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## H. P. B. AND THEOSOPHY

BY CLAUDE BRAGDON

*An address delivered before the Toronto Theosophical Society, December 3rd, 1916.*

THE strange character and the romantic career of Helena Petrovna Blavatsky (H. P. B.) are inexplicable except as Theosophy itself explains them. On the other hand, that character and that career solve some of the most puzzling problems with which the theosophical student is confronted. Every act of sacrifice is a symbol, and the life of H. P. B., spent in the service of the Masters, is richly illustrative of the manner in which the Masters work among men. Significant as was H. P. B.'s contribution to the thought of the day, turning it away from materialism into new channels; important as was her work in founding this Society under whose auspices we meet, the most excellent service of that great life may yet be found to dwell in the perfection with which it illustrates, on the one hand, the difficulties, the perils, the discouragements, and on the other hand the rewards and fulfillments of what is called "the Path"—the approach to supermanhood through self-development.

The Masters stand to evolving humanity

in much the same relation that the dominant men of a nation—its superior minds and wills—stand in relation to the populace at large. Where a few years back the diplomats and generals of Europe foresaw a titanic and exhausting struggle of arms, and prepared, in their several ways, to meet that emergency, so from a farther distant past the Masters of Wisdom and Compassion looking into a future beyond this deluge of blood and tears, laid their plans to meet an evolutionary crisis involving the entire humanity of the planet Earth. The nature of this crisis—known fully only to the Masters themselves—may be indicated in three ways: first, as a breaking down in the individual consciousness of the barrier between the personal self and the higher self—what we call loosely the objective and the subjective; second, as an acquired awareness of a four-dimensional space; and third, as one of the "initiations" of that Planetary Spirit whose life animates us and whose organs in a sense we are.

Such an initiation brings with it an increment of power. Now power is always dangerous without knowledge, and for three hundred years back the human mind, pursuing the path of materialism, had grown so blind to its divine source and nature that the truth had suffered a complete eclipse. The high priests of this materialistic science affirmed, and their devotees believed, that mind was a product of matter. Rampant individualism, in men and nations, thus freed of all restraint, threatened to engulf the world in a saturnalia of self-destruction. This peril, unthinkable to us a few years ago, is even now upon us; but these great issues are not left to chance. Secretly, from far back, centripetal forces had been set in motion, counter to this force, so rashly centrifugal.

One of these centripetal forces was the Theosophical Society, founded in this western continent by that emissary of the Masters, H. P. B. Today, only twenty-five years after the death of its founder, it extends all over the world, "the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex or caste." Already it has profoundly influenced man's outlook upon his environment; already it has guided hundreds to the feet of the Masters, and its teachings have been an inspiration and guidance to thousands more; yet its great work will only become universally effective at the end of the present war.

Madame Blavatsky's maiden name was Hahn. She was born in Russia in 1831. Granddaughter, on her father's side, of a German general, and on her mother's of a Russian princess, she inherited the proud indomitable spirit of the European ruling class before the menace of Democracy had made it either brutal or afraid. She was a creature of mystery, and attended by marvels of every sort, even from her earliest years. At seventeen she married, in a spirit of sheer bravado, a man of more than thrice her age, General Blavatsky, from whom she promptly fled. The next ten years she spent in strange, out-of-the-way places—in Central Asia, India, South America,

Africa and Eastern Europe. She visited Western America and Mexico, and eventually, after many failures, under various disguises, she penetrated into Thibet, more a "forbidden country" then, even, than now. No one knows the extent of her wanderings; none can tell the tale of her adventures. She told Colonel Olcott that she fought for Italian liberty under Garibaldi, disguised as a man, and she was said to have received in battle a wound near the heart, which gave her trouble during all her subsequent life.

In 1858 H. P. B. returned to Russia and dramatically entered the bosom of her family on Christmas night, during the progress of a wedding party. From that time all those who were living in the house were witness of those strange manifestations of psychic power which had never ceased to follow her everywhere, from the days of her infancy and youth. These manifestations were attributed to a mediumistic power pertaining to her, but this she herself always obstinately denied. They were a result, she told her intimates, of a rapport with those Himalayan sages whose very existence was at that time unknown in the West. After three years spent with her family, she resumed her wanderings, which included another mysterious journey to the East. As a chela, or accepted disciple of these Masters, she was undergoing the training necessary for the successful accomplishment of her life work, the general nature of which had been revealed to her in an interview with her particular Master, held in Hyde Park, London, in 1851, he being then in England on a mission to the court of Queen Victoria, connected with His outer life as Hindu of high rank. This was the "*mit memorable*," noted in her diary, in which she met for the first time in the flesh the "Master of her dreams." From that time to the day of her death she lived a double existence—on the world-stage, a peripatetic gifted woman of the world, endowed with mysterious psychic powers; behind the scenes, a humble disciple in that school whose aim is the advancement of laboring humanity along the higher evolutionary path. Of this inner life the

daily crucifixion of soul and body is an accepted necessity, because it involves the working out of the accumulated karma of antecedent lives of wilfulness and ignorance. Ill health, base slanders, absurd scandals, dogged her footsteps; sometimes she rebelled, sometimes accepted, but the endurance of these evils brought an augmentation of power.

The year 1873 found her in Paris, from which city she was directed to proceed to America, for by this time the psychic relationship between herself and her occult teachers in the East was established on that intimate footing which rendered her whole subsequent life subject to its practical direction.

But as this statement may lead to an utter misconception of this relation, and so to a misunderstanding of one of the most inspiring and beautiful teachings of Theosophy with regard to the soul's higher development, a brief digression from the tale of H. P. B.'s career will be in order here.

The primary motive which governs people who become chelas is the desire to achieve moral and spiritual exaltation that may lead directly to a higher state of being than can be hoped for by the unassisted operation of the normal law of nature. So long as the ordinary prizes of the world seem worth attaining, the world is still our school, there is no need of looking beyond it, for the lessons it can teach are the ones which we need most to learn. But when the soul has become "even as a weaned child," when the best in the world has come to seem "something out of it," then it will seek out and draw near to that Master who all along has guided it without its being in the least aware; and there begins that sexless love-drama of the soul which has its beautiful analogue in the sex romance. Now however perfect this occult relation between pupil and master, through the developing psychic faculties, may become, the chela is never for a moment allowed to regard himself as an automaton. He is, on the contrary, a responsible agent who is left to perform his task by the light of his own sagacity, and he will never receive

orders which seriously conflict with this principle. Like the man commissioned to take "a message to Garcia," it is for him and not his general, to find ways and means of carrying the commission out. Only by such initiative can real development come, and it is the solace and inspiration of those who perform the Master's work in the world, that by so doing they are themselves advancing along the Path most rapidly.

H. P. B.'s instructions, then were to make known the Ancient Wisdom on the shores of the New World, the manner and method being left to her own devising. She arrived in New York on July the 7th, 1873, knowing no one and practically penniless, so that she had to support herself, until the receipt of funds from Russia, by making cravats. Her first alliance was with the Spiritualists, since Spiritualism seemed at that time the only rift in the cloud of materialistic thinking which enveloped the New World. This alliance drew her to the scene of the Eddy manifestations, a lone farmhouse in Chittenden, Vermont, where the phenomena of the Eddy brothers were exciting general curiosity, largely by reason of a series of articles which Colonel Olcott had contributed to *The Daily Graphic*.

It was there that her first meeting with Olcott took place, so graphically described by him in the first chapter of *OLD DIARY LEAVES*. Although the theosophical movement was not yet launched in the world, from the occult point of view the meeting of these two people was the uniting of the brain of this movement with its hand. There was a third party to this conjunction, sent there, as they were, from afar, for a specific purpose. This was no less a person than Francis Grierson, well known then as an inspirational pianist, and better known later, to a larger public, as an essayist and as the author of what is perhaps the greatest novel of American life, *THE VALLEY OF SHADOWS*. That Grierson's relation to the other two was casual, and ended without apparent result in an "unpleasantness," militates nothing against the fact that they were

pieces of the same color on the world's chessboard, advanced by the same master-hand. In confirmation of this, I am permitted to quote from a letter written to me by Mr. Grierson about his Chittenden experience:

In 1872 I was in Russia, in 1873 in London, in 1874 in New York. You can figure out for yourself what all that signifies. I arrived in New York in the middle of August and a few weeks later found myself escorted by two of my elderly New York friends up the Hudson to Albany and thence by rail to Chittenden, without any apparent reason for my going there. I had no business there and did not much like the idea of going, but my two friends paid all my expenses there and back to New York City, and that made me decide on going with them. That made my fifth journey across the Atlantic and I was only twenty-five. And yet there was absolutely no apparent reason for my acquaintance with anybody in Chittenden. I was not to do any kind of work with Madame Blavatsky. Now I know that a great cycle-wave was established and set in motion by the music I gave on one special evening in the big room where the manifestations were visible. I gave this music after the regular evening seance was all over. I at first refused positively, not wishing to be mixed up with the manifestations, but my New York friends insisted, aided by Madame Blavatsky. But I first made Colonel Olcott promise not to write about my music in the *Daily Graphic*. He kept his promise, but was infuriated later on, when another newspaper correspondent, who was present in secret, wrote a highly sensational article on the music for his paper, and Olcott, thinking I had given this man permission to write this article, felt insulted and extremely bitter. All this I learned months after the happenings, and through a friend living in New Haven. Imagine my surprise. All these are dry facts. The atmosphere of the *tout ensemble* I shall give in my printed recital, with my reasons and explanations, and my knowledge of the way cycles begin. It has never been done, and no one is alive now who could even approach the subject from the personal contact view; most of the people who were there being middle age and over are dead, and for all I know they are all dead but me.

Mr. Grierson's idea of the importance of the part his music played in the inauguration of a new cycle will appear absurd only to those who are ignorant of occultism. Every great spiritual movement, in descending to the physical plane, must manifest in some musical form. This is the reason for the insistence on the sacred syllable Om, produced in a particular way,

in the Brahmanistic ritual. It is behind the deep Chinese philosophy of music, it accounts for the intonations employed in the celebration of the Christian mass. French Liberty, Equality, Fraternity, found voice in the Marseillaise. A great new spiritual cycle was inaugurated on September 13th of this year, when forty thousand people in Central Park, New York, united in singing *Nearer My God to Thee*.

H. P. B. very soon discovered that the Spiritualists, avid only of emotional excitement, would have nothing of the profound and spiritual philosophy which she came to teach. The Spiritualists hailed her as a medium of extraordinary powers, a title which she quite naturally abhorred, as her whole aim and effort was to show the fallacy of the spiritualistic theory of spirits. In May, 1875, the Colonel, with her concurrence, tried to organize in New York a society to be known as "The Miracle Club," for the purpose of placing spiritualistic phenomena upon a more rational basis; but this ignominiously failed. On the 7th of September of the same year, the Theosophical Society was formed. There were seventeen charter members. Colonel Olcott was elected president. H. P. B. was given the largely honorary office of corresponding secretary. The third member whose name looms large in the later annals of the Society was William Q. Judge, whose first official title was Counsel to the Society.

A rush-light in the dim limbo of mid-Victorian materialism, the Society attracted little general attention. It came into sudden, and not altogether pleasant, notoriety, however, by reason of one of its first official acts in which the ridiculous and the sublime were grotesquely mixed. This was the cremation of the body of Baron de Palm. He was a member of the Society, and his dying request to its president was that he should perform the last offices in a fashion that would illustrate the ancient notions of death and immortality. This the Colonel promised to do. The newspapers got wind of the affair and made the proposed "Pagan funeral" an opportunity for an

attack upon the Society; but this only aroused the Colonel's fighting blood, and he resolved that the body should be burnt and not buried, even if he had to do it himself. The funeral ceremonies were attended by a curious throng of over two thousand, for the most part actively hostile or on mischief bent, and pandemonium reigned until the Colonel, stepping quietly forward, laid his left hand upon the Baron's coffin, faced the audience, stood motionless and said nothing. In an instant there was a dead silence of expectancy; whereupon, raising his right hand, he said, very slowly and solemnly, "We are in the presence of death!" One of those strange psychological changes swept over the crowd; the excitement was quelled as by magic, and the exercises went forward to an impressive end. The cremation took place in Washington, Pennsylvania, more than six months afterward.

(To be continued.)

