmana Mr. Jinarajadasa and his party were invited to a robe-giving ceremony at the *kyoung* of Bhikkhu U Einda, who is probably the only member of the Theosophical Society who is in the yellow-robed Sangha. On this occasion there was a gathering of many monks, and particular interest arose from the fact that several High Priests were present; and still more particular interest

from this: that after some conversation with the venerable men through an interpreter, one of them, who has been sixty years in the yellow robe searching for the Way, asked if Mr. Jinarajadasa could tell him of it—pathetic witness to the atrophy of a great faith!

On this occasion our lecturer was invited to give *pansil* to the audience of laymen and this he duly did, delivering afterward a short address upon the real meaning of the Refugees.

But the evidence of all our little party will join, I think, in calling one event in the tour most impressive because most real and most lasting; and this was a pilgrimage to the Arracan Pagoda near Mandalay, where at present lies what is the only unquestioned relic of the physical body of the Lord Buddha. This shrine has been noted in antiquity amongst the temples of Burmah for the ancient statue that it protects; but now it is hallowed by having beneath its spire a little crystal hexagonal prism, wire-bound and sealed, within which are ashes of the Lord's last body. Our visit to this precious flotsam of twenty-five centuries on the tide of time will be described elsewhere, but no account, however incomplete, can omit a comment, however brief, upon the mute eloquence of this precious crystal, prismatic Grail.

Other sights we saw. There was the Viaduct at the Gokteik Gorge; the 750 pagodas at Mandalay; there was the tinsel palace of

Thibaw, last King of Burmah, and Supayalat, his clever queen; there were the peaceful old pagodas of magic old Moulmein; there were the scores of strange and old and romantic sights that may be found in one's guide-book, with length and breadth and age carefully defined. But the best of things are not even mentioned in Murray. The starry nights, the mist-bathed dawns, the gleam and glint on field and river, the shining lights in other eyes and happy smiles on other faces—these are the things that we have stored each within the crystal chalice of his own heart. It is that our rambles have made us to see new and graceful ways of doing old and ugly things, new and purer ways of thinking old and mud-died thoughts, that we look back in happy tranquillity upon this iris-clothed land—that its beauty has awakened faint memories of gold and happy far-off things and days of long ago.

We who were seven in Burmah go now in small groups once more to our various duties, some in less favored lands perhaps. But when the steamer carries us down the racing Irrawaddy and out upon the blue waters of the Bay; when the gleaming spires of the rainbow land have fallen into the dark backward and abyss of time, we shall remember Tennyson's song and we shall be content:

O love, they die in yon rich sky,  
They faint on field and hill and river;  
Our echoes roll from soul to soul,  
And grow forever and forever.

## THE MASKS WE WEAR

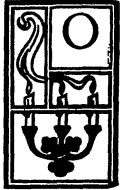
And we all wear them. Therefore we should not by the appearance be deceived.

Behind the harsh mask of business one finds the warm and tender nature in the home. Back of the stern mask of official duties lurk smiles and joyous friendships. Back of the bitter contest between capital and labor are the interdependencies and interrelationships which make the class struggle in reality a farce played behind two masks of selfishness. Behind the mask of the ghost is life abundant; back of the distorting cover of conventionality is the beauty of humanity; beneath the physical appearance is the spirit seeking experience—"Jove nods to Jove" from behind each of us. It would be a different world if we could accustom ourselves to detect the maskers about us and see behind the appetites, passions, hatred, cruelty, selfishness, and the other host of discords, the divine nature hidden in each one—the real Being, composed, serene, abiding in the Holy of Holies of the human soul.

BELLE JACOBS.

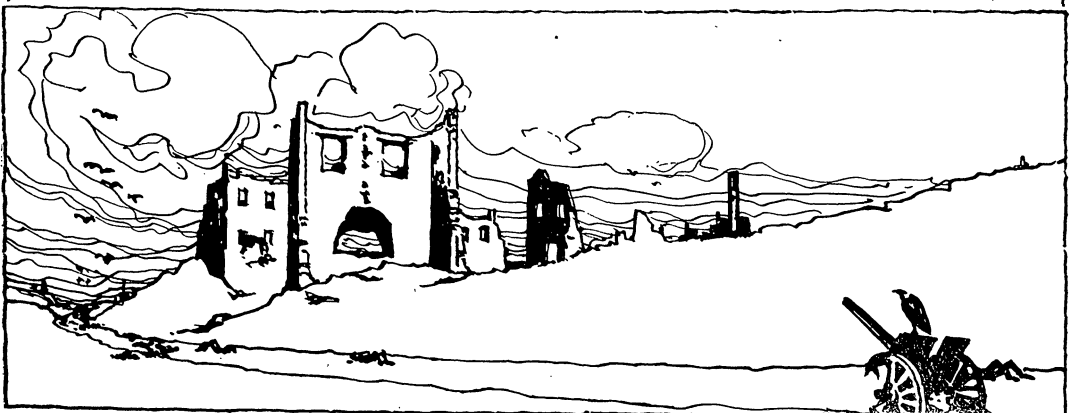


## Religious Statues Protected



ONE OF the strange bits of fortune that has caught the attention of some of the people engaged in the present war is the almost miraculous preservation of some of the religious statues in the war zone. In several instances a holy statue would be the only object left untouched by the shells in a place where all the surrounding objects were wholly demolished. In most cases it is a statue of the virgin, of the Mother and Child, or a crucifix that has been left intact. This has been the case to such an extent that it has attracted the attention of the people and astonished the soldiers. It is not surprising that those people to whom the statues have been objects of reverence for many generations should regard their escape as the working of a miracle. Even the occultist, who knows the strength and protection of loving thoughts, might wonder if it is mere chance that leaves certain greatly revered statues unharmed amid such great destruction.

G. S. H.



THE DESOLATION OF WAR.

DRAWING BY CLAUDE BRAGDON



# THE BIG SELF AND THE LITTLE SELF

BY GEORGE H. HALL

Often in meditation we feel hampered by the intellect; we want to get beyond the intellect, and yet we cannot see how to transcend the Thinker by means of *thinking*. Of course this is a faint reflection of the fundamental fact that the Knower and the Known can never be one as such, the Known inevitably being less than and separate from the Knower. But it is possible to realize the duality of the mind in its concrete and abstract aspects; to recognize the activity of the Ego as distinguished from the activity of the lower mind of the Personality. Perhaps we cannot do this simultaneously in both bodies (the mental and causal), but we can do so in retrospect. In looking back over the mental activity of the past few hours, we can see that with most of us it has been merely the automatic reaction to our environment. We contact another person. That contact calls the lower mind into activity and we carry on an animated conversation which is guided by the current of thought as we drift along. As we remember this we can see that it is the activity of the lower mind, with occasional touches of the higher, where that is called upon by the exigencies of the moment, undirected by our will, but rather the natural and automatic response to the contacts we receive. One idea is suggested by association with previous ideas, and this process is going on in both minds of the two people concerned and interacting on each continuously.

Now that is entirely the activity of the personality. If it were that of the individuality, the entire activity of the mind would be directed from within, and the man would be conscious all the time of each thought expressed and it would be deliberately and consciously directed by the will, the man realizing that it was so

directed. In this state it would be indispensable for the man to think, say or do anything except as he willed to do it deliberately. In other words, the man would be using the mind as an instrument of action consciously directed from within, just as most of us direct our physical bodies, instead of being controlled by the mind. He would not confuse himself with his mind, but would clearly recognize it as a thing apart from himself and which he took hold of as he would take hold of any tool, to deliberately use according to his own will. By studying this idea, brooding over it, and then recalling it in action as often as possible during the day, one can easily discover, or sense, the separateness of the mind from the real user of the mind, and so learn more quickly how to gain control of it.

## A SUPPOSITION AS TO THE NATURE OF INITIATION

We are told that Initiation is accompanied by an expansion of consciousness. Are we to think that this is a sudden acquiring of wider knowledge, an increase of capacity? I think not. Knowledge is acquired by experience. Knowledge and experience are synonymous terms; they are one and the same thing. I wonder if Initiation is not merely that point at which we become aware of the knowledge of lessons experience has been teaching us. That is, it marks a state of becoming *more self-conscious*. We sort of wake up to a realization of the significance of what we have been learning, and so are able to take a better advantage of it; we come to the point where we deliberately use that knowledge, control it, and that is why this thought is suggested by the above remarks on control of the mind.

## PARADISE REGAINED

*["A little nonsense, now and then,  
Is relished by the wisest men."]*

**D**EAR friends, there is a tale I know  
About a monad long ago,  
Who left Nirvana's blissful shore—  
A thing he'd never done before.  
He heard that on Prakritic planes  
Were many globes and rounds and chains;  
And so he wished to start one day,  
But found he could not get away  
Until some atoms he desired  
For perm'nant use had been acquired.  
He got them without pain or strife,  
Then hitched them to his web of life;  
And, as he came, he wrapped him 'round  
The matter of each plane he found,  
Until at last he got so deep—  
A mineral monad, fast asleep,  
Locked safe within Earth's rocky breast  
Where he could hardly manifest.  
And there a million years or more  
He slept on this Prakritic shore,  
In fiery mist and Arctic snow.  
The joy of life he fain would know,  
Then broke the bonds when tired of these  
And made his home with plants and trees,  
And creatures of the lower kind.  
Meanwhile he gained a spark of mind.  
With manas proud this monad grew,  
For he was Atma-Buddhi, too,  
And so with conscious pride he said,  
"This group-soul now I think I'll shed.  
These other creatures here you see  
Are certainly too slow for me;  
I'll cut them out—I can't be tied.  
I want to roam; the world is wide."  
And as his mental body grew  
He had to have a causal, too.  
And so, of stuff group-souls are made,  
He fashioned one of finest grade  
And, in accord with God's great plan,  
This monad then became a man.  
And as he traveled 'long the road  
Of Karmic debts that he must pay  
In future lives on Earth some day;  
For ne'er could he return again  
To bliss upon Nirvana's plane  
Till he had paid—oh, sad his fate!  
Each debt he owed, both small and great.  
He labored long and hard to pay,  
Until at last he found one day  
The pearly gates had come in sight,  
And he had almost won the fight;

And as he stood before the gate  
He knew he had not long to wait,  
For one who was so cleansed from sin  
Would have no trouble getting in.  
He'd read THE SECRET DOCTRINE through,  
And most of ANCIENT WISDOM, too,  
He'd read THE PEDIGREE OF MAN,  
THE ASTRAL PLANE and DEVACHAN;  
He'd joined the Lodge, prompt to attend—  
All this would be a recommend.  
St. Peter sized him up at sight,  
And said, "My son, you're not in right;  
That you've gone wrong is plain to see;  
You know too much Theosophy.  
There's no room here for such queer folks.  
You see that place down there that smokes,  
That lurid glare, and sulphur mists?  
That's specially for Theosophists."  
Poor monad, stunned by such a fate,  
Retired then to meditate.  
He pondered long, 'twas hard to see;  
That he was wrong must surely be,  
For hadn't Peter told him so?  
And Peter was a saint, you know.  
He labored hard, not yet convinced;  
'Twas hard for him to go against  
So great a saint, that had the say  
Of who should come or stay away.  
He knew from Holy Writ we read  
All upward paths to God will lead.  
"I welcome all who come to Me,"  
God says, "by whate'er path it be."  
"These words are true, there's no mistake;  
St. Peter, then, must be a fake.  
So I'll return in proper form  
And take the gates of heaven by storm."  
A mighty thought-form builded he,  
As great and strong as it could be,  
And, reckless of St. Peter's fate  
He plunged it then against the gate.  
The lightning flashed—the sound was worse,  
It fairly jarred the universe—  
And oh, St. Peter, where was he?  
Go ask the winds that roam the sea.  
His work is o'er; just let him sleep—  
There's no more gate for him to keep.  
The way to heaven is open wide,  
By paths that lead from every side.  
Our monad's joy is unrestrained,  
For Paradise has been regained.

