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EUCKEN

By MAX WARDALL

THE steady trend of philosophical and scientific thought toward the teachings of the Ancient Wisdom, is a matter of no small wonder to our students, and is daily bringing new vitality and enthusiasm to the theosophical movement.

Some of the learned writers of the day are so distinctly theosophical in their outlook and their writings so definitely similar to our own that they might well have drawn their inspiration from theosophical textbooks.

Since Bergson, the French philosopher and foremost thinker of the day has relegated the objective mind to a merely focal agency in the acquisition of knowledge and has exalted the intuition ranking it as the source of all wisdom and the fountain of supernal truth, we should not be surprised to learn that his illustrious contemporary, Rudolph Eucken, the German philosopher of Jena, has revealed himself also as an anti-intellectualist and a thorough-going transcendentalist.

Eucken's philosophy is in the main pure Theosophy. He would doubtless be quick to repudiate so sweeping a statement, as

recklessly aspersive, but ample proof for it may be found in his voluminous and learned essays.

The points of similarity are so many that we shall attempt to mention only the most vital and revealing.

Eucken handles the problem of matter and spirit without the use of speculative gloves; he boldly asserts in his theory of vitalism that life is independent of matter and energy.

In MAIN CURRENTS he says:

It seems to be more and more out of the question that we should conceive of life as a mere property of matter, it is becoming more and more recognized that life must be granted an independent character.

This life is undoubtedly identified in Eucken's philosophy with what is termed spirit, for he continually asserts that it is the invisible spiritual life that "sustains, dominates and unifies the visible world."

This life or spirit he recognizes as not dependent in any way upon matter; as self-existent, eternal and the core of all reality. Everything that is visible has its spring and rise in the invisible world

which holds it in its embrace. He establishes a new root and base for speculative thought, when he says:

"The cornerstone of all philosophical thought and the axiom of axioms is the fact of a world-embracing spiritual life."

Professor Eucken disposes of the matter of consciousness in quite a theosophical a manner. He regards the mechanical view of life and consciousness as taught by Cabanis who wrote "thought is a secretion of the brain," and Vogt who said, "there subsists the same relation between thought and the brain as between bile and the liver," as exceedingly crude views of a deeply difficult subject.

The theory of consciousness advanced by Huxley known as Epiphenomenalism, which holds that changes which go on in the physical brain are the cause of consciousness and of everything which makes up the so-called soul and mind, has no charm for Eucken. He affirms that consciousness is not a function of matter, nor does matter in any of its activities resemble in the remotest degree the thing called consciousness, but on the contrary between the physical processes and the facts of consciousness stretches an impassable gulf.

Myrick Booth, an author and disciple of Eucken, says that the philosopher of Jena describes himself as a Spiritualistic Monist, who asserts that the human mind is no mere reflection of natural processes, but a portion of a great superhuman whole, which is the foundation of the universe. See how he describes the growth of the causal body:

The same being which exhibits nature and the natural life of the soul, begins in spiritual life to consolidate itself to form a whole and develop a content.

Philosophers are prone to become so involved in intellectualism that at last they do nothing more than churn about in a sea of logical dilemmas. A modern writer declares this was the fate of Hegel, who proved that the "non-existent was and was not, might have been and never could be, has, was, is now and never shall be." Eucken abhors this rigid and slavish intellectualism. He says knowledge is not obtained through the intellect alone; true

knowledge and reality transcend man's intellect and can only be perceived by the self that belongs to the whole.

Man is not a derivative of purely natural evolution, but in his cosmic attributes transcends nature.

It is, however, in his concept of man's place in the cosmic scheme that the German philosopher parallels in detail the teachings of the Ancient Wisdom. He discards forthwith the egoistic conception of Spencer, who said that self-love is basic in human nature. Eucken says that the natural man is selfish, lawless and bent on self-preservation at all hazard, but that the spiritual part of him is in opposition to the impulse of self-preservation. Man is in his nature a unifier, and all the evil in civilization flows from the opposition between the animal and spiritual natures; but he assures us that though the life of inward reality involves a complete reversal of the normal processes of life, yet there dwells in him something that will not be stilled until he has found and developed that indwelling consciousness of unity and become an active participator in the cosmic scheme.

We must then be constantly reaffirming the spiritual character of our life; the situation in which we find ourselves today shows this clearly. . . . The universe presents itself in man variously sundered and graded. It becomes all important to shift upward the center of gravity in his life, thereby enabling him to co-operate in the construction of the universe. Without man's participation and decision, the movement at his particular point can make no further progress.

It is not difficult to perceive the significance of this view. Eucken has done something no other philosopher of modern times has dared to do. He has lifted man out of the passive evolution of nature and endowed him with a creative responsibility. He is nothing but a toy and plaything of nature so long as he lives the animal life; but once he becomes *himself*, he has not only dominion over nature, but he becomes a conscious co-operator with the Logos in His cosmic activities. This is a long, long step in the rationalization of human life.

From these soul-revealing premises Eucken evolves his ethical theory of Activ-

ism, which is defined as the incessant effort to identify oneself with the spiritual life. Activism is Eucken's word for yoga in action.

Activism persisted in leads to the second birth just as yoga leads to the path of liberation.

In Truth man attains to something superior to all his own opinions and inclinations, something that possesses a validity completely independent of any human consent; the hope of an essentially new life is thus held out to man, a vision of a wider and richer being, an inner communion with reality, a liberation from all that is merely human.

Eucken makes it clear that this goal beautiful is not attained without a battle; one cannot saunter into the kingdom—no free passes are given. Participation in the higher life of the ego involves a right-about-face, an utter subordination of the pleasures of the animal level to the pursuit of the good, the true, the eternal, the

beautiful. All of which is the plain yoga of renunciation in action.

Eucken concedes that it will be hard work for humanity to accomplish this; he recognizes that the transit of a human soul from the treacherous sands of illusion to the changeless rock of reality is not a pleasurable "week end," but it must be done; we cannot abandon our spiritual heritage for it is our very *selves*. Should humanity as a whole abandon the search for reality (were such possible) civilization would die and God's plan be a nullity.

This philosophy of the primacy of the spiritual life and of our participation in the life of the Logos, here and now, as we practice activism, involves, of course, the correlative teaching of altruism and brotherhood.

In unification we find our highest good; in unselfish service our supremest reality.

THE WIDER OUTLOOK

BY ANNIE BESANT, P. T. S.

[This article is reprinted from the November 1916 issue of THE THEOSOPHIST. It contains Mrs. Besant's latest word on a question of vital importance to the T. S. and every member should be acquainted with it—Editor.]

STRANGELY the times have changed since the foundation of the Theosophical Society on November 17, 1875, in New York City. It was founded by H. P. Blavatsky—a Russian, but a naturalized citizen of the United States—and Henry Steele Olcott, a born American, with a few Americans whom they had gathered round them. But the impulse to the founding and the strength of the impulse were not from them; those came from the higher world in which Men made perfect labor for the good of humanity, and it was They who bade Their initiated disciple plant a slip of the spreading Banyan-tree that shades the human race with its wide-flung branches—the Banyan-tree of the Divine Wisdom, whose branches are the Religions of the World.

None of those gathered in that New

York chamber—unless, perhaps, H. P. B. herself—dreamed that in forty-one years that little group would have become a multitude, with 23 National Societies, and close upon 1,000 lodges and 26,000 members. None thought through how many changes its Objects would pass, varying with the changing conditions of the time, as indeed all living organizations must change, adapting themselves to their environment. Only fossils remain unchanged through ages, since from them the organizing indwelling life has fled for evermore.

The present Objects were fixed by the Memorandum of Association, registered on April 3, 1905, by H. S. Olcott, W. A. English, S. Subramaniam, Francesca E. Arundale, Upendranath Basu, Annie Besant, N. D. Khandalavala. They are inclusive of all forms of human activity

conducive to the formation of a nucleus of the Universal Brotherhood of Humanity, the study of Comparative Religion, Philosophy and Science, and the investigation of the unexplained laws of Nature and the powers latent in man; clause 2 (d) runs: "The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding or maintenance of a library or libraries"; these last words were added to remove Colonel Olcott's anxiety lest, at any future time, any member should challenge the spending of the Society's money on his beloved Adyar Library. In fact he wished to incorporate the Library separately, so as to ensure its perpetuation, but we persuaded him to accept the above phrase so as to include it specifically rather than to weaken both T. S. and Library by dividing them. Few people who talk hastily about the objects of the Society and about its "neutrality"—a neutrality which exists nowhere in its memorandum of Association—realize that Object I with subclause (d) secures to the Society as such the right to do *collectively* all things incidental or conducive to the formation of "a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color."

Accepting the view held by Colonel Olcott of the Society's "neutrality," I, in common with the rest of us, had taken this "neutrality" for granted, and had not observed this providential insertion of "the doing of all such things as are . . . conducive to" any of the Objects. They did not exist in our Constitution until 1905, and I had only thought of them as regarding the Library. But the logic of events has forced their meaning on me, has put an end to the supposed "neutrality," against which I had often chafed and had openly rebelled, so far as I was concerned, though admitting it for the Society. We have accepted it from Colonel Olcott as an axiom, whereas it is merely an *ipse dixit* of his, not binding upon anybody.

The tendency of men to narrow and sectarianise the original breadth of a re-

ligious movement is but too sadly evident in the history of the world. Colonel Olcott himself yielded to this tendency in some of his pronouncements in the early days of the Society in India, though his free American mind—while denying to the Society the right of collective action in some respects—safe-guarded the rights of individual members. But when the time came, after thirty years of experience, to incorporate the Society, he agreed to the Memorandum of Association which secures to the Society, so long as it shall last, the fullest freedom to do "all such things as are incidental or conducive to the attainment of the above objects, or any of them." How far this liberty shall be used at any time and in any place is a matter for discretion, to be exercised by the General Council for the whole Society, by the National authority for each National Society, by the Lodge Committee for each lodge. All our groupings are autonomous within their own respective areas, provided they do not contravene the Constitution, and the Constitution merely consists of the Memorandum of Association and the "Rules and Regulations for the Management of the Association named 'The Theosophical Society,' Adyar, Madras." But it is obvious that the freedom of the constituent units cannot bind nor implicate the whole of which they are parts. The actions of a lodge cannot bind nor implicate the National Society of which it forms a part; the actions of a National Society, cannot bind nor implicate other National Societies, nor the Theosophical Society as a whole. The Society as a whole can take any action within the wide limits of the Constitution, but it cannot deprive a National Society of its autonomy without a change in the Rules, made by three-fourths of the General Council, on which sit all the Secretaries of the National Societies. A National Society makes its own Rules, but may not contravene the Constitution, and, subject to this limitation, it controls its lodges. It would, I think, be impossible for members of any organization to be more free than are the members of the Theosophical Society. The only danger

to which their liberty is exposed is the insidious one of custom, which grows up naturally among members of a like-minded group working together for objects dear to them all. I have striven to minimise this by urging on lodges to invite lecturers of different schools of thought, and workers on lines outside their own activities, as well as encouraging the expression of different views wherever I had influence.

[Mrs. Besant here states that H. P. B. and Colonel Olcott were handicapped in their work because they were not British subjects. Her Russian nationality was a cause of serious suspicion which gave him an exaggerated fear of political activity.]

I suppose that I was chosen as the President of the Society in order to bring it more to the front in physical plane activities, for which my whole previous life had been a preparation; moreover, the educational work into which I had thrown myself, the institution of the Order of the Sons and Daughters of India, the movement against child parentage, and the advocacy of foreign travel for Hindus, with various other lines of work, had rendered it fairly plain that to me theosophical work included all beneficent activities, and that I was striving to carry out the injunction in a letter from a Member of the Occult Hierarchy, published by H. P. B., that "Theosophy must be made practical," and that in the neighborhood of a theosophical lodge there should be a sensible diminution of poverty and misery.

Holding these views, I established in February, 1908, six months after my election as President, the Theosophical Society's Order of Service, with the motto: "A Union of all who love for the Service of all who suffer." We had had at Benares various Leagues for religious education, women's education, foreign travel, and the like, and this Order of Service was an expansion of the idea that those who thought alike on any object for which they wished to work, might unite into a League for the purpose, without committing any members of the Society who disagreed with them. There are some 40 Leagues in England, and a few outside it.

The Educational Trust was another movement of a similar kind, and is making good progress. A movement for Social Reform was also started, but has not done very much, though an inaugural series of lectures, published under the title of *WAKE UP! INDIA*, has had a very large circulation.

