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WOMAN SEIZING THE SCEPTRE

BY ROBERT K. WALTON

WOMEN are rapidly becoming owners of much wealth in the United States. This is due chiefly to inheritance and the resultant reinvestment of surplus income. My observation of the records of the Probate Courts in various parts of the country leads to the belief that in the aggregate, deceased persons of both sexes are now leaving considerably more than half of their wealth to female heirs. Women perhaps own more than a majority of the country's resources now. The percentage appears to be increasing rapidly. Exact or even approximate figures are not available, but there is ample handwriting on the wall. Witness the speedy growth in the number of stockholders and bondholders in railroad corporations, in the giant U. S. Steel Corporation and in tens of thousands of manufacturing plants throughout the United States and Canada. Oil companies add their quota, *e. g.*, the wealth represented by the thirty-three component parts into which the original Standard Oil Company was divided and by their hundreds of

Midas-like subsidiaries. Much wealth is now represented by stock holdings in national and state banks and trust companies. The roster of women's names looms large here, and owing to the strategic importance of these financial bodies, they wield a quintupled proportionate power. Shipping corporations, and mercantile organizations are progressively coming under the ownership of women, and, what is of immense importance, into the hands of children controlled by women. Thus even the male scions of great wealth are being trained in the belief of the new day that the owner of property is but a trustee for the public good.

A large majority of the life insurance policies are in favor of women, many of them payable in the form of annuities. Hence it follows that the enormous stock or bond holdings of these institutions are in reality owned by women. Their influence will be felt in mines, and mortgages tell the same story. It should, of course, be remembered that hundreds of

millions of women's property is held in the names of bankers, stock exchange houses and other male or corporate trustees.

The progressing movement of women into mercantile life and their rapid assumption of management, and often ownership of the businesses they enter, further ballasts the argument.

And finally, is their growing ownership of lands and buildings in cities and of agricultural holdings and the machinery for the production and distribution of food.

There is no need to labor the point.

Has it theosophical significance?

Yes, and in this wise:

Women as a class of humanity are making tremendous strides, mentally and spiritually. Hence the importance of their being able to wield power on the physical plane among material things. The modern Feminist Movement which is encircling the globe is of transcendental significance from the spiritual standpoint. Man and woman are but two aspects of the same life force. The feminine half of the human family has been held back by various causes for some centuries. We need not diverge here to discuss why, or to seek to place the blame. Probably in the last analysis it has been part of the Plan of Those who guide evolution on the planet and there is no blame to apportion. But the fact itself is indisputable. And equally apparent is it that woman is now advancing with a mighty surge to grasp the sceptre of spiritual domination of the race. She bears a rod of power tipped with fire from the gods. A great mission is before her. So great that he would be rash indeed who at this early stage made bold to define her limitations. Who can say today to this magnificent figure of Woman Insurgent, "Thus far and not farther shalt thou go."

This is not a movement of a generation. We view not the progress of a small undulation across the surface of the lotus pool of human life. It is a mighty wave, propelled by an Unseen Power, which shall penetrate to the farthest and most sheltered corners of the pool.

Noisome recesses shall be cleansed. Slime accumulating for generations, in concealed nooks is to be washed away, and deadly growths that threaten the very life of the lotus plants themselves, shall be torn up by the roots. Many evil institutions shall be destroyed. But the life force that ensouls them may not be lost. The form shall pass away, but the soul of things is eternal and the spirit shall speedily ensoul new and more beautiful tenements for the use of humanity, and its wards.

And what of these forms that shall be destroyed? To the practical men and women (and who among us does not have to cling in a considerable measure to practicality in mundane affairs), to us practical people then, come the queries, "Which forms are doomed?" "What evils first shall be assailed?" "What blessings shall then bloom?" "What serenity shall the New Womanhood bring to this troubled earth?"

Answers are multifarious. Some of them depend upon the synchronous workings of other forces; others hinge upon possession of the gift of prophecy. I am no prophet, nor yet the son of a prophet, yet I venture some predictions. By the aid of Woman, and primarily because of her increasing efforts aided by financial power, the liquor traffic will be controlled, diminished and eventually throttled. Prisons, almshouses, insane asylums, hospitals, houses of detention, reform schools, and their feeders, dens of vice and sinks of iniquity, shall diminish in the land. These consummations so devoutly to be wished may be brought about largely by political means. Perhaps nothing further for these ends is needed than the intelligent and persistent exercise of the ballot, and proper supervision of the acts of the legislators and executives so elected. Women are past masters at political supervision. Foolhardy indeed the legislator who, after election, breaks his campaign promises made to womans' organizations. And if this is so in large measure now, what shall we say of such an one after the tens of millions of still unenfranchised women get the ballot? And get the ballot they will. A few defeats along the road do not matter. Rather do they

aid than hinder the real esoteric purpose behind the suffrage movement—the arousing of the civic conscience.

There is ample time. But not much time will elapse before Woman's Suffrage is a fact in the United States. The growth of feminine demand for it is noteworthy. Just five years ago this month I helped carry a banner in the initial parade in New York City, launching the campaign before the legislature for Woman's Suffrage in the Empire State. Two thousand women and some sixty men marched down Fifth Avenue. Perhaps three quarters of a million spectators viewed the phalanxes of uniformed women with good natured amusement and occasional mild approval. But the tumultuous jeering and ribald jests which were poured upon the devoted heads of that illy-assorted and nondescriptly-costumed handful of men during the entire three miles of march, beggar description.

We were a huge and fantastic joke. Many cartoonists and pert paragraphs were born that day. Thousands of local wags reached the climax of their careers under that afternoon sun. We sixty numbered no blind amongst us, as I recall, but there were enough of the lame and halt to make ample amend, and the deficiency escaped notice. Being chiefly gentlemen of uncertain age, of widely differing length of legs, and given to straggling, it was a most unmilitary showing.

Now, mark you well this point. Not only were we hilariously jeered by the hoodlums of both sexes and by the other men, but actually also by about one-half

of the women and girls—spiritually somnolent, you see.

But in 1916, a new consciousness has entered into their hearts, a realization of the divinity of their mission. Formerly reasonably contented with subservience, now planning to lead their blind masters into the bright light of a new dawn.

To this end, then, the control of wealth will be of tremendous aid. More and more will they find directorships. The existing evils will be in plain view. No longer may they be ignored. They will improve factory methods; better housing, better home conditions will follow. Less child labor, stronger enforcement of pure food regulations, cheaper and directer methods of distribution of foods and other necessities, saner laws and customs concerning marriage in which the right of every child to be well born shall dominate, uniform divorce laws, abolishment of the remaining disabilities of women still in force as an inheritance from the barbarisms of the English common law, all these are just under the eastern horizon.

These and many more reforms are to come, but will come in their fulness only with the growth of feminine influence. Theosophy itself, is the philosophical embodiment of the idealism generally associated in the racial mind with the feminine aspect of human life. Hence, Theosophists can not but look with sympathy and favor upon the New Feminism, bringing in its train so many social reforms which aid the exemplification on the physical plane of the First Object of the Theosophical Society—Universal Brotherhood!

When doctors differ who decides amid the milliard-headed throng?
 Who save the madman dares to cry: "'Tis I am right, you all are wrong"?
 "You all are right, you all are wrong," we hear the careless Soofi say,
 For each believes his glimm'ring lamp to be the gorgeous light of day."

—THE KASIDAH OF HAJI ABDU EL-YEZDI.

By Sir Richard Burton.

PETERS AND MONEY

BY IRVING S. COOPER

(The readers of this article will hear of Peters for the first time. I hasten to assure them, however, that Peters really does not exist in the flesh. I feel compelled to mention this, because otherwise there might be several claimants, possibly disturbed ones, to the title of "the original Peters"—I am not referring to chocolate. It is a shame, I know, to disappoint aspiring personalities, for it must be admitted that when *The Lives of Alcyone* appeared in *THE THEOSOPHIST* it was a great comfort and source of much secret inspiration to identify oneself with one or other of the characters—only a minor character, of course. Now I really do not want Peters to be treated in that way. I want him to be studied but not admired to the point of identification. Not that he is a bad fellow. He is only human—very! In that respect he resembles many of us. His views on Astrology, Psychic Visions, Black Magic, Sanskrit Terms, Vibrations, and Past Incarnations, are worth recording, and possibly in time they may be brought to light. But we must be patient; everything depends upon Peters and being a thought-form, he is somewhat erratic.)

PETERS was dreaming. He was always dreaming; that was his chief theosophical occupation. His temperament was too idealistically delicate to think of arranging chairs, distributing programs, taking care of the lending library and other prosaic matters. He trod sure-footed in the cloudland of dreams and, scorning the material present, dealt only in rosy futures.