C. F. HOLLAND.

## THEOSOPHY AND THE "THREE OBJECTS OF THE T. S."

Theosophy, it is claimed, covers the ground of religion and science, and the Theosophical Society has announced three objects for its endeavor. It is time the students definitely arranged their studies under the headings of the three objects. Probably a great many students do this unconsciously. Anyhow, no definite tabulation of religious and scientific branches has ever been given. Krotona Institute is still unable to give a full scientific course. The following subdivisions have been mapped out for the use of students in general and will probably be of use to all organizers of study classes:

Concisely stated, the three objects of the Society are *Brotherhood*, *Comparative Religion*, *Latent Powers*.

Under the first heading we endeavor to link the physical brotherhood which, of course, is the most obvious, by showing the unity of physiology, biology and psychology. The unity of the spirit seems readily acceptable. Starting then with the earliest kingdom, we come up through chemistry, mineralogy, crystallography to botany; and for the animal heredity through zoology, embryology, physiology, biology, paleontology and geology. Then the purely human studies—anthropology, ethnology, archaeology, history, the arts and crafts, psychology and philosophy—are all based on evolution and lead to Theosophy.

Under *Comparative Religion* we find unity of aspiration in the human race; identity of God, of names, attributes, trinities,

rituals, creeds, ethics, motives, hells, heavens, angels, and of spirit. To show this we study the creeds—Hindu, Buddhist, Zoroastrian, Mohammedan, Christian, etc.; the sciences that prepare us to understand them are philology, rhetoric, philosophy; and the kindred sciences of mythology, symbolology, folk-lore, ritual, music and poetry.

The "*Powers Latent in Man*" are understood through introspection, or self-study. Thus one unfolds one's mentality, magnetism, the powers of body, mind, will and character. A study of logic is necessary; mathematics—especially geometry and algebra—up to the fourth dimension, leading on to psychology and its aspects of psychometry, healing, mysticism, contemplation, hypnotism, astrology, and Occultism which gives you the sum total in Theosophy.

It is to be hoped that some day our Krotona Faculty can be so increased that we shall have definite graded classes and courses giving every one of the above list of studies. A comparison of the Winter Courses of 1915 and 1916 will show that an endeavor has already been made to cover the ground, even though very inadequately. Yet the synthetic value of our courses must not be overlooked, as the links are all there and only need to be developed more perfectly and in greater detail. The key to the whole, however, is the Theosophic point of view, which is the scientific point of view, that all is in the process of growth—Evolution.

A. F. KNUDSEN,  
Dean Krotona Institute.

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Blessed are those who speak only good, for evil will fly their presence.

Twice blessed are those who see only good, for the road to salvation lies open before them.

Thrice blessed are those who think only good, for they have slain the prince of darkness, and opened the gates to the kingdom of God.

W. SCOTT LEWIS.

## FROM THE NATIONAL PRESIDENT

### THEOSOPHY ON THE HUSTINGS

Theosophists are well acquainted with two streams of influence which are apparent in public life. One is executive and has to do with governments, military bodies, the building of race types, the making of suitable financial and business schemes, the fostering of trade and industry, the handling of traffic and the practical affairs of life in general. The other is educative and religious and tends to bring out the powers of the mind, the development of the moral nature, and the establishment of self-mastery; it delves down into obscure places and reveals the reality of life, seeking to preserve in a world of multiplicity and separation the fundamental consciousness of the unity of all life and the near kinship of all forms.

An illustration of these two influences is seen in the church and the state. Under present conditions these two are separate and distinct, and their differing functions are well understood.

Carrying oneself back in imagination to the time just before the founding of the Theosophical Society and realizing the condition of affairs existing in the world then which made necessary the establishment of such a society, one might at that time have superficially concluded that the work of the Society would normally come wholly within the second category, or the teaching department of life. The need of the hour was to revive interest in the ancient sources of knowledge; to disclose the existence of a common origin of religious and philosophic tradition; to bring to religious sentiment a softening influence such as would enable it to dissolve its hard shell of separation and so open its eyes to the truth of the fundamental basis of all religious inspiration.

From this viewpoint it might have seemed necessary that the Society should avoid entanglements with outer forms and simply confine itself to the enunciation of principles, and thus continually stand upon the

eternal rock of those non-controversial things that are imperishable as realities but which can only take such form as the builders of form are able to give to them. In other words, that it should become a kind of papacy.

Even to-day we find members in many parts of the world criticizing the President of the Society for daring to compromise the Society by expressing her political, national and international views in her own journal upon problems arising in the first category, or the ruling department of life—matters having to do with some of the deep-est and most vital questions of the day.

But our Society was not to be founded upon any such one-sided plan. We are told that the particular Master who assumed the chief responsibility for the foundation, preservation and growth of the Society was He who in all His past had been the Ruler, the King, and aided, as He was, by His great Brother who has ever been the Teacher, the Inspirer, it is clear to see that this Society of ours was formed upon a basis which gave to it that dual aspect of expressing the ideals of both the first and the second Rays, as they are sometimes termed. This is quite clearly disclosed even in the first two Objects themselves, the first being concerned with Brotherhood, which includes all social and civic problems, and the second with the disclosure of the fundamental truth of the unity of all that concerns the thought and the moral side of life.

For long years much stress has been thrown upon our second Object, and this may be one reason why many members have deceived themselves into believing that the second was our principal and almost sole working Object. But now, in a world that is torn with agony; in an age that is to witness stupendous re-adjustments and the erecting of newer and higher standards, the Society has its natural and necessary place as a leader of thought, as a torch-bearer holding up in civic life the Light of the Wisdom that illuminates the way towards the real Brotherhood of Man.

## SOCIAL IMPROVEMENT

One of our brothers who has already taken up the work in real earnest writes as follows:

I meant to tell you in my last letter of the experience I had with the I. W. W. The Secretary of their local organization asked me to come down and speak to them of Brotherhood. I accepted the invitation and went down to their hall on the 13th of November. I was told that I was to talk for forty-five minutes and then answer questions for fifteen minutes. There were about five hundred men and women in the hall, according to my hurried count, although the Chairman stated to me that there were six hundred. I talked on Karma and Reincarnation, laying particular stress upon the fact that every man controls his own future destiny, and that the way to better things was along the pathway of taking advantage of opportunities. Then I told them the three laws of Karma and that money wasn't all, and tried to give them some hint of the better things of life. I talked for the forty-five minutes, and they asked questions for fifteen minutes, and the Chairman asked me to write them down, which I did. Then they sprung a surprise on me. The Chairman said that they would now hold their Workingmen's Open Forum. They were limited to five minutes each and, believe me, they were sure loaded for me. They took my hide off and hung it up on the wall. Then they poked their fingers through it. They denounced religion and dragged some of the most sacred things under their feet. They said they did not want anything the next life, they wanted pork-chops now. They called me new-rich. They said that I was the paid representative of the capitalistic class. They said that the idea of right doing and self-development that I gave them were the instruments of capital to keep them in subjection, etc., etc., etc. In fact what they did not say to me and about me were the things that they could not think of on the spur of the moment. The first ten minutes of the bear-baiting—with me in the enviable (?) position of the bear that was being baited—made me so mad that I vowed that someone was going to get hurt. After that the special deity who looks after fools, and who has always been kept pretty busy looking after me, whispered into my mental ear that I was playing right into their hands, and my sense of humor began to operate. They made the mistake of not quitting while I was mad. The thing was so rank that Eads Howe, the "Millionaire Tramp," of whom you have perhaps heard, defended me and the principles I had talked. Some of them cheered him and I saw my cue; I saw that there were some in the crowd that did not approve of the stuff that the speakers had been giving them.

The Chairman called upon me to answer the questions. I told him that I had something to do before I got to that, and then I told the

audience that they had not scared me a bit and that if what they wanted was plain talk, that that was what I had been raised in. They cheered that. Then I told them that fifteen years ago I was wading in muck up to my ankles from six o'clock in the morning until ten o'clock at night and getting paid \$1.00 per day for it by the Stock Yards Company. They cheered that. Then I told them that I got an easier job and studied law nights and made it forever impossible for any man to tell me that I had to work for him for \$1.00 per day, and that the talk that I was a new-rich was absurd. After that the crowd was mine. I talked to them for forty minutes and then answered their questions. When I left the hall at least fifty of them crowded to the aisles to shake my hand, and the Secretary met me at the rear and asked me to come down again and talk to them.

I was struck with the fact, more clearly than ever before in my life, that there is little difference between the so-called cultured man and the man of no culture. Those men wanted the message of the all love, they were hungry for it. They had been cuffed and buffeted about, until the old ones were like hungry wolves. They had met the injustices of this life until they were soured on the whole world. They were getting together at this hall night after night and singing nihilistic songs and shouting down with law, down with religion, down with capital, down with everything, but in their hearts, though deep down perhaps, was burning the spark of the divine. The reason they could not be reached was that no one came to them who spoke their language. I "cussed" them and used the terms they were used to, and they were "for me." I have settled two cases for the men from that organization since, and I am going to them again until I get some of them to lift themselves out of the muck and the dark, and into the light of the Master's love. I never talked to an audience that wanted light so bad, and I never got insulted so many times and accused of so much in such a short time, but with it all I shall prize the memory of that evening for a long time.