A few people objected to the Order of Service, but it caused no friction worth speaking of, while it attracted some who felt the need for such work as it encouraged. A far more serious trouble arose in 1910 over the definite declaration by many of us that we believed that a World Teacher would appear on our earth during the lifetime of persons then in the body, and the consequent founding of the Order of the Star in the East, in 1911. This was held by a considerable number of good members of the T. S. to compromise the Society, though the Order was a separate organization, and an embittered controversy arose. This was, I think, the first time that the cry of the neutrality of the T. S. was very strongly raised, though a few had used it against Colonel Olcott for his Buddhism and against myself for my Hinduism. The opposition has practically died down, though the fact that it arose is sometimes used, from outside the Society, against myself.

[Here follows an exposition of the struggle for liberty of thought within the T. S. which took place in 1913 when the General Secretary of the German Section endeavored to force on the T. S. in Germany, his own form of Theosophy, hampering the formation of any lodges which would not accept it. The charter was taken away from the German National Society and transferred to a group of lodges formed to guard freedom in Germany. Also an account of various difficulties which have arisen since: the next one being in November, 1914, in consequence of Mrs. Besant's declaration in *THE THEOSOPHIST* that the war was one of ideals rather than nations and therefore the occultist could not be neutral. Another difficulty arose over her political activities for Home Rule for India, but it was baseless as she affirmed that the T. S. should have and had nothing to do with her political work—she was merely claiming her liberty as an individual. She takes the unequivocal position that under an autocracy such a society as ours should not take, collectively, any part in politics.]

The National Society for England and Wales has come under the lash of the critic for a resolution of its Governing Body which runs as follows:

In view of the fact that complaints have been made against certain actions of the General Secretary, the Executive Committee of the Theosophical Society in England and Wales are of the opinion that such complaints are not well founded and do not disclose any ground for suggesting that he has in any way departed from the principles herein to be set forth. They take, however, the opportunity of reaffirming that the principal object of the society is to form a nucleus of Universal Brotherhood.

The study of the world's religions and philosophies and the divine powers latent in nature and man is undertaken by its Fellows to further the idea of true Brotherhood among the nations of the world. They further reaffirm that the Society, as at present constituted, is unsectarian and imposes no creed, dogma or political or social theory upon its Fellows; neither is it responsible for the opinions or activities of its Fellows, who are expected to accord to others that broad and sympathetic tolerance which they declare for themselves.

They declare that they will themselves continue to provide, and to encourage the lodges of the Society to provide, opportunities for the Fellows to study and carefully to consider from all points of view, subjects of national and international importance, which in their opinion are connoted by the objects of the Society.

They also declare that they will, as heretofore, exercise the authority conferred on them by the Rules of the Society to ensure that its organization, its funds, its premises and its property are only used for the furtherance of the declared objects of the Society.

This declaration is within clause 2 (d), and is constitutional.

Moreover, the fact that Mr. C. Jinarajadasa, a prominent member of the Society, has dared to accept invitations from some of the English lodges to tell them something about the condition of things in India, has led to attack upon him, and thus the question is forced to the front: "Is the Theosophical Society bound to remain neutral in the great struggles which mark the close of one Age and the beginning of another? Is it to stand aside in selfish isolation, claiming to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles

around it with cold indifference, knowing that the Masters of Compassion and of Wisdom are leading the Armies of Light against the Powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to complete the victory won in the higher worlds?"

The Theosophical Society has been declared to be the Herald of the Coming Age, the seed of the sixth root race, and the cradle of the sixth sub-race now being born into the world. It is claimed that it is the standard-bearer of the banner of the coming civilization, the result of the world-wide theosophical movement which is permeating all religions, all philanthropy, and the whole world of thought. It has been studying for 42 years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their own evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?

We have all been somewhat hypnotised by that "blessed word" *neutrality*, though the Society nowhere proclaims nor endorses it. I broke through it in November, 1914, but left the Society neutral. Moreover the entire liberty of thought and action must remain for every member, every lodge, every National Society, and for the Society as a whole. Very few are the things for which the Society can act as a whole, seeing the variety of conditions under which its members live, for action which would suit England might be very unsuitable in Chili. And such action as would commit the whole Society could only be taken by the General Council, the governing body of the Theosophical Society, as said above. No President could have the right thus to commit it collectively.

The Society will enter on the 17th of this month (November) on its 42nd year, at the end of which six cycles of seven years will lie behind it. It enters on the

second stage of its world work of preparation for the mighty changes in civilization which the World Teacher will bring about, and it is His voice which summons us to His vineyard to prepare the soil in which He will sow the seed. The war has shattered the old civilization, and it lies in ruins around us. The materials for the new civilization are to be gathered, and temporary shelters must be set up. But our chief work is to face and to help in solving the tremendous problems which will meet us after the re-establishment of peace. Every country will have to solve its own problems, and all countries together will have to solve the international problems.

The big work is clear: to prepare the world for a civilization based on Brotherhood, with all which that word implies of mutual duty and helpfulness. Clause 2 (d) binds us to do all things conducive to that preparation.

What these things are in detail must be left to the governing body of each nation to decide, and each lodge, according to its strength, its capacity, its numbers, must select its own share of the work. The problem of problems for the English Empire everywhere is its own reconstruction on lasting, because just and righteous, lines. To that let all British subjects in the T. S., of whatever Nation, race or color, turn their thoughts, discuss, decide, and give what helpful counsel they may, suitable to their own surroundings. In some, in most countries, alas, the problem of poverty demands solution, a question which demands for its treatment wide knowledge, ripe wisdom and a heart of love. In all countries the problem of education is demanding solution; here, probably, America leads, having democratized and vocationalized education, and abolished brutal punishments; Theosophists should play a leading part here, both theoretically and practically. Religious and moral education, the formation of character, the building of the good citizen, will mark our work. The broad lines of international and national politics will also claim our attention, for on these great principles need to be laid down and carried into

practice. "Party politics" we must leave to individuals, to act as they please. Many other problems will present themselves, but these may suffice to show my meaning.

Under the first, the reconstruction of the Empire, a mass of sub-problems arise, and careful, accurate, prolonged thought and discussion are needed.

Under the second, Poverty, come the questions of mal-nutrition, infant mortality, maternity needs, labor, crime, etc.

Under the third, Education, the ramifications are almost innumerable, embracing the whole question of the training and the environment of youth from birth to majority.

Under the fourth, International and National Politics, the questions arising are obvious.

On all these subjects articles from all points of view will be welcomed in THE THEOSOPHIST.

In the lines of work I follow personally, I am not wont to claim any sanction from Those whose servant I am, lest the mistakes of the servant should, in ignorant minds, react on Those he serves. But in this great new departure of the Theosophical Society, the taking of a leading part in the world-movements which prepare for the coming of the World Teacher, I think it well to depart from my usual practice, and to say quite definitely that it is His wish that this new departure should be made. Beyond the fact that it should be made, His authority does not go. The method of presentation, the advice given, the plan of action, these are mine only, and must be discussed and judged as mine.

Some of our members do not believe in the World Teacher, nor in His coming. To them, this statement will be valueless. But the great majority are looking for Him, and believe also that I would not deceive them in this matter. Their own judgment, their own intuition must guide them as to their acceptance or rejection of the new departure. Their acceptance or rejection will in no way affect their position as members, though it will immensely affect their usefulness. The great majority of our members will, I believe,

joyfully come forward to help, will feel honored that their help is sought, and will recognize that the changed policy, which is completely covered by our Constitution, is a necessary adaptation of the attitude of the Society to the circumstances of a world-transition. That it may cost us

some members, I regretfully realize, for it is hard to break through the enveloping crust of habit. But that the Theosophical Society will spring forward with renewed life and energy and largely increased numbers, of that I am sure.

SACRIFICE AND STARVATION

By L. W. ROGERS

Inaction in a deed of mercy becomes an action in a deadly sin.—Bhavagad Gita.

FOLLOWING close upon the appeal of the President of the Theosophical Society for practical participation in mundane affairs comes the startling information that the children of Belgium are slowly starving upon the inadequate relief furnished by France, England and the United States. We Americans are so prone to emphasize the importance of the activities in which we engage that some of us, reading the glowing accounts of the large sums sent to Belgium, have imagined that those people were being properly cared for. But now that comparative figures are published we learn with surprise and humiliation that while France and England have been contributing seven million dollars a month for more than two years the United States has given a total of less than nine million dollars in the whole period of two and a half years!

About the only excuse that can be made for us is that we have carelessly supposed the matter was being well taken care of by those who had it in hand. Now that we know the truth we must act or stand before the civilized world as an example of the most heartless nation that ever made profit from human misery. Our prosperity has never been so great. Europe's calamity has never been so dire. It is authoritatively stated that more than a million Belgian children are slowly starving on a ration of about two-thirds that which the British government supplies to English poorhouses. Yet that miserable pittance is all that the present contributions permit. *The dogs of America are better fed than the children of Belgium.*

The American people as a whole may or may not respond to the feeble prayer for food that arises from these slowly famish-

ing children. But the theosophists of America should respond with a unanimity that will prove that they live what they teach and that will at the same time give their world-famous President evidence that her latest proclamation did not fall upon deaf ears.

We teach the world that sacrifice is the law of our being. If ever there was an opportunity to make a sacrifice with most practical effect it is now, to feed, not the hungry, but the starving. No better cause ever appealed to humane instincts and the way has been made simple. The LITERARY DIGEST, 360 Fourth avenue, New York City, will receive and forward all contributions to the Belgian Children's Fund. The estimate is that \$12 will supply the extra rations needed for one child for a year, and all sums of that amount or more will be credited in the columns of that magazine. It is a roll of honor in which the names of hundreds of theosophists should appear.

A few theosophists have made real sacrifices in the world war. A number have been wounded or killed. Quite recently a charter member of Unity Lodge, New York, was killed while carrying the wounded to shelter from the firing line in France. Every one of us *ought* to make some kind of real sacrifice in this world crisis. Is there a simpler way than by feeding the starving children? Can we do nothing, without despising ourselves? France and England, already burdened with appalling debts in maintaining vast armies, are nevertheless giving twenty dollars to our one in charity. It is a good time to recall Henry's thrilling words: "Our brothers are already in the field. *Why stand we here idle?*"

THE VALLEY OF JUDGMENT

BY ELIAS GEWURZ

When the presiding Genius of this planet laid down His plan for the evolution of life and form on it He found it necessary to establish a neutralizing agent whose sole mission was to consist in the restoration of the balance whenever things went wrong between the different elements and species. This agent, though ruling all the kingdoms of nature according to the same principle, was known by different names. On the plane of physical matter it was known as rhythm, while on the mental and spiritual planes it was called judgment. If something did not go smoothly with the products of the earth, primitive man soon discovered the cause; it was lack of rhythm, lack of proper balance between the constituent atoms and molecules of the substance he had to deal with. So he called in the god appointed to look after this sort of thing, and by means of cutting and pruning and leveling he made things right again. On the mental and spiritual planes the process was rather more complicated; at first the same remedy was tried to readjust strained relations, and even up to the present time people still kill one another in order to right wrongs, but somehow this method seemed unsatisfactory as time went on and man learned the difference between the objects upon which he had to bestow his care. Gradually it dawned upon him that what helped to re-establish the equilibrium on the plane of inanimate matter, namely forceful manipulation of it, was not at all calculated to heal the breaches if the elements to be harmonized were of the human kind. To his primitive mind there was no difference between a log of wood and a human being; if either was in his way down it must go, but time and experience and the slowly maturing spiritual perception taught him differently. Then a new era began, and readjustment on the human plane was effected by the balance of mind. If discord arose between people they did not resort to violence, but called in the judge who, weighing the evidence of both

parties, decided which one of the two was in need of pruning. This was the beginning of all jurisprudence as applied to the material and economical affairs of the race. But as the civilized life of the nations went on, its refining and elevating influence induced an increased sensitivity in the more highly advanced members of the race so that right and wrong lost their old meaning, and what was formerly considered quite in order, was looked upon as unsatisfactory and inadequate according to the latter day standards. A kind of social conscience made itself felt, and individuals were not considered good simply because they kept within the limits of the law, and bad only if they conflicted with it.