Hence it was that, as he lay stretched out in the Morris chair which decorated my room, Peters allowed his altruistic and superbly active imagination to buzz around until it resembled a Ford car which had been fed too much gas at the start. I would not have minded this in the slightest if only he had kept his buzz on the mental plane, but he would persist in translating his dreams into words! When he began to look dreamy I knew what was coming, and so scowled horribly and made believe that I was swamped with letter-writing. But, bless you, Peters never noticed my agitation; he was too comfortably engaged in surveying the rosy-tinted "Castles in Spain" which were forming in his aura and then floating out to become part of the vague cloud of other dream-forms which surrounded him.

Now I was particularly busy at that very moment in trying to figure out how to make seven dollars pay for a ten-dollar railway ticket, and his physical buzzing made some of my thought-forms look as

if they had been stepped on. Of course I have a certain amount of self-control—every Theosophist prides himself upon that—but when I tell you that just a few days before someone had kicked a hole in the side of my unbreakable stereopticon case, that I had cracked a fine lantern slide that very morning, that I hadn't a clean collar in my trunk, that in the Pullman the night before I had been kept awake for hours by a snoring fat man across the aisle and, finally and dolefully, I had not seen a good "movie" for weeks—well, surely it ought to be obvious to any reasonable person why Peters did make me a little impatient. It wasn't so much his flow of words—I can do pretty well that way myself—but it was the trend of the few ideas which glimmered through the murk of phrases.

Said Peters: "Wouldn't it be fine if the Society had piles of money! We could—"

Now I just knew he was going to talk about that very subject, and so confident was I as to what his next remark would be that I swooped down—metaphorically, of course—and took the words out of his mouth.

"We could build a magnificent temple in every city," I said calmly. Peters straightened up in surprise.

"How did you know that I was going to say that?" he demanded, evidently thinking that I was psychic.

"They all say that," I replied wearily,

but with a patience upon which I immediately congratulated myself. "Now," I continued, looking him straight in the eye, so as to prevent his attention getting into an argument with another dream, "how much money would you call a 'pile'?"

"Oh, about a million," he answered easily, as if he were referring to a dime.

"I thought that would be your reply," I exclaimed. "A million would be just about enough to buy a central plot of land and erect a suitable temple in Chicago alone. How about buildings in New York—another city of enormous land values—and a hundred other important centres? How much money would that take?"

I expected that Peters would look dashed, and was preparing to feel sorry for him but, to my chagrin, he hurried over to the table, seized my pet fountain pen and a piece of my best correspondence paper, and began figuring industriously. I felt almost discouraged.

"It would take about one billion," he announced hopefully. I am beginning to admire Peters—he is unshelchable.

"What do you propose to do with your fine temples after you have them built?" I enquired, thinking it a waste of time to discuss with him exactly how he planned to get the billion.

"To hold meetings and bring in members," he replied, the dreamy look beginning to drift over his face as fog flows over a landscape.

"Will the temples, or the teachings within the temples, bring in the members?" I asked innocently, preparing a trap for him.

"Why, the teachings themselves, of course, though the temples may help," he answered, with a hint of knowledge of human nature which I had not suspected in him.

"Good," said I, warming up to the argument, "now which is the best type of member, the one attracted by the temple or the one attracted by the teachings?" I felt that I had scored a point, and leaned back comfortably in my chair. Peters was thoughtful—you may be surprised at this statement, but it's true.

"The latter one, I suppose," he admitted reluctantly. A moment later his face

brightened. "But a member is a member," he said. Such logic is stimulating.

"Members certainly are members," I snorted, "and if that is all you are looking for, then go ahead and bag your billion and build your buildings! But for my part I am looking for workers, people to whom Theosophy comes first, who rise up with it in their minds in the morning and go to bed with its ideals at night, people who love the helping of their fellow men better than their own comfort. Look over the Society as it now exists. In it are four kinds of members: workers, near-workers, hinderers and parasites."

"Parasites!" exclaimed Peters in horrified amazement. It evidently pained him that a member could be anything else than a member.

"Exactly so," I returned with some feeling. "A member who is willing to profit by the work and self-sacrifice of the other members but who does nothing and gives nothing in return is a parasite. Such members come to class and Lodge meetings but never assist in any way, not even by advancing an idea. They are the last ones to pay their dues. They borrow books from the library—frequently keeping them overtime—but if asked to take charge of the reading-room for an afternoon, they really cannot find the time. Sometimes they consent to do so, after much coaxing, but at the very last minute telephone that they cannot go, and so some other overworked member must take their place. Oftentimes they do not even take the trouble to telephone, and so the reading-room remains closed for that afternoon and visitors are turned away disappointed and puzzled at the discourtesy of the Lodge. The number of members in this Society who break their promises, after stating that they will faithfully perform a certain duty, is appalling, and shows how far we are from being worthy of greater responsibility. And the number of those who do absolutely *nothing*, either with hands or money for their Lodges, or for the spreading of the teachings had better not be mentioned. Splendid temples! Luxurious auditoriums! Stained glass windows! Good heavens, man, we have enough to do *now* trying to

instil a little of the spirit of service into the hearts of many of those who are already members without attracting in a hundred thousand new members who would join the Society only because of the appeal of appearances?

Peters seemed to be much impressed and, as that was almost a miracle in itself, I thought it worth while to continue.

"The hinderers are those who are continually criticizing the way the meetings are conducted, finding fault with the work of the officers, commenting upon the poor quality of the music furnished at the public lectures, asking their neighbors why on earth that wretched speaker is always so much in evidence on Sunday night. They object if any plan is proposed to raise money to help the Lodge, they are acid in their remarks because the Lodge debts are unpaid, and they are sometimes almost discourteous if the particular book they want is not in the lending library. In their opinion the Lodge is sadly mismanaged, the whole Society is shaking to its foundations, and if it wasn't that they had been members for so long they would be sorely tempted to get out."

Peters nodded his head in emphatic approval. Evidently one of the hinderers had played foot-ball with one of his dreams.

"The near-workers are those who mean well, but are lacking in tact and skill, and sometimes in stability. Their motives are excellent and they really want to be of service, but they frequently blunder more than they help, because lacking in the divine quality of discrimination.

"The workers—may their auras never grow less—have made the Society what it is, and it is due to their self-sacrifice that the leaven of Theosophy has permeated this vast continent. Unsung and unhonored, they are the builders of the future. I estimate that they form about twenty per cent. of the membership, and if I had only the time and the materials, I'd weave for each one a laurel wreath. They are the ones who look after the Lodge room, put their books in the lending library, dust the chairs, straighten the pictures, take care of the classes, and are the loving and

faithful helpers of the national lecturers. They are the salt of the earth, and I'd like to put my arms around every one of them."

I was quite carried away with my feelings and thumped Peters on the back, exclaiming, "Do you follow me, Peters?" Peters tried to look intelligent, but only blinked. I had to get even with that blink, so changed the direction of my attack.

"Considering the large number of those who are not workers, are we ready yet for more money? Are we strong enough? Two or three Lodges have had money left them at one time or another. What is the standing now of these Lodges? They are among the weakest in the Section; the money was the cause of their decline. It is curiously true in this world, where man's desires are so easily excited by wealth, that when money comes in through one door Spirituality veils her head and departs through another. *What gives strength to a Lodge is not the wealth of the members, but their devotion and self-sacrifice.* Every offering, which we can make only by denying ourselves something, carries with it a spiritual fragrance that is far more valuable than the gift itself. When we have built up a Society whose members have learned the lesson of self-sacrifice, then we shall be in a position to use money wisely. If we had millions given us tomorrow, there is not the slightest doubt but that we would waste them foolishly, turn the Society into a fashionable occult club, and spoil all our possibilities of carrying a spiritual message to humanity.

"It is not without deep meaning that one who seeks the higher Initiations must take the vow of poverty and obedience, for with power comes the terrible temptation to misuse power. Until our sense of responsibility and our selflessness are far more than they are now, it would be our ruin to become a wealthy organization. The financial strength of some of our modern churches has changed them into rigid barriers against progress. The lever of riches has unset many a monument of spirituality. Instead of seeking for more money, let us rather try with all humility

to make ourselves worthy of such a responsibility, to become less personal and less capable of feeling slights, to cultivate loving and thoughtful attitudes towards others and life—in short, to live our glorious philosophy every moment of every day. When we are strong enough to use money wisely for the benefit of humanity and not merely for the upbuilding of the organization, I feel sure that it will come, but not before. A formative, growing period is always one of effort and difficulty; when those belonging to a civilization, a religion or an organization begin to enjoy ease and luxuries, it spells—stagnation.”

I ran out of breath about this time, and stopped speaking. To my utter surprise Peters had nothing to say. Was it possible that I had silenced him, or had he merely gone to sleep? Extraordinary! His eyes are open! Would it not be well at this psychological moment to drive another fact into his mind? At least I could try.