## BROTHERHOOD

So, Theosophists are now being wisely and earnestly counselled to begin to put their principles into practice and to *do* something outside, that Theosophy may have its rightful expression in public life.

The various fields that may be chosen by them, according to their own particular line, are those of religion, of education, of social reform and political improvement. Each Theosophist should choose his own field and do what he can therein.

Theosophy gives such a wonderful understanding of life and its problems! And this we should be eager to pass on to others

where it may leaven the life of their institutions and customs. What is needed is the broadening of the mental outlook and the awakening of the heart principle. Breadth of mind is needed that men may understand how all things are working together for the perfection of every unit of humanity, however different and separated they may appear, and activity of heart in order that the spiritual impulse may be foremost in all phases of human life.

The General Secretary in England upon whom, owing to the nearness to him of the war, life's problems press more acutely than perhaps they do upon us in America, has given some consideration to the relationship of Theosophy and its vehicle of expression to public life, and has published a suggestion to the members of his Section which it would be well for them and us to consider seriously. He wishes to see that the Theosophical Society does something definite and effective by way of deliberate, organized study, and he feels that the Society ought to have at its disposal, especially at such time as the present, the services of able people. His ideal extends to the building up of an organized and stable working unit in his Section, *permanently occupied*, partly in directing the labors of an Educational Committee of the T. S., and partly in touring from place to place, setting forth Theosophical educational ideals to the public.

#### HOW LONG?

The following significant remarks appear in the November *Watch-Tower* by our President:

For how long? one asks wistfully. Believing as I do that not the passions nor the ambitions of men but the strong hands of Earth's Guardians guide the destinies of Nations, I cannot but fear that the great strife will not cease until Britain recognizes in Asia that for which she is fighting in Europe, and gives ungrudgingly to India that liberty for which she is standing in the West. I believe that if she acknowledged India's right to Self-Government, and pledged her word to regard her hereafter as one of the partners in her mighty Empire—leaving all details until Peace once more broods over the Nations—then would the end of the War be in sight, and Divine Justice would crown with victory the great Nation that promised to do Justice to another. Judging from the King's appeal, he is in sore need of men; yet the loyal

millions who are here, ready to lay down their lives for his Crown, are left useless by his Government. Even those eager and trustful sons of India who have traveled 5,000 miles from home on the chance of giving service to England's cause are rejected; while every English hoarding is shouting to men to enlist, "Indian gentlemen" are coldly warned not to go to England to offer their services. It may well be that victory will be withheld until her need forces Britain to accept the help so lovingly tendered to her by her great Sister Nation. For all the forces that work for Righteousness and Justice, for plighted Faith and pledged Honour, the forces which build up civilization and make Human Society stable—all these are working for India's Liberty, and are using this great War to bring about—among other things—Justice between East and West. Home Rule for India is one of the conditions of the triumph of the Empire in which she has been an apprentice for a brief space, but is now to be a partner.

\* \* \*

For the time is ripening for the coming of the Desire of all Nations, and the Teachers of the world have ever come forth from the East. Vyasa, Zarathushtra, Thoth, Orpheus, the Lord Buddha, Shri Krishna, the Lord Christ, the Lord Muhammad—were all eastern-born. It is ever unto Asia that a Child is born, to the East a Son is given, and none but He, the Prince of Peace, can heal the ghastly wounds made in the West by War. To Him we lift up our eyes, for we know that He draweth nigh, and the East is rosy with the dawn of earth's New Day.

#### SPECIALIZING FOR SERVICE

A Theosophical Educational Trust has been recently established in England, and the General Secretary wishes it to avail itself of the services of an expert Educational Officer, one trained in modern, orthodox educational methods, but at the same time full of Theosophical spirit. He adds:

Similarly, I should like to see such member of our Society who may be specially qualified on the lines of Social Reform, permanently established as the Director of Social Reform studies, as well as general organizer on these lines throughout the country. In the same way, our ablest student on Comparative Religion should work whole time for our movement.

These various experts would have their headquarters in London, would be in charge of all investigations along their respective lines (which would include periodical publications) and would act as peripatetic advisers to lodges in all matters concerning their respective departments.

The scheme which I outline sounds visionary to those who have not yet realized the infinite importance of Theosophical work in the world at the present time. For my own part, I firmly

believe that the time is ripe to take a much more prominent place in public life, provided we take steps to see that our views are based on study and experience. To insure that our views *shall* be based on study and experience, we must enlist the services of those capable of expressing matured opinions. This I propose to do if I am able to raise the necessary funds, and if I can gain the sympathetic approval of the executive authority of the Society in England and Wales.

These ideas of Mr. Arundale are timely and important, and they apply to the needs all over the world. America is not in the throes of war as England is, but no doubt in due time she will have troubles of her own. Tremendous problems are pressing for settlement; labor and capital have been at one another's throats for decades of time, and the thought-forms built up by continual propaganda on one side or the other, constitute a vast horde of forces which must burst if not guided into wise and peaceful channels. The greed bred by our commercial instincts, the god of the dollar that rules our ideals to so unfortunate an extent, the lust and the graft of our great cities and political institutions are rank diseases in the public body that somehow must be purified. Just how the people will solve this problem, who can say? But the solution to this, as it is to all human problems, is

written in the one word "Brotherhood", and if Theosophists can and will exert their activities more energetically and widely, and spread the true understanding of the unity of life; of the mutual dependence of man upon man; of the real brotherhood existing between the highest and the lowest; of the responsibility for every man to see that his brother of every type realizes his God-given privileges; if they will press the ideal that such a perfect scheme of life should be built up that there may not be a single soul suffering from lack of education or hospital attention, or an opportunity to earn the means of food, clothing and shelter; then all of these divinely ordered guarantees of life will be greatly aided in their forthcoming into the more perfect system which lies now in the womb of the hour.

#### MY TOUR

I am expecting to make a tour through the Southern, Eastern and Northern Divisions in March and April, visiting the lodges. In the fall I hope to visit the Middle West, North Western and South Western. I shall scarcely have time to do more than address the lodges and E. S. Groups, and meet the members. The public must needs be cared for by others.

#### THE NEED OF WORKERS

There are innumerable towns in the United States and Canada with no Theosophical Lodges, and where theosophical truths are never presented directly. It is impossible for our few national lecturers to go to the smaller towns. Why should not members do missionary work? In the large towns where there are well organized Lodges, a great many members who are well grounded in Theosophy and can talk and give addresses on the different subjects, could be easily spared to go elsewhere. Single men and women Theosophists who have no domestic duties that necessitate their being permanent in a place, should be willing to give up anything that the knowledge of the coming of a World Teacher, the birth of the Sixth Race and how to prepare for it, and the principal

truths of Theosophy may be brought to all. Theosophy was not given to us to save ourselves, I take it, or in a dilettante way to present it to those who already favor the ideas or to hug and congratulate ourselves as Theosophists because *we* have found the truth. "The truth shall make you free", but knowing the truth of Theosophy does not make us free if we cling to it selfishly. "The fields are ripe to the harvest, but the laborers are few." What of all those fields where there are no laborers to prepare the ground for the seed the Great Teacher and His lieutenants will want to sow? Can we not sacrifice some material comforts and dear associations to help make "a highway for our King" all over the country?

MULTUM IN PARVO.

## EDITORIAL COMMENT

### DOING IT WELL

With so much to be done in putting Theosophy before the world, and with so few to do it, there is a constant temptation to attempt too much and thus to do it indifferently instead of doing it well. But is this not an unfortunate mistake? Would we not accomplish more in the end by doing less and doing it thoroughly?

One direction in which the bad effects of hasty work is painfully apparent is in public speaking. Our lecturers are few in number and many Lodges have none who can address the public. Those who can do so are likely to be pushed into overwork or, as often happens, to feel that they should attempt more than they can do well. The result is likely to be some very poor performances that give the public a decidedly bad opinion of Theosophy. Silence is better than a bad presentation of vaguely thought-out ideas. Such a presentation gives an audience a wholly erroneous impression about Theosophy which, when rightly expounded, is always sound, balanced, logical and irresistible in its convincing simplicity.

When a speaker takes a few facts, thinks much about them, and then comes before his audience, he is prepared to say something convincing. When he hastily gets ready to lecture, or does not get ready at all, he is neither entertaining nor convincing. He has merely occupied the time, and accomplished practically nothing for Theosophy. Some speakers have a strange delusion that they can rise at a moment's notice and give a lecture, but the cause they represent suffers accordingly. Those well accustomed to speaking in public and who feel quite at home in the work can always talk "on the spur of the moment," of course. But anybody who is a close observer can easily see that it is not their best work and that, although it may be passably good, a little time for preparation would have made it much better.

It is also worthy of notice that our most

successful lecturers are those who do think long and hard about their subjects. Even Mrs. Besant, with all her ability and experience as a lecturer and her very remarkable facility of expression, says she still gives a couple of hours of concentrated thought to her subject before delivering a lecture. What eloquent testimony that is to the need of preparation by the rest of us! The worker who represents Theosophy to the public owes it to himself, to the public and, most of all, to Theosophy to attempt no more than he can do well.

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A new exchange has arrived — THE MAHAYANIST, a monthly magazine devoted to the exposition of Northern Buddhism. It is published at Kyoto, Japan, and is edited by William Montgomery McGovern who, with his mother, Mrs. Janet B. McGovern, formerly of San Diego, California, went to live in the Orient a few years ago. They are well known in theosophical circles. THE MAHAYANIST is well edited and appears to have a useful field of activity in Japan and China where, it says, Buddhism is being revived.

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The "colt" that appeared in G. F. W.'s review of a Druid Festival last month started out on his evolutionary journey as a *cult*. The transformation occurred in the printing-office.

### NEW LESSONS IN THE OLD SCHOOL By L. W. R.

The opinions of people about subjects they do not understand are not instructive but they are often interesting. A friend sends an editorial by a writer in a daily paper who declined to attend a lecture but thus airs his ideas about reincarnation:

The other day we were invited to attend a lecture on reincarnation. We declined the pleasure, if it could possibly be construed as such. Reincarnation is a doctrine by no means pleasant to contemplate. This is a blessed old world, and we confess to having enjoyed our brief pilgrimage fairly. But we have seen the elephant, we have heard the band play, and



have watched the tumblers do their several stunts with interest if not profit. The concert after the show we witnessed, and it was fairly good. A repetition of all this would be a waste of time so far as we are concerned. Hence we feel no interest in a program that looks both unreasonable and undesirable.