In order to meet with public approval a higher and more intimate conformity to the Golden Rule was demanded, and the social sanction was vouchsafed to that individual only who by his conduct proved that he was not an alien and a stranger to the social body, or in other words, that he was aware of his kinship with the race. Centuries were required for this feeling of solidarity to become commonly realized and acted upon, but gradually it did permeate all social strata, and wonderful as it seems, the original tendency to revenge, to judgment paved the way for that most blessed doctrine of brotherhood, which the world dimly felt after as something needful to its further progress, nay to its very existence. The sense of separateness, so deeply ingrained in the children of men, began to lose its poignancy, and as if out of the nowhere there arose a sense of unity, of common needs and common hopes and mutual obligations, and vague though all these tendencies were, they were responsible for a vast amount of good, and kept mankind upright and steady on its onward march throughout the ages.

With the advent of the Theosophical Society, these truths were formulated into more definite shape, and the world was informed that Brotherhood, far from being a sentiment, is actually and in very deed

and in truth a fact in nature. Great as is the advance made when we think of the cave men and of the middle ages, still the end is not yet, and man has yet higher vistas before him. Vistas of social justice are just beginning to open up before the race and the recognition of the Eternal Truth that we *are* our brothers' keeper is near at hand. Those of us who have pledged our lives to the service of our kind may yet have the joy in this life and in this body to witness the great transformation of the social organism which will set at liberty the millions of stunted and crippled lives, and provide every man and woman with a chance to be their very best, and to attain to the highest their natures are capable of. This will come to pass when our planet passes the Zone of Judgment, which all planets have to traverse, according to the Great Cosmic Scheme.

Now the individual soul of man is fashioned after the same pattern after which the Cosmos is formed and, as is well known, everything happening in the macrocosm has its correspondence in the microcosm according to the occult maxim "As above, so below." So that the great metamorphosis which is to change the face of this planet is already heralding its advent in the lives of individuals here and there. Many such souls are to be found in the Theosophical Society, souls who have passed, or are passing just now the Zone of Judgment of their own microcosmic system. They are doing it in advance of the great mass of people who are in the throes of their moral evolution unconsciously and ignorantly to themselves. Those who are treading the Path of Discipleship are the pioneers of the coming race, the rulers and the teachers of the ages to come and generations yet to be. Having to sit in judgment and to rule their fellow men they

must first themselves pass the valley of judgment and taste the medicine which they are to administer to those whose wounds they will some day be called upon to heal.

Therefore, let us not despise him who is being judged, let us not despair when we are being judged ourselves, and above all let us not hate him who has been made an instrument of judgment against us. He deserves our love and pity rather than our anger and resentment. Especially is this true of every center where many aspirants congregate; most of them being upon the Path, they have to be judged quickly and they generally manage to bring themselves into situations where it is done thoroughly.

As soon as the equilibrium is established in our souls no one will be able to cause us pain, and as long as we lack the spiritual balance, pain is the most wholesome thing for us. The mission of mercy for which we are preparing ourselves requires this sort of training. What rhythm is to matter, peace is to the human heart, and what peace is to the individual heart of man, brotherhood is to the great heart of the human race. Those who are to restore the rhythm of nature to the denizens of this planet, who are some day to teach and to proclaim to all the world the Brotherhood of Man must submit to their own judgment cheerfully. It is part of the curriculum, and that is all there is to it.

When the great Teacher cometh He will be in need of helpers; they will be recruited from among those who have been judged. There is even now on earth many a center which constitutes a valley of judgment for the coming helpers of the race. Now suppose that we know such a valley of judgment and suppose, *just suppose*, that the name of one of those valleys is—Krotona.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.

—Henry D. Thoreau.

SYMBOLISM OF THE T. S. EMBLEM

BY CORNETT T. STARK



The figure at the top is not always shown, but it is essential. It is the character used in an ancient though not "dead" language, to denote the sound that in English may be represented by om or aum. When properly intoned, it causes a

number of spheres to be produced in the matter of the plastic, invisible world in the vicinity of the one who pronounces it. They persist as long as the amount of energy put into them can give life enough to hold them intact. "In the beginning" the Matter of the Cosmos lies dormant in Chaos, until the Creator utters the mighty vibration that circumscribes the spherical field having Him as its center. "In Him we live, and move, and have our being." It also arranges the atoms according to His mental patterns, and that Sound makes vortices at the desired places, and into which there is built by the same outgoing Breath, the systems of globes which are to be the planetary-chains or *manvantaras* of the next eternity. Hence He is the *Logos* or Word. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made." St. John, I, 1-3.

In the illustration before us, the *swastika*, just below the Word, shows the whirling motion of the vortex into which Matter is being drawn and condensed, and also it represents axial motion, both the becoming and the continuing of planetary revolutions. That wheel or *chakram* is duplicated several times at the surface of our etheric bodies, each such force-center having its connection with a certain organ of transmutation and transmission in the physical body. By means of them the

dense physical is kept supplied with vitality or *prana*, and each one has its counterpart in the emotional body as well.

The large circle may be said to stand for orbital motion, the continuous circling or periodicity assumed by the planet in relation to the parent body or Sun. It also represents the "cycle of Necessity" that holds us to the "three worlds" as long as we have not learned their lessons, and during which time, the Ego is the central magnet of our personal zodiac. The circle also depicts Time and Space: duration and the limit within which we are confined—the "ring-pass-not" of the worlds of rebirth. As *kundalini* or the "serpent-force," the large circle has a special significance, but most of all, let the self-devouring, self-renewing serpent remind us of rotation, the most universal and self-evident phenomenon in Nature, and from which reincarnation can most rationally be deduced.

"This little rose, frail shape of Summer's breath,

How often has she journeyed down to death!"

The figure of the interlaced triangles is usually called Solomon's Seal, but Madam Blavatsky said that instead, it is the Seal of David. The down-pointing one stands for Involution or the outgoing Breath, while the upward-pointing one means Evolution. Together they also symbolize Spirit and Matter, and the circle in the center, supplying Mind, completes the Trinity of Will, Wisdom, and Activity, or Spirit, Mind, and Matter, corresponding in reverse order to St. Paul's classification of Body, Soul, and Spirit. The cross in the center shows the crucifixion of Mind as represented by the circle or Sun of Intelligence, and is a close analogy to the human body, which with the seat of intelligence on top of the cross formed by the outstretched arms, symbolizes our state of evolution at the present time. As a whole, the six-pointed star and its contents give a good three-dimensional

idea of the Plan of Evolution: Mind learning to inform and purposely differentiate the One Substance.

Each part as well as the whole of the emblem, has of course, many more meanings, for each of the figures is an ideograph, one of the shapes that naturally form in the world of mind-stuff—as sensed in our world—in response to the earnest thought of any person, on a practically unlimited number of topics. The swastika alone, means a number of different things to as many cults, because from time immemorial men have discerned it in connection with some phase of manifestation.

The great Initiate Occultist who strove to impart the meanings of celestial things

to a materially minded civilization—that historical figure whom we know as H. P. B.—doubtless appreciated a significance in the emblem, of which we can have no understanding until we have by divesting ourselves of all selfishness, come to sense the world of reality. Therefore we may continually grow into a realization of more profound meanings, but as a matter of practical use to us, we might let it stand for the four cardinal facts in Nature:—Evolution, Brotherhood, Karma, and Reincarnation.

“Would you be happy? Hearken then the way:
Heed not Tomorrow, heed not Yesterday;

The magic words of life are HERE and
NOW—

O fools, that after some tomorrow stray!”

MEETING OF THE BOARD OF TRUSTEES

At the duly adjourned meeting of the Board of Trustees, held on February 16, 1917, at 7:30 p. m. at Krotona, there were present A. P. Warrington, Chairman, C. F. Holland, and Robert K. Walton, a quorum of the Board.

The President announced that Mr. L. W. Rogers had resigned as Propaganda Manager so that he might be free to devote his entire time to his work as National Lecturer, and it was

Resolved, That said resignation be accepted, and that the thanks of the Section be extended to him for his faithful and efficient services.

Resolved, That Ray M. Wardall and Max Wardall be elected as joint Managers of the Propaganda Department.

Resolved, That the National Secretary be authorized to address and supervise the mailing of one set of envelopes on the addressograph of the Section to enclose the appeal to the American members T. S. for funds as a donation to the French Section T. S., whose work has been practically suspended by the war.

Resolved, That the plan of the Propaganda Department that Mr. Eugene W. Munson be added to the field forces commencing at Stockton, California, February 15, 1917, be approved.

The meeting thereupon adjourned until March 2, 1917, at 7:30 p. m.

Certified to the
National Secretary

CRAIG P. GARMAN
Secretary

A. P. WARRINGTON
C. F. HOLLAND
ROBERT K. WALTON

HOPE IN THEOSOPHY

By HELEN G. CRAWFORD

Noontide and burning desert sand,
And eager eyes 'neath shading hand.

Is it mirage, the vision dear
Of towering palm and water clear?

The traveler kneels with whispered prayer—
“God grant the Real at last be there!”

EVIL

BY JULIAN B. ARNOLD

EVIL is not an inherent force, but a resultant of uplifting energy. It must indeed, be viewed as the essential complement of that which is called "good." There can be no shadow without light; but the shadow has its birth by reason of the obstacles which this material world places in the path of light. So with the astral and mental worlds—the light is clear enough but the obstacles of desire and impeding thoughts interfere with its full reception, and the result is shadow or evil.

Regarded philosophically, these shadows help towards an appreciation of the light, enhance the beauty of the latter and so, by comparison of worthiness, teach and lift us upward. There could be no negative without positive. They are corollaries, as the male and female are the complements of each other. In the evolution of our solar system we find like forces at work in cold and heat, expansion and contraction, approach towards the sun and withdrawal from its bounties. And to the evolution of life upon our earth the sequence of day and night, of summer and winter are essentials. The blossom of the rose tree owes its beauty to the labours of the roots in the winter time.

When Mohammed was asked what was the most beautiful thing in the world, he promptly answered, "The Shadow of a Palm." Yet he did not love the sunlight less. Without the fierce sunlight which shines from the heart of Islam there could not be its educational shadows, and the world had missed one of the strongest ladders by which a large portion of mankind is climbing.

Yet evil, viewed ethically, tends to decrease. The vibrations of a good deed or thought are infinitely more powerful than the vibrations of a bad deed or thought. Else were the promises of life in a sorry way. A storm of tears may be conquered by a tender smile. Portia says "so shines a good deed in a naughty world;" but the world is not really naughty; it is only comparatively naughty — comparatively with the *pure* light of a wholly gracious deed.

The last Zoroaster knew and felt this fact so keenly that he likened evil to "The shavings in the carpenter's shop." The simile is almost perfect. As we perform the first rough work of our carpentry—the carpentry of transforming our savage dispositions into fairer types of form and usage—so we began by making many chips and shavings. The floor becomes littered with them—the karmic results of the initial labours. But as we advance the design grows more and more perfect, with ever lessening amounts of "shavings," until at last a little sandpaper will show the lovely grain of the wood. Then the carpentry, so long and toilsomely wrought, is ready to be polished by gentle endeavors, under the watchful and approving eyes of the Teachers.

"In the beginning Darkness was upon the face of the waters, and God created Light, and God saw that it was good." In these brief statements lie the law of experience, the occult fact that the road to God is through Darkness unto Light, through Matter and Form to Life Eternal and Unlimited.

THE UNRECOGNIZED

By EVA ARMISTEAD

Many a poet-soul ne'er wielded a poet's pen;
For the poet's hands were busy supplying the wants of men.

Many a singer's voice was never raised in song;
For the singer's lips were busy in the effort of righting wrong;

Thus the poems and music of ages are dumb to the ears of men,
But are written and sung in Heaven by the Love that created them.

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

A CALL TO SERVICE

I wish to draw the special attention of the American members to the article by Mrs. Besant in the present number of THE MESSENGER, entitled *The Wider Outlook*.

The article is very distinctly a call to service.

Time and again I have heard enthusiastic Theosophists say: "Oh! if we could only receive some message from the Master! It is hard to tell for one's self what's best, but it would be a joy to carry out the directions of the Master."

Well, at last you have it. She says: . . . "it is His wish that this new departure should be made." Note the reason given for so startling an announcement:

In the lines of work I follow personally, I am not wont to claim any sanction from Those whose servant I am, lest the mistakes of the servant should, in ignorant minds, react on Those he serves. But in this great new departure of the Theosophical Society, the taking of a leading part in the world-movements which prepare for the coming of the World Teacher, I think it well to depart from my usual practice, and to say quite definitely that it is His wish that this new departure should be made. Beyond the fact that it should be made, His authority does not go. The method of presentation, the advice given, the plan of action, these are mine only, and must be discussed and judged as mine.