“Do not forever waste time dreaming of what we *might* do if only we had more money. We do not need any more than we have now to take advantage of a thousand opportunities which lie about us on every side. If each member will make even a few little sacrifices, every Lodge will soon have headquarters adequate for its needs. If every member will rally whole-heartedly to the support of the workers in the Lodge, the classes will rapidly become helpful, the lectures attractive, the public interested. If every one did *something* useful, each according to his ability, there would be no lack of new and valuable members coming in. If we were only big enough to bring gentleness and thoughtful courtesy into our Lodge rooms, if we made our words warm with the feeling of brotherhood, if our actions were always wholesome and sincere, if we watched our speech constantly to make sure that it carried no sting or hurt, or cause of misunderstanding, we need have no care about the future of the Society. It will be more glorious than we have ever dreamed. We shall become honored by the world only when we are worthy of honor. If the work in any city

languishes, and the people about us do not become interested in the teachings, *it is our own fault*. What we have done or left undone has been the cause of the trouble. When *our* attitude is right and when *we* do what is right, every power in Nature co-operates with us, for we are carrying out a part of the Great Plan. Nature pays no attention to folded hands and spineless human jelly-fishes, but she yields instant response to a determined will which is in harmony with the divine will.”

I really felt that Peters was beginning to see the light, so I turned upon him suddenly.

“What will you do to help? In the past you have spent most of your time in idle, fruitless, impractical dreaming. What we need now, and need badly, is men and women of action. Will you try to fit yourself to help others by careful, earnest study? Will you make an effort to develop whatever talents you possess in writing, teaching and lecturing? Will you help the workers of the Lodge in every way possible, putting all foolish pride to one side, and gladly assist in arranging the chairs, putting up decorations, dusting the pictures, distributing programs—*anything*? Will you donate from your personal library all the books you are not really using to the lending library of the Lodge? Will you volunteer to take care of the reading-room at least one afternoon or evening a week, *and keep your promise*? Will you help out financially whenever there is need, denying yourself a cigar or the theatre now and then in order to do so, and be an example to the others by paying your dues in advance? Cannot you see that our duty as members is not to dream impossible dreams, but to put into practical application in our lives the most common sense and inspiring philosophy the world has ever known? Live it, my boy, live it! Do something! Get busy!”

Peters was deeply moved. He sprang up and grasped my hand with all the intensity of his nature.

“You’re right, by George, you’re right. *I will* do something worth while for the Society.” He grabbed his hat and made for the door. “I’m going out to get that billion”

MAN—HIS VARIOUS BODIES

BY C. W. LEADBEATER

[Excerpts from a lecture by Mr. Leadbeater, reprinted from THEOSOPHY IN AUSTRALASIA.]

WE are all more or less overstrained and nervously excited in these days; we live in the midst of the noisiest civilization, of the greatest overwork and overstrain that the world has ever known. That very noise, in itself, is a constant irritation. Therefore, on the whole, we are probably the most irritable set of inhabitants that this poor old world has ever had, just because we have got ourselves worked up and keyed up to a pitch where we are liable to lose hold of ourselves. Your astral elemental (the desire elemental) likes you to lose command over yourself; he rejoices in it and, generally speaking, under such conditions, you say and do things that you wish afterward you had not said and done. He enjoys that immensely; not because he is wicked, but because he likes such vibrations and they help his development. That is what he seeks all the time—his own personal enjoyment; so you must not regard him as an evil entity at all but, as with your horse, you must curb his exuberance and gently but firmly intimate that you have him there for a purpose, and that you are going to carry that purpose through; therefore, you don't want him starting up with his own desires, making you angry, making you sensual, making you feel all sorts of wild sensations. That is not what you, as a soul, want. You must train this body and bring it into order. Do it kindly, gently, and so far as may be, treat it as you would any other animal of which you want to make use. That is what your attitude should be.

The man brings his astral and mental vehicles with him, but the physical vehicle is generally provided for him—that is part of his karma. What do you do with the mental body? You think with it; it is the vehicle of your thought. Most people tell you you think with your brain. That is not so at all. The brain is the

physical instrument of thought, and you cannot express thought on the physical plane except through it. A man can think not only as well without the brain but infinitely better, because, after all, the brain is physical, and to set its heavy physical matter in vibration takes up most of the strength of thought. The man who can exist, and does exist, outside any of these vehicles can think without them; he has his own power of thought in his mental body. How can you train that? By taking care what kind of thoughts you allow in it. It is for you, not for it, to say what sort of thoughts you shall have.

You may think: "My thought is my own." Is it? If you could separate the thoughts which you really originate from the thoughts which simply float in upon you from outside and from other people, you would find they are remarkably few. Nearly all thoughts which you think to be your own are merely the cast-off dregs of other people's which get into your minds. If you stop yourself suddenly when you are walking along the street (it is an interesting thing to do, but I know people are not much in the habit of this mental exercise) and say to yourself, "What have I been thinking about for the last ten minutes, and why?" you will probably be rather surprised. If you can follow your thought back—many people cannot—many people are incapable of going back over their own thoughts for ten minutes; they get confused and lose hold; but if you can do it, you will find how one thing has led to another and how external objects have suggested thoughts to you. You will usually find that there is little which is original about the whole business, but that you have been picking up thoughts suggested from outside. You will find again and again that even your opinions on different subjects are not opinions which you have formed yourself,

after really carefully considering and weighing them. They are opinions which you heard someone else utter, and you just picked them up and repeated them. It is humiliating; but if we want to do anything really serious in the way of taking hold of ourselves, we have to face facts, and it is just as well to do it whether they are pleasant or the reverse. Do not let one thing after another just drift vaguely through your mind. Take up something and think about it, and put it aside when you have done with it; know what you are doing, and be doing something definite.

The same thing is true even more emphatically when you come to the emotions, to the astral world. There your emotions come pressing upon you and you think yourself bound to give way to them. That astral body is *your* astral body; you are not its slave. It exists for your purpose, and if it cannot fulfill your purpose it is no good to you at all and you would be better without it. Take hold of your emotions and control them. You find ugly, impure, unpleasant thoughts rising in your mind; you say, "I love so and so; so I cannot help feeling jealous when I see him loving someone else." But you *can*. What is this of which you speak? This is your astral body, and you can do what you will with it. If it starts up and tries to force you along a certain line, such as jealousy, which is emphatically not for your advantage, you must say, "I will not have this thing; I decline utterly to yield myself to this ignoble passion. Why should I be a slave to this elemental? It is not even so highly evolved as a mineral. I am its master; it shall not be mine."

So with all these other thoughts of envy, thoughts of discontent, thoughts and feelings of depression. People say: "It is so unfortunate, but I am subject to depression; fits of it come over me and I cannot resist it." But you can, and you must. Most of your depression arises from purely physical causes; indigestion is a great source of depression. Nearly all depression has its centre in the solar plexus. Apart from that there is, of

course, such a thing as actual mental depression; but it is for you to say: "What is the use of this depression to me? I will not allow myself to feel it, I will resist this thing; I am going to throw it off"; and you can do it. To sit down and say you cannot is, first of all, cowardly; and, secondly, the thing is not true. You *can* do it, and if you will make a determined effort, you will soon find that you can govern these vehicles and that you—the man—are the master, as you should be. Try it and you will see.

You know that violent anger produces chemical changes in the fluids of the body. Violent anger will sometimes produce illness, and even insanity. In the same way you can see in a man's countenance the ravages of the passions to which he yields himself. Evil feelings and thoughts will affect him, so that you can read them in his countenance. You allow certain undesirable emotions to play through you, and you will soon find that they will lead to impure physical acts. So on, all the way through.

The astral body—that vehicle which for most people is their principal difficulty—can be influenced both from above and from below. It can emphatically be influenced both from above by thought and from below by action, and by purity or impurity of the physical vehicle. If you wish to have pure thought and pure emotion, it is no inconsiderable factor in the matter that you should have a pure physical body as well. How can you keep your physical body pure? Learn the physiology of it. Learn how the matter of your physical body is built; how it absorbs matter from all around you; how it is built largely from the matter which is put into it in the shape of food and drink, and you will begin to see that nothing in daily life is without its importance in this matter. The very food you eat is not without a decided influence on your thoughts and on your feelings.

These bodies are closely interrelated, and each of them should be trained by the man who is trying to live the higher life and trying to understand the purpose for which he is here. The physical body

is the outward garment; it is the man's lowest expression. In many ways, therefore, it presents serious difficulties but, on the other hand, it has some characteristics which are distinctly in your favor when you want to train it.

[You know something of the power of habit; if a bad habit is set up, you know how hard it is to get rid of it. You can just as easily set up a good habit as a bad one. When you have set up that good habit, it continues automatically. Most people let everything connected with anything like training of themselves go absolutely. They never think that they can do anything. A man says that he has a bad temper, as if it were an animal he had to keep, or something of that sort. It never occurs to him that he can change it. If you find a bad habit, change it; set up a good habit in its place, and the very automatism of the physical body will help you. Set it going regularly; it will be very irksome and troublesome at first, but in a little time you will do it as naturally as you wish. Thus you can utilize the peculiarities of the physical body.]