So might a child reason about the folly of going to school a second year, after having experienced the first. Why go back to the same old building with the same teachers and the same dull round of lessons? It may have contained some things of profit, but why a repetition? It is "unreasonable and undesirable."

But even a child would not reason thus if he had the least comprehension of the purpose of attending school; for if he comprehended, he would know that while he returned to the same school with the same teachers he would acquire different and higher lessons from his books. He would know that he was not attending school to be amused but to be instructed. Just so will the man who is awake to the purpose of life comprehend that the world is not a

place of amusement but of evolution—not a circus but a university.

It is one of the commonest mistakes of the critics of reincarnation to assume that we return to incarnation to go again over the familiar paths of which the feet are weary. The mind that holds that idea has not yet grasped the meaning of reincarnation, does not yet understand that reincarnation is evolution; that the path we follow leads upward; that we begin again where we paused at physical death and not at the lower point of the previous birth; that we do not uselessly repeat old experiences but acquire wisdom from new ones; and that each incarnation finds us farther along on the great evolutionary journey.

The critic in question did not write editorials for a daily paper, printed in English, in his last incarnation. Probably there were neither dailies nor English. His "stunt" is a new one. And there is probability, let us hope, that he will not be demonstrating his ignorance of evolution in his next incarnation.

### SILENCE AND SPEECH

"To be silent amid the confusion of idle tongues,  
To be silent amid clamorous intellects,  
To be silent when you are ready to teach, and others unready to learn,  
To be silent when the Law is working in another,  
To be silent under little misapprehensions,  
To be silent in view of both your intellectual ignorance and your intuitive knowledge,  
To be silent when given information already attained; the giving helps the giver,  
To be silent in the experiences of joy and sorrow,  
To be silent under taunt of coldness,  
To be silent amid entanglement of justice and injustice—the Hand of God unweaves.

"Silence is the Mighty Rest of God; whence comes power to  
Speak when the Standard of Truth droops in careless hands,  
Speak to shatter the crushing weight of mediocrity, and free imprisoned souls,  
Speak to restore to authority its Divine prerogative of reason to make it other than a leaning-post for incapacity,  
Speak despite wrong interpretations and wrong judgments,  
Speak amid the clash and ruin of all personal aims, through personal loneliness, agony and darkness,  
Speak to transmute inner rebellions to outer purposes,  
Speech is the manifestation of God working through us for reverence, use, beauty, power, life eternal. Distort it not."

# FROM THE NATIONAL SECRETARY

## NEWS AND NOTICE

Before this MESSENGER reaches you, the Secretary will be in Washington, D. C., where she is to work and lecture for a few weeks. On the route returning she will be able to visit three or four lodges long enough perhaps for one lecture in each place.

The usual office routine of business will proceed uninterrupted here, though certain correspondence will necessarily be delayed. Kindly understand her absence as the cause of any delay.

Have you received your membership card?

The extra work entailed by these cards and the semi-annual dues bills—a work of no small amount with a membership of 5,000—was performed as a labor of love by Mrs. Mathews, formerly of Seattle, now residing in Hollywood. We are glad to here acknowledge our deep personal gratitude for her assistance and to record thus publicly her generous kindness and the official thanks for the same.

Nicholas J. Rusden, one of Santa Rosa's devoted T. S. members, passed to the higher life on New Year's eve. He was a native of Auckland, New Zealand; for many years he was in active army duty and his service as a military instructor was distinguished.

For the last ten years a resident of Santa Rosa (California), his quiet nature, his kindly qualities, his fine principles endeared him to many friends and proved to his city the value of "living the life."

## FINANCIAL STATEMENT

The bills for "Stationery" and "Postage" are to be noted as heavy for this month. They are so because of the sending out of circular letters, the printing of 1M dues-slips and 5M membership cards, the semi-annual enclosures to all lodge secretaries and to the members-at-large. Other

than this, the monthly account seems to need no further comment.

## STATEMENT FOR DECEMBER

### Receipts

Fees and Dues.....	\$ 433.27
Donations .....	10.50
Propaganda .....	3.00
Incidentals .....	26.72
Messenger Subscriptions .....	5.85

Total .....	\$ 479.34
Cash on hand December 1, 1915.....	\$4166.84      \$4646.18

### Disbursements

Stationery .....	\$ 56.85
Messenger Printing .....	93.00
Salaries .....	165.00
Propaganda Expense .....	150.00
Rent .....	33.50
Postage, Telegrams and Telephone .....	68.17
Incidentals .....	22.02

Total .....	\$ 588.54
Cash on hand January 1, 1916.....	\$4057.64      \$4646.18

## BOOKLET FOR NEW MEMBERS

Beginning with January, we are able to present to each new member a souvenir of their admission to the American Section in the form of a brochure especially arranged for the purpose and one likely to impress the young member with the depth of Theosophy and the dignity of the Theosophical Society. It contains the President's address for the admission of members, and her wonderful symbolic description of the meaning of the T. S.; pictures and short biographies of H. P. B., Colonel Olcott, Mrs. Besant and Mr. Leadbeater; and in all thirty pages of the most apposite selections from the words of our leaders and the history of Theosophy and the Society.

With this we send a copy of the revised By-Laws; a four-page pamphlet with suggestions for Theosophical reading compiled mostly from Mr. Cooper's courses of study (now out of print); and a Book Concern catalogue.

Do you not think all this, together with an official letter of welcome, is treating the new member very well and equipping him generously?

## OPPORTUNITY TO PURCHASE BOOKLET

This souvenir copy above mentioned will

go free to each new member, but so attractive is it that we feel sure many now members will care to have it. It will not be put on sale in the usual way, but we offer to all members this opportunity of purchasing it: The printer has agreed to hold the form for sixty days and then run off, at the price of fifteen cents each, the number of copies by that time ordered, that is, sent in within the months of January and February.

A sample of the booklet has been sent each lodge secretary, so that members can examine it at their lodge rooms. The lodge secretaries have also been asked to serve as agent and forward the names, addresses and remittances to the National Secretary's office. This is for our convenience; however, anyone may order directly and individually, or the Lodge may order in bulk, *but the orders are restricted to members of the Theosophical Society*. It is not meant to have the booklet displayed or advertised for the public sales market. [This is just an opportunity for old members to get the "1916 new member" souvenir for 15 cents.]

On the first of March the number of the orders sent in will be given to the printer, and then will follow in due course the distribution of them, in separate envelopes, to each address.

#### TO THE LODGE SECRETARIES

Another emphasis on the question of demits. Do not make them out unless you can demit the member *to another named Lodge* or *to membership-at-large*. If the person is uncertain where he will reside, etc., his membership should be retained in your Lodge until such time as he is settled again, and the red tape of the demit be carried out as directed.

Headquarters has nothing to do with the business of "Associate Membership"; that is, those who join a second Lodge or

any number of them. The list of secondary members is a matter within each Lodge, as is the fixing and collecting of their Lodge dues. Section records carry only the primary membership, that in the Lodge where Section membership is registered.

Our circular letters to "delinquents" and to those who had slipped away two and three years ago from active connection with the Society have, we know, gone directly to the point to be gained without our dealing through lodge secretaries. We are striving, however, to notify you of any payment or reinstatement in your respective lodges, and we hope the lodges will follow up such notices with a warm fraternal welcome to those returned. Could we share with you the letters we have received as replies, your earnest co-operation with the effort made would be assured. In those replies it is especially noticeable that the reasons generally given for withdrawal are not lack of interest in Theosophy but more often either (1) the too heavy burden on the pocket-book in meeting the dues and calls for money or (2) the coolness of comradeship experienced as member. Can we cut down here and there—by a little more leniency as to lodge dues and by a bit more expression of brotherhood—the number who withdraw?

A notice on the first of December to those six months in arrears as to dues, stating that they were not entitled to longer receive THE MESSENGER, was the happy means of discovering that the dues of a goodly number of members who had really paid were not credited on their account here. Investigation showed the greater number of these traceable to careless bookkeeping on the part of lodge secretaries and their neglect to forward the sum rightly. We have yet to straighten out a number of these cases, but at this time of semi-annual accounting, let us minimize these annoying errors to a zero.

### MONTHLY MEMBERSHIP RECORD

#### DECEMBER, 1915

New Members .....	103	Deceased .....	3
Reinstated .....	17	Resigned .....	7
Transfers from other Sections.....	0	Transfers to other Sections .....	1
Total Active Membership.....	4830	Transfers to Inactive Membership.....	0

# PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

## THEOSOPHIZING AMERICA

The new machinery of the reorganized American Section is slowly getting into motion. Slowly, because the change was so radical and because it added enormously to the scope of the work. The Departments of the Secretary, of the Book Concern and of the Magazine already existed, but the Propaganda Department was a new creation. It is safe to say that its full significance is not as yet understood by all the members. It is nothing less than an organized effort to theosophize America by systematic work through all the avenues by which the public can be reached—the lecture platform, the press, the public libraries, and the distribution of literature to slightly interested people. The work is going forward without hurry but with absolute thoroughness as it goes. All our Lodges which apply are being furnished with prepared lectures. A list of publications willing to print carefully prepared theosophical articles is kept and systematically supplied. Propaganda Agents representing the Department in each city are being appointed and are ascertaining the attitude of librarians toward theosophical literature and the possibilities in that direction. A card system of the names and addresses of slightly interested people has been prepared by the Propaganda Department and to each of these there goes monthly a brief note and a carefully selected pamphlet on Theosophy. Starting with a pamphlet that presented the philosophy in outline, the series will gradually lead onward until, during a period of half a year, the fundamentals have been laid before the reader. In this systematic fashion the Propaganda Department is already reaching a larger number of non-members than the total membership of the American Section.