I have introduced this incident into this narrative because it was the first scientific cremation of a dead body ever undertaken in America. That it should have been definitely and publicly under the auspices of the Theosophical Society is a fact of deep occult significance. It reveals the part which that Society has played and must play in the world; that of introducing beneficent but unpopular reforms. Colonel Olcott's part in this affair cost him a professional connection worth \$10,000 a year, he was lampooned by the newspapers and maligned by bigoted ministers of the Christian church. A Cremation Society which had never burned a corpse was scared by newspaper notoriety from participation. The Masons loaned their temple for the funeral ceremonies, but refused to have any part in them. The whole event, from beginning to end, is a symbol of the destiny of the precursor in any field: he must be strong, for he must stand alone.

## THE INNER MOTHER-PRINCIPLE

BY PHILIP W. T. R. THOMSON

I believe that the greatest and most divine thing in all true women, is the Mother, deep planted within the innermost recess of their real Being; that no matter what they do, of an ulterior nature, this divine principle always remains pure and dynamic, ready to operate each time the outer door of the personal love is opened, that, independent of the nature of the desire that animates the outside woman, this divine principle reaches out and mothers some seed, in the inner being of the person or thing, that the outer woman loves.

I also believe that this same thing happens, if a man gives a pure and unselfish love, asking and expecting nothing in return, from the outer woman; a true woman's sympathy causes her to open a door

in her heart, through which the Inner Mother operates.

In such cases, the thing that is touched by this Mother Principle, germinates, springs into life, and becomes a divine Christ-Child—the enlightened one. From that time on it becomes the center and prompting influence, animating all the man's thoughts, desires and actions; for the first time the man is able to synthesize all his activities, and by so doing, performs deeds of service, real, unselfish and co-operative things, and becomes worthy of trust and true friendship.

I believe that it is this deep and hidden law, which binds beings, on all planes, together, and the whole of us to the All-Father and Supreme Architect, in Whom we are born, live, move, and have our being.

"How far are you from me, O fruit?"

"I am hidden in your heart, O flower."

## EASTER, 1917

BY GAIL WILSON

[At the Allied Bazaar, Chicago, January 11-30, there was exhibited among other trophies from France, a little cross about eight inches high, made of eight spent shells, and the little figure of the Christ had been moulded, evidently, from aluminum taken from some fallen Zeppelin.]

Adown the pathway of the centuries,  
There comes the story of the Nazarene,  
Wending His way unto Jerusalem,  
Knowing Gethsemene awaited Him,  
And that a wooden cross was His to bear,  
Up to the summit of Golgotha's hill,  
And on He went—a willing sacrifice.

Two thousand years have passed and when we see  
The lack of love, the selfishness of men  
And nations, we are wont to think the love  
Of Christ was shown in vain. But think on this:  
When the most cruel war burst forth and all  
The hosts of hell seemed loosed, a million men  
Went forth to suffer and to die. Not he  
Alone whose home and loved ones were so close  
The Hun imperiled them, but even he  
Who could escape, he who in neutral lands  
Could there remain, afar from bursting shells,  
From poisonous gases, from the chilling trench,  
So earthy and so sickening, and all  
The countless horrors of the modern war—  
Pride of the Intellect, the shame of Love—  
Nay, he could not refuse the inner call  
That bade him follow, follow on to serve

The flag that stands for what he thinks is right.  
Could any greater sacrifice be known  
Than that a man goes willingly to his  
Gethsemene, and on to Calvary?  
Christ did not teach in vain if now  
A thousand million of humanity  
Can tread the selfsame pathway to their God.

So in the third trench, resting for awhile,  
A weary "poilu" built a little cross  
Of empty shells and moulded from some scraps  
Of metal that had done their cruel deed,  
A tiny figure of the blessed Lord,  
Transmuting dross to purest gold, just as  
The sacred Lotus rises from the slime  
And mud, up through the water and unfolds  
Its seven petalled beauty to the Sun.

Lord of the Universe, we pray for peace,  
But not a paltry peace of cowardice—  
We pray that out of all this maddening strife,  
This horror, there will dawn a radiant morn  
As glorious as that Easter Day that brought  
To us Thy promise of the deathlessness  
Of Life and Love—for Earth is passing through  
Its passion of Good Friday, with its Cross.

# A HINDOO LEGEND

BY HENDRIK SIENKIEWICZ

*(Translated from the Polish by Alice Delano)*

ENDLESS fields stretch out on both sides of the limpid river. In one spot, both shores gently sloped towards the water forming a small transparent lake, shallow as a ford. White and pink lotus blossomed on the mirror-like bosom of the surface, and as they sprang through the blue, transparent waters, the stems were visible.

Iridescent butterflies and dragon flies circled above them and on the land among the palm trees and above, in the light of the sunbeams, birds carolled their silvery songs.

A vale extended on one side of the river: it was called the Land of Life. The opposite side was called the Land of Death. Both were created by the almighty Brahma. He gave the Land of Life of the benevolent Vishnu, and the Land of Death to the wise Siva, and he said to them: "Rule these lands in accordance with your wishes."

And life swarmed and surged in the land where Vishnu reigned. The sun rose and set . . . the waters rose and receded . . . night followed day.

But presently heavy clouds formed and floated over the sky, forests covered the land, and it became a thickly settled human hive, inhabited by men and beasts. Then for the purpose of having these living beings increase and multiply, the good god created Love which he commanded to be one with Happiness.

Thereupon Brahma summoned Vishnu and said to him: "You have made an ideal land; no greater perfection is possible on earth. Now rest, and let these beings you call 'men' spin the thread of their own lives without our interference."

Vishnu obeyed, and henceforth men began to act for themselves.

But now moments that brought joy became intermingled with moments of grief and sorrow. At last men perceived with wonder that Life is not a perpetual delight, and that its thread of which Brahma

spoke, is spun by two sisters, one of whom smiles as she spins, while the other weeps. So they complained to Vishnu.

"Oh Lord, Life is full of grief. Life is cruel."

He replied: "Let Love help you."

They went away comforted, and Love indeed drowned Sorrow and Suffering. The bliss it gave lightened the struggle with Sorrow. But Love creates Life, and although the land over which Vishnu ruled was great, the forest soon failed to produce sufficient berries, the bees sufficient honey, and the trees sufficient fruit to feed the people. Then the wiser ones felled trees and cultivated fields; they sowed grain and reaped the harvests.

Thus Labor was created, and all took part in it, because Life not only depended upon it, but became its embodiment. But Labor demands an effort, and is followed by Fatigue. And once more the people clamoured before the throne of Vishnu.

"Oh Lord," they pleaded with uplifted hands, "we are crushed with overwork . . . our bones ache . . . we long for rest but Life forces us to labor."

Vishnu replied: "The great Brahma forbids me to care for your lives; but I can create something that will lighten them, and give you a rest."

And he created Sleep.

Men greeted the new gift with delight . . . Cares and Sorrows were forgotten in Sleep, and waning strength revived. Like a kind Mother, Sleep dried the tears of Suffering, and fanned over the sleepers the mist of forgetfulness. Men glorified Sleep:

"Be thou blessed, thou art better than reality."

One fault they found. Sleep did not last eternally. What awaited them on their awakening? New cares and trials and incessant labor. . . . This knowledge so oppressed them that they appeared before the clear eyes of Vishnu the third time.

"Oh Lord," they said, "Thou gavest us a precious gift, yet it is imperfect. Make Sleep eternal."

Vishnu frowned, annoyed with such importunity. He said:

"That is not in my power. Cross the ford of the river and you will find what you seek on the other side."

Obedying him the crowd at once moved towards the small lake and began to examine the opposite shore. On the other side of the calm, clear, limpid expanse of waters covered with flowers, was the Land of Death,—the Land of Siva.

There the sun neither rose nor set. There was neither day nor night. The whole was bathed in a purple light. No object cast a shadow. The purple light penetrated all. It seemed to be the substance of every thing. Nor was the landscape monotonous; it was varied by vales and hills with blossoming trees encircled by clinging vines. Festoons of ivy and grapes hung to the rocks. But the rocks and trees and stems of plants were in themselves transparent as though woven of light. The leaves of the ivy had the delicate hues of the morning dawn, and the whole was merged into sweet unconsciousness unknown in the Land of Life. Nature rested in a melancholy twilight and peaceful Eternal Sleep. There was no motion in the translucent air. Flowers did not move. Leaves did not sway.

The noisy throng on the shore was silenced by the sight of those other quiet shores bathed in purple light.

"What stillness! What rest!" whispered the men. "Yes, Rest is there. Eternal Sleep is here. Let us go in quest of Eternal Rest," said the anxious ones.

They entered the waters whose iridescent surface opened before them as though to facilitate their progress. Those who still remained, grieved by the sudden parting, tried to persuade the others to return, but no man turned back. They advanced resolutely, fascinated by the magic

sight, and the throng that watched them from the shore of the Land of Life, perceived that as they receded, their bodies became lighter and more transparent. They seemed radiant and blended with the light that filled the Land of Death. When they crossed to the opposite shore they sank on the ground and fell asleep among the flowers beneath the foliage of the trees and near the cliffs. Their eyes were closed, but their faces expressed, not only a peaceful rest, but untold bliss, which even Love could not give in the Land of Life.

Seeing this, those who still remained on the shore said:

"The Land of Siva is better than ours."

And one after another they crossed to the opposite shore. Young and old, men in the vigor of life, husbands and wives, mothers leading children by the hand, youths and maidens. . . . Thousands crossed the narrow ford, until the Land of Life was almost deserted.

Vishnu who had been ordered to preserve Life grew alarmed at the consequences of his advice, given in a moment of displeasure. He appealed to the almighty Brahma.

"Help me, Creator," he said, "according to your will the Land of Death is so beautiful, so rich and radiant, that men forsake my land."

"Has no one remained?" asked Brahma.

"Only a youth and a maiden. They love one another with such devotion that they preferred to renounce eternal rest, which would deprive them of earthly bliss."

"What then do you ask?"

"Make the Land of Death less attractive and happy, or even those two will depart from me as soon as the spring of their love passes away."

Brahma remained thoughtful. Then he said: "No, I will not change the Land of Death. Let men cross to the opposite shore; but henceforth they shall not cross so easily, and Life will be prolonged."

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When Strength and Justice are true yoke-fellows  
Where can be found a mightier pair than they?

—Æschylos



# A PLEA FOR BEAUTY

BY JOSEPHINE E. WARDALL

**"B**EAUTY that is Joy"—Do you see it in our lodge rooms? Rooms where the light of Theosophy shines out over the world of waiting hearts, places where the Great Ones are asked to come—are they centres of simple beauty, or is that note seldom struck?

All members are fascinated by the books of our beloved teacher, Mr. Jinarajadasa. His words are as strains of exquisite music. He says much of "Beauty that is Joy."

We read articles by Mr. Leadbeater in which he pleads for beauty in our work, tells us that it will hold a most important place in the religion of the future. "How lovely!" we exclaim. Off we go to a lodge meeting, where on entering the door, bright blue or red walls leap to meet us; a scrap of carpet someone has donated quarrels with the curtains; a marvelous collection of pictures and mottoes adorn the ugly walls.

Overdrawn? Not a bit, my friend. Your particular lodge may not answer that description, but there are many lodges scattered over this great Section.

Again, what about these two laws, "Cleanliness is next to godliness," and "Order is heaven's first law"—how are we keeping them? Would you invite the Masters to come to your home when it was not clean, or in disorder? Dusty piles of old magazines lying around, cobwebs, dirty vases with dead flowers, a general atmosphere of neglect pervading the whole place? Of course you would not. Yet we are asking Them to do that very thing every day, in some of our lodge homes!

Have you ever thought about Their homes in Shagatsi? These two Great Ones we love so dearly, who stand at the head of our movement, what are Their surroundings?

"Beauty that is Joy" must best express those sacred places, an all pervading atmosphere of peace. Are we going to offer Them our theosophical homes as

places of disenchantment? May we not, at least in a measure, approach Their standard?

When the One comes for whom we are looking, with Him will be His co-workers.

Are we ready to welcome Them?

However small our rooms may be, let us make them ready *now*, for "Ye know not what hour your Lord cometh." Spotlessly clean, quiet harmonizing colors, fresh flowers, a picture or two well framed, an atmosphere of peace and our homes will be a joy to Them.

Some of our lodges are giving attention to this important part of the work and the results are most pleasing. I recall one small room done in soft pastel shades of blue, white muslin curtains, a few pictures in warm brown frames—a delightful spot worthy of our glorious teachings.

"What can we do?" some lodge presidents ask, "We have no artistic members in our lodge." O, Mr. President, if you will make careful inquiry, surely you will find at least one soul with a sense of beauty, one who lived in Greece when beauty reigned supreme. If you find more than one, have a committee, give them charge of the rooms and instruct the rest of your members to keep their hands off!