Now let us see what you will do about it. It is impossible to overestimate the importance of the opportunity.

CLAUSE 2 (d)

It is rather curious that none of us had before thought to examine the T. S. memorandum of Association for technical evidences of the scope of our constitutional authority in choosing lines of work. After lying neglected and forlorn for all this time poor little Clause 2 (d) is taken up by our President and set to work, and has shown itself to be of fundamental importance.

It has always seemed illogical to me that the Society should stand for Brotherhood and at the same time refuse to itself the means of making its stand of practical use. I took this position some time ago in THE AMERICAN THEOSOPHIST when attacks were made on some of the broader actions of the members of the Society. I then held that being committed to the principle of Brotherhood we of necessity were entitled to take those steps that would enable us to fulfil our duties as proponents of that principle.

WHAT BROTHERHOOD IS

Of course the question will always be raised as to what Brotherhood is, and what kind of action is right in bringing about its realization.

To me Brotherhood is founded on this: All life is One. Therefore all forms embody a single Life, and each form is a different expression of the same life, the difference being a difference of growth. The vast association of forms, being thus linked by the One Life, are therefore in a state of Brotherhood toward one another.

Now there is a mighty law that governs the principle of Brotherhood, and that is the law of evolution or growth. These hordes of forms—elemental, mineral, vegetable, animal, human and super-human—must be allowed to grow toward maturity in conformity with the normal, fraternal laws of evolution, although when this does not occur, they still will grow slowly and painfully according to the non-fraternal laws of evolution. Therefore any course of action that enables the whole mass of evolving forms to progress happily and normally toward their destined maturity as perfect vehicles of the One Life subserves the spirit of Brotherhood. Strictly speaking we as Theosophists are not concerned with these forms, such as men, nations, etc., as forms, but rather with the principles that should rightly gov-

ern them in order that they may rise to the highest demands of evolution. But once we determine the particular principle that seemingly aids the growth, for example of the human family more greatly than any other, then it is our duty, as I take it, to work for that principle in all honest and honorable ways, regardless of minor considerations. In this national ideals and national spirit must be considered as of minor importance as compared with the needs of the human family in an evolutionary sense. This need when fulfilled marks an act of Brotherhood.

BROTHERHOOD AND THE WAR

Unfortunately some of our members have not been able to grasp this larger view. To them allegiance to their blood kin rises higher in importance than the consideration of the problem from an evolutionary standpoint. The impression seems to be felt by them that *anything* is right for a nation to do in order to preserve its imperial ideals even if treaties have to be torn, small nations trampled to death, high piracy perpetrated on the seas, slavery re-established, whole nations massacred, commerce destroyed, and the general peace of the world recklessly violated.

How such "patriots," otherwise keen on moral issues, can blind themselves to such utter immorality and prostitution of the rights of humanity can only be explained by the now well known scheme of national hypnotization that has overspread the offending nation and caused its subjects, and even those having become expatriated, to fall into a kind of moral coma so far as ideals of national and international rectitude are concerned. These blinded ex-patriots would have us believe that true Brotherhood among Theosophists would consist in their silent assent to all the outrages that the country of their birth has perpetrated against humanity—against the laws of civilization—against the spirit of evolutionary progress! They wholly fail to see that in taking a positive stand for national righteousness one is serving the cause of humanity and therefore the cause of Brotherhood.

WHAT BROTHERHOOD IS NOT

And it is not the hyphenate alone who fails to see the deeper principle. The sentimentalist whose habitat is the surface of things "gets in wrong" too. The following has been received under date of January 25, 1917, from two resigning members who evidently cannot bear the idea of my differing in opinion from them:

1. It was with an undue amount of astonishment that we read your personal letter to our President, Mr. Wilson, in the last issue of THE MESSENGER.

2. So Theosophy is being used as a shield for British propaganda, for political purposes by its leaders? Is that Universal Brotherhood that Theosophy is supposed to stand for? Where is the tolerance of its leaders, which every good Theosophist ought to possess, and which Mr. Leadbeater speaks so beautifully of in his *INNER LIFE*?

3. Is not Karma ripe for England as well as other nations? Even Mme. Blavatsky prophesied the downfall of England. Did not England get her wealth by robbing other small nations of their very bread and butter, for instance, India, Ireland, etc., etc.

4. You speak about militarism, how about navyism? England has protected herself as an island by the largest navy in the world, while Germany surrounded by enemies was bound to protect herself with a big army. You speak about Belgium's invasion, but say not a word about Greece. What right has England to be mistress of the seas?

5. We firmly believe in the law of karma, which will readjust things in spite of human power. You as an Englishman have a perfect right to your views concerning this war, as well as we have ours, but as President of the American Section of the Theosophical Society, who invites in its ranks *all nationalities*, you have greater responsibility. It is for you to build up not to tear down, not to sow discontent amongst its members. Have you thought for a moment that the love which burns so strongly in your heart for England, burns just as strong in the hearts of those of your members of other nationalities for their particular country? How would you like it if they would do unto you as you have done unto them? Do you realize your responsibility?

6. We are members of the "Divine Science" Church, which has in its ranks all nationalities and is growing very fast, but we must admit that never as long as the war is raging, have its publications ever been misused for political propaganda.

7. You refer to the inner voice leading you. That little voice has also spoken to me. As in the first days after the outbreak of the war, my heart in its sadness cried out for light,

it said: "Be still, all is well with Germany," and which has been my beacon light through all this struggle.

8. As it is against our principle to be connected with a society whose leaders are mis-using it to shield their political purposes, we have sent in our resignation to Brotherhood Lodge, whose meetings we have attended for the past four years, and whose members we love and esteem, and in whose ranks you have sown discontent. You make it so hard for your co-workers who strive so diligently to spread the teaching of Universal Brotherhood and are being so handicapped by their own leaders.

9. This letter is written to you without any ill feeling, only to open your eyes and show your injustice to others.

10. We trust that some day tolerance and brotherly love will be practiced by the leaders of the Theosophical Society, when undoubtedly its beautiful teachings will be spread more and more, but not until then will Theosophy ever reach its height.

My answer is:

Paragraph 2. Theosophy knows no nation and no politics, but only principles—ideals. In this case the British and their allies happen to be standing for the right moral ideals and it is our privilege and duty to say so. It would not be truly theosophical to "tolerate" a force destined to obstruct the progress of evolution and consequently the realization of Brotherhood.

Paragraph 3. It is not profitable to examine the ancient morals of *any* nation. The thing that concerns us now is whether England is right in the present. Undoubtedly the issue of the struggle will also be as a new birth to her, or the downfall of some of her unworthy qualities.

Paragraph 4. Has England set the world on fire by her "navyism"? Do Americans realize what a protection her navy is to us at this minute? England has long been one of three guardians of Greece and no comparison can be made in her invasion, done by permission and request of the dominant party in that country, with the violation of the treaty with Belgium and the destruction of the priceless heritage of her peoples.

Paragraph 5. I am a native American with a long line of American ancestry. I have no inherited love for *any* of the belligerent countries—only a deep love for Humanity and its Rights. My duty and

responsibility and also yours are found in these words of the Master: "A brave Declaration of Principles, a valiant Defence of those who are unjustly attacked, and a constant Eye to the Ideal of Human Progress."

Paragraph 6. In Rev. 3, 16, you will find these words: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Paragraph 7. Yes; it is truly well for Germany that her Prussianism is to be eliminated. A sad day was it when the lesser states gently yielded the sceptre to their less spiritual neighbor. It has been a bitter lesson for that gentle and peace loving people—the Germany of the poets, the philosophers and musicians, the non-Prussian section of Germany.

Paragraph 8. Our Society will ever have the choice of being either a thin, tepid stream, or a great current of living force. Parlor Theosophy is all very well, but it is the big world-Theosophy that deals with the deep problems of human life in the mass that counts.

Paragraph 9. Let every man judge for himself. Time will tell who is right.

Paragraph 10. God forbid that the leaders shall ever fall so low as to practice a supine tolerance for evil in the name of Brotherly Love.

THEOSOPHICAL LIBERTY

Be it remembered, however, that these views are mine own and do not commit anybody but myself. Our theosophical platform is built on the foundation of perfect liberty of thought from which even the chief officers are not debarred, strange as that privilege seems to some minds. It is certainly a glorious privilege that every member of our Society is free to do his own thinking for himself and it is time the members understood that this includes the International President, the Sectional Presidents, the lodge Presidents and all other officers, else our officers would be dumb machines and bound by a despotic rule of inarticulate silence for fear that some member might not agree with them and so get his feelings hurt. At least we

should stand united on the great principle that however our minds fail to meet, our hearts are never divided.

Personally I would do as much for a brother German, or Hungarian, or Turk, as any other man, and I can give them as much human brotherly love, and especially so when they go dead wrong; but I will not love their immoral ideals nor give my silent assent to their immoral deeds in the name of a fatuous, sentimental tolerance. The tolerance due from me is to the misguided men themselves and not to their pernicious ideals. One may hate a deed and yet love the doer.

FINALLY

Let it be remembered that nothing can commit the Society save an official legislative enactment passed by the highest competent authority composed of representatives of the whole body assembled in due legal form.

A BRITISH VIEW

It is rather interesting, in view of the above letter, to read the following letter from an Englishwoman living in Canada, dated February 7, 1917:

A good many people here feel very keenly your remarks in THE MESSENGER, especially as the organ goes all over America. If you really knew what was going on in England today you would write differently; many of us are deeply indignant. I am sending you a book which I hope will open your eyes a *little*, but it cannot do much, but it was written for Americans. I hope you will pass it on to those who are ignorant of the truth. I should like the book back if possible at some future date, as books are getting difficult to procure.

It is one of the highest privileges of a Theosophist that he should have the liberty of discussing Ideals and Principles quite apart from human prejudices, whether they be in the form of patriotism, religious bonds, hereditary ties and circumstances, or what not. But all do not yet see it just in that way.

FROM MRS. BESANT

In a recent letter received from Mrs. Besant she sends the following message to

the American members: "Mr. Schwarz will have acknowledged the generous gift of the American T. S. Please convey to them from me my grateful thanks for this help."

Mr. Schwarz's acknowledgment appears in the fiscal statement of THE THEOSOPHIST.

THE STAR ON PAPER MONEY

We have recently received from our good friend and fellow-member, Mr. Walter F. Field, now Minister of Finance of the Government of Porto Rico, a new ten colon note issued by the Banco Internacional de Costa Rica, for the Krotona Museum. The striking feature is that the note bears his portrait and the Silver Star in the East shines prominently from the lapel of his coat. Mr. Field writes that the engraver at the American Bank Note Company was instructed by him to define the silver star very clearly and this was well done. These bank notes pass as currency and so circulate in the hands of the public. Who knows what this little star may signify, shining forth from the notes while it is in circulation among the peoples of the Republic of Costa Rica. We have heard of stranger things than the making of a helpful magnetic link with the higher forces in some such way.

OUTLINE OF HISTORY

Miss Julia K. Sommer, Instructor in History in the Chicago Institute of Theosophy, offers for sale an excellent set of 12 Outlines of History which she has prepared and duplicated. These are available at the cost of 50 cents per set. Her address is: 3911 Rokeby Street, Chicago, Ill. The Outlines are based upon both the exoteric and esoteric methods of reading the past and seem to have been developed with Miss Sommer's customary thoroughness and insight.

The Outlines are given free to those who attend the Institute and ought to be worth the cost to those who are not students of the Institute and who wish to study up on the details of this vital subject.

EDITORIAL COMMENT

AMERICA'S PROBLEM

Humanity is asking itself many questions these days. Perhaps one of the uppermost in America is: what part will the United States finally play in the World War? Whether we enter the struggle actively, or perhaps only morally or, as in the past, refrain from becoming entangled, the Gods alone can say. No one of the nations now engaged in war admits responsibility for it. This is not strange—at least to a Theosophist—for the generating causes which shaped events to their present course lie centuries back; this ancient ancestry must be reckoned with. The conflict affects humanity as a whole and must be the outworking of world-wide karmic forces; we may therefore be quite sure that it calls for world-wide adjustment of accounts. Can we as a nation expect to escape our share in the suffering it causes? The question this country ought to ask itself is not, how shall we escape uninjured from this thing, but what can we do to help the cause of *humanity*? What is our Dharma?