Still other activities are being directed by the Department which are of less importance. But from the chief three—(1)

the furnishing to Lodges of lectures and press reports of the lectures, (2) the systematic supply of articles on Theosophy to all daily, weekly and monthly publications that will accept them, and (3) the free distribution of graduated pamphlet literature to a list of non-members already including about five thousand people—it will be seen that the Propaganda Department has entered upon a propaganda campaign that means nothing less than the theosophical conquest of America. It is not a work to be done in a moment nor in a year, but it will be done and done thoroughly. It is so largely experimental—the doing of things untried—that we must not expect rapid and uninterrupted progress. If we get the three chief activities well organized the first year, it will be cause for congratulation. Then in the years that follow we can build on that solid foundation in such fashion that it will not be long until few of our more than a hundred millions of people will remain entirely ignorant of Theosophy and its gospel of great joy.

## DECEMBER FIELD WORK

The reports of work in the field are condensed as much as is consistent with giving the news, in order that there may be space left for other matters. Oklahoma City got an extra lecture (on account of the cancellation of Topeka, through the removal of our one active member there to another city) and proved worthy of it. Alive to its opportunities and fully awake to its obligations, the Lodge there unquestionably has an enviable future before it. Nowhere have I seen Theosophists more ready to make personal sacrifices for the work—and greater love hath no man than that.

Kansas City was not on the itinerary, but was offered one of the two nights originally assigned to Topeka. A good audience came out on short notice, but it was so far from what the enterprise of

that Lodge usually accomplishes as to give strong emphasis to the desirability of a long time for preparation.

Des Moines is one of our plucky infants. With no such territory as is enjoyed by Dallas and Oklahoma City the members nevertheless went at it in the right spirit, and the audiences showed great gain over my last trip there when the Lodge was organized. We can expect good tidings from Des Moines in the future.

Lincoln got only three nights, but made the most of them. The Lindell Hotel hall is a fine one, and the audiences were of high class. This is one of the Lodges that is making solid growth and, compared with its condition a year ago, is like a normal man compared to an invalid.

On account of the cancellation of Omaha it became necessary to "double back" to Chicago, which had previously been denied an engagement because there was no time left when the invitation was received. Lodges which envy those located in large cities have little idea of the difficulties of advertising a lecture course there where the best effort at publicity seems like a drop in the ocean of advertising. But the Association of Lodges managed it somehow and, all things considered, got out good audiences. Chicago appears to be blessed with that which is generally so hard to find—plenty of executive ability. The last lecture of the tour was given December 20, which is about as close to Christmas as the public is willing to listen to anybody but Santa Claus.

#### FOR PROPAGANDA ONLY

The Propaganda Department has received as many as three requests from one place, in some instances, for the free ready-to-deliver lectures, with no explanation of the purpose for which they are wanted. In another instance a member wrote for press matter requesting that a large number of the newspaper articles be sent on, although no definite arrangement had been made for their publication.

Neither the lectures nor the newspaper articles are intended for any other purpose than propaganda work. The former contain very little matter that has not at some

time appeared in print. That is not so true of the press matter but is designed for the public, not for students of Theosophy. We are pleased to furnish either to all who will assist in the useful work of putting it before the people, but it will be furnished only as it is used. Applicants should always say for what purpose it is wanted. It is immaterial whether the lectures are used on the regular Lodge program or furnish material for the parlor talk, or make ammunition for the itinerant bent on establishing a new centre in a near-by town. But the Propaganda Department must keep account of all these activities and must know what enterprise is to be served through the applicant.

#### READY-TO-DELIVER LECTURES

The ready-to-deliver lectures have met with a cordial reception and about thirty per cent of the Lodges are already using them, although the work is only fairly begun. Here are some of the reasons why they are certain to succeed and to become a permanent part of the propaganda work:

Because they are compiled from the best literature we have, the writings of Mrs. Besant and Mr. Leadbeater being the chief source of supply. They therefore present Theosophy soundly, simply and logically. Great care is taken to select the subjects that are suitable for public discussion and which present the fundamentals of Theosophy.

Because the surest way of holding attention and increasing attendance is the continuous presentation of theosophical truths in acceptable form—lecture after lecture that is strong, reasonable, convincing and utterly free from anything fantastic or unbalanced. A succession of lectures upon which no just criticism can be based must make a favorable impression and attract thoughtful people to the Society.

Because it is difficult to find members who have both the ability and the time to prepare original lectures, while it is comparatively easy to find those who can deliver them well.

Because press reports for three daily papers go with each lecture, ready to hand to the city editors the day before the lecture

is given. This systematic press work not only gets theosophical ideas before thousands of people who cannot hear the lectures but it keeps steadily before the public the fact that a permanent centre exists in your city where people can learn more about Theosophy. This is the most valuable sort of advertising, and in the course of time it is sure to bring results in the form of increased attendance and membership.

Lodges that are not yet enrolled for this free service of ready-to-deliver lectures can enter at any time by making application to the Propaganda Department and stating whether they desire to have a lecture weekly, bi-weekly or monthly. There are no financial obligations whatever.

#### THE NATIONAL LECTURERS

Miss Holbrook's plans take her east for a couple of months. One night she goes to Salt Lake City, *en route* to Washington, where three weeks will be given to public lectures and class work. Returning, she will stop for lectures at Louisville, Kansas City, Lincoln and Omaha.

Mr. Knudsen will continue giving his attention to the Krotona Institute, of which he has been made Dean. He is the chief lecturer on Sunday afternoons.

Mr. Max Wardall had hoped to start on an eastern tour by this date, but for various reasons it is still a matter of the future.

Mr. Cooper is heading southeastward from Duluth and Superior where he spent the holidays. He will continue southward to New Orleans and then come back through Texas to the Middle States.

Mr. Rogers reached Krotona the last of December and will spend six weeks in the Propaganda Department, after which he will begin a tour of the northwestern country, opening at Salt Lake City February 13.

Dr. Barnard, of North Tonawanda, New York, has been making excursions into the propaganda field, the cities visited being Toronto, Detroit and Rochester.

We need more itinerant lecturers.

In the merely incidental work of the Propaganda Department during January there was sent to five thousand non-members a neat announcement of the seven theosophical magazines edited by our members, including *THE HERALD OF THE STAR* and *THE LOTUS BUDS' JOURNAL* for children.

#### PROPAGANDA PLEDGES

To conduct any business properly it is necessary to know what one may depend upon in the way of support—to have some definite financial basis. Therefore the utility of pledge cards that guarantee a specific monthly income. If you are interested in the success of the propaganda work, your opportunity will come when the pledge comes to your notice.

#### PROPAGANDA RECEIPTS

Mrs. V. Borschel, Buffalo, N. Y.	\$ 3.50
Mrs. W. J. Strickland, Rochester, N. Y.	3.00
Miss Annie Allee, Temperanceville, Va.	6.00
James E. Taylor, Buffalo, N. Y.	2.00
Grand Rapids Lodge, T. S.	3.00
W. B. Yule, Lincoln, Neb.	5.00
Anonymous, Yonkers, N. Y.	10.00
Anonymous, Yonkers, N. Y.	10.00
Mrs. L. C. Blanchard, Lincoln, Neb.	1.00
Miss A. E. Stephens, Lincoln, Neb.	5.00
Kay Rossman, Douglas, Ariz.	5.00
New York Lodge, T. S.	2.65
"A Friend," Cleveland, O.	.24
Dr. Chas. Rosenthal, Boston, Mass.	1.00
"A Helper," Kansas City, Mo.	5.00
G. A. Weber, Tacoma, Wash.	2.00
Mrs. H. Schwartz, Columbus, O.	1.00
R. W. Smith, Fort Wayne, Ind.	1.00
Mr. and Mrs. D. Mortimer, Butte, Mont.	5.00
Mr. Sheron Bonner, Dallas, Texas.	5.00
Ida M. Smith, Dallas, Texas	1.00
Dallas Lodge, T. S.	2.00
Chas. M. Wilhelm, Mt. Vernon, N. Y.	.50
Stamps, from various sources	.24

\$80.13

#### THE WISE LOVER

He feels all other hearts within his own  
And as a swaying rose that's fully blown  
The faintest wavelets pulsing in the air  
Are sweeter made because the rose is there.

D. M. M.

# THE LOTUS BUREAU

## PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

I SHOULD like to propose to those who are in charge of children's classes in this country that the custom of prize-giving be entirely avoided in their work. So far as I know, the custom is not prevalent here, but it seems to me it would be wise for all Lotus teachers to co-operate in the resolve to try to find some other means of stimulating effort among the children. A prominent part of the ethical teaching in our Society is to the effect that we must work for work's sake, without desire for reward. Let us try to bring this ideal to the children as well. The objections to prizes are too obvious to need much comment—the disappointment of children who fail to receive the prize; the self-conscious feeling of superiority of the winner, tending to separateness and pride; the occasional stimulation of envy, discouragement or jealousy during or after the contest—all these seem contrary to Theosophical principles.

What then, it may be asked, should take the place of prizes in calling forth the best work of which the children are capable? One answer is that praise may be freely given for good work done, but it should also be given to the child who tries his best as well as to the one who attains. A child who is especially clever at some task may be appointed a helper or teacher of that task to some other child or to the group. The children may be led to notice the good points in the work of each other, saying nothing of the bad points. Another good plan is to collect the work of the group, when possible, so that at the end of a given period it may be exhibited all together, and the children may then take harmless pride in seeing how much has been done or how well the work has been done *by the group*.

There is another field where it would be well for Lotus teachers to experiment—in the finding or inventing of games which

demand co-operation and eliminate competition. For instance, there are certain games which may be played for the fun there is in them until the players are tired, rather than to end when one side or the other wins. Or, the well-known competitive games may sometimes be turned in a different direction.

Not long ago in the Krotona Lotus Circle a blackboard game was being played wherein the object was for each child to complete as many squares as possible, a line at a time. The smallest boy of the group was not able to understand the game very well and did not therefore succeed in getting any squares. Very soon, to the surprise and delight of the teacher, there began to be a lively rivalry among the other players, not to gain squares for themselves but to arrange their lines in such a way that when the turn of the littlest boy should come, there would be a square waiting for him to complete! This method of playing the game was initiated entirely by the children themselves, and in this instance the teacher was able to confess herself taught.

Only a little original work has been done as yet along this line of games. Will not Lotus teachers experiment further in this field and report results?  
M. T.

The Central Hindu College Brotherhood has for its motto: "The ideal reward is an increased power to love and to serve." If the prizes for good work and good conduct and for helping others were positions of greater trust and power of helping, this good motto would be carried out. In fact, in school, honor should be given to character and helpfulness rather than to strength of mind and body; strength ought to be trained and developed, but not rewarded for merely outstripping the weak.—J. Krishnamurti, in *Education as Service*.