I recall an incident which may illustrate my point. On entering the lecture hall one night, my very soul was filled with delight as the work of some lover of beauty met my gaze. A lovely head of the Christ hung at the back of the platform, under it a small screen of rich green ivy had been made, and just in front was placed a Grecian urn filled with perfect white roses—the effect was simply exquisite. Suddenly a side door opened, a woman bustled onto the stage and hurriedly filled that ivy screen full of bright red, pink and purple asters!

"There now, it doesn't look so much like a funeral, has some life to it," she whispered as I passed her on my way to the platform.

Devoted? Yes indeed, and a splendid worker, but not on the art committee.

A word about the lighting of our rooms. Have you ever stood before a crowd of earnest students, concentrating your every power to make clear the great truths of Theosophy, and had blinding lights glare in your eyes so you could hardly think? It is nothing short of torture for both the audience and the speaker. We all know the occult effect of light. Why not pay more attention to the results in our lecture halls?

Money is the least consideration in producing beauty, my friends. It takes very little of that, for simplicity must be our first aim. Give thought, a few hours of work, and inspired by a love of the beautiful, our rooms will become what they should be, fit offerings to Them we serve.

The lodges that are able to have music at their meetings are indeed fortunate, that is, if it is the right kind. Sometimes it can be as disturbing as lights, perhaps more so. Quiet, inspiring music welds the listeners into perfect harmony, for this

art is a great force we are just beginning to understand. Direct effects are produced on the inner nature by music, so at our meetings we should have that which takes us away from the here and now, into the realm beyond. The glorious works of Beethoven, exquisite harmonies of Wagner, inspiring moods of Schumann, lovely melodies of Schubert, soothing thoughts of Mendelssohn, tone poems of Grieg, gems from Rubenstein, Saint-Saens, Cyril Scott and many others. Wide is the field from which to choose. Only the best compositions should ever be used, for true music is of the higher worlds. When produced on the physical plane, it opens channels through which great forces pour. In the future this greatest of the arts, is to play a prominent part in the theosophical work.

In our beloved lodge homes, friends, let us offer the very best we have to give on *all* planes, let them radiate the spirit of Theosophy, express in every way that "Beauty that is Joy," so He may not find us wanting when He comes.

## MEXICO: A PROBLEM IN PROGRESS

BY ROBERT K. WALTON, LL. B.

**O**VERSHADOWED throughout the world at large by the holocaust in Europe, but looming large to Americans, is the problem of Mexico. Why have the Lords of Destiny permitted the horrors here? If They have in Their special care the welfare of the poor and oppressed, truly there must be powerful reasons of great commensurate future gains to justify such conditions.

A correct perspective is impossible, because of our nearness in time and distance, but the following suggestions are offered to members of the Theosophical Society for consideration.

The fundamental object of the Great White Lodge, and the Greater Ones They serve, is to expedite the evolution of humanity. We know by adjuration, by precept and by dear experience, that pain is an agent to such end. But this is a general statement and gives us no special

light upon the Mexican crucifixion. What are the special features? Many, no doubt, but among them perhaps these.

First: Why has the United States not been allowed to intervene and restore order? We are told that the sixth sub race, and thereafter the sixth root race, will spring from California and Lower California, thrive, spread throughout the United States and eventually dominate the civilization of the globe. The key-notes shall be brotherhood, love, peace. An essential prerequisite to the domination of the world by such a non-militant race, surely must be the possession by this race of the confidence of other peoples. Suspicion of unselfish motives must be absent; confidence in altruistic ends must be present. How can such a unique reputation be gained in the midst of a warring fifth race world. Surely, only by strictly avoiding a policy of self ag-

grandizement. It is notorious and sad that the United States of America has been regarded with grave suspicion in Central and South America. We need not linger here to examine why precisely similar suspicions have existed throughout the earth. But if the American continents are in the fulness of time to dominate the world stage in the sixth and seventh races, surely there must be no suspicion of the United States on behalf of our southern neighbors. The policy of "Hands off in Mexico" persisted in by the United States during these seven trying years, while resulting in undeniably regrettable events, perhaps otherwise avoidable, must surely do incalculable good in demonstrating to the whole wide world that the United States is opposed unalterably to the law that "might makes right" and to the building of a fifth sub race empire after the European model at the political expense of weaker peoples.

Second: Perhaps the best possible way for the ridding of a country of wild animals indigenous to it, and so firmly entrenched that the ordinary forces of civilization are gaining no ground, would be to have the different species thereof, fall to fighting among themselves and exterminate each other. Is not precisely this thing happening among the Mexican banditry? Frequently, when two races mix, the resultant is a race better than either of the component parts, and combining largely the good qualities of both. Sometimes the reverse is true. The reverse apparently has been true in Mexico. The combination of the Spanish blood with the native Indian and the degenerate descendants of the Aztecs, has brought a breed whose members frequently seem to combine little else than the bad qualities of the two forebears. From this combination of bloods have come most of the trouble-seeking citizens of the Republic of Mexico. We can imagine that these have proved for many years a stumbling block to the pacifists of the country and to the upbuilding of a fine, beautiful civilization with a firm foundation. How can such be eliminated? Two obvious ways present themselves—by a foreign war or by internecine struggles. The karmic results

of a foreign war are serious. Even bandits engaged in the nominal defense of their country from a foreign aggressor, acquire a dignity which sows seeds of hatred in their countrymen, against whomsoever makes these bandits martyrs. No, let the wild beasts howl, and fight each other, if 'tis their nature to, *vide* the recent events in Mexico. The sword rattlers and lawless looters have marched up and down the land seeking whom they could devour, and have, to a large extent, devoured each other. And thus the average level of the Mexicans has been considerably lifted.

The absence of a controlling power, while giving those of the lawbreaking tendency a free rein, must greatly stimulate also, the independent thoughts and aspirations of peaceably inclined citizens. There has been a searching of souls in Mexico; there has been a thinking of thoughts, and a groping upward for a knowledge of God's plan for man, such as never existed there before in modern times. And when one remembers that the nominal basis of each of the many revolutions is reform, when one remembers that each new chief harangues his followers on the rights of man, when one remembers that the object of the larger element among the enlisted soldiers has been to gain for themselves and their families a right to settle on and enjoy the fruits of some land of their own, there becomes apparent a vast good to be gained from the years of yearning.

Third: The American *Declaration of Independence* recites that man has an inalienable right to life, liberty and the pursuit of happiness. Not so hitherto in Mexico. And so we find as one of the mainsprings of these successive revolutions, a genuine yearning for liberty and an exultant reaching out for it at whatever cost. Some of the ragged armies consist of boys and girls, mere children. No doubt many of them reincarnated Mexicans, who have spent many previous lives in dull and deadening slavery. We can well imagine the tremendous stimulus to growth of these egos by these years of liberty and license. Karmic debts they are increasing and will have to pay, but

the vivifying of the life forces, the heightened rate of vibration of all their bodies, the sense of "moreness" gained thereby, will create an ineradicable impression and they and their children and their children's children will be distinctly forwarded on the evolutionary path. It all makes for heightened consciousness; hence for more sensitive, instructable bodies in the three worlds.

I hold no brief for murderers or law-breakers of whatever land. The evils of

permitting anarchy to reign in Mexico are obvious to all, and the blood of all men must tingle with resentment at the outrages and the outragers. Had I the power, I would do what I could to aid the wheels of justice and to strike terror into the hearts of such as these, but while regretting the obvious evils, we may also seek for the subtler evidence of the larger good to which all things both great and small are shaped by the wise and loving hands that nurse calmly the infant humanity screaming in its cradle.

## OUR PRESIDENT, AND ADYAR OF TODAY

BY MARIE RUSSAK HOTCHNER

TEN years ago today (December 10, 1916), Colonel Olcott returned to India for the last time. I had the privilege of taking him to his Adyar home from the hospital in Genoa, and of caring for him during the last days of his unique life. Close upon the homecoming there was also the never-to-be-forgotten day when I met Mrs. Besant for the first time in this life. And now I find myself once more at Adyar, radiantly happy, praying more than ever to be used by my leaders in any way of which they may have need. . . . .

First let me write a very few words of Adyar, of its changes, and of its well-known workers and visitors. Our President shall be written of in detail last—she is best! It was a great delight to us to be taken by her over the grounds, and no less delightful to witness the light of joy and pride which shone from her beloved face as she pointed out to us all the improvements, mentioning the faithful workers who had helped her. To one who has not seen Headquarters for several years the changes are very marked. It was in 1910 when I last saw it. What wonders have since been wrought! The large acreage, much of it barren land, has blossomed forth into beautiful parks, groves, walks and well-kept roads, due to the competent supervision of Mr. Huidekoper and his assistant, Mr. Jassawalla. Under the guidance of Mr. Rangareddy

many new buildings were erected; Leader Chambers, Jinarajadasapuram, Brahmin quarters, Parsi quarters, electric power-house, a steam laundry, and above all a fine cement structure in which are housed the THEOSOPHIST office, the Publishing House, the dispatching office, the bank, the *Commonweal*, a branch of the Home Rule League, and other activities. Mr. Wadia has, so to speak, general supervision over most of these activities in this new building. Among Adyar's able co-workers may be mentioned Miss de Leeuw, Mrs. Adair, Mrs. Gagarin, Miss van Motman, Mrs. Godfrey, Miss Banks, Miss McCullah, Mr. and Mrs. Kantaker, Mr. Brown, Mrs. Larmuth and Mr. Harding. In charge of the Vasanta Press is Sitarama Shastri. Mr. Schwarz and Mr. Aria are still at their old respective posts of Treasurer and Recording Secretary of the Society; Miss Whittam is in charge of the Headquarters building; Mr. and Mrs. Ernest Wood share the heavy responsibilities of the Educational Trust. The "Star" office is in charge of Miss Horn, while Dr. Rocke remains Organising Secretary, but has also been doing secretarial work for the President. I have not attempted to give these names in the order of the importance of their work, else all would have needed to be mentioned first!

The Adyar of old is not the Adyar of today, which is so very modern and busy! One is reminded of the popular song:

"I'm a busy, busy bumblebee;  
 (Chorus—Buzz around! Buzz around!)  
 I'm as happy, happy as can be,  
 (Chorus—Buzz around! Buzz around!)"

Motor cars do a large share of the busy buzzing around at Adyar. In the early morning of week-days the several cars rush about, one picking up the President, who whizzes away to Madras to her splendid work at the *New India* and Home Rule offices; close behind her in his car speeds Mr. Arundale, her invaluable *aide-de-camp*, who prides himself on being able to do 35 to 40 miles an hour in perfect safety (perhaps a symbol of the rapidity with which the secretarial Home Rule work is growing under his guidance!) In another car go Major Pole, General Secretary of the Scottish Section, here for a short visit, Mr. Crombie, Mr. Christofel, Mr. Passmore, and others who are so useful either at Adyar or in the political work in Madras. Indeed, Adyar would seem quite deserted till evening did not one enter the many offices and see the numerous faithful ones who remain behind to carry on the work there.

There are several meetings a week. The closed ones on Sunday morning, presided over by Mrs. Besant; Monday and Thursday evenings Mr. Arundale gives an informal talk to the members; and on Friday evenings I hold a class on Mrs. Besant's INTRODUCTION TO YOGA.

Among the visitors are Mr. and Mrs. Vreede, from Java; Mrs. Edwards, from London; Mr. Case, from British Columbia; the Misses Elder, from Scotland; Madam Kamensky; General Secretary of the Russian Section; and Madam Pogosky, head of the Russian Peasant Industries. Mr. Hotchner and I shall not be visitors after the Convention; my research work at the Madras Museum will be finished then, and we go to Adyar to live. More visitors are expected soon. Among them are Mrs. Besant's daughter, Mrs. Besant-Scott, and Mr. and Mrs. Jinarajadasa. The many friends of the latter are eager to voice their good wishes on their recent marriage. Mr. and Mrs. Ernest Wood are likewise the recipients of many congratulations and good wishes.

When Mrs. Besant was asked for her

opinion about the many marriages occurring among prominent Theosophists recently, she replied that it was well; it not only stopped unkind gossip about the men and women who had strong ties and who desired to work together, but it was also an effective rebuke to the mistaken idea that Theosophy was opposed to marriage and instead sanctioned unconventional companionship between men and women. "Besides," she said, "the Manu has need of such ties in the present and also in the future lives of us all;" and she wittily added, "who knows but I shall also be getting married myself in my next life?" Still more good wishes!