Another thing which presents difficulty is one to which I have already referred; the fact that our civilization at present is at high pressure, that we are constantly living in an atmosphere of rush and overstrain. If you want to train your vehicles to be of use to you, you must be highly sensitive, and yet your sensitiveness will make you suffer the more from all the whirl and hurry that is around you. That is a difficulty which we cannot wholly avoid; it is one of the penalties we have to pay. If you make yourself sensitive for the sake of sympathy, and in order to work for the sake of your fellow-creatures, it is true you will find yourself also sensitive to the unpleasantnesses around you; but you can learn to minimize them to a certain extent.

It is important to develop your physical body as well; it must be healthy. You can be very sensitive when you are ill, but that is not the right kind of sensitiveness. Perfect health along with sensitiveness is what you want for training.

There is one other thing also which I must just mention, and that is that besides the higher man, the causal body, man possesses yet other vehicles, though as yet they are entirely undeveloped in almost all of us. Besides that splendid Augoeides, the ego, there is the buddhic vehicle, which belongs to a plane where the heresy of separateness has been transcended, where we learn that mankind are indeed most truly brothers, because all are not only the sons of one Father but actually part of Him; where we find that we are all part of one another, that we form one vast complex organism, and that nothing whatever can ever be good for one which is not also good for all.

Man possesses a vehicle on that plane, and there is another higher still, but only the Adepts make use of it—the vehicle of the spiritual plane. For, remember, when the man—the soul, the ego—has reduced his lower vehicles absolutely into a condition of submission to him so that they are his servants, his instruments, his tools for the work which he has to do—when that is completely done, he is ready for the First Initiation. When, later on, the monad and the ego are united (as, in the former case, the individuality and the personality are united), the man becomes ready for the fifth of the great Initiations. Then he passes out of humanity into the realms of the super-man, the Master.

It is through those higher vehicles, of which as yet we can say nothing—the buddhic and the nirvanic—that man becomes one, not only with his fellows but with those greater and more developed Men whom we call the Masters. Through that he may learn what They are, through that higher vehicle he learns to be like them. So there is indeed a glorious development opening before him; but remember that all those higher realms can be reached only by first passing through the perfect development of the lower, and that the first step toward conscious union with the Divine is to obtain mastery of yourself here in this lower world, in which we all have to live for the purpose of our evolution.

CREATIVE IMAGINATION

BY JOHN GRAINGER

THE fact is, no man can succeed in any pursuit unless he has creative imagination. Mind shapes and controls matter. Every concrete thing in the world is the product of a thinking consciousness. When a Klamath Indian philosopher was asked how the Father created the world, plants, animals and man, he replied, "By thinking and willing."

We get what we desire because the things we desire are the things we think about. Love begets love. The man who is looking for trouble generally finds it. Despair is the forerunner of disaster and fear brings failure, because despair and fear are the emotional elements attendant upon thoughts of defeat. Behind every act is the thought of sufficient intensity to shape and fashion the physical event. Creative imagination is an absolute pre-requisite to achievement.

Creative imagination must be called upon in the solution of every practical question every hour of the day. It is just as easy to think of a mountain as to think of a hill. The mind is like a rubber band—

you can stretch it to fit almost anything, but it draws in to a small scope when you let it go.

Big things are only little things put together. Watch the workmen erecting the steel framework for an office building: A man at the hoisting engine pulls a lever, a chain from the derrick is lowered; another stoops down and fastens the chain around the centre of a steel beam; the lever is again moved at the engine, and the beam soars into the air to the top story and is made fast by little bolts. The entire structure, great as it is, is made up of pieces of steel and stone and wood, put together according to a plan. The plan was first imagined, then penciled, then carefully drawn, and then followed by the workmen. It is all a combination of little things.

It is encouraging to think of this when confronted by a big task. Remember it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes men afraid to try.

THE SUMMER SCHOOL OF KROTONA

The summer session of the Institute will commence Monday, June 26th, at 11 o'clock, and run for eight weeks. Students should register before that time if possible, and come a day or two ahead and get settled.

The new courses this year are *Philosophy*, by the Dean; *At the Feet of the Master*, by Mrs. Taffinder; *Christian Creeds and Ritual*, by Mrs. Patterson, and *Anatomy and Embryology*, by Dr. Caldwell. It is too early to give the final list.

The eight studies in *Mystic Christianity*, by Mrs. Patterson, given in the winter session, did not appear on the leaflet that was printed, as it was arranged later. Another improvement is the extension into four lectures of Mrs. Adams' paper on healing and Mrs. Broenniman's sociology. The probable list will be as follows:

1. Science (a) Biology, (b) Geology and the Secret Doctrine, (c) Mineralogy;
2. Astrology I;
3. Astrology II;
4. Philosophy;
5. Theosophy I;
6. Theosophy II;
7. Theosophy III;
8. Folklore;
9. Parsifal, Occultly Interpreted;
10. Mystic Christianity;
11. Psychology;
12. The Speaking Voice;
13. Embryology;

14. (a) Sociology, (b) Healing.

In addition to these courses for which the students pay a fee, there is the usual intellectual and study life at Krotona which fills up the evenings. Monday evening is devoted to the Star of the East meetings and lectures. Tuesday evening is Krotona Lodge, which through the summer session will be followed by music or dramatic reading. Wednesday night Los Angeles and Hollywood Lodges hold their members' meetings, to which our visiting brothers are invited. Thursday evenings the Ritualistic bodies hold their meetings. Friday evenings we have "Current Events" and through the summer session that will be followed by a series of lectures on diet and health by one who has proved in practice the efficacy of what she teaches.

We all know the willing workers who have contributed so much to the Institute in the past and that are with us still this year. The new names are those of Dr. Caldwell, Mrs. Patterson, Mrs. Phillips and Mrs. Taffinder. And yet they are not new to those who know Krotona. They are only new in this kind of a program.

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

MY TOUR

I left California on the 25th of February, made a tour of the Southern, the Eastern and the Northern (Great Lakes) Divisions of the Section, and returned again to the Golden State on the 4th of May. In the 69 days of absence I traveled 10,764 miles, visited 43 cities, spoke 77 times before T. S. lodges, E. S. groups, and public audiences. The interviews were many and the social engagements not missing.

The pace had necessarily to be a swift one to cover so large a territory in so short a time and include so many duties. In most places the arrivals were early and the departures by night trains just after the evening lecture. So continuously was I engaged that there were times when I should gladly have given a neat little sum, if money could have bought it, for a 30 minutes' restful nap just before an evening lecture. This does not mean, however, that I was not met with consideration and kindness everywhere, for I was. The generous and loving reception extended me by hearts overflowing with kindly goodwill was a bestowal that one does not easily forget and cannot overvalue.

Judging from the results of this tour I should say that it should be in the plan of whoever is General Secretary (National President) of this great Section to visit practically all the active lodges once a year if possible. This can be done, e. g., by visiting the Southern, the Eastern and the Northern (Great Lakes) Divisions in the spring, and the Middle West, Northwest and Southwest in the early fall, just after Convention. Each trip would take about two months, requiring an absence from Headquarters of at least four months each year, and as long as the harness is on my shoulders I shall hope to fulfill this program.

The message I carried was the old one

of fraternal love. While it is true that our Society is a student body, sifting, comparing, analyzing and discarding old forms, yet it is also true that it is the builder, conserving, combining, synthesizing and preserving that which must go into new and more flexible forms. We must never tear down or destroy until we are prepared to build up or recreate, and then preserve or maintain for evolutionary ends. In every way we should hold faithfully to our God-given trinitarian nature, and balance the pairs of opposites in us by the consciously directed will as a channel of the One Will. So lodges, like individuals, should not become lopsided on the intellectual or analytic side. They should remember that ours is a spiritual movement and that the essence of spirituality is unity. This becomes realized as we learn to love one another and to bear one another's burdens. Love is the keynote—the kind spoken of by St. Paul—that beareth all things, believeth all things, hopeth all things, endureth all things. We must realize that there is such a thing as Heart Culture, and set about its development with eager intent. This is the missing weight needed to balance the head culture upon which we have been focusing attention all these years. With these two well-developed, the third point of our triangular nature—active, unselfish service—becomes the avenue through which blessings may pour out over humanity in abundance. We must contract the get-together habit and so create a *real* nucleus of brotherhood and not merely an academic, or hypothetical one; we must try to demonstrate a brotherhood that is worthy the name. We must remember that ours is a fraternal order, a fellowship, not a mere study club, or debating society. Until we realize this we shall never approximate the usefulness that we were intended to have as an outer

instrument in the hands of that greatest of all orders, the Great White Brotherhood—a wonderful body of beings who have learned how to think, to love, and to serve with divine perfection.

The world needs all three of these qualities just now in deep measure, when so much loveless human waste is going on, and especially that of brotherly love. Will not the American F. T. S. do their utmost to realize this practical expression of human brotherhood in their lodges and in their lives? Do they realize how each unselfish effort in this direction constitutes a weight thrown into the scales to prevent the heavy evil from overtipping the balance?