## QUESTIONS ANSWERED

*Q. What is the easiest way to get rid of an evil thought-form?*

A. One of the easiest is to get inside it yourself and then expand suddenly. Another method is by directing a stream upon it; you can then break it up by sections. This plan is not so satisfactory, however. One part keeps on forming while you turn your attention to another—something like Briareus.

The most satisfactory way is to get inside it yourself and suddenly expand.

C. W. L.

*Q. Would the gradual weakening of active mentality with advancing years be preferable to an apparently active state at great age before passing over?*

A. I suppose you mean which would be desirable for the after life. As far as I can see, it doesn't matter with regard to your after life what happens to your mentality. It matters a great deal about your desires. It certainly would be desirable to wear these out. But your active mentality would only keep you longer in the heaven-world. As for that, I think you would have to take what you would get.

C. W. L.

*Q. May we understand that succeeding sub-races, especially the sixth and seventh, can be in the course of formation quite contemporaneously at entirely different places?*

A. Certainly. The sixth sub-race is being formed before your eyes—less prominently in this State than in the North of this country. It is very prominent in Queensland. You can see the difference in the young people from their elders. But it is less distinctly marked here. It is also going on in Chicago and some other places in America. As to the seventh sub-race, we have not begun to think about that yet.—From THEOSOPHY IN AUSTRALASIA.

C. W. L.

*Q. If the bubbles of which the atoms are composed increase in number on moving to the higher planes and decrease in descending to the lower planes, would they also*

*proportionately increase and decrease in size so that one would infer that the physical-plane atom would draw together the many into one big whole atom?*

C. A.

A. The questioner has inverted the mode of progression in number of the bubbles. The number of the bubbles to the atom increases as we go downward. An article by A. B. and C. W. L. entitled *On Revelations*, in THE THEOSOPHIC MESSENGER of October, 1909, throws much light on this subject. It says there:

When He [the Logos] willed to constitute the second plane He poured forth a wave of His life; . . . it carries with it nearly all the bubbles of the system, but leaves an infinitesimal fraction of the whole as the matter of the Adi plane. As the wave of life wells out, it shows itself as requiring a different mode of expression from that on the Adi plane; no longer does it work with simple bubbles, but its atom is a complex form consisting of forty-nine bubbles. On this second plane this atom of forty-nine bubbles is the unit, the brick used for the building, though what it there builds is still beyond our conception.

When the third plane is to be constructed the out-welling is not from the lowest sub-plane already evolved, nor is the atom of this (the Nirvanic plane) built directly out of the forty-nine-bubble atoms already existing. . . . The Logos sends out a fresh wave, which seizes upon nearly all the Anupadaka atoms—leaving only what is needed for the work of that plane—and sweeps them away; as they are swept away they are broken up and reduced into their constituent bubbles, and those same bubbles are instantly reformed into atoms of quite another shape, each containing two thousand, four hundred and one bubbles. This process is repeated until the physical plane is reached.

The physical-plane atom consists of several millions of bubbles and, according to physical-plane reasoning, ought to be larger in size than those of the higher planes, but whether it is so or not is a question. J. C.

*Q. What is beyond the Buddhas and the diamond soul? Where do They ascend?*

A. This question is a difficult one to answer, because the questioner does not indicate on what plane or in what state of consciousness he expects the Buddha to be. It is to be supposed that the questioner means: "What is beyond the highest plane



on which the Buddha is conscious?" Or, in other words: "What is the plane beyond that on which the consciousness is called 'the diamond soul'?"

As these terms are not used very distinctly in the earlier Theosophical writings, and chiefly in Oriental writings that are not very exact, it is difficult to place them. Taking the last system of naming the planes of consciousness, we have—from below upwards—physical, emotional, mental, intuitional, spiritual. This last corresponds with the Atmic plane of the Oriental literature, above which are the Adi and the Anupadaka, the planes of the First and Second Logos. The "diamond soul" is the soul ready to merge with the Second Logos. That seems also to be the Buddha's. The plane, then, to which the Buddhas and those of the "diamond soul" rise is that of the Second Logos. This is the plane of the "Buddha of Buddhas"—the Amitabha Buddha, which is the Second Logos, the One with whom we are one and, in Him, one with the Father.

A. F. K.

*Q. I have heard from Theosophical sources that soldiers killed in battle in this war (why this war more than any other, I do not know) are to reincarnate almost immediately and be reborn to form (somewhere) a new Sub-Race. This sounds to me like bosh. The laws of nature I have always imagined make it practically impossible for an Ego to escape being drawn on according to the laws of evolution.*

R. L. J.

A. I quite readily see your viewpoint about the regular operation of cosmic law, so far as births and deaths and rebirths are concerned. I think as a rule the scientific mind is better pleased to think that these things transpire according to some cosmic rhythm, and is more or less shocked, not to say horrified, at the thought that free-will or conscious modification of evolutionary law can enter into the process to the least degree. Science has not recognized the play of intelligence and free-will in the processes of nature as yet; it only recognizes the great laws, for the most part stable and unchanging, and yet in great crises changes disclose themselves and for the time being assume the phase or phases of

new laws, and then Science speaks of new discoveries.

Now take this very question of birth. Statistics are already being brought forth to show that since October, 1914, the male birthrate has increased a considerable percentage. This is rather an extraordinary thing. Why should the laws of nature be so suddenly reversed just after the destruction of hundreds of thousands of human beings? The laws of sex are not understood by Science to this day, therefore there is no known method in the possession of the parents whereby the determination of sex can be made effective. Why is it therefore, that when large numbers of males are being killed off an extraordinary change in the balance as between the females and males coming into birth is brought about by the ushering into life of more males than ever before? The reason is obvious. There are intelligences of wide and tremendous power who are operating the great loom of life, now and then changing the pattern to suit the exigency of the moment. Any man who indulges in self-sacrifice, who is able to rise superior to discomfort, cold, hunger, privations of all sorts for the sake of duty, has risen to an ideal which will enable him to forsake the comforts and delights of the several centuries of heaven life and return immediately into incarnation and take up the battle of life anew. Such a man is strong enough to put aside even a worthy enjoyment of bliss for the sake of continuing his physical activities on behalf of his country. Hence the possibility in such times as these of immediate re-births, as adverted to in your letter.

It would not surprise me if it were true that some of those splendid men who are sacrificing their lives in Europe, the men who are higher up in social and business life, advanced in the scale of evolution, were being thrown back into incarnation in Australia and America, where the new race is building, and where there is need for men of such splendid self-sacrifice and attainments to make it what it is destined to be.

Bear in mind that even in these exceptional circumstances where the higher Intelligences interpose some measure of their free-will in human activities, they do so in

obedience to natural law; in other words, they utilize a principle of natural law as yet unfamiliar to man at his present stage. Every time you stop and lift a stone you violate the law of gravitation, and yet it is all right, is it not? You may use that stone to kill a wolf that is about to destroy a child. Or it may be a diamond which you may polish and which will bring you a wealth that will enable you to educate and train into spiritual ideals large numbers of evolving souls.

No-doubt this same principle is used in every war, and in fact in every instance wherein large numbers of people are thrown out of incarnation by some heroic suffering or catastrophe, for the principles would apply in whatever circumstances that would surround the time.

A. P. W.

*Q. What is the Theosophic theory, or prediction, as to what the condition of stock now domesticated and on ranges will be when butchery, selection of breeding stock, etc., are completely abolished?*

*Will large herds of cattle, flocks of sheep and droves of hogs of nondescript type be permitted to roam at will or on reserves, or may we expect another cataclysm before we forsake our present inhuman(e) practices?*

E. B. H.

A. Neither. The large herds exist at present only because of the demand for flesh food. The animals we slaughter are bred for the specific purpose of being slaughtered. With the disappearance of the desire to eat meat the cattle, sheep and swine will disappear because it will no longer be profitable to breed them. The growth of vegetarianism will be slow because it comes through evolutionary development. As it gradually increases the animal industries of every sort will equally decrease until they disappear. Such a problem as the question suggests could arise only

if vegetarians were a matter of legislation and not of evolutionary development.

L. W. R.

*Q. How can hydrogen become a glowing mass?* (THE INNER LIFE, Vol. II., page 182.)

A. Experiments have demonstrated that a change from a lower state (sub-plane) of matter to a higher consumes or binds up heat (energy). For instance, it takes heat to change ice into water and water into steam. In a reverse change—from a higher to a lower—an equal amount of energy (heat) is produced or set free. ,

The forthcoming of a universe consists of a series of changes from higher to lower states of matter, each change liberating a certain amount of energy. Hydrogen is the lightest, the most etheric, of all our elements and is therefore the stepping-stone between ether and gross physical matter, and also the first medium for the expression of heat-vibrations. It is therefore logical to conclude that the first manifestation of gross physical matter in our solar system would be "a glowing mass of hydrogen."

O. F.

*Q. How long does a Root-Race last?*

A. A Root-Race lasts as long as there are egos in our humanity that need bodies of that type. Its duration can not be stated in years. There are still remnants of the third Root-Race on earth; more than half of our humanity belong to the fourth, and the fifth has not reached its highest stage of development and power.

O. F.

*Q. Do all plants have spirits?*

A. There is evidently a spiritual side to every plant, but it is only in the big forest trees, which have reached the highest degree of development in the vegetable kingdom, that the spirit takes a shape like that described by Mr. Leadbeater in THE INNER LIFE.

O. F.

# AMONG THE MAGAZINES

## MISCELLANEOUS

**P**ROHIBITION is a living force in the land. There is hardly a magazine which does not refer to it in some way and many have long articles concerning it. *THE SUNSET MAGAZINE* (for January) contains an article by George Herbert Smalley which shows how increased savings, greater industrial efficiency, falling off of arrests for drunkenness and other offences, and decrease in accidents have justified prohibition in Arizona.

*COLLIER'S* (January 8) in its editorial comment sees in the resolution voted last fall by the national organization of the *Zeta Psi* fraternity—to prohibit the use of intoxicating liquors in all chapter houses of the fraternity—"a straw that shows how the wind is blowing through our national forest."

John Koren, in *THE ATLANTIC MONTHLY* (January), treats of the *Social Aspects of Drink*, with special attention to the Prohibition Argument; while the *Indianapolis News* asserts that after the first of the year the Denver and Rio Grande Railway is to "go dry" with other important roads, such as the Michigan Central, the Missouri Pacific, and the Chicago, Milwaukee & St. Paul, to follow soon in order to maintain the top-notch efficiency and to keep abreast of the growing aversion to the liquor business.