I am eager to tell you more of Mrs. Besant, knowing how glad you will be to hear. She does not look a day older than when we parted some years ago. This is remarkable in the light of the incredible amount of work which she has done and is doing amid the stress of enormous difficulties and great dangers. And she playfully says, "I am in my seventieth year, and must be treated with proper respect!"

In addition to this physical vigor, there is the extraordinary mental power that has made Mrs. Besant's life one of such tremendous achievement in ameliorating conditions and assisting human progress in so many directions. Personal contact with her but emphasises the conviction that what she is now doing is but in answer to the behests of that same Guidance which has so hall-marked the events of her whole unselfish life.

To us who are here, there is no doubt of the Source of her inspiration and power and the importance of her present mission. It is happily true that she is President of the Theosophical Society; but as she intimates in her significant and powerful article in the November THEOSOPHIST which synthesizes the reason and constitutional justification of her present work, her duties as President do not in any way conflict with her political activity, and she has not neglected them, as we know.

It is not true, as has been alleged, that she is "using the Theosophical Society to further her political schemes." It happens that near her are a body of com-

petent followers who are deeply interested in her ideals for India. What more natural than that they should spring forward and volunteer to assist her in her reforms? She does not command them to do so; each person is free to do as he likes, and, as a matter of fact, some do not participate in these matters. But if Theosophists choose to help her politico-theosophical work, why should they not do so? Equally is it true that she has the perfect liberty to go about these political reforms as an individual, without committing the Society as a whole.

It is true that the T. S. is a spiritual organization; but since politics in the different countries is in many respects in such a corrupt condition, does it not behoove those who are strong spiritually, and who have the power and ability to establish reforms, to use their spirituality to bring them about? Do the spiritual ideals we cherish preclude politics? Is spirituality only theoretical? Is Theosophy not applicable as a spiritualising agent to all conditions of life? Who will say that its powers should not be turned in every direction if they can bring about better conditions in the world and make a smoother pathway for the feet of the coming Teacher? And who can better apply the principles of Theosophy everywhere than those whose ideals were shaped into expression by H. P. B., and also by great wisdom and rich experience? . . .

For the moment, Mrs. Besant can surely be spared to the outer work. The particular cycle in connection with her teaching and our personal development seems to be ended for the time—judging from external appearances. I do not mean to intimate that personal efforts for progress have ceased with everyone, but they have ceased with many of us, for more important work is at hand, and there is no time to strive for one's own advancement. The older members specially must help to

spread the teachings they have received, to prepare the world for the Coming; we must help to remove the physical, emotional, and mental obstacles to it. Mrs. Besant is called to the work of the new cycle—the work of the Manu, who needs special reforms which only she can institute.

If we glance over the political history of the world of the last few years, this has become more and more evident; social, political, and other outerworld reforms are in the course of fulfillment. It is lamentable that such a terrible thing as a war among the nations has been necessary; but I think that in the future it will be generally admitted that no other instrument could so quickly have brought about the changes which were desired by the Manu. An inevitable answer to the law of opposites—a world peace—is certain to be the aftermath of this terrible strife. A cycle of unification will then follow, and the World-Teacher will come.

Mrs. Besant needs your love, loyalty, and understanding. Some years ago when there was an upheaval in the T. S., and she was in a swirl of conflicting circumstances, I said to her, "It is incredible to me how you can stand so steady, courageous, and unmoved in it all." She replied, "It is because of the conviction that it is Their will, and also because I am aided by the strength which comes from the love and confidence of those who understand." With these words still in mind I say, as one who understands and *knows* her mission (though this is not to arrogate anything to myself): Let us give active co-operation side by side with her; let us suffer heart to heart with her in the misunderstandings and persecutions through which she is passing; let us think mind to mind with her in her ideals, trying to assist her and show our gratitude, as far as we can, for what she has been and is to each of us as a teacher and to the T. S. as its leader.

[Excerpts from an article published in THEOSOPHY IN AUSTRALASIA]

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Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.

# FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

## HELP PRESIDENT WILSON

Amsterdam, March 7.

The bars are down!

Word to that effect seems to have made the rounds of the German newspaper offices. For the first time in two years and a half the fatherland's editors—those who are "anti-Wilson," which means ninety-nine per cent—can give free vent to their feelings regarding the United States and its chief executive without having to anticipate a restraining order from the foreign office.

The result is a mighty journalistic chorus, an editorial hymn of hate that starts in profound basso in the Berlin papers and resounds throughout the empire, its echoes vibrating in the remotest border towns—and beyond, far into Austria-Hungary.

Woodrow Wilson is made the cynosure of awe, contempt and ridicule. Naturally much of these sentiments are poured upon the American nation as such, but never has a press campaign been so centralized against an individual. Many of the German newspapers will begin with a vitriolic tirade against the "Yankees"—in Germany all Americans are called Yankees—and ending with the crushing dictum, "For all this, this man is to blame, Woodrow Wilson."

The above cabled press dispatch discloses a danger to our President that all good patriots should strive to counteract.

One thing this war has made clear to students of the occult, and that is that Prussianism has been utilizing magical methods for its imperialistic ends. The widespread custom of drinking to "*Der Tag*" the day of the great conflict, and the *Hymn of Hate* were based on well known occult laws. These were built into a system on the dark side and corresponded with what a mantram or chant is on the side of light. Works such as Bernhardt's and Treitche's constitute powerful agencies of the law of suggestion. The attitude developed in the masses toward the Empire was not short of worship and assumed a supreme place in the public life. This concentrated the thought-force and heart-force of the people upon the Imperial Regime in a way that afforded unlimited nourishment to it for its self-made scheme of occult and materialistic world domination.

It is not strange that occult knowledge has been found behind this huge propaganda for world dominion. Prince Bismark was one of the Lords of the Dark Face of Atlantis and therefore was able to exert an influence of enormous power and with knowledge. It is said that before the war of 1870 he went to the four cardinal points of France and performed an occult ceremony known to magicians of the dark side. This with the falsified telegram for which he was responsible and which brought on that war, marked him as the evil genius of the German people and his ideas a curse to civilization. No doubt so great a personage brought with him men of like Atlantean status and who could carry out his plans. Perhaps some of these are not difficult to find in contemporary history.

The concentrated venom that is now being poured out upon President Wilson, as indicated by the press, is in line with these dark occult methods. A huge thought-force such as this is sure to achieve its purpose in some way, unless nobler forces are interposed.

I therefore suggest that a widespread effort be made by all who would help protect our President from such insidious harm, to surround him with thoughts of love and protection. Those who naturally use the methods of prayer should pray that the protecting hand of God may rest upon him, and that the light of His Wisdom may dwell with him. Those who employ meditation should meditate for his continued enlightenment and protection and should envisage him as surrounded by the pure white light of the Great White Lodge; those using will might direct strong currents of protection and wisdom.

This should be done with all reverence and with a deep and unselfish love of Service to the Great Ones before Whom the President stands as the chief agent of over a hundred million people, and as a propagandist of the righteous peace which will ere long encompass the earth.

### EVERYMAN'S INALIENABLE RIGHTS

Dr. Stokes is right in his valuable little prison reform magazine, that the prisoner is equally entitled with others to the inalienable rights, guaranteed to all by our *Declaration of Independence*, to life, liberty and the pursuit of happiness.

One realizes how the old punitive barbarism, having so brutally survived in modern so-called civilization, has doped the conscience of legislators and jurists into the belief that those who break the law are not entitled to those rights bestowed upon them by their "Creator." But the new civilization that will arise from the wreckage of the present will interpret these rights more logically, more justly, more humanely. Within it some forceful figure will stand forth and show how the citizen who breaks the law is a soul-sick brother who needs reformatory instruction and guidance rather than a stultifying and debasing punishment. He will show how society may be protected and yet the misguided brother may gain an uplift without ever being deprived of his God-given rights of life, liberty and the pursuit of happiness. His plan perhaps may include the establishment of a colony to which all the law-breakers may be sent. Here will be established an administration partly paternal and partly democratic—dominated by a head, an appointee of the government, and yet administered by the colonists themselves. Teachers will be supplied to guide and instruct, and every scientific means sought for and utilized to enable these people to develop the best in themselves and suppress the worst. Scientific character building will be the one central idea, and wise psychologists will be employed to deal with a side of the problem which too long has been ignored.

### THE PHILIPPINE IDEA

It was a delight to see on the screen a short time ago one of Burton Holmes' Travelogues wherein one of such colonies was pictured as being in existence at the present time in the Philippine Islands. But this admirable institution was for the natives of these islands alone, and the

thought arises, why does not the Government utilize one of those islands as a penal colony (I do not like the word penal, let us rather say an educational colony) for the whole United States now? Surely an effort that has produced such excellent results for the native Filipinos and which promises so much for the nation should be worth trying upon our own stumbling citizens.

### MEANS OF REFORM

Meanwhile, the general work of reform goes on. Many periodicals are published along the lines of prison reform, and some are issued by the prisoners themselves. Just now there is before me a prison publication called *Our Viewpoint*, very creditable in appearance and well edited. Among other items it tells of the large prison study class in Theosophy which has been established by the Wardalls. There is another large class in Theosophy in the Folsom Prison, and to this Theosophists give their aid. In addition, we have the American League for the Prevention of Legalized Crime, which is working along these lines, not to mention the well known Prison Work Bureau.

Not long ago, a very bright little woman from the Middlewest called on me. She was brimming full of youth and radiating the sunshine of an altruistic zeal to do something toward the reform of the prison system. She told many harrowing stories of personal observation and was endeavoring to have her valuable screen work put forth before the public by some prominent producer.

I believe it was one of her collaborators who produced the interesting statement appearing in the Hearst newspapers recently concerning the disappearance of prison barbarities in some of the New York penitentiaries. In this the discarding of striped clothes, the circulation of prison rules, the discontinuance of dungeons, the abolition of chains, the abandonment of the practice of standing on the crack, the separation of the diseased from the healthy, the adoption of educational facilities and the permission of conversation were mentioned as some



of the modern reforms already accomplished.

#### MR. OSBORNE'S IDEA

The plan upon which they are beginning to work now is that the administration must realize that its full duty is not done where prisoners are simply kept from escaping and made to live the repressing prison life, but that systematic and sympathetic efforts must be made for the physical, mental and moral improvement of the prisoners to the end that they may issue from the penitentiary better men.

To quote from what that great prison reformer, Thomas Mott Osborne has written:

But the essential trouble with the criminal is neither physical nor mental; he is spiritually ill, socially ill, ill of selfishness—and a peculiar form of civic egotism which causes him to be indifferent to the social rights of other men . . . . The old systems failed because the problem of crime is primarily neither a mental nor a physical problem, but a moral one. No man can be reformed except his conscience be quickened; unless there be established, either consciously or unconsciously natural and healthy relations between the criminal and society, between the sinner and God. The successful prison system must approach the problem from the spiritual side; aiming to solve it by making men *feel* right.

He adds, speaking of the excellent fruits of the Mutual Welfare League, inaugurated by the prisoners themselves, with the approval of the authorities:

In the matter of physical health no doctors' reports are necessary. The very appearance of the man speaks for itself. The slouching gait is gone, the prison palor is gone, the hunted look in the face and the restless eyes are gone. The prisoners do not crave the drugs. The daily recreation, the baseball and swimming, the freedom of conversation, the general relaxation from the severe old rigidity has brought about a totally different physical condition. When a man comes out of these prisons now he is able physically to do his share of the world's work.

In a word, the moral improvement that has been inaugurated in the modern prison reforms has brought about a most helpful condition. It was well voiced by a recently discharged prisoner in the following words: "Do you realize what it is the League has done here? Let me tell

you. It has started the men discussing the right and wrong of things, every day, from one end of the yard to the other."

One of the strongest statements that Osborne has made he put in the following words: "Nothing can be clearer, as a matter of human record, than the enormous capacity of man to recover his normal balance after the commission of sin."

Therein lies the whole hope of the successful working out of a scientific reformatory system, and until the desirable reform colony can be universally established, certainly these modern efforts at prison reform are steps in the right direction. They will not only tend to relieve much of the barbarity of the present system but will aid in ushering in the ideal which only awaits our helping hand.

#### MISS CHEVALLIER'S IDEA

Miss A. A. Chevallier, Chairman of the Jail Committee of the Los Angeles Woman's City Club, and organizer of the New City Jail Association, is advocating these admirable steps:

1. A detention home and hospital for prisoners awaiting trial;
2. An industrial farm for unemployed men and women, where they could work for standard wages; and
3. A reformatory farm for sentenced men and women, where the work of the inmates would make the institution self-sustaining.