How the times do need the breadth of knowledge, the depth of love and the radiant expanse of universal service afforded by the ideal of the Ancient Wisdom—our beloved Theosophy! For we must remember that although no nucleus of Universal Brotherhood proved itself strong enough to influence the world not to enter upon the horrible war that is now torturing its children, yet the days of reconstruction are soon to approach when our precious message will be needed even as greatly. In these days to come plans will be wrought out for the building of stable foundations for centuries of time and, what is more important than that, these foundations should be laid upon the rock of Universal Brotherhood. That is the key to the future. How will we rise to our age-born opportunity, and demonstrate brotherhood as well as talk about it? To explain its basis is wise, but to live it is perhaps even wiser just now.

Well were it that we learned to work with our own higher being in this momentous undertaking. Man has become a kind of alien from his Higher Self. Like the prodigal son, he has long enough asserted his right of free-will to do all the folly he chose, and now is the time to return to the father's house. Knowledge and growth may come either through the contacts of pain and pleasure that he gets from his environment without, or it may come from deliberate culture of the powers latent within him of divine nature by

contacts with the sources of environment within. When we can turn away from the outside and look within for guidance, then shall we begin to see the light, for the way of evolution for us—personalities that we are—is inward and upward by the high road of our own inner selves. So let us train ourselves to listen for the voice of the silence and obey its behests. In a word, let us develop our intuitions, the perception of the God within us, learning how to distinguish its subtle voice from the instincts, the impulses, the habits of the lesser self, and so shall we gain that everlasting conscious link with the Divine Self that waits so patiently within for the age-long recognition he has lost, and so also shall the Master be able to reach us when He too would use us for His sublime service in the world that needs Him so.

Such was the essence of the message I bore.

It is certainly a privilege to get out into the Section and meet the members of the large American T. S. family. They are a hard-working, earnest body. For the most part they are very poor in finance, but rich in spirit. There are very many whose valiant spirits are absolutely undaunted either by poverty or domestic opposition, or the bodily fatigue that comes from their unceasing struggle for daily bread. They press on patiently and even enthusiastically with the work of the Society, and it is by such that our activities are largely carried on. At the same time there is an equally worthy element growing up that has more of leisure and brings in a viewpoint, with a willingness to work for it, that promises to more greatly extend our movement to and among the leaders of men in outer affairs.

It seems unlikely that Theosophy can ever become popularly accepted. Even the brilliantly endowed intellects of the race are not responsive to it, to say nothing of the masses. Yet among the leaders of men—the employers of labor, the teachers of the youth, the preachers of religion, the writers, dramatists, artists and servers in general, there are a few who recognize its worth, and who in turn transform its

message in terms which their respective constituencies can more easily understand. So Theosophists are destined no doubt for long to play the part of influencers of men through their normal leaders rather than be the recognized leaders of men, even though their thought will in time take a leading part.

And technical Theosophy does not constitute the sole theme with the earnest workers in our ranks. I found these altruistic ones expressing their impulses in many worthy directions, thus carrying the influence of Theosophy widely into the ranks of men.

THE UNITED STATES AND THE WAR

I found very little conflict of sentiment with regard to the war. There was some, it is true, but the way that many of those holding contrary views to our President's have gone quietly on with their theosophic work speaks well for them and for Theosophy.

The difficulty that surrounds those who are torn by national feelings is, it seems to me, that they have not gone to the root of the matter. The war is not merely a thing of nations or individual peoples; it is a far greater thing than that. It is the physical manifestation of stupendous forces—forces so huge as to make nations seem small by comparison. All well-informed Theosophists should know by this time that the present period marks the end of an old dispensation, or evolutionary epoch, and the beginning of a new. This is not a statement of provincial but of a planetary fact. The forces that operate to eliminate the dross of the past and to make due preparation for the pure ideals of the future are planet-wide in their extent. Thus, whether the ultimate result turns out to be for the æonian welfare of the people or not is a kind of life and death problem that concerns every man, neutral or belligerent, and one who would place himself on the right side of this great conflict would do well to rise above all national, racial or other particular considerations and touch the lofty currents of

high moral idealism and ally his sentiments with whichever side of the conflict he thus intuitively perceives is guided by the divine Powers of Good; that is, the Powers making for the next highest ideals in evolution rather than the Powers of Evil which represent the decaying past. The latter stand for the triumph of form and individual supremacy, and the former for the exaltation of Spirit and the achievement of collective perfection. This conflict is so colossal and so vitally concerns every living human being that no one, without degrading his own spiritual standing, can afford to be apathetic or disinterested.

Have we of the United States ever searched ourselves to find whether we have not looked upon this conflict with less concern than the nature of the struggle demanded? In the results of the ultimate triumph of the Powers of Good the whole world will share. Have we on our part done all we could to serve those sublime Powers in this world-crisis? Have we used our voices, our pens, our purses to the point of glad sacrifice to help the nations of the earth to qualify for the beautiful destiny that lies ahead? All the afflicted nations are making huge sacrifices without exception, and by virtue of these sacrifices great good will accrue to every one—to the whole world. Where do we stand as factors in this world self-sacrifice? Have we asked ourselves sufficiently these searching questions?

America has no call to enter the trenches, but she has other opportunities for service of equal potency, and it is to be hoped that she will at least now let none pass her by. American Theosophists, whatever their national predilections may be, will be happy in the days that lie ahead if in the choice that they now make of the side upon which they throw the weight of their influence it turns out that they chose the side that served the great Directors of Evolution, regardless of race, creed, sex, caste or color.

Those who believe in the power of thought, who realize the compelling force of sympathy and who long to be of service to the highest, can be more useful than

perhaps they know, by meditating daily for the triumph of the Power of God. Also by generously giving themselves over day by day to deeds and words of kindness and friendship, rendering unselfish human service in all possible ways; for these represent spiritual creations which may be used by the Powers of Good to help restore the balance of good in the world. It would be a grave misfortune to any one of us if we made the wrong choice for lack of a deep enough view into the supreme realities of the conflict. This is no time or occasion for temporal or limited considerations. We must look into the eternities of it and see there the way of Right writ in words of celestial fire. Let us be sure how we choose ere it be too late, and once the choice is made let us live up to its decisions with the full force of our be-

ing. These present days are those that determine what the results shall be.

CONVENTION NOTES

The Convention this year will be held in St. Louis, at the Planters Hotel. Accommodations range from \$1.50 up, and all activities will be held in the Convention Hall of the Planters Hotel, except two evenings. Members should make their reservations directly with the hotel management.

Those who desire to be met will please notify Capt. Primavesi, City Work House, St. Louis, and he will have one of the members at the station to meet the train. Local members of the St. Louis Lodge will wear yellow ribbon pinned to coat and waist. Capt. Primavesi offers to give any information that may be desired by those who may write to him.

OPPORTUNITY

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled and
swords

Shocked upon swords and shields. A
Prince's banner

Wavered, then staggered backward, hem-
med by foes.

A craven hung along the battle's edge,
And thought, "Had I a sword of keener
steel—

That blue blade that the king's son bears—
but this

Blunt thing!" he snapped and flung it
from his hand,

And lowering crept away and left the field.
Then came the king's son, wounded, sore
bestead,

And weaponless, and saw the broken
sword,

Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle-
shout

Lifted afresh, he hewed his enemy down
And saved the great cause that heroic day.

—Edward Rowland Sill.

EDITORIAL COMMENT

A VOICE FOR THE VOICELESS

It is worthy of note that every public exhibition of heartlessness toward animals brings out a ringing protest. The effort of the vivisectors to get a supply of animals for their experiments has led to contracts with country towns for the purchase of stray dogs. In a New Jersey town that supplies dogs to a New York medical institute a storm of protest from a few women has attracted public attention. The immediate cause was the shipping of three crates of dogs for vivisection. One of the most interesting things about the controversy is that it puts in strong contrast the merciful and merciless in human nature. When invited to present the vivisectionist side of the case, Mayor Ernest Webben said:

I think the women are wasting time in this agitation. These dogs are being used to benefit mankind and, in a manner, bring some easy money to the town. If we can get a dollar for every stray dog captured, that's better than killing them with gas and having the bodies to bury.

The cool brutality of the reply is an interesting exhibition of a type of mind. The man's thought is centred on the profit to be made, not on the pain to be inflicted. That death by gas is swift and painless counts for nothing against the dollar to be made and the labor saved in burying a carcass! There is no doubt that if he himself, or any member of his family, were suffering from the results of a slight accident, he would gladly and freely spend money in the effort to stop the pain. He would be righteously indignant if anyone were to suggest that he be allowed to suffer even an hour to save or gain a dollar. How remote for some of us is the comprehension of the unity of all that lives!