In the second place a Theosophist may reason that it is conceivable that the Spiritual Hierarchy which guides the evolution of the race might find it necessary to hold apart from the maelstrom at least one great nation in order to prevent the starvation of the combatants. If it should transpire that the forces struggling in Europe continue fairly evenly matched and the conflict drags out for years, a racial disaster would confront mankind unless some part of civilization with vast natural resources should continue in productive activity.

At the moment this is written it looks as though the United States may soon feel compelled to declare war. If so, the American people will feel that they have been forced against their will and enduring patience, into the conflict. But France and England are of the same opinion about their own cause. If their participation is

a karmic settlement, may we not find ourselves in the same category? There is no reason for regarding ourselves as a favored portion of the human race with no blot upon our karmic record! But being a nation in the making—a cosmopolitan people—it is improbable that we have, *as a nation*, generated much far-reaching karma.

One utter certainty emerges out of it all and that is that no people and no person can escape the consequences which past thinking, desiring and acting have created and which hover over them awaiting the moment of precipitation into *events*. We cannot run away from ourselves and the past mental and moral causes we have generated are still part of ourselves until their reactions have discharged them. Our course is to face fearlessly what comes, knowing that "He who doeth all things, doeth all things well."

THE PENALTY OF HOMELESSNESS

There is a bill pending action before the state of California—Assembly Bill No. 798—which provides that all unclaimed animals in the public pounds be given over for vivisection. Attempts to pass similar bills in eastern legislatures have been made and so far, defeated. Every Theosophist in this beautiful state should make it his affair to see that no stone be left unturned to defeat this one and save not only these helpless and dependent little ones from torture but their misguided exploiters from a fate far worse.

In Europe dogs are being decorated with medals and orders in recognition of their valiant services in carrying military dispatches and in helping to rescue the wounded. In California vivisectioners are demanding that such as these shall be turned over to them to be subjected to the unspeakable horrors of the laboratory—in the name of science!

SEEING OURSELVES

The following quotation was taken from LOGGING, a lumberman's trade journal, Duluth, Minn. It was written by a non-Theosophist. His portrait of us is a bit flattering, but on the whole we believe it to be fairly true to life. It is a reputation worth sustaining, anyway.

The more I know of Theosophists the more I admire and respect their belief.

They have a pure and gentle religion but never do they jam it down another's throat, bidding him believe or be damned.

You may go to hear a lecture upon Theosophy if you will, but no Theosophist will drag you there like a hydrophobic horse to a drinking trough.

Expect no emotional jag in this place; no hallelujah chorus girls, no sawdust trails or tricks.

Perhaps some simple person, male or female, may detain you for a few minutes in earnest conversation upon greater mysteries of life than those of earning a living.

There may be some little talk of intellectual evolution and the debt of service which each, according to his mental means, owes to all.

You will not be urged to come forward and profess yourself a miserable sinner, saved by grace and the revivalist.

Theosophists know that you are something of a sinner or you would not be in human form; but they would prefer that you would confess your sins to yourself, who may correct them, rather than to them, who have sins enough of their own.

And so you shall be let out into the sunshine again with a smile in your heart and perhaps a little better courage for the long journey.

You need not profess their belief, because if you do not really believe with them, you will not want to, and if you do, you will not need to.

Theosophists are short on professions of faith but long on living practice.

And, which is nothing short of marvelous in a religious people, they are very glad to have you believe anything you please so long as it does you good and makes you happy.

For which they may have my vote and voice any time they need it—which they never will.

THEOSOPHICAL BIBLE CLASSES

There are a great many Christians in the Theosophical Society and there are a still larger number who feel the importance of coming more closely in touch with the Church. Christian thought and expression is cast in certain molds and unless we can use these forms understandingly and sympathetically we shall miss many opportunities both to give the theosophical idealism and spiritual grasp to our Christian brother and to ourselves enjoy the privilege of knowing these same principles from the Christian point of view.

This need has been recognized by Spokane Lodge and they have met it in a way that may offer a practical suggestion to other lodges. A class in Bible study has recently been organized there under the direction of one who has had years of experience as a teacher in the Sunday Schools of the west. He has added to his knowledge of the Bible an understanding of Theosophy, which is an ideal combination for the purpose of such a class.

Through similar theosophical Bible classes many Christian people might gain a better understanding of the teaching of the Master—thus making a leaven which would slowly but surely permeate the whole, hastening the day when the Gnosis may again be the possession of the Church.

Mr. Wardall has called our attention to an error in his Funeral Ritual, January MESSENGER, page 233; the last two lines in first column should read: "Fourth. Music: *Funeral March* by Beethoven."

EVOLUTION

Out of the dusk, a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes
Life again.

—John Bannister Tabb.

FROM THE NATIONAL SECRETARY

THE POET TAGORE,
LINCOLN LODGE, AND
A PRINTING PRESS

How a lodge of the T. S. unselfishly stirred the soul of an entire city "for the good of humanity," and through the spirit of co-operation and loyal devotion won the heart-felt gratitude of the great world-poet Tagore, was evidenced in the recent visit of Sir Rabindranath Tagore to Lincoln, Nebr., under the auspices of Lincoln Lodge.

The significant thing was not that it was Tagore, Lincoln, and Lincoln Lodge, but in the fact that Lincoln Lodge, remaining in the background and without hope of reward, saw and seized an opportunity to perform a service "for the common good," strengthening the bond of unity between their fellows, as well as lending financial aid to enable a great spiritual teacher to more efficiently carry on his work. Out of trials and discouragements came brilliant success. That Tagore came to Lincoln was due to the initiative and untiring efforts of J. E. Ferris, president, and Miss Loraine Follett, secretary, of the wide-awake Lincoln Lodge.

The law of Brotherhood is a fact in nature. It was not an accident that Lincoln was mightily moved by the great spiritual force which came to it through Tagore: the committee of seven had prepared the form—based on unity, co-operation, and unselfishness—which could result in nothing else than the descent of a sweeping wave of the vibrant life from the higher planes.

A partial report follows:

It was deemed best to make Tagore's coming a citizen's movement. A committee of seven (including Mr. Ferris and Miss Follett) was selected with special reference to their efficiency and influence. The earnestness, sacrifice and self-effacement of this group exceeded the highest hopes. The beauty of it all was the living example of what co-operation can accomplish.

Prejudice and indifference from individuals, and predictions of failure from friends preceded that epoch making evening when Tagore looked into the faces of 1500 of Lincoln's best citizens—hundreds being turned away. The box

office stated their belief (based on demand) that the house could have been entirely sold out on the day of the lecture.

To our minds this was a rare opportunity for direct service to the Master whose coming we anticipate. It is unnecessary to outline the immeasurable influence that is radiated when such a soul is set upon a pinnacle before the eyes of a whole city, and when he is the chief topic of discussion for many weeks. When, in addition, this stately figure represents the alien race whence many of us expect that the form of our World-Leader will emerge, it means that popular prejudice will melt before this memory. We have reason to believe that throughout his tour he received in his own heart many of the shafts that *otherwise must have awaited the Lord of Love*; and it is our firm conviction that he is one of the apostles who not only heralds the Coming, but paves the way. None who fell under his spell will ever forget the experience, and it has frequently been said, both by citizens and the theater men themselves, that the audience filed out as if they had been consecrated; that nothing like it had ever taken place within the history of the Oliver—the oldest opera house in Lincoln.

No words can express the powerful spiritual influence that was the pronounced feature of that evening, but it was noted by the majority of those present. His likeness to the Christ, both in person and presence, was common comment. People considered it the one great privilege of their lives. The boys and girls in the chorus, whom some feared might be indifferent and restless, were moved to tears, and as a unit remained to grasp his hand. White-haired business men whom one would believe quite unresponsive sat on the edges of their chairs during most of the lecture. It was said repeatedly that the music of his voice would make the evening worth while if not a word were understood.

No inharmony marred the plans of the evening. The university chorus of 150 voices sang two selections from *The Messiah*, accompanied by one of our finest string orchestras. All this music was a part of the *co-operative plan*, and it made a deep impression upon the poet to find the stage literally banked with the boys and girls he loves so well. He was visibly moved, and just as soon as possible when the readings were ended, half-turned and faced them. As for them, they told their professors that it was a soul-stirring experience to look into those glorious eyes so near.

Tagore received frequent and hearty applause, and after the lecture, tired though he must have been, shook hands with hundreds who filed across the stage. The poet was deeply touched with the warmth and earnest-

ness of his welcome, and had received none greater during his tour.

The surplus of over \$400 was presented to Mr. Tagore at the close of his lecture on behalf of the committee. We had treasured every dollar, and in that entire audience only two complimentary were issued. Two days later Tagore purchased in Omaha, Nebr., with this money a modern printing press to be used at Shantiniketan, where now everything must be written by hand. This day, January 8th, was the poet's birthday; and Lincoln is the only city in America that gave Tagore anything above the contract.

Opportunities such as the above lie close to every man's hand. The trouble with the most of us is that we don't see them. It shows what the law of Brotherhood will do if you give it a chance.

Does it not also suggest that—just as the city of Lincoln prepared for the visit of Tagore, even so, when the world has prepared for the coming of the Lord of Love, then will He come.

FIFTY MILES FOR SIX MONTHS RESULTS IN RUTLAND LODGE

Traveling fifty miles every two weeks for the past six months, from Poultney (Vt.) to Rutland, to teach two classes in Theosophy, the faithful work of Mrs. Luella M. Helme was partially rewarded January 29th by the organization of Rutland Lodge with twelve members.

A very fine spirit has prevailed among these groups that have now become lodge members, and splendid work is being done along various lines of study and research.

At the election of officers Mrs. Helme was unanimously chosen as President of the lodge, and in order to be in closer touch with the work, has moved her residence temporarily to Rutland.

We have reason to be proud of such efforts and results as these.

NEWS AND NOTICE

Cleveland Lodge News is the title of a most attractive 12-page monthly newspaper which Cleveland Lodge continues to publish. Instructive articles, inspiring poetry, departmental news, children's page, lodge notes, current announce-

ments, and good advice combine to make this publication worth while.

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From Louisiana the note of increased activity in T. S. work has been sounded. A member writes:

Louisiana has a great outlook. There is a crying need for immediate work among the smaller towns; for this reason the office of Secretary of the Louisiana Federation has been created.

Realization of the need means greater effort. Miss Leslie-Leigh du Cros, 525 Audubon Building, New Orleans, is the Secretary, and plans for extension work are being made.

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Folsom Prison Theosophical Study Class is to be congratulated on its excellent report for December. The average attendance at each weekly meeting was 143. These meetings are enlivened by selections from the Choir, Orchestra, individual soloists, and readings of various kinds. A lecture of from thirty to forty minutes is given either by a member of the class or an invited speaker from the outside. On Sunday, Jan. 28, L. W. Rogers lectured on *The Future Life*. "The attendance was very large and we were held spell-bound for the entire hour," writes the class secretary.

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Another new star has risen on the theosophical horizon—Linden (Md.) Lodge.

This lodge is composed of eight T. S. members in good standing who believe that more efficient work can be accomplished in Linden through the organization of a definite centre for work.

The name of Mrs. Caroline W. Chandler heads the list of applicants for a charter, and she is the efficient temporary correspondent for this group.

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A vote of thanks to Spokane Lodge and Dr. H. N. Stokes of the O. E. Library League for supplying many books and magazines to the boys in Washington State Penitentiary, concludes the following article in *Our View Point*, the magazine published by the inmates of the W. S. P.:

Theosophy means to us, who are students . . . the realization of a truer conception of life and its manifold ramifications, which understanding liberates us from the narrow lines of selfishness, and transports us to the garden where grow and blossom the fragrant flowers of Universal Brotherhood, Tolerance, Charity, and Sympathy.

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Please notify promptly the office of National Secretary, Krotona, of your change in address. This will insure each copy of THE MESSENGER reaching you without delay. The names of all members six months delinquent as to Section dues have been removed from THE MESSENGER list as the By-Laws provide. Let us make an extra effort to assist the placing of delinquent members in active standing.

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“No effort, however small, is ever lost,” says the Occultist. The harvest may be delayed, but time will produce the fruit.

Four years ago an earnest member corresponded with several people in a nearby town in the middle west. The correspondence gradually ceased, and the incident was forgotten.

Today word comes from this “nearby town” that there are about 15 or 20 people there who are very much interested in Theosophy, and would like to organize a lodge and begin systematic study.

The Good Law never fails! Do your work well; the results will take care of themselves.