These three steps forward are so vitally essential to progress in this great reform that one might well wish that a world-wide society might be formed to urge their adoption by every city and county. Man has failed to reform his criminal brother so far. Now let us see what the birds, and the flowers, and the sunshine can do, while he is engaged in honest labor among them.

#### A CONVICT'S STORY

Recently an ex-convict spoke from the Krotona Lodge platform. He came by invitation of our National Secretary, Mr. Garman, who has been his correspondent for some years.

This man spoke of the evils of the

prison system known to him during fifteen years of incarceration first in reformatories as a lad and afterwards in the penitentiary. He is even now a young man and is devoting his life to an effort to inform the public of these evils with a view of bringing about humane reforms.

Among the things stated by him in his very impassioned and eloquent address were these: The system under the wheels of which he was ground developed a feeling of hatred in him against society. He felt that all those who led free lives were leagued against him. Those who rule the prisons are disgracefully betraying public confidence. These men are often brutal, unintelligent, uneducated and drunken; some even lower than the convicts, and it is a horrible crime that they are given the great responsibility of authority over human lives. He agrees that men offending the law should be punished, but not by brutalizing the offenders. He learned that the man who changes his standard of life for the better through the power of reason is a safer and happier man than the one who changes through fear of punishment. He spoke highly of the prison farm idea as a step in the right direction, and stated that the elimination of politics would be a promising change.

In the discussion that ensued the point was made by one of the audience that all prisons should come under the Federal Government and should be conducted under the most scientific system made thus uniform throughout the entire U. S.

The following remarks show the humanizing possibilities among convicts:

"Convicts are not bad all the way through. In the worst of them there is a latent humanity that can be reached in the right way. I have seen hardened men who had not seen a child for twenty years break down and cry when a boy and girl in a visiting theatrical troupe sang to the prisoners.

"I do not remember ever seeing a prisoner kick a dog or abuse a horse. These men 'inside' are not devoid of all feeling."

A statement of deep interest to the

audience was that his reform was brought about through theosophical influence.

#### CRISCO AGAIN

Members of the Society who desire to live as strict vegetarians have frequently been told that there were animal fats in the well-known shortening called "Crisco." Although we had previously published the assurances of the manufacturers that the product was absolutely of vegetable composition, I nevertheless asked Messrs. Baverstock & Payne to make an examination in the most thorough manner in order that I might accurately inform the membership of the facts. Mr. Payne of this firm, who conducted the examination, is an industrial chemist of standing, having for several years held the position of City Chemist of Cleveland, Ohio, and I am informed that there is probably no better local expert on foods, poisons, and such lines of research work than he is. Therefore I feel that the following report is thoroughly reliable:

BAVERSTOCK & PAYNE  
INDUSTRIAL CHEMISTS, ENGINEERS AND ASSAYERS  
Assaying and Chemical Analysis of  
Ores, Minerals, Metals, Water, Oils, Foods and  
Medicine  
Mining Properties Examined and Reported

Office and Laboratory  
223 West First Street, Los Angeles, Cal.

13-Dec., 1916.

Mr. A. P. Warrington, National President  
American Section of the Theosophical  
Society,

Krotona, Calif.

Dear Sir:—

We have this day completed our chemical and microscopical examination of the can of "CRISCO" which we purchased in open market from the Smith Grocery Co. in Los Angeles, and we beg to report that we find no evidence of its containing animal fats; not even in traces.

It is perfectly neutral and free from any taint of acidity; and we are of the opinion that it is a product derived solely from nuts or seeds. We would regard it as a most wholesome food.

Very respectfully yours,

BAVERSTOCK & PAYNE,  
*Analytical Chemists.*

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"Who is there to take up my duties?" asked the setting sun. The world remained dark and silent. With joined palms said the earthen lamp, "I will do what I can, my master!"

## EDITORIAL COMMENT

### YOUR LODGE

Mrs. Besant has said that in the vicinity of a theosophical lodge there should be an appreciable diminution of misery. Obviously this must be so *if* the lodge is discharging its full function. However the fact is that degradation and distress flourish, as always, in many places where the Society has its outposts. Where this is true it means that the lodge has failed to perform part of its dharma.

Probably every lodge is doing its work well in some respects but few are efficient on all three planes. Lodges like individuals become lop-sided through overspecialization in one phase of the work; they lose power by falling into ruts—a rut always means a loss of vitality. This happens sometimes because the same individuals have held office too long. They may be ideal people and admirable officers, but the lodge consciousness must change and expand if we would avoid stagnation, and different elements are required to bring this about. A change in officers may cause an immediate loss in mechanical efficiency, but if it brings a gain in freshness and enthusiasm, that is more than compensation, for these go to make up the soul or life of the lodge whereas the mechanical considerations belong to its body. Also there is unquestionably a unique inner power which flows into the one who is the focal point in the lodge—its chief officer—and it is generous as well

as just that this personal advantage should be passed on from time to time.

The special attribute which makes a theosophical lodge essentially different from other similar organizations is its occult link with the Hierarchy. This is an active function in the closed lodge meeting, held in harmony. We may think of it as forming in the inner worlds a vessel or chalice through which the Elder Brothers may touch and vivify the mental and emotional bodies of the community. The value of this hidden work cannot be calculated. It rests with us to make the vehicle. It rests with Them to use it.

To our communities also we owe an intellectual debt: to spread the theosophical light. We cannot do this completely unless we ourselves are imbued with its knowledge and living its life. Can we offer less to Those whose sacrifice has made this knowledge possible to us?

Also each theosophical unit owes its city a debt of service—the active expression of our principle of universal brotherhood. This part of the “plan” has been inoperative in many places; but now a hum is heard all over the country—the sleepers are waking up. We are just beginning to be alive along the lines suggested by our President. If we can answer her signal the results will be sure: by our *works* we shall be known, and no one may say again “Theosophy is not practical.”

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### A LIVE LODGE

If you want to live in the kind of a lodge  
Like the kind of a lodge you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.

You'll only find what you left behind,  
For there's nothing really new.  
It's a knock to yourself when you knock  
your lodge,  
It isn't your lodge—it's you.

A lodge is not made by men afraid  
To pay and to forge ahead;  
When every one works and nobody shirks  
You can raise a lodge from the dead.

And if you can shake your Ego awake  
Your brother may shake his, too.  
Your lodge will be what you want to see;  
It isn't your lodge—it's you.

—L. S. W.

*(With apologies to a well-known newspaper writer)*

## FROM THE NATIONAL SECRETARY

### SIX THOUSAND MARK PASSED

The glorious truths which Theosophy has to present have been meeting with such hearty response throughout the American Section for the past half year that we have the pleasure this month of seeing our membership list climb beyond the six thousand mark. The exact number is 6,115. In a letter from Mr. J. R. Aria, Recording Secretary of the T. S. at Adyar, he says: "The American Section comes on the top of all, and we hope it will continue its good work for the coming years."

While each member should congratulate himself on this fine showing of the present, let us pause to give the larger credit due to those earnest, faithful members who during the many past years of toil and self-sacrifice have been quietly sowing the seeds that have made this time of harvest possible.

The strength and effectiveness of our organization will never be measured in numbers. It will be measured, however, by the efficiency of individual members who assume a personal responsibility for the work to be done.

Right thoughts, right words, and right actions are the points of beginning. "Truth lived" is the note of power that will draw to the Society those whose place is in it.

### FIRST COLORED LODGE

Because they are pioneers among their race both in letter and in spirit, the title of Pioneer Lodge is the name given to the new colored lodge of the T. S. organized by Edwin B. Beckwith, M. D., of Chicago. Ten members comprise this lodge, and it is the first colored lodge to be formed in the American Section.

Dr. Beckwith has been lecturing to this group every other Sunday all winter, and this application for a lodge Charter is their spontaneous response.

+

Another colored lodge will probably be formed in Philadelphia. We quote below

a paragraph from the letter of Mr. Henry L. Koester, president of Hermes Lodge:

For some time past I have been conducting a beginners' class composed entirely of colored people, and so intensely interested have the members become in the studies of theosophical truths, that all have voiced a desire to form a lodge of their own to enable them the better to help in the advancement and development of their own race. . . . After the lodge has been organized I shall continue as their teacher for some time to come.

+

The formation of the two above lodges reminds us that there should be a ceaseless striving among Theosophists to encourage and strengthen the weakest of our brothers if we truly believe in the unity of the world family.

+

We are glad to report the organization of five additional new lodges with the following membership: Stockton (Cal.) 11 members; Santa Ana (Cal.) 11; San Bernardino (Cal.) 7; Boulder (Colo.) 16; Phoenix (Ariz.) 27. These lodges were organized by our National Lecturers, the first three by Mr. L. W. Rogers, and the last two by Mr. Max Wardall.

### TWO LODGES MERGED

Believing that Theosophy can be best served through observing the spirit of unity, two lodges of the T. S., Capital City (Washington, D. C.) and Kipina (Cleveland, O.) have struck off the bonds of separateness and merged with the other lodges of their cities.

Capital City Lodge, composed of 19 members, by unanimous vote, passed a resolution on February 5th to unite with the Washington Lodge (D. C.). All property of the lodge and the valuable library of books was handed over to Washington Lodge officers, and the 19 members transferred their membership to Washington Lodge.

It was decided to retain the Federation for the purpose of reaching out a helping hand to several weak lodges in the vicinity of Washington. There will be but one lodge in the city of Washington when the merger is completed.

Kipina Lodge, with a membership of 12, after several weeks of deliberation, came to the conclusion that more successful work could be done by uniting forces with Cleveland Lodge. The resolution making this action final was taken January 29th.

#### NEWS AND NOTICE

*The Threshold* is the unique title of a small four-page paper published by the Springfield (Mass.) Lodge of the T. S. The second issue (January) contains brief quotations from prominent writers; an announcement of the approaching two-weeks visit of Irving S. Cooper, National Lecturer, with his full program; lodge notes; and a list of activities, classes, etc. This lodge also reports good work accomplished in the making of bandages, compresses, and sponges for the Red Cross.

Oklahoma City Lodge loses no chance to avail itself of every opportunity to advertise Theosophy. On the reverse side of its letterhead there appears a map of the U. S. with rays of light shining out over it from Krotona, the seal of the Society and location of the Oklahoma headquarters, and ten terse statements telling "What Theosophy Is."

At the top of the letterhead used by the Northern Federation of Lodges, of which Mrs. A. Ross Read is Divisional Representative, is printed the three inspiring words—Brotherhood, Harmony and Cooperation. This is followed by a quotation from Col. H. S. Olcott, "Forget yourselves, your limitations and your prejudices, and spread the truths of Theosophy."

From one lodge to another has spread the attractive idea of making use of a printed slip which gives the monthly program of weekly lectures, the lodge classes and activities, the three objects of the Society and the meaning of Theosophy. These programs are distributed at public meetings of the Society or are sent to a selected mailing list each month. This form of advertising means an increased attendance.

This is the fourth issue in which a neat envelope has brought you THE MESSENGER—clean, unfolded, and more readable. This has pleased a great many of our members who did not approve of the old method of folding the magazine and enclosing it in a wrapper.

Toronto Lodge has established a very vigorous program for the coming year which includes not only three meetings on Sunday and a class meeting every night in the week, but provides for an extensive campaign to carry Theosophy into the surrounding towns and cities. Speakers will also be supplied for other lodges nearby.

Much interest is being taken in the two "First Aid for the Injured" classes formed recently by Hollywood Lodge under the direction of Lowell C. Frost, M. D. Twenty-five members quickly filled the ranks of the first class, and the second group is being organized.

These classes furnish a splendid opportunity for those interested in this phase of the Red Cross work. Certificates of proficiency will be granted by the Red Cross, signed by President Wilson, to those who pass the examination at the end of the course.

We are indebted to Mrs. Grace Shaw Duff for her generous gift of \$25 which is shown in the financial statement receipts under the head of Discretionary Fund. This fund makes it possible for many earnest members in financial difficulties to continue active work in the Society.

#### DEATH

The "devoted Power," Death, who "strives ceaselessly to help man strike off his bonds" and enter the realm of greater freedom, stood by the side of two T. S. members this month.

Miss Florence A. Anderson, Philadelphia (Pa.) Lodge.

Max Coddon, Butte (Mont.) Lodge.

### MAKING OF NEW CHARTERS

The Charters which hang on the walls of the T. S. lodges organized during the past three years bear witness to the fine workmanship of Mr. James G. Allan, of San Francisco, Calif.

The engrossing of these lodge charters is an unselfish service rendered to the Society by Mr. Allan, and we are indeed fortunate that there has been no interruption in our sending out to all new lodges this work of quality.