Those who doubt that our humanity can have done anything that has brought the present suffering upon millions of people seem to be blind to the strength of the separative impulses that have for so long

dominated civilization—a condition that has led us to forget that the infliction of pain must react upon the race. Think of the centuries of cruelty, of religious hatred and persecution, of inquisitions, of torture inflicted by one part of the race on another part. Think, too, of the common attitude of people toward the whole animal kingdom; of the utter callousness, of the indifference to the infliction of pain, of the willingness to sacrifice bird life to gratify vanity, of the widespread killing of game for mere amusement, of the general and blasphemous belief that God created certain animals for man's food and of the complacency with which we give commercial expression to that belief, and then say whether it is strange that under the law of action and reaction our race should suffer as now it is suffering! These evil impulses have been accumulating until the demons of destruction have found the force great enough for their purpose.

We can usually calculate upon that which is obvious and measure our strength against it. It is the hidden danger that is the more perilous. The callousness that characterizes the utterance of Mayor Webben attracts little attention because it is so common. But it is precisely because it is common that it is terrible. It escapes notice by its very universality. All honor to the brave women who face the epithet of "Sentimentalists" for the love of mercy. All pity for the blind wights whose unthinking cruelty must react upon them. The merciful are not merely trying to save animals from suffering, but are trying to save vivisectors *from themselves*.

"CIVILIZATION"

The moving picture is playing an important part in the education of the masses. Anything which is able to reach the people as the photo-play does is a powerful means of molding thought, and

one of the most significant signs of the times is the growing tendency to introduce the occult. The films most beautifully lend themselves to astral representations, thought-forms, visions, *et cetera*, a thing impossible before their advent.

Civilization, written by C. Gardner Sullivan and produced by Thomas H. Ince, has just made its appearance in Los Angeles. Aside from its splendid ideal of advocating peace by showing the horrors and futility of war and its far-reaching reactions, it gives a most reasonable picture of the astral conditions about the battle-fields, the work of invisible helpers, and, most astounding of all, it depicts the Christ working in His astral body helping both the "dead" and wounded; we are shown His meeting with the "dead" inventor of the submarine, and witness the latter's remorse as he sees the destruction for which he is indirectly responsible.

Following this, the Christ takes possession of his supposedly dead body, which revives, and in it He works among the people for a few days, is then thrown into prison by the "War Lord," and soon "dies." This part of the play, from an artistic point of view, is somewhat weak. Perhaps the most striking incident, because so true to fact, is the scene following the "death"; the "War Lord" enters the cell and stands looking at the dead body. Suddenly the Christ appears astrally, and is seen interpenetrating the body. He slowly moves away, the king follows a few paces, then leans against the wall, and as the physical body falls asleep the astral king emerges from it and follows the Christ who takes him through the astral world, showing him the Hades he has brought about. He sees the fiends of hate, and is told that these are the masters he serves. At the end he returns alone to his physical body, we see the astral slip in and the king wakes up with a complete memory of his experiences. Of course he is altogether changed, and sets about trying to undo the evil he has done.

It is to be hoped that plays like this

will multiply, for surely Those behind the scenes can use such channels.

REAL INNER WORK

Every once in a while a wave of psychic disturbance sweeps over our land, engulfing for the moment all of the most sensitive and receptive of our race. This psychic wave takes many manifestations, but most often it exhibits itself in automatic writing, table-tipping, raps and other mediumistic impulses. After all the warnings that our members have received it would be strange if we responded to these activities, for they necessarily involve the partial or complete surrender of our organisms to invading entities. Every now and then there appears to be a crisis in affairs when the whole astral plane seems to be turned into a public information bureau and a very large number of self-elected entities take upon themselves the task of mixing in human affairs. Theosophists as a whole are peculiarly susceptible to these impingements because of their knowledge of supermundane life and their increasing sensitiveness to the invisible forces, but happily, too, Theosophists are aware of the unreliability of information received in this way and perceive that knowledge of future events is often a hindrance rather than an aid to progress. If it is needful for a server to have advance information his own ego will furnish it either in vision, ecstasy, dreams, symbols or legitimate clairvoyance. The receipt of intelligence from the ego is accompanied by a sense of serene satisfaction and uplift while mediumistic psychism creates a condition of emotional curiosity and ferment that inhibits, to an extent, intellectual and moral progress and often involves physical and moral degeneracy. We should all read and study with great care the instructions given by Mr. Leadbeater and others of our leaders on the awakening of the astral consciousness at night during sleep, as our faculties and powers are then greatly enlarged. This is our next real step in the development of the superliminal faculties and we should exert all of our energies in this direction. M. W.

THE COMING TEACHER

Those among our members who have looked askance at the introduction of the idea of the Coming Teacher into our theosophical literature will be comforted to know that in some respects it has done good. The identification of theosophical leaders with the ideals of the "preparation" has noticeably lessened the antagonism Christianity has felt for us. Until recently Orthodoxy has felt that Theosophy was definitely anti-Christian, and, of course, the sentiment, to a degree, still prevails, yet the widespread expectation among Theosophists of Christ's return has given us a new atmosphere. For, let us make no mistake, the churches of America are keenly alive to the possibility of an early return of their Founder. Bible classes are being conducted today among all denominations with a view to ascertaining the signs of the times. In a certain Presbyterian Church in the West the Bible class devoted to the study of the books of Daniel and Revelation has grown with swelling numbers because these books give hope of His near return. The other Bible classes have only their normal meager attendance.

Nor need we feel discouraged because the church expects Christ to come and take away the faithful, both quick and dead, leaving the rest of us quite forlorn. That aspect of the proposition is purely factitious and unimportant. What is important is that we who are followers of the Wisdom Religion should not be less receptive and tolerant of this ideal of the second coming than our Christian brothers. The anticipation seems to be rooted in an unquenchable longing or profound intuition. Who knows which? M. W.

CORRESPONDENCE

In a letter to THE MESSENGER, Mr. G. P. Bartell of Venice, California, analyzes the review of CURRENT OPINION where M. Henri Fabre, "Homer of Insects," and his researches are discussed. We are unable to print his letter in full, but we are somewhat in agreement with his thought. Insects and animals improve and hand down

hereditary traits because within the group-soul lie all the factors that make for unfoldment. A wasp attains its deadly accuracy in stinging for food, not through natural selection or in the struggle for existence, for neither of these elements alone is sufficient, but because the group-soul with its infinite fund of cosmic knowledge and power of adaptation responds to the need of the organism. Man is no different. What was the group-soul with its marvelous instinctive sagacity has become submerged temporarily while the brain and objective mind is building, but under proper conditions man may recover that instinctive submerged consciousness and be more cunning than the wasp. When man has completed the development of his objective mind he will recover instinct, but it will be then known as intuition and will be more wonderful in its manifestations than instinct has ever been. M. W.

An English correspondent writes: "Mrs. Besant is expected in England for a short visit this spring and we are all looking forward greatly to it. She leaves India May 8 and it will take quite three weeks now for her boat to come, everything is so uncertain on account of submarines. I believe it is principally in the interests of Home Rule for India that she comes."

A letter from New York City brings us the glowing news that on the afternoon on May 12 an entertainment is to be given for the purpose of starting a fund for a permanent Headquarters building in that city. Vance Thompson is to preside and give the opening address; Ella Wheeler Wilcox will be present and two of her poems read by her friend and well-known reader, Ruth Helen Davis; Elsa Barker is to talk on LETTERS FROM A LIVING DEAD MAN. At the close of this unique and interesting program refreshments are to be served. James Montgomery Flagg is to make the posters. Altogether it is quite an epoch-making event—the opening of a new theosophical cycle in New York City, and by an "all star cast!"

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

Congratulations are in order for Dallas Lodge. Ever since its organization two years ago it has been more or less hampered in its activities by having no quarters of its own. In April it took the forward step and secured two rooms in the Southwestern Life Building, where now a reading-room will be open daily, weekly study classes held, and Theosophy continually radiate forth.

Why not give this Lodge a house-warming by writing a letter of congratulations or sending a book? Mr. Elias Gewurz forwards its library a copy of his latest book, published at Krotona; Miss McQueen has gone to Dallas to help on its teaching for a month—what more and from whom?

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Chicago Lodge reports the recent passing into the Silence of one of its members, Mrs. Marie Graham Snitzler.

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Dr. Azro F. Cory of Washington, D. C. held an exhibition and sale of his choice water-color paintings at the theosophical headquarters in that city last month, the proceeds being given for the benefit of the work of the Order of the Star in the East.

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Many have responded to our request for economy as to the number of MESSENGERS in a family during the time when paper is high and its future market uncertain. We should be glad to have postal notice from other families where it could be done, as we desire personal authority for any elimination made. We note that the Scottish Section has discontinued, temporarily, its magazine while paper stands at such a prohibitive price.

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Donors and those promising donations towards helping on the formation of the Prison Lodge will soon be given definite information thereto.