DEATHS

Death, the Angel of Life, welcomed to the greater life beyond the veil four members of the Society as reported this month.

George Bright, member of Reading (Pa.) Lodge.

Andian M. Paxson, member of Capitol City Lodge, Washington, D. C.

Mrs. Marie C. Miller, Jan. 11, 1917, member of Philadelphia (Pa.) Lodge.

W. J. Colville, Jan. 15, 1917, honorary member Golden Gate Lodge; joined the T. S. in 1890 in London. He was a friend of H. P. B. and Col. Olcott. He was a student, author, teacher and lecturer.

Herman Rosenzweig, Jan. 31, 1917, member of Spokane Lodge, spent nearly 50 years in the newspaper field in the northwest, working for the interests of communities in which he resided.

FINANCIAL STATEMENT

STATEMENT FOR JANUARY, 1917

Receipts		
Fees and Dues.....	\$ 603.75	
General Fund Donations.....	1.00	
Propaganda Donations.....	70.53	
Furniture and Fixtures.....	3.50	
Exchange and Interest.....	14.60	
Messenger Subscriptions.....	11.15	
Incidentals.....	13.92	
	\$ 718.45	
Cash on hand January 1, 1917.....	\$6032.35	\$6750.80
Disbursements		
Salaries.....	\$ 159.80	
Stationery and Supplies.....	72.75	
T. S. Postage.....	18.54	
Rent and Light.....	34.00	
Telephone and Telegraph.....	20.50	
Insurance.....	47.50	
Incidentals.....	24.20	
	\$ 377.29	
FIELD WORK		
L. W. Rogers.....	44.00	
MESSENGER DEPARTMENT		
Printing.....	\$ 88.25	
Salaries.....	20.70	
Postage.....	11.00	
Rent.....	3.50	
Deposit.....	15.00	
Paper.....	233.00	
Incidentals.....	3.50	374.95
PROPAGANDA		
Postage.....	\$ 5.00	
Rent.....	7.50	
Stationery.....	26.95	
Literature.....	18.00	
Advertising.....	.75	
Salaries.....	62.00	120.20
	\$ 916.44	
Cash on hand February 1, 1917.....	\$5834.36	\$6750.80

**MONTHLY LODGE AND MEMBERSHIP RECORD
JANUARY, 1917**

Total number of Lodges.....		177	
Lodges chartered.....	3	Lodges Dissolved.....	0
New Members.....	111	Deceased.....	7
Reinstated.....	10	Resigned.....	3
Transferred from other Sections.....	0	Transfers to other Sections.....	0
Total Active Membership.....	5941	Transfers to Inactive Membership.....	40

PROPAGANDA DEPARTMENT

Conducted by CHARLES HAMPTON, *Assistant Propaganda Manager*

ONE THING IS NEEDFUL

With the multiplicity of organizations on every hand the problem of choosing our work seems to become more and more complicated. Momentary enthusiasm, or goodwill, or the urging of friends causes us to join many of the movements that spring up; but after a time—when the enthusiasm wears off, or we become tired, or the friends move away—we wake up to find ourselves members of a hundred and one little leagues and classes (more or less). But the problem would not exist for us if more deliberation were used in the first place and we refused to be “joiners”—except after mature consideration.

Each member must, of course, decide for himself the relative importance of the different phases of the one great Work. But having reached a decision, it is well to make that the centralizing point in his theosophical life. In other words, success demands a certain amount of concentrated thought-force and action.

From the point of view of theosophical propaganda the most important teachings to get before our public are: REINCARNATION and KARMA; THE MASTERS; and THE COMING, especially (according to one of the divine Supermen) the first two.

It is easy to see *why* we should let the millions of our fellow-citizens hear about reincarnation and karma when we consider that preachers, statesmen and social reformers have utterly failed to uproot the source of hatred, crime and poverty, even after hundreds of years of hard work. “Once teach men,” says Madame Blavatsky, “that greatest of all laws—karma and reincarnation—and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.”

It has been amply demonstrated that the preaching of love, international laws, municipal laws, social reform and philanthropy have not touched the fertile source of misery. Not that they are useless activi-

ties but without knowledge they lack direction.

But permeate, *saturate*, reincarnation and karma into the consciousness of the race, and we shall see the organized forces of social, political and religious life vitalized and made dynamic. A knowledge of reincarnation and karma would banish many of the pains and trials of this suffering world, for who but a madman deliberately injures himself? and who can injure mankind without stabbing himself?

By thus revealing the scientific basis for morality, karma and reincarnation would make armies, navies, and many of the laws and much of the paraphernalia of governments obsolete, and bring our first object—Universal Brotherhood—very near fulfillment.

Perhaps this is the reason why one of the Masters regards the knowledge and *realization* of these two teachings as so important. Of course it depends upon the way in which we present these truths as to whether they will be so much additional unfruitful preaching in the world, or whether they will have the power to mould the conduct of individuals and nations. But with those who seek the means whereby the kingdom of the Manu shall be built a slight glance, a little hint or suggestion from the Master should have the force of a command:

The kingdom that we seek
Is Thine; so let the way
That leads to it be Thine,
Else we must surely stray.

MR. ROGERS RESIGNS

My resignation from the position of Propaganda Manager will be no surprise to members who attended the St. Louis Convention last August. They will remember that I earnestly requested the Board of Trustees to relieve me by appointing my successor. This they agreed to do as soon as one could be found.

The reason for my resignation is ob-

vious to all who are familiar with the work. When one is constantly in the field covering a territory the outposts of which are San Francisco, Montreal, Boston, New Orleans and Los Angeles, and averaging about ten lectures a week with the incidental business arrangements and correspondence it is difficult to do anything else and do it thoroughly. To attempt too much is nearly as unpardonable as to do nothing. But for the able assistance of Mr. Charles Hampton, as Assistant Propaganda Manager, I should have been obliged to relinquish the office in September. The work of the Propaganda Department is so important that it should have constant thought and planning, but my field work has been so extended and intensified within a year that attention to other matters has been nearly impossible. Under these conditions there is no conceivable reason why I should retain the office when there are others both able and willing to fill it.

L. W. ROGERS

PROPAGANDA LEAFLETS

Members who are looking out for opportunities to help others by giving them the theosophic solution of life's problems should keep on hand a few leaflets explaining the elementary teachings of Theosophy. These can be had, free of charge, on application. State number required. The subjects of them are: REINCARNATION; KARMA; THEOSOPHY; THE INVISIBLE WORLD and TO THOSE WHO MOURN. These are the only leaflets for general free distribution, but a much larger variety can be purchased from the Book Concern.

NAMES OF NON-MEMBERS

Those interested in spreading the light of Theosophy should continue sending us the names and addresses of non-members who would like to receive information about the Divine Wisdom and the Theosophical Society. We are especially glad to get names of people in the country and towns where no lodge has been formed, for each one interested becomes, in turn, a propagandist, and thus helps to leaven the whole nation.

NEW LODGE AT PHOENIX

Mr. Wardall's report has not yet reached headquarters, but it has been learned from a letter from Phoenix, Arizona, that his course of lectures there resulted in the organization of a new lodge with 26 charter members.

THE BLIND

Work among the blind has steadily but unobtrusively been carried forward by Mr. Ole W. Dahl of Krotona, during the last few months, who now has about 50 correspondents. Mr. Dahl has over 75 books in his free circulating library and will be glad to hear of blind persons who desire to read theosophical literature. This work is one of the best demonstrations of the principle of Brotherhood.

FROM MR. ROGERS

There is little of importance to report for the month of January. Seven cities were given short courses of lectures.

San Diego is always a good field and Besant Lodge took the beautiful Masonic Temple and got out good audiences.

In all my previous work in Los Angeles we have used Blanchard Hall. This year it was decided to use the lodge hall. It at least has the advantage of making headquarters known to the public.

Long Beach turned out large audiences of the tourist and visitor type. Resort cities have some advantages, but they do not seem to be those which lead to permanent growth.

Pasadena appears to be a good field for the investment of energy. The audiences were good and very earnest.

San Francisco was much alive and in spite of the surface ripples common to lodges it has a deep undercurrent of spiritual life that makes future growth and success certain. It is an excellent field and it seems to me I have never seen things looking more promising there.

Oakland is also in healthy condition and its class work goes steadily and successfully along. It is also excellent territory and has a sure future.

Sacramento is in the stage of struggle and hard-earned growth. But the lodge contains some earnest souls willing to make sacrifices, and that means much. The indications are that the present year will see a net gain that will lift the lodge out of its past difficulties and put it in the class of the firmly established.

On the last day of January I began a course of lectures that gave us a lodge in Stockton, but the report belongs properly to February.

L. W. ROGERS

MAX WARDALL—ITINERARY

Dallas, Tex.	Mar. 1, 2, 3
Austin	Mar. 4, 5, 6
San Antonio.....	Mar. 7, 8
Houston.....	Mar. 9, 10, 11
Shreveport, La.....	Mar. 13, 14
New Orleans.....	Mar. 16, 17, 18
Birmingham, Ala.	Mar. 20, 21
Atlanta, Ga.....	Mar. 23, 24, 25
Nashville, Tenn.....	Mar. 27, 28
Memphis	Mar. 30, 31

L. W. ROGERS—ITINERARY

Pomona, Cal.	Mar. 1, 2, 3
Ocean Park.....	Mar. 4, 5, 6
Salt Lake City, Utah.....	Mar. 8, 9, 10
Butte, Mont.	Mar. 11, 12, 13
Anaconda	Mar. 14, 15, 16
Deer Lodge	Mar. 17
Helena	Mar. 18, 19, 20
Wallace, Idaho.....	Mar. 22, 23, 24
Spokane, Wash.	Mar. 25, 26, 27
Seattle.....	Mar. 28, 29, 30, 31

PROPAGANDA RECEIPTS

J. Arthur Cramer, Pittsburgh, Pa.....	\$ 1.00
Mrs. Ada Horton Bird, Graford, Texas.....	4.00
Mrs. Louise Heintz, San Jose, Calif.....	3.00
Mrs. Alelaide Cox, Santa Rosa, Calif.....	1.00
Mrs. Lena Pomeroy, Santa Rosa, Calif.....	1.00
Miss Annie Allee, Temperanceville, Va.....	15.00
Mrs. Lois A. Grapes, Fairmont, W. Va.....	5.00
Bevan Ashton, Banff, Alta.....	1.00
Mrs. A. F. Bloomfield, Richfield Springs, N. Y.	2.00
Mr. Carter, Anaconda, Mont.....	.50
Mr. Muller, Anaconda, Mont.....	.50
Miss Elizabeth Young, Lovell, Wyo.....	1.00
Mrs. Anna M. Hanson, Oakland, Calif.....	1.00
Mrs. F. Parent, Spokane, Wash.....	.25
Mrs. M. C. Acoam, Spokane, Wash.....	.25
Mrs. Nell Mustain, Spokane, Wash.....	.25
Mrs. Irene S. Durham, Spokane, Wash.....	.25
Mrs. Mackenzie, Spokane, Wash.....	.20
Miss Mary Austin, Duluth, Minn.....	2.50
Mrs. Ruth I. Stevens, San Antonio, Tex.....	2.50
Mrs. C. J. Ramsey, Ritzville, Wash.....	.16
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Peoria Lodge, Peoria, Ill.....	3.00
Harmony Lodge, Toledo, O.....	6.00
Toledo Lodge, Toledo, O.....	2.00
Miss F. E. Christien, San Francisco, Cal.....	.15
"F. T. S.," Fort Wayne, Ind.....	1.00
Mrs. Laura S. Hunt, Los Angeles, Cal.....	10.00
Mr. Wm. Thomson, Regina, Sask.....	1.00
Mrs. Louise Weatherhead, San Antonio, Tex.....	1.00
Crookston Lodge, Crookston, Minn.....	6.50

\$74.01

THE TEST OF THEOSOPHIC INTEREST

THE test of Theosophic interest is precisely the test of every other kind of interest—what one will do to promote it.