Changes, ever more and more changes. A survey of the world particularly from a mental viewpoint gives one an impression of chaos, but possibly it is the chaos which the bits in the kaleidoscope of life fall into before jumping into an exquisite new pattern in response to a turn from the Master Hand.

In controlling the elements our men of science are all unconsciously controlling the elementals and thus may justly be called magicians. Nikola Tesla, a modern wizard, is designated in *THE LITERARY DIGEST* (December 4) as the man whose dreams come true. One of his dreams, the wireless telephone, has lately been realized by thousands at the Panama-Pacific Exposition. His latest dream, based upon the wireless telephone theory, is that we may before many decades be on an etheric party line with Venus and Mars. He has proved by demonstration—so he says in a recent interview—that the faintest modulations of the human voice can be impressed upon the planet as a whole and reproduced at any point, irrespective of distance. When this is worked out—and he anticipates that shortly it will be—we shall have a world telephone system by means of which we shall be able to talk to our friends anywhere around the globe.

The article mentions a few more dreams of Mr. Tesla's as described by the inventor himself

in a recent number of *THE MANUFACTURERS' RECORD*. Among these are picture transmission by ordinary telegraph, and a typewriter electrically operated by the human voice. By means of smoke-consumers; dust-absorbers; water, air, food and clothing-sterilizers and accident-preventers, which we are promised in the near future, Science will attempt to erase the dirt and noise and ugliness of her crude beginnings. It looks as if we were going to make the elementals do our work for us—perhaps not quite so directly as they did for H. P. B., but still very effectually.

In *THE OCCULT REVIEW* for December we are given various authentic accounts of what may be racial memory, unconscious reading of the Akashic records, thought transference or reincarnation. There is one instance of a girl who had a vision of one whom she took to be herself, accompanied by a young man who carved a heart on the trunk of a tree and placed their initials within it. The tree was later identified and was found to bear the heart and the initials, but—they were those of the girl's father and mother. We know very little of psychic laws as yet, and this instance shows how easily the ego identifies itself with another's experience.

Another account tells of a man who remembered carving his name with a diamond on a window-pane is an inn which he had never entered before in this life. The name was found, but it was the man's grandfather. Does a similar law work here? The article does not state whether or not the man was born after the death of his grandfather.

Mr. Arthur Edward Waite reviews, to the disadvantage of Professor Durkheim, the notion which the Professor puts forth in his voluminous work, *THE ELEMENTARY FORMS OF THE RELIGIOUS LIFE. A Study in Religious Sociology*, that religion owes its reality and its origin solely to social life.

We are surprised to see the poem *The Calf Path* printed over the name of Emma Rood Tuttle, as we had always attributed it to our American poet Sam Walter Foss, who is credited with its authorship in *THE HOME BOOK OF VERSE*, compiled by Burton Egbert Stevenson (Henry Holt & Co., Publishers, New York, 1912.)

One, among many things which this war has done, is to shake people out of an age-long doctrinal slumber, out of a smug complacency, out of a cut-and-dried churchianity, and bring them face to face with the question of the reality or non-reality for them of the actual teachings of the Christ. In *THE NORTH AMERICAN REVIEW* (December) the Rev. John Haynes Holmes discusses the question as to whether or

not Jesus was a non-resistant. This is written as a protest against the contention, noticeable in some parts since the war, that Jesus did not teach the non-resistant attitude. Dr. Holmes admits that certain passages—as, for instance, that in which Jesus bids His disciples buy swords, and those describing His cleansing of the temple—are out of accord with all the rest of His teachings, but he alleges that in the first instance the Master used the symbol of the sword to impress on His disciples the perils ahead and in the second instance, overcome with weariness and despair, His anger flamed when He found even the House of God defiled.

It might be helpful in this discussion to consider the theory that Jesus the Disciple was distinct from the Christ, who used the body of His pupil only at certain times. This would explain the discrepancies noted. We agree with Dr. Holmes that the teaching of non-resistance is too pronounced to be overthrown by these inconsistencies.

It is significant that the more modern scientific discoveries are almost fourth-dimensional in their scope, reflecting on the physical plane the awakening inner powers of human consciousness. Wireless telegraphy and wireless telephony give one the impression of that attribute of the astral plane which has been called the "everywhere here." Aeroplanes suggest the lightness and mobility of a subtler body, while "the movies" might be said to give a faint reflection of the Akashic records, although up to the present their amazing possibilities for subjective action have been largely overlooked, the result being an unoriginal imitation of the legitimate drama minus the voice.

In THE COSMOPOLITAN (December), in an article entitled *Why We Go to the Movies*, Professor Hugo Munsterberg of Harvard talks to us on the psychology of the movies. Not as a photographic record of objective form and sequence, but as a portrayal of the inner workings of the human mind and emotions will the movie have a place of its own in the fields of art and science. The Futurist claims to paint everything from the viewpoint of the subject rather than from that of the observer. We

believe that this method could be employed with better success in motion pictures, but we hope when it is really attempted the producer will call upon the psychologist (and, we should like to suggest, the Theosophist) to assist him.

G. F. W.

THE CHANNEL—The winter number of this quarterly, just at hand, surpasses the expectations of its most enthusiastic admirers. *The Living Dead Man*, by Elsa Barker, is exceedingly interesting, from the intimate and detailed statement of the circumstances connected with the dictation of LETTERS FROM A LIVING DEAD MAN and WAR LETTERS FROM THE LIVING DEAD MAN—Judge Hatch, formerly of Los Angeles. These books are being rapidly translated into many languages and are valuable contributions to Theosophical literature.

Mrs. Russak's *The Occultism of Music and Painting* shows the effect upon the auras of one woman and two men of the music of a Wagnerian Opera; the author speaks of the good which could be accomplished in churches "if, behind the sacred words, there were the singer's deliberate intent to pour forth spiritual thoughts and feelings expressing his own religious ideals." "What is my voice doing to help others?" The clergyman in choosing his text, the appealing power of the church bell—and especially the chimes—the chanted mantram of the Hindu devotee have been the subjects of her occult study.

A second installment of the *Science of Occult Healing* appears, treating of Hypnotism, Mesmerism and Suggestionism. Mr. Vance Thompson's contribution on *The New Race of the West, Freud and Dreams*, and *The Plotinus of MacKenna* are of much interest and are in his usual forceful style. Poems by Ella Wheeler Wilcox, *Reincarnation*; by Mrs. Trippet, *There is No Death*; and by Mr. Thompson, *Cecidit ut Flos*, are all appropriate and unique. The illustrations of Claude Bragdon's *Projective Ornament* complete this number and one in whose perusal the reader will wish not to be disturbed. The printing and press work are excellent and, altogether, we predict a bright future for THE CHANNEL among those of its class. C. O. S.

#### THEOSOPHICAL

The latest number of THE THEOSOPHIST contains fewer war articles and more of a purely literary nature. *Sons of Prometheus*, by Lily Nightingale, is the story of the inner life of the poet Verhaeren, and nothing could be more exquisitely beautiful than the manner in which the writer describes the awakening and development of the divine flame within this genius. This "Son of Prometheus," at last realizing the meaning of the consuming fire within him, comes to be a prophet of the "New Day" and his heart an altar to which pilgrims come and kindle the fire of their faith, so that they, too, burn with the unquenchable passion for service. "Prometheans are Priests and Servers; their

service is neither a fault nor a virtue, but a necessity of their nature," says Miss Nightingale. Shining examples of this type present themselves to our inner vision.

*Bernard Shaw and Theosophy*, by H. B. Hyams, is another contribution that will appeal to the thoughtful reader. A comparison of the teachings of Shavianism and Theosophy is given, and it is found that much harmony abounds and that some seeming differences are merely those of terms rather than principles.

The arrival of THE THEOSOPHIST is an event to us because of the ever more valuable and illuminating articles by Mr. Leadbeater. This month he writes of *Inspiration*, and explains

the various classes of inspiration and their sources. He concludes the fascinating article with this little message to us:

Keep then an open mind with regard to such things. Inspiration may come to *you*. Helpful force in some measure may flow through *you*. Be ready to be utilized in that way if your karma is so good that you can be so utilized.

Surely one of the greatest sources of our inspiration is this same beloved Mr. Leadbeater.

*The Union of Democratic Control*, by W. D. S. Brown, is thought worthy of special comment by Mrs. Besant, who, in the *Watch-Tower*, calls attention to the purpose of this Union: To advocate a peace settlement that will insure permanent peace rather than the sort of flimsy and impermanent settlement with which the wars of the past have been concluded.

Mrs. Besant writes also of the manner in which the inspiration for Service follows Theosophy. She gives an example of a Theosophical family of influence who is demonstrating in a beautiful and practical way the principles of its philosophy.

Several other excellent articles conclude this number of our ever valuable THEOSOPHIST.

A. de C. P.

The November number of THE ADYAR BULLETIN is most interesting. The editorials by Mrs. Besant, as always, are timely and interesting. *The Child-Mothers of India*, by V. S. Trilokekar, tells of the conditions of the young Indian mothers in a way that makes the reader long for the power to bring about immediate and sweeping reform. *The Need for Ideals*, by Mrs. Besant, is concluded, after running through two numbers. Other interesting articles are *Still Waters*, by A. Pagan; *Changing the Past*, by C. V. Maddocks; *When Friends Meet*, by One of Them; and the usual *Scrap-Book*, by Felix, completes the number, which leaves a very satisfactory impression with the reader.

G. S. H.

THE HERALD OF THE STAR for December presents a reprint from a lecture delivered in Sydney, Australia, by Mr. Charles W. Leadbeater. It is a vital address, teeming with interesting and instructive points, for Mr. Leadbeater's articles always give one "food for reflection."

Mr. Wodehouse puts before the reader some problems in regard to the coming of a World-Teacher, due perhaps to our own preconceived mental pictures. W. Loftus Hare concludes his series of papers on *Systems of Meditation*.

Interesting accounts of the International Conference of the Order of the Star in the East in London, together with some excellent photographs of leading officers and delegates, show what can be accomplished by stout hearts who love only to serve, at a time when nations are plunged in warfare.

In the December VAHAN Mr. Arundale begins

with an account of the Federations in Harrogate and in London, and expresses the hope that Mrs. Besant may visit England early this spring—which revives the perennial question, "When will she visit America?"

The Garden City Theosophical School reports its growth from two small houses with fourteen pupils to a fine and large headquarters with forty-one pupils—welcome news to all of us who recognize the great importance of proper education for Theosophical children.