Stockton Lodge, organized Feb. 4 by Mr. L. W. Rogers, reports a steady and rapid growth due to the efforts of Mr. Eugene W. Munson, who is spending several weeks with them. New members are coming into the lodge and good audiences attend the lectures.

The item in disbursements under the head of "Field Work" covers such expenditures as hall rent, advertising, traveling and hotel expenses of advance agents and national lecturers in new or weak territory.

### FINANCIAL STATEMENT

STATEMENT FOR FEBRUARY, 1917

#### Receipts

Fees and Dues.....	\$ 597.20
General Fund Donations .....	4.25
Propaganda Donations .....	74.01
Discretionary Fund .....	25.00
Exchange and Interest .....	11.15
Messenger subscriptions .....	18.80
Incidentals .....	19.40

\$ 749.81

Cash on hand February 1, 1917....\$5834.36 \$6584.17

#### Disbursements

Salaries .....	\$ 167.05
Stationery and Supplies.....	79.72
T. S. Postage .....	58.28
Rent and Light.....	31.50
Telephone and Telegraph.....	10.90
Furniture and Fixtures.....	23.50
Petty Cash .....	30.00
Incidentals .....	24.64

\$ 425.59

#### FIELD WORK

L. W. Rogers.....	\$205.80	
Max Wardall .....	36.00	
Eugene W. Munson,....	51.50	
J. H. Talbot.....	13.50	306.80

#### MESSENGER DEPARTMENT

Rent .....	\$ 8.00	
Salary .....	11.10	
Printing .....	133.50	152.60

#### PROPAGANDA

Stationery and Supplies..\$	8.80	
Literature .....	3.50	
Postage .....	29.79	
Rent .....	10.00	
Salaries .....	88.75	140.84

\$1025.83

Cash on hand March 1, 1917..... 5558.34 \$6584.17

### MONTHLY LODGE AND MEMBERSHIP RECORD

#### FEBRUARY, 1917

Total number of Lodges.....		180	
Lodges chartered .....	3	Lodges Dissolved .....	0
New Members .....	172	Deceased .....	4
Reinstated .....	7	Resigned .....	4
Transferred from other Sections.....	3	Transfers to other Sections.....	1
Total Active Membership.....	6115	Transfers to Inactive Membership.....	0

### KROTONA INSTITUTE

As THE MESSENGER goes to press the Institute closes its Winter Session of 1917, the fifth Winter Session in the history of the Institute, showing much growth and much achievement. Students have come from far and near and are satisfied with the results of their quest.

The New University Association in New York is stating its reason for existence to be the extension of the post graduate study for people of mature years. We certainly have got the same thing started here and are achieving great results. Probably the world does not yet realize how much benefit a grown-up gets from a series of life's problems after a decade or two of actual life-experience. It would seem as if the new school effort was to reduce the pressure of education in the coming years. The New University Movement would add to the pressure of the educational responsibility for those of mature years. Reincarnation, with its promise of unending advancement, gives the reason for a mature person's adding to his education.

The Summer Session of Krotona Institute will begin July 2nd and end August 10th. The six weeks' course of study that we promise the students will give them a mental feast and a mental stimulus and the life at Krotona will give them a heart feast and a heart stimulus. The present winter schedule will practically be repeated. We hope that our astrology classes will then be in the list. They have been omitted in the present course through the illness of Dr. Kramer. Come to Krotona anyway for rest, recreation and profit.

A. F. KNUDSEN, *Dean*

# PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

## THE FIELDS ARE WHITE

The new appointees of this department make their salute to the American Section of the Theosophical Society. We enter upon our duties with a full sense of the responsibilities of this important office. No department in the T. S. has more possibilities than the one to which we have set our hands. Our future growth and stability as a Section depend upon the energetic and efficient administration of this branch of our activities. There are undreamed of possibilities ahead. "The fields are white for Harvest." No marvellous Columbus ever gazed upon an untrod continent more fertile or potential than that which lies spread at our feet. A hundred millions of people in America know practically nothing of the richest, the purest, the divinest teachings that have ever been assembled for human consideration.

How many of these one hundred millions are ready, willing and able to receive the teaching, no mortal mind can know. It is not rational to guess.

The heads of this department are now planning to cover this great field. It is proposed to establish slowly and methodically, systematic methods for the distribution of educational leaflets to every person in America who betrays the least interest in Theosophy or kindred teachings.

We shall provide the ways, the means must be supplied by voluntary contributions from our members. This department receives no financial support from the T. S. It must stand or fall upon this platform of independence. We should spend \$10,000 during 1917 in the work of bringing our treasured teachings to those who wait in darkness.

The managers pledge that every cent contributed will be spent in this effort. Regular monthly donations upon which the managers may depend are much to be desired.

May the light of our great philosophy spread across the land. M. W.

## AN APPRECIATION

Few of our Fellows realize the true extent of the work in the Propaganda Department developed by the faithful efforts of L. W. Rogers and his assistant, Charles Hampton, who for the past few years have worked so untiringly in its development. Many lines of activity reaching all classes of people in remote parts of the country have been developed, and we realize that Mr. Rogers can now devote his entire time to the lecture work and writing, in both of which he is so eminently qualified. It is needless to say that Mr. Hampton will continue as Assistant Propaganda Manager, and the burden of the detail work will fall upon his capable shoulders and devoted heart. R. W.

## OUR VISION

Come with us back of the outward turmoil and strife in the outer world and let us together glimpse the vision of the great plan before our American theosophists. As one of the channels of the Great White Lodge, we find ourselves as an organization, making up a great body, perfect or imperfect in all its parts, in so far as we as individuals and lodges, co-operate with the head, heart and active side of the organization. Each individual is like an atom in the human physical body, is either a strength to the body or a hindrance. Our sectional body is becoming more intelligent, supple and responsive. A tremendous vitality is now manifesting itself upon all three of the planes. This is showing in the large increase in members; organization of new lodges; breaking of old conditions in lodges already formed and starting them out with new vitality and purpose; increased demand for lecturers; increase in manifestation of beauty and joy in our work; increase in donations to Krotona and this department; and particularly the ready response from all parts of our Section in Canada and the United States to an appeal for helpful co-operation. See with us the time when every member is actively and joyously co-operat-

ing with every F. T. S. and with humanity.

With Mrs. Besant's article on the call to action ringing in our ears, we want to enlist the active co-operation of our 6000 members in spreading, each according to his temperament, theosophical teachings. Each member is a propagandist at heart, whether it be along philosophical, devotional or active lines. We want you, fellow members, to work in the way that gives you the most joy. Most of our members are asking to be put to work. If you will write us, giving an idea of the kind of work you feel you might do, we will attempt to outline and supply you with a definite plan. We need at once the active co-operation of class leaders, tactful correspondents, local propaganda representatives, workers with young people and those interested in placing books in libraries. Every one can qualify. Join hands with us in helping those yet in the dark.

R. W.

#### FROM MR. WARDALL

Arizona has entered the theosophical field at Phoenix with an energetic lodge of 26 members. The lodge was formed after one lecture in the Phoenix Music Hall. This fact evidenced a state of preparedness which is most uncommon. Arizona is the refuge for great numbers of people broken in health and fortune to whom life is a tragic puzzle. Theosophy should come to them like a cooling rain on a sun-scorched desert. Karsten Thomsen, a resident member at Phoenix, who arranged the meetings, proved to possess a rare combination of energy, devotion and discretion. There are no "buts" in his vocabulary. Such men ride far and fast.

A long jump to Colorado Springs, where fine audiences greeted us at the Acacia ballroom. A fine spirit prevailed. The officers and members of this lodge were unsparing in their efforts to make the meetings successful.

Denver is a valuable and growing theosophical field, the meetings held at the Woman's Club during real winter weather yielded a harvest of 15 new members and renewed interest and devotion on the part of the members.

At Boulder, Colorado, two lectures were given at the Empress Theater, which were well attended despite a bountiful snowstorm. After the second lecture a lodge of 16 members was formed at the home of Mr. Ernest Rocke. Mr. Rocke has a hard name but it does not do him justice. He is made of granite and to his determined and generous effort and that of his wife and Mr. and Mrs. Homer the lodge owes its birth.

Wichita which has been pleading for attention for some time arranged, through the skillful efforts of Mrs. Muntz and Mrs. Taylor, resident members, two very pleasant meetings at the Unitarian Church on February 19th and 20th. Much interest developed. Lecturers should not neglect Wichita. It needs you.

Four lectures were given at Oklahoma City at the Lee-Huckins Hotel. The parlors overflowed and we assisted in the consecration of 23 new members, four of whom had joined just prior to the lectures. It is difficult to speak with moderation of the work this lodge is doing in spreading Theosophy over the raw plains of this pioneer state. It is almost supernatural.

The month, all too short, closed with two meetings at Fort Worth. The frail lodge here was about ready to close its ledger, writing that it could not arrange the meetings, when an able young member, Walter Pruessner, who was willing to gamble on the chances of a resurrection, staged the two lectures at the Jewish Synagogue, and he won. The lodge gained its feet again with 10 new and earnest members, and a future full of promise. A prominent California member, Mrs. Grace Shaw Duff, enjoyed the privilege of donating a well equipped library to this reconstructed lodge and as well to the new ones at Phoenix and Boulder.

MAX WARDALL.

#### FROM MR. ROGERS

During the month of February, four new territory centers fell to my lot—Stockton, Bakersfield, San Bernardino and Santa Ana. In three of them, lodges were organized but at Bakersfield there were not applicants enough to get the charter, so we had to be satisfied with a "center" instead of a lodge. It will probably "come through" later on.

More interesting to me, however, than organizing lodges in new territory, was the wonderful success of one of our young lodges—Fresno. Three years ago it was also "new territory." My recollection is that I then gave about five lectures and got nine or ten charter members. It passed through the phases common to new lodges in small cities—dragged along for a couple of years with apparent hopelessness. Then came a new member to reside in Fresno, with an idea backed by enthusiasm. He said the way to make a lodge grow was by making sacrifices for it. He proposed that real sacrifices be made for it, that a really fine hall be taken in the very center of the city. It meant a three-years' lease at \$65.00 a month, plus suitable furniture. There were no rich people in the lodge, but a subscription paper was passed about and each set down what he would give monthly. Nearly all of them are earning a living by working for wages or a modest salary. But they had the true theosophical spirit and the necessary amount was subscribed. The success was immediate and



remarkable. With only a half-dozen lectures by Miss Holbrook and Mrs. Weitman they began to grow. They advertised heavily and packed the hall. When I stopped there in February they not only filled the hall but on one night estimated that forty people were turned away. I have a letter from the president saying that the three lectures brought them 15 new members, that 34 attended the weekly class, while the attendance of the Sunday lecture was 40. And this is in a little city of perhaps 35,000 population! When the "sacrifice" proposition was made, the prediction went with it that the lodge would have fifty members in one year. That seemed a hazardous guess. But they reached the fifty mark in a little more than six months!

This is the most important report I have ever had the pleasure of sending in. Fresno has demonstrated that real sacrifices will bring success.

L. W. ROGERS.

#### DR. T. P. C. BARNARD

The Secretary of New York Lodge writes as follows in regard to Dr. Barnard's visit to that city:

"Dr. T. P. C. Barnard of North Tonawanda, N. Y., has recently given a series of six lectures on Theosophy. These lectures have called out large and enthusiastic audiences and have added considerable impetus to the interest in Theosophy in New York.

Dr. Barnard presents his subject in such a clear, realistic, and *friendly* way, that the interest of the audience is held from the beginning. His originality and humor add great charm to his work. He has taken the long journey from his home every Saturday night—returning Sunday night—without any compensation whatever. We feel deeply grateful to him for his splendid work here."

The Propaganda Department hopes that other lodges in the vicinity of Buffalo will make use of Dr. Barnard's talents as a public exponent of Theosophy. We have not been informed as to how much time he can devote to lecturing, but lodges can ascertain that by writing direct to him at North Tonawanda, N. Y.

#### FROM MRS. BARTLETT

Mrs. Harriet Tuttle Bartlett reports having given 53 talks on her specialty—Biblical Symbolism—in two months. Since the beginning of the year she has visited Minneapolis, St. Paul, Louisville, Nashville, New Orleans, San Antonio, Kansas City and Omaha.

Mrs. Bartlett writes: "I am open to dates with lodges now. My change of plans will keep me here in the East or Middle West till after Convention, so will be glad to hear from such lodges as will want such work. My address will be, care of Chicago Theosophical Association, 116 South Michigan Avenue, Chicago, Illinois."