No act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be disclosed. It may not be easy, but it is entirely possible, to read every theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

But since the most efficacious agency for extending truth, vivifying motives and elevating the race is the Theosophical Society, the true Theosophist will be he who is most interested in the Society. The test, therefore, of theosophic interest that may be applied to the member is: *What is he doing to sustain the Society?* Not how loud his voice is in benediction on the Founders; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores; not what food he eats, or clothes he wears, or opinions he proclaims; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech; he may suggest that in giving his name he does better than to give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the Path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him—*What is he doing to help?*

What is there for him to do? Everything that he *can* do. A word, a hint, a leaflet, a book, a subscription. If it costs him nothing, his interest is nothing. If it costs him little, his interest is little. If it costs till he feels it, then it is that he feels his interest. And when he himself, body, soul and spirit, is devoted to the doing, when he thrills with that topic as with no other topic, when his pleasure is in self-sacrificing efforts for its promotion, when he forgets himself, has lost himself, in it, then will he have become in a measure what are the Founders—may one not even say, what are the Masters Themselves.

A. F.

QUESTIONS ANSWERED

Q. Will the earnest student have much difficulty in finding his Guru?

A. "Guru" simply means "teacher," so let us use the English word.

When you deserve to find your Teacher, and when the time in your evolution has come when it is best that you should know Him directly and personally, then you will know Him. In the Theosophical Society we are in a somewhat unusual position, because we know theoretically about the Masters without having ever seen Them, as far as the bulk of our members is concerned, and without having had the idea of Their existence in our minds from birth, as an Indian would have. A rather curious position in that way. Most people in India are attracted to a Teacher by actually seeing Him on the physical plane. They attach themselves to Him and wander about with Him.

You know something of the several rays, or the lines along which evolution proceeds. You know that the line of the Manu is that of ruling and governing, directing and building; making and influencing the physical side of things. The work of the World-Teacher, on the second ray, is that of spiritual teaching and directing the education of people. These are two distinct lines. There are various lines along which you may come, and you will find on each of them the Teacher to whom you are best suited. I do not think you will have any difficulty in finding your Teacher.

I myself did not think about that, but merely about throwing myself into the work. I always recommend that as a kind of panacea for everything. Get to work and do something, and then you will presently find your way. First of all do the work, and throw yourself into that. It is bad to waste your strength in expectation. No power can keep you from that which is due to you. Just work and go ahead. But keep before you, if you will, a Master as a great ideal, One for whose sake you undertake your activities. Better still to do it for the sake of the world; but do it for the sake of the Master at

present. Then through your work I think you will find Him.

C. W. L.

—FROM THEOSOPHY IN NEW ZEALAND.

Q. When the etheric double withdraws from the dense physical body, is not an etheric counterpart still there—surely each particle of the substance comprising the physical body must always have an etheric counterpart?

M. M. M.

A. The etheric double is an organized vehicle composed of purely physical plane matter from the four highest subplanes thereof. When it withdraws it inevitably leaves something of space corresponding to a vacuum. This vacuum is immediately filled by the inrush of ether under high pressure from the etheric ocean about.

It is doubtless true that each atom of matter composing the physical body has an etheric envelope. But the distance between these atoms is relatively as great as that existing between the planets in a solar system. The space between the planets is filled with ether, so are the spaces between atoms. During the occupancy of the etheric double these spaces are filled with organized and highly compacted areas of etheric matter, when withdrawn the interatomic areas are quickly filled with matter of the same kind, lacking, however, any co-ordinating relation to the physical envelope.

M. W.

Q. What is an electron? Please include the theosophical understanding of this subject.

A. For many years the chemical atoms—the ions of the elements—were supposed to be the ultimate units of which all matter was made up. But during the later years many prominent scientists have proved that the chemical atoms can be broken up into smaller parts.

It is well known that gas is elastic and will expand if outside pressure is removed. Sir William Crooks found that when outside pressure on hydrogen gas is reduced to one-millionth part of normal atmospheric pressure it loses its characteristics as a gas and enters into a fourth state

(etheric). If such a rarified gas is acted upon by powerfully excited electrodes the chemical atoms are broken up and thrown off from the negative pole as luminous streams (cathode rays), consisting of rapidly moving minute material particles (electrons) charged with electricity. So far as we know no direct occult investigation of these corpuscles in the cathode rays has been made, but scientists have calculated their mass and have come to the conclusion that it takes nearly a thousand electrons to make up an atom of hydrogen; and further, that the electrons of all bodies are identical with one another. Therefore an electron is defined as "one of the ultimate particles of which the atoms of matter are composed."

Mr. Leadbeater says:

There is some reason to believe that what the scientific people call electrons may be what we call astral atoms, for they have said that in a chemical atom of hydrogen there are probably between seven hundred and one thousand electrons. Now it happens that in a chemical atom of hydrogen there are eight hundred and eighty-two astral atoms. This may, of course, be only a coincidence, but that seems somewhat improbable.

O. F.

Q. In exercising the clairvoyant faculty is it always possible to distinguish between thought-forms of one's own making and the actual objects seen astrally or mentally?

M. R.

A. Certainly in the beginning stages of clairvoyance it is exceedingly difficult to distinguish between thought-forms and real objects. To observe astral objects accurately one must have control of his astral body; it must be still, serving as a sort of lens to bring the consciousness to a focus in the astral world. It would be most improbable that an intensely emotional person would be able to distinguish accurately between his own creations and the object or occurrence he was endeavor-

ing to observe. Such a person has real difficulty in seeing a physical occurrence accurately and of course the difficulty would be greatly intensified in the astral world. Mr. J. I. Wedgewood in *THE OSOPHY IN AUSTRALASIA*, writing on clairvoyance, says:

It is difficult to distinguish whether what one observes is the result of imagination or of psychic perception. Nor is it reasonable to expect to distinguish at first. The only method that is of use is the time-honored one of practice and perseverance. It is only by repeated effort that the psychic senses become sufficiently active to be capable of discriminative use and that a fund of experience is accumulated by which any given result can be appraised.

There is always much difficulty in analysing these processes of consciousness and describing them in language, but I think it is true to say that the opening of the higher consciousness is always accompanied by an experience of bliss—as the higher world is consciously entered, the added power of that world becomes apparent. This experience is an indication of the reality of what one is seeing; it does not accompany the ordinary process of imagination. As one becomes more practical at seeing, the sense of certainty also shows itself. The "you" within you knows it is seeing.

Strangely enough the use of this very imagination, which is rightly guarded against as a pitfall, is one of the recognized methods of assisting the psychic powers to unfold. If, for example, you are doubtful about the colors of an aura that you are examining, it is not a bad plan to imagine colors successively into that aura, you will possibly then discover that some "fit" better than others. What you are actually doing one may surmise, is to work through a section of your own aura, modifying it by your will to a number of successive rates of vibration until reaching that rate which synchronizes with that of your subject, you make possible the flowing in of power from him, that notifies you that you have judged aright.

Mr. Leadbeater once put it to me that the mental elemental is a lazy creature, who is far more disposed to imagine in consonance with the parts of the case than otherwise. This presupposes, of course, that you have rid your mind of preconceived ideas.

M. S. R.

Miss J. Clay, Krotona, Hollywood, Calif., desires to purchase a used set of SECRET DOCTRINE. Will pay half price and expressage.

Our true freedom is not freedom from action, but freedom in action, which can only be attained in a work of love.

TAGORE.

AMONG THE MAGAZINES

MISCELLANEOUS

In the SCIENTIFIC AMERICAN SUPPLEMENT (December 9th) is an interesting discussion by Norman J. Symons of BERGSON'S THEORY OF INTELLECT AND REALITY, which is concluded in the SUPPLEMENT for December 16th.

After stating Bergson's views on the limitations of the intellect as regards knowledge of life in itself and on the intuition as being the sole means for that knowledge, Dr. Symons denies the inherent duality of life and matter upon which Bergson bases his theories, and affirms that intellect creates in the same sense as life. When, however, he remarks that genius is creative and is also the highest form of intellect we realize how overlapping states of consciousness may cause confusion to the interpreter. The terms intuition and instinct are used interchangeably, Bergson and Symons alike paralleling man's intuition with the instinct of the insects and the animals. Here again confusion arises, Symons pointing out that "instinct, when passing into action, comes so close to automatism that it has been even resolved into compound reflex action," and cites as an example "those admirably ordered but stereotyped societies into which bees and ants form themselves." He sees intellectual principles as universal, "one and the same principle being capable of being extended to a variety of different circumstances," while intuition or instinct being, according to these scholars, "forever limited in its application to a single object or situation" can never be generalized. This leads Mr. Symons to the (for the Theosophist) amazing statement that "dealing wholly with the specific and particular it (intuition) never attains to a grasp of the universal." Of course, Mr. Symons fails to realize that instinct has to do with the consciousness of the group-soul while intuition is the direct perception of the Immortal Man and certainly does attain "a grasp of the universal" if anything does. Intuition is instinct plus an evolutionary round or two. As Mrs. Besant says in THOUGHT POWER, "Intuition develops out of reasoning in the same unbroken manner, and without change of essential nature, as the eye develops out of touch."

Mr. Symons agrees with Bergson in the purely general form of his statement that "there are some aspects of reality which our understanding cannot truly comprehend," and adds that "in so far as Bergson's insistence upon intuition may be taken as meaning that intellect must be supplemented by other forms of consciousness, there again we must agree. We feel that nothing less than man's whole consciousness is needed to comprehend the problems of existence." He concludes that "there is more in a thing than its essence and there is more than logic in life. Feeling and emotion and sympathy may all find a place in this study."

It seems again a case of "Gentlemen, define your terms."

AzOTH (New York), a "Little Stranger," comes hopefully into a mad world, having been born this January with our Theosophical brother, Michael Whitty as the editor if not the author of its being.

Number 1, Vol. 1, promises well for the future. The reader will find it idealistic and interesting if he is not frightened away by the gaunt baldheaded gentleman, with a face like a death's head, who is the guardian of the cover.

Among other worthy articles, *Occultism and Science* by R. brings out strongly the majesty of true occultism, and its relation to the advancing boundaries of material science.

Another Rosicrucian Order—the only true one—is hinted at by N. B. I. L. in *Rosicrucians—True and False*, who claims that "There is not an authentic Temple the world over that would receive one of the members of any organization which publicly claims itself to be Rosicrucian." We infer that the writer is (itself?) a member of the deadly secret order described.

Astrology—The New Aquarian Age, by Catherine Howard Thompson, indicates simply and clearly the relation of great spiritual movements with the precession of the equinoxes, and the astronomical significance of religious symbols and references the world over.

The Practical Lessons in Astrology, by Howard Underhill, which begins in this issue, should prove of value to all who aspire to the stars.

Recent Progress in Physical Research, a Department conducted by Hereward Carrington, reviews some of the scientific experiments made along the lines of the occult, touching especially upon the projection of the astral body and the experiments made in connection with it by the French investigators. The work done by the two Dutch physicians, Matla and Zaalberg Van Zest in determining the nature and constitution of this "double" and in weighing it, is also cited. Mr. Carrington closes his article with a plea for a "properly equipped and endowed laboratory fitted out to carry on researches in this field." It may interest him to know that a beginning has been made at Krotona under the able direction of Mr. W. Scott Lewis. It is planned to develop this nucleus, as funds come in, and they will, into just such a laboratory.

If Mr. Whitty will permit we would like to be one of the good fairies at the christening and wish for this promising infant what he hopes for it—that it may be "a harbinger of the dawning."

THE FORUM for January gives prominent place to three spiritually suggestive articles.

Shall Christ Again Be Crucified is not so

much a prophecy as a stinging arraignment by the author, Maurice Low, a prominent British journalist, of our commercialized and emasculated standards of sacrifice in service. He points scornfully to the ease and comfort enjoyed by the modern prophet. "The world," he states, "craves a Messiah," the times demand a superman, but the mark of this superman must be the willingness to sacrifice greatly.

Laying aside the lash of words, he questions tenderly:

"Has not Christ again been crucified in every village of France and Flanders?" Is not humanity in warring Europe relearning today what was taught at Golgotha that "the greatest thing a man can do with his life is to give it to another." If this has been learned is the price that has been paid too great? In *Humanity—The Intention of the Universe*

W. W. Bredin submits to us the product of a few scattered hours of meditation concerning purposive evolution, inter-relation of mind and brain and the ultimate identity of man and God. Casper Yost tells us some peculiarities of Patience Worth in "*Patience Worth*" and *the Immortality of the Soul*. New books being written by Patience show as easy a familiarity with the customs and the times of Jesus as with those of Elizabeth. "She enters Palestine of 2,000 years ago and reveals a knowledge of the minutia of its life that is simply amazing." Statements not to be found in history have been verified, wherever there were authoritative references on the subject. The dialect she uses is peculiar to no one period or people. It is Patience's own used purposely to prove, so thinks Mr. Yost, that "I be me" in order that a great message may be delivered and accepted. G. F. W.