THE SPRINGFIELD CONFERENCE

The report of the Eastern Federation of Theosophical Lodges, held at Springfield, Massachusetts, April 1, 2 and 3, was received too late to appear in last month's issue. We quote from it as follows:

The Conference was called to order by the President, Mr. H. C. Stowe of Brooklyn, at 3:30 p. m., Saturday, April 1, in the pleasant rooms of the Springfield Lodge. Mrs. Marie Russak, National Vice-President, sent a telegram of greeting and good wishes. Mrs. G. H. Wright of Washington responded by letter. Then followed greetings from the nine Lodges represented at the Conference, *viz.*, Brooklyn, Boston, Besant and Huntington of Boston, Central of New York, Hartford, Holyoke, New Haven and Springfield.

The President of the Federation gave an address on *The Occult Laws Behind Life*, illustrated by a chart, showing that there are certain occult laws directing evolution. They are just as definite as the well-known laws governing the physical world—such as gravitation, attraction and repulsion, the composition and resolution of forces, and the law of sacrifice of the lower kingdoms for the growth and development of the higher. The corresponding occult laws are first, the steady pressure of the Will of the Logos working out His great plan of evolution so that all men, as well as the lower kingdoms, are carried steadily forward with the stream. Second, the law of Love, or attraction, which draws us together in all human relations and gives us varied experiences. Third, the law of Cause and Effect, which we can use intelligently for growth. Fourth, the law of Sacrifice, which in the enlightened man becomes a free-will offering of self-sacrifice for the furtherance of the divine plan of evolutionary progress.

The Forum, at 7:30 in the evening, discussed the question *What Is Theosophy?* and how to make a suitable answer. Mr. N. P. Avery of Holyoke acted as chairman and opened the discussion. Mrs. Mary C. Hull of Boston summed up and closed the session. Among other answers was the following: Theosophy is a restatement in modern terms of the Ancient Wisdom, covering the basic truths in regard to God and man. A statement was prepared for the newspapers and it was suggested that it be printed as a leaflet for the use of all Lodges, each Lodge substituting its own local activities at the end.

Sunday, April 2, at 7:30, Mr. Warrington gave a beautiful address to the public on *The*

Spiritual Life of the Man in the World. He dwelt on the fact that success in professional life and in business depends upon the acquirement of the very qualifications which are necessary for spiritual unfoldment as outlined in *At the Feet of the Master*, viz., Discrimination, Desirelessness, Good Conduct, and Love. It matters not how humble our daily work may be, if we use it wisely as a means for the development of these qualifications.

Monday morning, at 11 a. m., Dr. Wilkie of Brooklyn gave a splendid address on *The Coming World-Teacher*. At 2:30 p. m. a Forum was held on the subject, *How Can We Best Prepare the Way?* Miss Marion Spooner acted as chairman, and Dr. Carl Ramus of New York summed up and closed the session. Greetings were read from Miss Marjorie Tuttle, the head of the Order of the Star in the East for America, and from Mrs. Addie M. Tuttle, representing the Servants of the Star for America. Also a telegram from Miss Eaton of Pittsburgh, and a letter from Buffalo.

Miss Spooner emphasized the need of self-preparation, the necessity of learning how to speak the message, and more work in the outer fields of religion, education and social reform. Mr. Warrington said that our regular theosophic work was a good preparation. We should study deeply, so as to understand and help solve the great problems that confront our civilization. Don't make Star meetings out of theosophical meetings, or the reverse. We want to draw members from outside, and should lay our emphasis on the principles without mixing in too much Theosophy.

The Conference then closed, and all present agreed that it had been a meeting of inspiration and of helpful discussion.

FINANCIAL STATEMENT

There was a net gain of 156 members in April but, as the *pro rata* fee for new members joining during these last months is small, it did not greatly help out the income side of our account. It has been a "dry" month. We regret to say that there are many members whose dues for the year now closing are not paid. Let us hope much of this will be forthcoming by June, not so much for the financial reason as that we may be precise in following our By-laws. We feel it well to reprint at this time By-law IX, Sec. 7:

Sec. 7. Cessation of Membership. A member whose dues have not been received by December 31 shall be considered delinquent as to the payment of dues, and THE MESSENGER shall no longer be sent to him unless a special subscription shall have been paid, and if his delinquency is maintained until June 30 fol-

lowing, he shall be dropped from the rolls, but not until such action has been approved by the President.

Will both members and officers co-operate to the fullest possible extent to reduce the number of delinquents to fall under this regulation June 30.

The disbursements have been unusually heavy. The \$200 item under "Office Furniture" represents a complete refitting of the office with new typewriters. We turned in three old machines, took advantage of a special offer made, and in consequence have four new latest model \$100 Underwood machines for \$200, with a two-year guarantee.

Our stock of diplomas was exhausted and an invoice sufficient to last a year was responsible for the inflation of the sum for "Stationery."

STATEMENT FOR APRIL

Receipts			
Fees and Dues.....	\$	316.12	
Donations		5.09	
Propaganda		4.00	
Booklet Orders		13.50	
Messenger Subscriptions		2.70	
Incidentals		44.40	
Interest on Bank Deposit.....		8.13	
Total.....	\$	393.94	
Cash on hand April 1, 1916.....	\$3,532.34		\$3,926.28
Disbursements			
Salaries	\$	165.00	
Propaganda		150.00	
Rent		33.50	
Postage, Telegrams, Telephones..		71.85	
Refunds		21.00	
Office Furniture		200.00	
Messenger Printing, Incidentals..		111.50	
Stationery		47.25	
Booklets		81.80	
Incidentals		31.82	
Total.....	\$	913.72	
Cash on hand May 1, 1916.....	\$3,012.56		\$3,926.28

NEW BUREAUS

At the time of revising the Directory we were able to also begin a revision of the Bureaus, for certain new lines of activity are coming into manifestation. At this time we may state that a Correspondence, Study and Question Bureau for Teachers will be under the headship of Mrs. Blanche S. Hillyer, 3828 Campbell street, Kansas City, Missouri. It is designed (1) to help promote theosophical teachings through the interest of those

working in Public School work, and (2) to assist T. S. members who are desirous of starting study centres and wish guidance in the teaching of elementary Theosophy.

A Bureau for the Training of Young Children in the Home is forming. Head: Mrs. Dorothy Manning, 1213 McCulloch Street, Baltimore, Maryland. Mrs. Manning is the very busy State Organizer of Mothers' Congress work, but will take this added effort upon herself to help, by correspondence, those within this Society along this line who will apply to her.

The many questions we have had come in in letters as to food, principles of diet, etc., make it necessary to have someone to answer them. Who better than Dr. R. E. McNamara, formerly college professor of dietetic knowledge, now recently located at Baldwin Park, California, proprietor of "Health Acre," where "rest and right food makes everyone well." So we offer this Bureau of Dietetics to answer all your questions thereon.

Another help, soon to be in shape, we hope, is a Bureau for the making of theosophical charts in permanent wall cases—a needed thing in most of our lodge rooms. But we will tell further as to this in a later issue.

Link up with any of these new Bureaus by letter direct to the addresses above, or write us what your need is. No excuse for not being busy, is there?

A full catalogue of all the Bureaus—old, new, and tentative—will appear in the July Directory.

A DISCRETIONARY FUND

Last fall we wrote to all those who had "dropped" out of good standing within the last few years. One by one answers were returned, and many reinstatements came about from that effort. But we came in touch through the same means with the personal situation of some former members whose lives of hardship, or of painful sickness, or needy old age had precluded the slightest payment of dues. They had been "dropped" by their lodges; yet in some instances what little

theosophical teachings and literature had formerly become theirs was all the support and encouragement they had to help them bear up under their present conditions.

Then came forward a friend who placed \$20 in our hands to use as we thought best with these special cases. We have used it all up, putting back some of these members into line and seeing to it that they are placed where they will be nursed with love and sympathy instead of "dropped" with forgetfulness.

We are taking the liberty of giving you part of a letter from the one latest reinstated through this donation—and for a purpose: that it may, we hope, urge more lodge officers (especially those of large lodges) to a fuller practice of brotherly care even over the "dropped." Though they may have to be put on your "inactive" list, does that bring to a close our connection with them? Is not the Christ still saying, "Feed my lambs"? Here is the part we wish you to read, the writer on a sick bed awaiting the Master's releasing:

I hope you will pardon my delay in replying to yours of April 6. I have been unable to sit up long enough to write. Your letter was such a surprise and joy to me. Such a kindness has never been done me before. I wrote to the — Lodge, of which I was a member, last year, telling them of my circumstances, and they never paid the least attention to my letter. . . . I am so glad that a loving Brother has made that discretionary fund possible, and I wish to say, "God bless him." I have been saying ever since your letter came, "I do belong. I do belong. I do belong." . . . and I know that I have you to thank personally for bringing it about.

The thanks given to us we pass on here to that devoted woman who placed in our hands the \$20 that made our agency of joy possible—and I give the incident (which is one of many) to the lodges with the practical suggestion, as above, that the inactive membership be looked after more. Some lodge member can be found to write letters, to send them occasionally propaganda literature, or your MESSENGER after it is read, etc. Though ninety and nine may not care, yet there may be the *one*, wandering on the steep hillside of life,

who does. And that pays for the whole 100% of effort.