#### L. W. ROGERS—ITINERARY

Victoria, B. C.	April 1, 2, 3
Vancouver	April 4, 5, 6
Everett, Wn.	April 7, 8, 9
Tacoma	April 10, 11, 12, 13
Portland, Ore.	April 15, 16, 17, 18
Berkeley, Calif.	April 20, 21, 22
San Francisco	April 22, 23, 24
Sacramento	April 25, 26, 27
Oakland	April 29, 30, May 1

#### MAX WARDALL—ITINERARY

St. Louis, Mo.	April 1, 2, 3, 4, 5, 6, 7
Kansas City, Mo.	April 8, 9, 10, 11
Omaha, Nebr.	April 12, 13, 14
Lincoln	April 15, 16, 17
Des Moines, Ia.	April 19, 20, 21
Sioux City	April 23, 24
Minneapolis, Minn.	April 25, 26, 27, 28
St. Paul	April 29, 30, May 1, 2

#### PROPAGANDA RECEIPTS

Miss Edith Chilver, Chula Vista, Calif.	\$ .10
Miss Hattie C. Whittredge, Boston, Mass.	1.00
Mrs. L. K. Hastings, Dorchester Centre, Mass.	.50
Fargo Lodge, Fargo, N. D.	1.00
Mrs. E. C. Sharpe, Hanford, Calif.	.50
Mr. Muller, Anaconda, Mont.	.50
Mr. Carter, Anaconda, Mont.	.50
Dr. Edwin B. Beckwith, Chicago, Ill.	2.00
Mrs. J. W. Kanatslier, Omaha, Nebr.	.10
August Benke, Chicago, Ill.	.50
Mrs. Vera W. Korfhage, Weldona, Colo.	.50
Colorado Springs member, Colorado Springs, Colo.	1.00
F. T. S., Fort Wayne, Ind.	1.00
Mrs. A. E. Raby, Des Moines, Ia.	.25
Dr. Geo. Carr, Paterson, N. J.	.20
"For the Cause," Boston, Mass.	5.00
Miss Nell Mustain, Spokane, Wash.	.25
Mrs. Maria Acoam, Spokane, Wash.	.25
Mrs. H. Parent, Spokane, Wash.	.25
Mrs. Irene S. Durham, Spokane, Wash.	.25
R. W. Davis, Weatherhead, Texas	25.00
Mrs. W. W. Read, Chicago, Ill.	1.50
St. Paul Lodge, St. Paul, Minn.	10.25
Miss F. E. Christien, San Francisco, Calif.	.15
Mrs. Carrie L. Cadwallader, Pittsburgh, Pa.	1.12
Mrs. A. F. Kiernan, Somerset, Pa.	.05
H. J. Gault, Derry, New Mexico	5.28
Mrs. Ethel Haag, San Antonio, Texas	2.00
	<hr/>
	\$61.00

# THE LOTUS BUREAU

Conducted by MARJORIE TUTTLE, *Head*

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Kind hearts are the garden,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits.

From *The Call of the Bells*

—Edmund Mitchell.

The little verse above has been handed in as a good one to teach to children. The thought it embodies seems a good comrade to the *Golden Chain*, while the sing-song rhythm makes it stick easily in small brains. The little verse beginning, "Waiting the word of the Master" in the back part of the book *AT THE FEET OF THE MASTER* is also a good one to use in children's classes.

In one Lotus Circle that I visited, I noticed on the wall a fascinating chain of gold-colored cardboard. Each link in this chain was about as large as a teacup and the link had a neatly slanting cut through it so that a child could slip the links together. Every time a new child came to the Lotus Circle, he was given a big cardboard link, and in the sight of all, he would add his link to the chain. This was a good way to impress the idea that the thoughts of each child can make a big chain of love and happiness that will reach invisibly all around the world. Miss McQueen reports a brilliant discovery for her Lotus Circle in Des Moines. She happened to find at a 10-cent store a small gold-plated pin in the form of a link which

makes an excellent and inexpensive badge for the class. The children feel very important to have some sort of a badge that is all their own!

How many teachers have discovered that pictures of all sorts of beautiful incidents are helpful in classes? For example one can find in *BIBBY'S ANNUAL*, or in Art magazines, large, beautifully colored pictures on a great variety of subjects. These pictures can be used as a basis for almost any kind of class—knights and incidents of chivalry for Round Tables, flowers, animals, symbolic pictures for Lotus classes, heroic incidents, deeds of self-sacrifice or service for Servants of the Star. If a teacher is telling a story, the attention of small children can be held much more easily if they have something to look at, and also it is a good practise to let them imagine a story of their own about the picture—What would they do if they were the man in the picture? Where are the people going in the picture? Why is the little child weeping, etc.? All such questions can bring forth a story to illustrate some lesson and can also train the child's power of observation.

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A flower is looking through the ground,  
Blinking in the April weather;  
Now a child has seen the flower:  
Now they go and play together.  
Now it seems the flower would speak,  
And would call the child its brother—  
But—oh, strange forgetfulness!—  
They don't recognize each other.

—By Harold Munro  
From *POETRY*

## QUESTIONS ANSWERED

*Q. Sometimes in meditation a student feels the physical body become a huge unwieldy mass of matter. What does such a state of consciousness lead to if continued?*

A. You are developing a little of that curious power referred to in some of the Hindu books when they say that the Yogi can become larger or smaller. You are putting the consciousness down into a very much smaller centre, and so the physical body looks huge and unwieldy. You have not yet reached the stage of being conscious of the power you are using. You might try experiments perhaps. Take a very simple one. Look at your own arm or hand, and ascertain whether you can see into it instead of perceiving only the surface. You will see all sorts of things going on inside. The circulation of the blood will perhaps impress you. You will see all kinds of curious looking objects being carried along in it. You will recognize iron, perhaps, if you have studied OCCULT CHEMISTRY. In this way you may bring the faculty into order. You are developing a certain kind of clairvoyance which is called "magnification." Do not let it alarm you. Take everything coolly and philosophically.

C. W. L.

*Q. If the astral body is like our own, what is the mental body like?*

F.

A. Both the mental and astral bodies are ovoid in outline, but they appear similar to the physical body because that part of the ovoid within the compass of the physical body is more densely compacted and one seeing the astral or mental body of another, observes the compacted area, and the balance of the ovoid has the appearance of an exhalation or aura.

M. W.

*Q. A church member challenges the statement that reincarnation was taught in the early Church. How can this be met?*

A. G. F.

A. The statement that reincarnation was definitely held in the early Church cannot be challenged. If you will refer to the CATHOLIC ENCYCLOPEDIA under *Metempsychosis* you will see that the

Church admits that it was held "by various Gnostic sects" but "was invariably repudiated by the Church." This is only part of the truth, for the pre-existence of the soul and its reincarnation was taught by S. Jerome and by Origen and it was not until the year 553 A. D. that the Second Council of Constantinople condemned it. Now Origen is admitted to be "the father of the Church's science, and the founder of a theology which was brought to perfection in the fourth and fifth centuries and which still retained the stamp of his genius, when in the sixth century, it disowned its author." (ENCYCLOPEDIA BRITANNICA.) Origen lived 185-254, or nearly 300 years before reincarnation was eliminated from Church teaching. The Council of Chalcedon gave his teaching a clean bill of orthodoxy. Origen was certainly not a member of some obscure Gnostic sect, but a recognized figure in the Church and a very important one. Being in touch with the immediate successors of the Apostles, he was in a much better position to state what the Church's teaching really was than any of the Bishops at the Second Council of Constantinople, none of whom made any very striking mark on his time. Further, this Second Council of Constantinople was not representative of the whole Church; the East and West were in the midst of disruptive controversies at the time—both political and dogmatic. We therefore think that an opening has been left that will enable the Church at some future time to re-proclaim the doctrine of reincarnation without in any way putting herself in a derogatory position.

The followers of Origen were condemned in the eleventh anathema of the Second Council. Some think that a special session was held against Origen, but this cannot be proved.

In ascertaining just what the early Church teaching was on *any* point—say up to the year 553 A. D.—we must clearly not take into consideration either the Second Council or any subsequent Councils. As a matter of fact, the older Christianity became the more corrupt it became.

C. H.

# AMONG THE MAGAZINES

## MISCELLANEOUS

Some years ago "Science says" was the final word in every argument, for science represented definite accepted theories and scientists wore a united front. There is a pretense at wearing a united front now, but to even the casual student, this is a false front, since scientific men of today differ radically among themselves and the word science no longer symbolizes finality.

This division of opinion is well illustrated in an article by R. Broom D. Sc., *Evolution and Mendelism*, in the SCIENTIFIC AMERICAN SUPPLEMENT for February 3rd. It is largely a critique of an address made in 1914 by Prof. Bateson, President of the British Association of Melbourne and Sydney.

Concerning the relation of Mendelian facts to evolutionary theories as put forth by Prof. Bateson, the writer says: "Many of the statements made are so startling and so opposed to views that have been very largely held in the past that one feels somewhat bewildered."

For Prof. Bateson and some of his colleagues Natural Selection is not an adequate explanation of evolution. "We have got to recognize," he says, "that there has been an evolution and that somehow or other the forms of life have arisen from fewer forms." The question is how? And here Prof. Bateson significantly remarks: "We may as well see whether we are limited to the old view that evolutionary progress is from the simple to the complex, and whether after all it is conceivable that the progress was the other way about." In other words evolution may have arisen not from the addition of new factors but by a liberation of latencies. He compares this course of evolution to "an unpacking of an original complex which contained within itself the whole range of diversity which living things present."

As an illustration he cites the cultivated apple which it is reasonable to suppose, derives its great range of size, color and flavour from the wild crab-apple, being merely freed from inhibiting elements which the wild variety possesses.

What is most startling to Dr. Broom is the view that "the artistic gifts of mankind will prove to be due not to something added to the make-up of the ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are almost beyond question to be looked upon as releases of power normally suppressed."

Dr. Broom scoffs at the thought that the artistic factor must have been present in man's ancestors—the anthropoid ape, the labyrinthodont and the fish—since it is held that "no organism can hand on any factors which it did not receive in fertilization." He proceeds to review the biological evidence for Natural Selection and concludes that "Evolu-

tion as we see it in the animal world and most probably also in the vegetable kingdom has been due to responses of the organism to changes in stimulation."

To the theosophical student it is vastly interesting to see these men of science approaching this subject from the two standpoints of involution and evolution, one sensing the wholeness of the all-containing monad, the other, the response of that monad in form to outer stimuli with the consequent evolution of that form.

THE OCCULT REVIEW for March deals in its editorial department chiefly with Apollonius, the Sage of Tyana, the records of whose life though meagre cannot conceal the exalted nature and powers of this great soul "whose friendship the greatest men of his day considered it their highest honor to enjoy—the man who chose the path of sanctity at a time of life when others chose the primrose of dalliance, who chose Wisdom for her own sake, and Truth for the sake of Truth."

The Editor, Mr. Ralph Shirley also reviews at some length the work of the late seeress Mme. de Thebes. He comments upon the fact that before the war she noted indications in the hands of the English of death by fire and sword and by drowning. In the present and last almanac she states that the same signs are multiplying in American hands and that this is confirmed by her pupils.

*The Finding of the Jewel* is a continuation by Edmund Russell of his account of various psychic experiences. He mentions among other things, knowing Mr. Jacobs of Simla the original for Marion Crawford's Mr. Isaacs—who it seems had a real Ram Lal to instruct and warn him.

*The Mysticism of Ireland* by Reginald B. Span gives us a brief but fascinating glimpse of the "Magical Island of the Gods" and makes the superphysical inhabitants of the Emerald Isle, such as the ghosts, fairies, banshees, pixies and the angelic Sidhe live and move before our eyes as they apparently do live and move before the eyes of the seeing ones of Erin.

A series of interesting psychic experiences connected with the present war and two articles, one on *Myth and Legend in Armenia* by Eva Martin, and one by Elliott O'Donnell on *Twenty Years' Experience as a Ghost Hunter* makes up a satisfactory number of this valuable magazine.

CURRENT OPINION rarely fails to provide the theosophic reviewer with vital material. In its issue for March there are several articles worthy of more detailed consideration than we have space to give.

*The Effect of Moderate Drinking of Alcohol Upon the Efficient* leaves little to be said by the advocate of moderate drinking.

*Mormonism as a Pioneer of the New Theology* deals with an address given by James E. Talmage, one of the Council of Twelve of the Mormon Hierarchy. That Mormonism foreshadowed the liberal spiritual tendencies of today in its repudiation of infant damnation, in a belief in graded after-death conditions, each soul going to "its own place," and finally in physical as well as spiritual hygiene, Mr. Talmage seeks to prove by quotations from the Mormon scriptures which tend to bear out his statement that "The most objectionable feature of Mormonism to-day appears to be its name."