Miss Edwards contributes an interesting account of excellent work done in Folkestone and graciously credits the good results to others, among them our own Mr. (now Lieut.) Robert Ensor. Having been in Folkestone ourselves, however, we know that Miss Edwards is the inspiration of that Lodge.

Mr. Arundale thinks that our Society should evolve specialists in the solution of modern problems in the light of Theosophy—such as education, social reform, etc., and that these specialists should go about lecturing on their particular subjects. He promises to try to raise funds for this purpose, in which we heartily wish him success.

H. H.

The December LOTUS BUDS' JOURNAL is bright and attractive and full of Christmas spirit—which is but another name for the spirit of Brotherhood which shines all year 'round from this little magazine for the children—the lotus buds of our Race.

The thoughts of unselfishness, kindness to animals, and gentleness are skillfully presented, and the *Monthly Thought* on the importance of building strong loving thought-forms, even of those who seem unkind, is good, while the lesson of "giving up"—one of the hardest for children of all ages to learn, is well told in the condensed version of Dr. Van Dyke's *Story of the Other Wise Men*. The LOTUS BUDS' is an admirable magazine for presenting Theosophy to the little ones.

A. L. K.

In the BULLETIN THEOSOPHIQUE we see that the French Section, after a long suspension of activities, resumed its work on October 1, 1915, in a new headquarters, 4 Square Rapp, Paris. The program is interesting, including classes for beginners and advanced students, public lectures and lectures for members only.

It is announced that Captain Paget of the English Army had 5,000 copies of OUTLINE OF THEOSOPHY printed in French at his expense, and sent one copy to every *bataillon* in the French Army. He did the same for the English Army. The balance of the magazine is taken up by translations from THE THEOSOPHIST, THE ADYAR BULLETIN, etc., as our French brothers have to have them translated before they can appreciate them.

## BOOK REVIEWS

### I PROMISE

By C. Jinarajadasa. (Theosophical Publishing House, Adyar, Madras, India. 1915. pp. 162. 50 cents.)

This spiritual message reaches our western land just at the time when new resolutions are made and old ones strengthened, and it comes to inspire its readers to *Bright Looks, Brave Words, Joyous Thoughts* and *Knightly Deeds*. Four beautiful chapters of counsel are respectively dedicated to these four qualifications, which are as applicable to "children of a larger growth" as they are to "young disciples." Every mother should see that her son or daughter has a copy of I PROMISE, for its value is far above rubies in its wealth of spiritual riches so exquisitely shared with the youthful reader. Each chapter closes with the remembrance of the Master and the daily promise to Him to show bright looks, speak brave words, think joyous thoughts, and do knightly deeds for men, in His Name.

The poem *Envoi* is full of the beauty of chivalry; each word gives strength and inspires valor. A spiritual essence pervades this tiny messenger. May its influence reach the multitudes.

A. H. T.

### AUSTRALIA AND NEW ZEALAND AS THE HOME OF A NEW SUB-RACE

By C. W. Leadbeater. (Batson & Co., Ltd., Sydney, Australia. 1915. pp. 61. 20 cents.)

The mere announcement of a new book by Mr. C. W. Leadbeater will send a thrill of pleasant anticipation through Theosophic circles. His profound knowledge of things occult is so well known that students everywhere give respectful attention to his utterances and know too well their value to overlook anything he says or writes.

AUSTRALIA AND NEW ZEALAND AS THE HOME OF A NEW SUB-RACE is the title under which four of his Australian lectures have been published. While a part of the subject-matter is somewhat in review of ideas previously presented, there is much that is new and the old is put in new fashion. What he says of the newest expressions in art, and of relationship between the world war and the coming sub-race, is especially interesting, while the very strong emphasis put upon the treatment of the children now coming, and soon to come, into incarnation gives the clue to the chief purpose of the publication and shows why a special effort will be made to give the little book a wide circulation.

L. W. R.

### PROJECTIVE ORNAMENT

By Claude Bragdon. (The Manas Press, Rochester, N. Y. 1915. pp. 79. \$1.50.)

This book furnishes delightful reading for the Theosophist, for the artist, for the mathematician, and even for the seeker of general information. It is written in Mr. Bragdon's

usual charming style and the typographical effect is excellent in all particulars. There is a beautiful frontispiece in color, and many lovely illustrations.

Mr. Bragdon, as Theosophists well know, is a student of Theosophy and a member of the American Section. His work as an architect is well known in America, and his recent studies in the Fourth Dimension have been to some extent expressed in "A Primer of Higher Space" and "Four Dimensional Vistas." In the present work Mr. Bragdon seeks to find a new form language, one that may be expressed in that most wonderful of arts, architecture. He says: "Modern architecture, except on its engineering side, has not yet found itself: the style of a building is determined not by necessity, but by the whim of the designer; it is made up of borrowings and survivals."

In seeking for some law whereby his art may be expressed to its greater enrichment, Mr. Bragdon has turned to the Fourth Dimension, and the way he employs tesseracts and other hitherto obscure forms to serve his purpose, is not only ingenious but prolific of far-reaching results in the world of ornamentation. But he does not stop there. Turning to the law that governs magic squares, and tracing forms according to the numerical placement of the figures, Mr. Bragdon discloses a mode of forming exquisite lines and figures hitherto unknown in architectural practice. Thus he has tapped two rich mines, and I am sure that all who would catch a glimpse of what undoubtedly is a fruitful field of activity for the future will take peculiar pleasure in reading this original work. To the Theosophical mind Mr. Bragdon has perhaps lifted another little corner of the veil of the future.

A. P. W.

### THE STAR ROVER

By Jack London. (The Macmillan Company, New York. 1915. pp. 329. \$1.50.)

Jack London has done something original in *THE STAR ROVER* and done it well. He has hit upon a new idea in fiction and has worked it out with patient painstaking art, at the same time striking a blow on behalf of prison reform. For once, his passion for portraying cruelty and suffering has been enlisted in a cause that almost justifies it. Certainly his indictment of abuses in the California State Prison at San Quentin, and of all prisons where the straight jacket and the solitary cell are still used, will arouse abhorrence of the old barbarous methods wherever the book is read. But the artistic triumph of *THE STAR ROVER* is in its new use of the reincarnation idea. It is upon this that the author has lavished his best work.

It is essentially a man's book, all virility and no sentiment, with passages of more serious thinking than we are wont to expect from popu-

lar novelists. The attack on prison abuses is carried through with evident sincerity of purpose. At the same time it is skillfully made to serve the artistic ends of the story. The book will not suit all tastes, for there are painful things in it; but it has imagination, skill, freshness, and must stand with the best of this author's works. N. Y. T.

#### THE PRACTICAL MYSTIC

By Katharine Francis Pedrick. (Sherman, French & Company, Boston. 1915. pp. 209. \$1.25 net.)

The type of the truly religious mystic is well defined in this volume. The acknowledged purpose of the author has been not to construct a philosophy upon a logical basis but to give to a definite experience the support of philosophic analysis, and thereby disclose the way of its attainment. Rich quotations from Kant, Royce, Fiske and others are cited in support of the statements of the writer, who is evidently a Christian Science mystic.

She says that the new formula of life now reads: "Life is perfect consciousness," or "Being is Spirit," and that her answer to the question "What are all beings?" is that they are the being and substantial thought-forces of the divine Mind. We and all things, as God's ideas, are spiritual, and our spirituality is assured by virtue of this our divine origin. When we love our neighbor as ourselves this spiritually mental state is a life-force, a substance-force.

The writer very subtly analyzes the real and the unreal from the Christian Science standpoint. In her definition of reality she postulates that nothing can be included in Being which is not in accord with the nature and essence of God, and that anything unlike Him must be recognized as unreal. The chapter on *The Mystic*, which is the narration and analysis of mystical experiences, and the succeeding chapter *The Unfolding of the Mystic Consciousness* are very interesting, dealing with those who bring back across the border rumors of the appearance and occupations in a rarely explored land. A. H. T.

#### ALCOHOL AND THE HUMAN BODY

By Sir Victor Horsley and Mary D. Sturge, M. D. (The Macmillan Company, New York. 1911. pp. 277.)

This is a treatise upon a subject that has assumed world-wide prominence since the governments engaged in the present European war have placed their embargo upon the use of alcoholic drinks. The book contains a mass of detailed information from many sources that could only have been gathered through long and laborious research. It is called "An In-

troduction to the Study of the Subject, and a Contribution to National Health."

The authors do not offer their individual opinions as pedantic asserverations, but have supported each position taken by quotations from many experiments and investigations by men of all nations who are recognized by the scientific world as worthy of respect and belief. They assume the position that alcohol is first, last and always a poison to cell life, and its deleterious action is conditioned by the amount used and the complexity of the cell structures. The more concentrated the solution and the more highly organized the tissue, the worse is its effect. If the dose is not enough to destroy its life, the tissue will recover from the poisonous effects but with impaired structure and function.

Just enough anatomical and pathological descriptions are given to enable the average lay reader to form an intelligent conception of the effect of the drug upon the physical body. The effect of alcohol upon each part of the body is taken up and described in detail, and these descriptions and statistics are accepted as being true by the medical world of today.

The investigations by Professor Kraepelin of Heidelberg into the effect of alcohol upon the higher mental faculties is especially interesting to Theosophic students. He shows that the highest faculty the individual has developed is the first affected by the alcohol. Nothing is said of the occult effects of alcohol but can be found in Theosophical books. A good book to study in this connection is *THE EFFECT OF ALCOHOL UPON THE BODY*, by Mrs. Besant. A pamphlet showing the amount of alcohol in patent medicines has been published by the American Medical Association, Chicago, Illinois (obtainable for ten or fifteen cents), and also shows that many patent medicines contain a larger per cent of alcohol than does whiskey. It makes interesting reading for students of the subject. J. C. M.

#### WOMAN AND HOME

By Orison Swett Marden. (Thomas Y. Crowell Company, New York. 1915. pp. 350. \$1.25 net.)

We are sorry Dr. Marden did not choose a better title for his most excellent book. It deals with the "woman question" in all of its many phases, and the author by no means confines himself to woman and home, but forcefully and logically speaks of woman's civic and national duties and responsibilities as well as her undeniable responsibility as one-half, and perhaps the larger half, of humanity. C. C. W.

There are two days with which I shall never vex my spirit;  
The day that has not yet come, and the day that has gone by.

*Persian Proverb.*

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