THEOSOPHICAL

In *The Watch-Tower*, in THE THEOSSPHIST for December, Mrs. Besant devotes three pages to an account of the Silver Jubilee of the Museum Girls' School in Ceylon, founded by Colonel Olcott and Madame Blavatsky to demonstrate the theosophical method of doing missionary work in contradistinction to the orthodox Christian method which practically denies the equal brotherhood of religions. Our President who has always a big corner in her heart for the pioneer, warmly praises the work of Mrs. Museum Higgins, principal of the school. The Indian question comes forward again and we are told that at any moment the theosophical publications may be suppressed by the Madras government. The persecution is religious as well as political and compares even unfavorably with that of Germany and Russia in purely political matters!

Ourselves as Others See Us, by M. L. L. deals with the problem of the average Theosophist who, having seen the goal and turned himself towards it, thus calls down upon himself the force from above though he has, as yet, an unprepared instrument—a half cleansed channel. The old consciousness has been put away in part, the new has not yet come; during this unfortunate interim he is a spectacle to men and Angels! We are told that the only remedy is constant watchfulness and self-training. There is an excellent short article on *The Soul, Its Place and Evolution*, by James Cousins, giving the theosophical hypothesis without any Sanskrit words. Describing evolution and involution in mathematical symbols, he shows how on the path of involution the units increase in individual importance as they share less directly the Life of the One; that on the path of evolvment the process is one

of reducing the individual importance, i. e., reducing the fractional value as to number, and increasing as to value. Alice Adair gives a sketch of *Latter Day Art*, too condensed to make easy reading, but suggestive and interesting. She traces the cyclic law which rules art as well as life, through the century, and shows us how the wave of inspiration pauses now on the occultist type, now on the mystic in unvarying rhythm. Quite fascinating to the T. S. student are some *Scientific Notes* by E. A. Sutcliffe. He takes us from the known to the unknown by leaps and bounds. He succeeds in making the dry bones of mathematical calculations live before our eyes. M. I. S.

THE HERALD OF THE STAR for January, 1917, contains the second instalment of Mr. E. J. Smith's forceful article on *Maternity and Child Welfare*. He is pessimistic in his outlook on present race conditions in England, but it is well to have this viewpoint brought forward in order to impress on everyone its seriousness. He very rightly urges the recognition by the State of its obligation to motherhood, and advocates a national grant to married mothers of 5/- per child per week, subject to three conditions given. His scheme for a public Midwifery Service is excellent, and one can only hope that something along the lines laid out will be undertaken without delay, so that healthy children may fill the gaps made by the war.

The Proposed Institute of Mothercraft, of which a notice is given on p. 38, is a step in the same desirable direction. The appalling fact that "12 babies under the age of 12 months die every hour in the British Isles" is evidence enough that stupendous efforts must be made to combat this terrible state of things.

An enlargement of the same subject is contained in Shaw Desmond's article *The Coming of Women*, dealing with the rapid rise of the forces of womanhood. In industry, science, and religion woman has come forward to take her place beside man as equal. The writer believes that after the war will come the "recognition of the intuitive principle in science," and the woman scientist of the future will make this felt.

In *Our Special Work of the Future*, after sketching the ideas now current on Reconstruction, Mr. Jinarajadasa points out that the work of the Order of the Star in the East now is to make the world recognise the principle on which to reconstruct, viz: Love,—and it is for us to show that Love is a practical power, and the only guiding principle possible for a lasting reconstruction. The writer also speaks of the importance of having "centres from which to disseminate our literature," and urges members to take part in the various reconstructive movements, and prepare ourselves intellectually and emotionally for the work.

The fragments jotted down by Mr. Edmund Russell in *More Recollections of Mme. Blavatsky* will add several strokes to the picture of our great teacher. He gives one key to her character when saying that "all great people I ever knew have been playful."

"The Public House Trust," so graphically described in the article under that heading by the Earl of Lytton, is certainly a big step on the right road, although prohibitionists will not acknowledge its usefulness. The scheme, after 20 years' trial, has proved itself adapted to the amelioration of conditions in Britain connected with the liquor traffic.

We, Westerners, greatly need to have impressed on us the facts contained in Harendranath Maitra's article on *Keshub Chunder Sen, and His Message to Europe*. We ignore or forget that Asia "has nursed and cradled all the religious systems of the world," and to be truthful, we must acknowledge that "Asia is the custodian of spirituality." The message conveyed is primarily that we should try to understand Asia the Cradle of Religions, and draw together in brotherhood the East and the West.

G. I. W.

ESOTERIC CHRISTIANITY for February opens with an interpretation of *The Lord's Prayer*, by Max Wardall. So many of us have laid this prayer away upon a shelf or dropped it on the road behind us, thinking we have outgrown it. We should do well to study this article and use it for meditation. This prayer given by a Master of Masters has the power to raise the lower to the higher self, to hasten the spiritual resurrection of every Son of Man.

Mr. W. G. Shepard has started another article on *The Better Way*, being "Little Stories from the Heart of Things"—illustrations

of the ancient saying "To know, to do, to dare, and to be silent, that is one of the marks of an occultist." The story in the current number is one that touches us deeply and stirs within us the desire to do likewise "In His Name."

Article IV on *Science in the East and West* by Mrs. Besant and Article I on *Where Is Heaven?* by Irving S. Cooper are scholarly presentments of great subjects. The Gospel of Jesus and the Gospel of St. Paul by Rev. Robert Murray shows us the depth and breadth of the message some of our Christian standard bearers are giving and while we do not wholly agree with him on the question of the Gospel of St. Paul—believing the mystic side of that gospel is a cosmic and eternal gospel also—we must heartily endorse his view of the Gospel of St. John. A little poem by John Furey challenges our attention, reminding us that personalities are overlooked and forgotten when the Light Divine shines out.

"'Tis the torch the people follow, whoever the bearer be!"
E. E. P.

It is always a refreshment to read a magazine like THE YOUNG AGE, which is devoted to young people and their work. We are touched by the enthusiasm which fears no disappointment; for up to the age of seventeen or eighteen life has not yet had its disillusionizing influence upon our hearts and minds. Especially this quarterly breathes a wholesome spirit. The letter from the front, written to a little girl and picturing the life in the trenches, teaches a good lesson. The thought of all the suffering that the people of the nations in war at the present time have to endure should wake us up from our self-centeredness and self-pity. Much of the magazine is devoted to the principles of the Order of the Round Table. How much more beautiful would the world be if the ideals, given in the article *The Knights' Road*, were more practiced by the boys and young men of today. The address by Mr. Jinarajadasa on *Brotherhood and Internationalism* is very instructive. Also the letter about fairies. The illustrations are simple but very artistic.

K. B.

The October issue of LA ESTRELLA DE OCCIDENT contains several extremely interesting articles among which are: *At the Margin of Destiny* and *Christos*, both metaphysical; the writer of the latter lays great stress on the Christos as "The Spiritual Principle, latent in the Universe, manifested in humanity and fully active in the Initiate. *Thoughts and Commentaries* presents arguments against accepting ready-made beliefs and in favor of investigating new creeds and cults. The magazine is full of good matter and must be a joy to the hearts of those who can read it in Spanish.

D. R.

BOOK REVIEWS

THE MESSAGE OF THE FUTURE

By C. Jinarajadasa. (Star Publishing Trust, Glasgow. pp. 157. 75 cents.)

This small volume (small in size but great in spirit) is a compilation of articles, all but one of which have appeared in the publications of the Order of the Star in the East, dedicated to BEST OF FRIENDS, who "In His Name" helps many to achieve. It seeks to be an interpretation of what the author feels will be the message of the Great Interpreter to a World at War, to humanity, to the individual.

Not "God the Creator," not "God the Father," but "God Our Brother Man" is to be the central theme of the new dispensation, so thinks Mr. Jinarajadasa; and truly this seems to be foreshadowed today in our social tendencies.

He delineates with able pen the real causes of war; the constant warfares of our uncivil civilization, necessitating the bursting asunder of these inadequate forms by the world spirit in order that it may come to rebirth, thus it is not war that causes suffering but suffering that brings about war—a contracted form and an expanding life.

Our task of reconstruction and preparation therefore, is to work for a united humanity with fair and happy conditions for its development in order that the inherent God may shine forth in Its perfection. This means a noble warfare "against poverty and against all things that limit the great life of Man and God." It means that we must be "purifiers, unifiers and above all things, burden-bearers in advance of Him who is the Great Purifier, Unifier, and Burden Bearer."

Mr. Jinarajadasa has the inestimable gift of making the ideal real to others; perhaps because it is so utterly real to him. He would prepare not only the world for its Teacher but the individual heart for the mystic Christ, making us realize the living presence of the Lord of Love in pain, in service, in beauty, in compassion, in all that is done "In His Name," and in fact, wherever the human reaches up to the Divine.

Children's Play House (A Dream of the Future) we remember from Flowers and Gardens. *The Three Old Men, a Parable*, is a warning to all who put the self, even the devoted self, before the Great Work. *Starlight Talks*, the three of them, bring the hush of consecration and universal beauty to the heart.

The music of brotherhood that rings through the writer's words cannot be conveyed in a review—Brotherhood as a garment of God. The tenderness, beauty and humanness which mark the mysticism of this message cannot but insure it a reception often denied to the bare

announcement of The Coming. Men will feel that the truth it reveals is none other than the great Truth. In other words, this John the Baptist is worthy of the Christ Whom he proclaims. May his words go far afield, vivifying thousands of hearts so that when the Great Brother comes and asks: "Little Brother, what did you do in My Name and for Me?" many shall be able to look up and smile and say, "Great Brother, I loved men in little things."
G. F. W.

THE SILENT VOICE

(G. Bell & Sons, Ltd., London. 1916. pp. 64. 40 cents.)

The pages of this booklet contain extracts from messages received by impressional writing, by one whose name is, very modestly, not even given under a *nom de plume*. This, probably, to indicate the stronger that the real author is unknown.

But whatever the source of these teachings—which, especially for the last chapter on *Prayer*, we are inclined to place very high—we can state that, judging them on their face value, they are most spiritual and uplifting.

It is interesting to theosophists to see how, in this booklet, what we usually call "purely theosophical ideas" are given to, and spread by a member of the Church of England, one standing entirely outside the theosophical movement. The occult meaning of the present war, the Coming of a World Teacher, the Law of Love as His expression, the Unity of all Life, are strongly emphasized.

Exquisite above all are the lines on *Prayer*, wherein prayer is explained to be "a condition, not an act"; "not an action of duty, but a realization of unity with God."

We should like to give quotations from every page of this booklet, which truly is, as the prefatory note remarks, "not only helpful in itself, but also of value as a fresh example of the light now being given to the world so freely from beyond the veil."
C. J. V.

THE CASTLE BUILDER

By Etta Merrick Graves. (Sherman, French & Co., Boston, 1916. pp. 241. \$1.25.)

The Castle Builder is a book with a purpose. The spiritual teaching which it seeks to give is artistically presented in short fanciful pictures, stories told by an invalid, who confined to her bed illumines her hours by castle building. The plot runs along easily and the characters have vitality and individuality. The book is a mosaic of charming fables inlaid in a simple and rather tragic story.
M. G.

To Our Customers

WE earnestly try to be of service to you, to carry out your wishes and to fill your orders promptly. If we partly fail to do so, please do not put it down to carelessness on our part for we are working under difficulties. As a result of the European War both the printing and importing of books has become difficult and in some cases impossible. Paper and other materials have doubled and redoubled in price, especially in England and India where nearly all our theosophical books are printed. Standard books such as *THE SECRET DOCTRINE*, *ISIS UNVEILED*, *THE ANCIENT WISDOM*, *THE CHRISTIAN CREED*, and others are out of print and may not be reprinted until after the War. Communication with other countries is slow and uncertain; some of our orders never reach the publishers; some of their shipments go down with the ships that carry them. Over three months ago we sent an order for books to Adyar; the other day it came back to us; the English Censur had opened it, passed it, and—when putting it back in the envelope—turned it around so that our own name and address showed through the window envelope. Now it will take us four months more before we can get those books.

Mrs. E. R. Broenniman, the manager of the Book Concern, is now in India to discuss with Mrs. Besant and Mr. Wadia means by which it may be possible to keep our books in circulation. We hope they will succeed in developing a satisfactory plan, and in the meantime we ask your patience, your good will and your understanding.

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