*A Canvass of the Religious Views of Our Intellectuals* goes far to establish the fact that the more distinguished the mind the less likely it is to "believe." The futility of greater Church efficiency, social features *et al.*, become painfully apparent in the face of the widespread rejection by the intellectuals of the land of the two cardinal beliefs of Christianity: God and Immortality.

If the Church will rightly read the writing on the wall it will seek to regain its lost power by a return to the Gnosis, discarded by it in

the dark ages and reproclaimed by Theosophy today. It is for the Church if it will take it. It is given as a free gift to all men.

The lowest type of human beings, the native of Australia, is rapidly dying out. This is not so much of a mystery to the occultist as it appears to be to the writer of the article on *The Mystery of the Disappearance of the Lowest in Intelligence of All Human Beings*. "The fact of this rapid disappearance" states the writer, "causes some astonishment to anthropologists owing . . . to the theory of population which has prevailed among sociologists generally, that the lower the standard of living in a given stock the faster it breeds."

Now the Australian aboriginal, though lower in the scale than the Paleolithic man of the mammoth and reindeer period, is indubitably disappearing in spite of the fact that everything possible is being done to preserve him. "The drop in the birthrate is pronounced amazing and no anthropologist of standing has given the explanation of it."

When the Sixth Root Race is established some thousands of years hence, there will be of the Fourth great Race but a dying remnant, just as there is of the Third today. The sterility and mortality of outworn races is pointed out by Mme. H. P. Blavatsky in *THE SECRET DOCTRINE*.  
G. F. W.

## THEOSOPHICAL

The *Watch-Tower* in the January THEOSOPHIST opens with New Year Greetings from the sub-editor. Each man's happiness belongs in a different region of the universe and he taps it according to his type and stage of evolution; a Theosophist's happiness should lie in such expansion of consciousness as leads to better service. There is an account of a newly formed Order of young Indian men called "The Madras Students' Convention," and the following stirring words are quoted from their opening address which have a forceful appeal:

You have within you the spirit of self-sacrifice, but ask yourselves whether you have anything worth offering. Let me exhort you not to go to the National Temple empty handed, empty headed, empty hearted.

One is reminded of Maeterlinck's sage axiom: *Avant de se donner il faut se posséder.*

In the *Brotherhood* section Sri Prakasa presents a thesis called *Tolerance, Intolerance* in which he contends that the seed of patriotism can only be nurtured in the kitchen garden of intolerance and such monarchs in Spain, France, England who rooted out by inquisition or banishment people whose love of a common religion was stronger than their love of land, protected by their very intolerance the infant idea of nationalism and made possible

the liberty of citizens of the Western lands today. Our writer laments that India had no such intolerant periods and that in consequence a thousand different faiths with conflicting interests have been allowed to grow side by side in India interfering with her national unity. With all due deference to the excellent logic of this thesis we think this lament inopportune. Even if national unity were the only thing to strive for at this juncture in India, surely an emphasis of her own virtue, i. e. the deepening of sympathy so as to make a more inclusive synthesis, would be more to the point than calling to her aid the inquisition. But as the next move forward involves the ideal of international unity and the broadest tolerance surely India will lead the way. Her intellectual breadth may be of more service to the world than our fighting virtue.

In *War and Worse* M. A. Kellner contends that whereas war consists mainly in killing without hatred it is necessarily a lesser evil than hatred without killing which characterizes society of today. H. L. S. Wilkinson attacks the ever vexed *Problem of Space* with clarity and originality. Space is a part and parcel of ether or lines of force, its aura so to speak, and the measure of our conception of space is the measure of our response to the vibration of those lines of force. Mr.

Wordsdell of New Gardens shows us in his paper on *Memory* how the son of Charles Darwin in a biological paper on memory is approaching the theosophical group-soul theory, and physical science and occult science seem on the point of meeting. There are other interesting articles and stories for which we regret there is no space in this column. M. S.

Among many interesting articles the HERALD OF THE STAR for February contains a recent lecture by Mr. C. Jinarajadasa on *The Great Plan*, suggesting how we can help to forward it by precision of thought and unity of action. Particularly should we "train ourselves to look at every worker for human reform . . . with a deep mystical feeling that that worker is a Brother of the Star, though he may know nothing of the Star." We must look for the "soul at work" not at the man or woman, and be "ready with our intuition to see the hand of the Lord on all sides."

Commissioner D. C. Lamb of the Salvation Army gives an interesting description of the methods used for *The Reform of Drunkards* in the Hadleigh Farm colony in England, founded by General Booth. This colony has 2000 acres and usually a population of some 550. It is strictly an agricultural community, and in healthful outdoor work the weak brothers regain their self-respect. They are lifted from the depths of despair and given hope and friends the result being in the majority of cases, a complete cure.

The first installment of *The Case for National Guilds*, by S. G. Hobson is devoted to proving the evils of wavery and the necessity for its abolition. The continuation of the subject *Maternity and Child Welfare* by E. J. Smith, gives some appalling facts concerning the declining birth rate and child mortality in England. An allied subject is that treated under the title *The Crime of Being Naughty* by Miss Evelyn Sharpe, who has evidently studied deeply the reasons for juvenile crime which is increasing so rapidly. "It is the starvation of their souls that is the real cause of their constant appearance in the police courts," she says. Ours is the responsibility for not furnishing them with healthy food for their imaginations. G. I. W.

In the November-December number of THEOSOPHY IN INDIA there is an interesting report of a meeting of the Asiatic Society of Bengal where Mr. Jagadish Chatterji, F. T. S. spoke on his researches regarding the Pre-Indian home of the Aryans. He claims that the ancestors of the Indian people came into India from different parts of Caucasia, Asia Minor and Armenia. He proves this statement from the similarity of geographical names found in the two places. Many of the Vedic legends are traced to Babylon and the famous race of the Kwens is identified with the Hittites.

In the article *Theosophy and Science* we are shown very clearly the value of Theosophy to the scientific and religious worlds. In Theosophy are reconciled the apparently conflicting beliefs of modern science and religion. H. S.

We extend a hearty welcome, to EL LORO BLANCO, the first issue of this addition to our family of Theosophical periodicals.

The two principal articles are translations of *Why and How to Study Theosophy*, by C. W. Leadbeater, and *A Study of Karma*, by Mrs. Annie Besant. They have lost nothing in the translation for the translator who is also the editor, has reproduced not only the ideas, but the feeling and value of the words themselves.

The author of *H. P. B. and the Immediate Future* has taken much trouble to look up many sentences and paragraphs from the SECRET DOCTRINE which seem to him to point out the fact that we are on the verge of a new era. D. R.

LE BULLETIN THEOSOPHIQUE, the official organ of the French Section, tells us that most of the theosophical activities have been resumed in France. A charter has just been granted to a tenth lodge in Paris. Boulogne-Sur-Mer has applied for a charter for a lodge composed of Englishmen, Canadians, Australians, Hindus and even a few Frenchmen. The appropriate name is "Entente Cordiale."

The paper published bi-monthly for the benefit of Theosophists at the front, has been given the name of *Kurukshetra*, and for good reasons. It is again a Great War (Mahabharata) which was decided in Heaven (Svarga) and the spiritual ideal (Arjuna and Krishna) is arrayed against brute force. The paper brings great comfort to these men at the front, and very interesting letters are received from them, showing them full of endurance and self-sacrifice. M. C.

The difficulties of war times have compelled the Russian HERALD OF THEOSOPHY for November and December of 1916 to be published in one volume. Miss Veselovska opens it with a melody of soul which she calls *A Joy of Death*, a true Russian rhyme showing death to be a gate of countless possibilities for the eternal pilgrim. With her verse Miss Veselovska beautifies the Russian theosophical literature every month, giving her own realization of the Divine. The National Secretary, Mme. Kamensky, explains her idea of *True Occultism*, an idea that fans the spark of divinity in man into an ardent flame of Love and sets him on the right path.

The newly discovered records of Atlantis were recently translated into Russian and add considerable wealth to the library of theosophical books in Russia. The latest writings of Mr. Leadbeater and other Theosophists end the issue. I. A. F.

## BOOK REVIEWS

### THE AMULET, A Tale of the Orient

By Katherine Treat Blackledge. (Commercial Printing House, Los Angeles, Calif. 1916. pp. 277.)

THE AMULET is a romance which circles about a wonderful necklace in opals and silver, possessed of magical powers. It first appears as the ornament of the daughter of Babylon's king, who casts herself into the river on learning that she cannot belong in that life to the man she loves. It has been promised them by a great and wise astrologer that they shall be united in a life opening two thousand years later, and that they shall regain the memory of this past life. The main story begins with the reappearance of these two, their meeting, and the part of destiny played by the necklace. The plot is laid in Tibet, where they come into close comradeship on an expedition into that remarkable land. The descriptions of Tibet and of the life there are well drawn and vivid. Perhaps the most remarkable part of the tale is the description of the meeting with the greatest Mahatma upon this planet. He stands out as a powerful and beautiful figure, exquisitely drawn, human yet divinely spiritual. It is a book which stirs thought along the channels of occultism, yet its force does not come from mere mystery-making, but from an understanding and able presentment of the fundamental truths of true occultism, as the development of the higher powers of the mind and spirit, for the better service of man.

M. G.

### THE TRUTH ABOUT OUR DEAD

By Lida A. Churchill (New Tide Publishing House. New York, pp. 99).

There is unquestionably a need for simpler presentations of superphysical facts—presentations that contain the essentials but avoid the technical—this need Miss Churchill has gone far toward meeting in the small volume under review.

The dedication "To all whose hearts are sad at the seeming loss of dear ones" by one "whose every closest tie has been sundered by so-called death," immediately puts the author in warm human touch with those whom she would help, while her statement that she "has spent years in learning the actual proven truth about our dead" must insure for her words respectful consideration.

Step by step, chapter by chapter, she leads the reader from an introduction to the occult investigators and scientific psychical researchers who provide her with her facts, through varying *post mortem* phases, to a final statement as to the meaning of it all. She has shown judgment in eliminating much that would only confuse but has omitted little that is needful to the reasonableness of her argument.

Above all she has accented the reality of the living dead, their humanness and nearness which latter day Christianity has done so much

to destroy, and has brought forth evidence in support of this.

We most earnestly recommend her work to all who seek an uncomplicated, clear, convincing statement to send to bereft ones whose hearts are heavy with doubts. G. F. W.

### AMBULANCE No. 10

#### PERSONAL LETTERS FROM THE FRONT

By Leslie Buswell (Houghton, Mifflin Company, Boston, pp. 155. Price \$1).

These be brave days, my Master, and supremely so on the battle fields. A waiting world sick with horror welcomes the note of heroic sacrifice sounded by the tales of the work of the Red Cross servers. When men and women, citizens of this republic, surrendering all that mortal flesh holds dear, enlist in the American Ambulance Service to work in the trenches and take risks equal to those of the warring patriots, faith in that strange complexity—human nature—waxes apace. We are all nobler for such as these.

The author writes in a simple narrative form that enables his statements to enter the reader's consciousness as smoothly as pure air enters the lungs. It is with no surprise that we learn that Mr. Leslie Buswell, American, was awarded the *Croix de Guerre* by the French Republic.

R. K. W.

### JULIUS L. VALLON

By Algernon Blackwood. (E. P. Dutton & Co., New York, pp. 453. \$1.50.)

Many people have written of the strange and the uncanny, but few have been able to instill into their fantasies that sense of plausibility which marks almost all the work from Mr. Algernon Blackwood's pen. This is possibly because Mr. Blackwood does in fact skirt so close to reality. He gives us caricatures or other exaggerations of actualities, quite recognizable though not normal.

Julius Le Vallon is no exception to this rule. We feel that much that it treats of is purely fantastic and yet so cleverly does the author develop his ideas that one's enjoyment of the book is in no way marred by a sense of the impossible. One catches one's self "feeling with" fire, wind and the other elements and what is more, rather expecting results. Mr. Blackwood, it almost seems, must have been a magician in past lives, and has brought over with him into the present his old knowledge of nature mysteries.

We trust that he will avoid the banality of the counterpartal souls doctrine. There is a suggestion of this in his "group soul" of three who come together after many incarnations to right an ancient wrong committed in former magical practices.

The character delineation is well executed and sustained, the author not permitting the weird quality of his tale to interfere with his technique. G. F. W.

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