INTERESTING STATISTICS

The Carnegie Foundation, assisted by a Committee on Engineering Education, has been making an investigation as to what constitutes the essentials of a successful engineer and how they are measured. In response to questions on these points sent out to practicing engineers, 1500 replies were received; from these was compiled the following composite opinion of the relative values of attributes:

- | | | |
|--|------|------|
| 1. Character, including integrity, responsibility, resourcefulness, initiative | 41.0 | |
| 2. Judgment, including common sense, scientific attitude, perspective | 17.5 | |
| 3. Efficiency, including thoroughness, accuracy, industry..... | 14.5 | |
| 4. Understanding of men, executive ability | 14.0 | 87.0 |
| 5. Knowledge of the fundamentals of engineering science..... | 7.0 | |
| 6. Technique of practice and of business | 6.0 | 13.0 |

The report went on to state that "if technical ability is worth only 13%, technical education should be radically changed." Yes, the study of Theosophy should be introduced, for the knowledge rated most valuable, the attributes which are worth 87%, are those of the Ego, the permanent Self, the man of lives—not the temporary knowledge of a life (13%).

Unconsciously the wise heads empha-

size the fact that it is what is in the causal body that makes a man valuable whatever his vocation, education or practice.

WHOSE OPPORTUNITY?

As the correspondent who sent in the clipping wrote: "Don't you think some Theosophist ought to have a finger in this pie?"

Professor George F. Forbes, LL. D., of the University of Rochester, is writing a code of morals and character to be used by teachers and parents in education of children in schools and homes. Seventy other educators are writing codes upon the same subject. A prize of \$5000 has been offered by an American business man for the best code, the contest to end February 22, 1917. Each code must be confined to 3000 words. Milton Fairchild, chairman of the board of directors, National Institution for Moral Instruction, writes that these morality codes will embody the best judgment of the nation. Clergymen are invited by Professor Forbes to contribute advice and suggestions.

Now, please, somebody get right down to this work. Take AT THE FEET OF THE MASTER and EDUCATION AS SERVICE and condense to a 3000-word code. Send it in to Professor Forbes. Even if it doesn't win, the judges and professors will be benefited by having to read it. [Incidentally—and you see we put this within brackets—if it did win that \$5,000 prize money, the American Section (?) could support (?) a boosting campaign in behalf of that big little (?) book which holds the whole moral code wanted.]

MONTHLY MEMBERSHIP RECORD

April, 1916

New Members	149	Deceased	1
Reinstated	13	Resigned	3
Transferred from other Sections.....	0	Transferred to other Sections.....	0
Total Active Membership.....	5303	Transferred to Inactive Membership.....	2

So long as we love, we serve; so long as we are loved by others, I would say that we are indispensable; and no man is useless while he has a friend.

—Robert Louis Stevenson.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF THIRTIETH CONVENTION

The Convention of 1915 ordered that the annual meeting of the Section for 1916 should be held in St. Louis, Missouri. Therefore the following notice is given:

The thirtieth annual convention of The American Section of The Theosophical Society is hereby called to convene in the City of St. Louis, State of Missouri, on Friday, the 25th day of August, 1916, at 9:30 o'clock A. M., in the Planters Hotel, Chestnut and Fourth streets, in said city, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from day to day until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire with the convening of said meeting are: A. P. Warrington, General Secretary and President of the incorporated Section; Mrs. Marie B. Russak, Vice-President; C. O. Scudder, Treasurer; H. C. Stowe, Mrs. A. Ross Read, R. K. Walton and Ray M. Wardall, members of the Board of Trustees; E. Y. Blum, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy. Voting by lodges no longer exists.

IMPORTANT

Each member, whether intending to be present or not, is requested to:—

1. Sign the proxy on the form below, inserting therein the name of any person whom he or she may desire to act for him or her at said convention.

2. Tear off the said proxy and mail the same immediately to *The National Secretary, at Krotona, Hollywood, California*, with the word "Proxy" marked on the envelope. Put the proxy alone in the envelope.

3. Notify by letter the person whom he or she may choose as proxy, of his or her action in so doing.

Members are asked to comply with the above immediately, whether they expect to be present or not. This will in no way prevent their voting in person if they are present at the convention, and will insure the necessary quorum.

Fraternally,

ISABEL B. HOLBROOK, National Secretary.

By order of the President.

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

APRIL FIELD WORK

Everett, Seattle, Tacoma, Portland and Riverside were visited in April, and they present a remarkable variety of theosophical growth. Everett is young and plucky and is very probably the foundation of future permanency and prosperity. What it lacks in good territory it makes up in fortunate membership, having at least two competent teachers, which is rare good fortune.

Seattle is the giant sequoia of the Pacific Coast. With unusually good territory, several teachers of ability and long experience and a resident national lecturer, it would be strange if Seattle did not make remarkable growth. But they are not resting on their laurels. During the lecture course ten new members joined the Lodge and a number of newly interested people were added to the study class in charge of Max Wardall, bringing the enrollment to approximately 150. This has since increased to 235 under his stimulating influence.

Tacoma is alive, too. The opening lecture in the Masonic Temple, with a central location, drew an audience that proves the advertising value of a first-class hall. Theosophy is not the drawing card there that it is in Seattle, but a period of sound growth appears to be at hand.

Portland ranks well up toward Seattle as good territory and we shall some day have one of the big Lodges there. It is the southern gateway of the northwest and, theosophically speaking, there is nothing south of it through the vast reach to San Francisco.

Riverside is as nearly the reverse of Seattle as any Lodge on the roster. Four faithful resident members have for long been hanging onto the centre like a shipwrecked crew clinging to a water-soaked mast. There is only one way to reclaim such a centre and that is by treating it as though dealing with new territory. A fine church was rented, and by abundance of advertising and thorough advance work we got out an audience of a hundred people—which is not bad for a population

of eighteen thousand. But the attendance only touched the century mark on the best night, varying to something like sixty at the worst. A class was organized and growing interest is reported, but it is not choice territory and growth there is certain to be slow. The Propaganda Department is turning a flood of literature into such unresponsive environments of weak Lodges with a view to better results in the future.

CURIOUS ERRORS

Some curious errors sometimes occur in printing. The Los Angeles minister who sent his advertisement of the recent Easter sermon to a newspaper, announcing that he would preach on "The Prince of Peace" and read the next morning that his discourse would be on "The Price of Pigs" could not have been more surprised than our Spokane members must have been to read in the May MESSENGER that at the Spokane lectures "we had more hall space than on the last visit but the attendance was so large that the committee was required by the city authorities to put out a sign nightly of 'Doors Closed.'" The sentence quoted belonged to Calgary, not Spokane, and the error was made by dropping out most of what was said about Spokane and all about Calgary, except the words quoted, and hitching the conclusion of the Calgary story to the beginning of that about Spokane. But as the editor was in the hospital at the time the wonder is that it was no worse.

VACATION

As the majority of the Lodges suspend public programs during July and August the Propaganda Department will not issue the ready-to-deliver lectures for those months. The service will be resumed with September.

Vacation in the Propaganda Department applies only to the ready-to-deliver lectures. There will be no suspension of the other work. The big mailing list of "outsiders" that carries pamphlets

monthly throughout the nation, the distribution of the leaflets through the various centres, the publication of special articles on Theosophy in all the newspapers that will accept them—all these lines of activity will go steadily forward regardless the seasons.

Don't forget to send in the names of people whom you know to be slightly, or considerably, interested in Theosophy. The Propaganda Department is prepared to send them carefully selected literature that will almost certainly deepen their interest until they will either desire to become members or will at least become ripened Theosophists.

This Department will be much pleased to have reports from the traveling lecturers, whenever in their busy lives they can find time to send them, briefly detailing the work done and giving any information about conditions that may be useful to other workers or interesting to the contributors to the funds for carrying on the work.

MR. KNUDSEN'S TOUR

Mr. Knudsen will make an Eastern tour between the dates of May 16 and June 17. The dates that will still be in the future when this issue of THE MESSENGER appears are: Syracuse, June 2; Albany, June 4; Boston, June 5 to 12; New York, June 16; Pittsburgh, June 17; from the latter point returning to Krotona. *En route* East Mr. Knudsen will have stopped for engagements at Menlo Park, San Francisco, Chicago, Toledo, Detroit, Cleveland, Akron, Buffalo and Rochester.

MR. WARDALL'S TOUR

Mr. Wardall starts on his Eastern tour the last of May and is to make two and three-day stops. His engagements for June and July include sixteen cities, beginning June 1 in Minneapolis, then follow: St. Paul, Madison, Milwaukee, Chicago, Ft. Wayne, Grand Rapids, Toledo, Cleveland, Buffalo, Syracuse, Albany, Boston, Springfield, New Haven and Brooklyn.

A NOBLE EXAMPLE

It is interesting to note what our enterprising Fs. TS. of England manage to do for the propaganda work in that country notwithstanding the fact that they must also share in the burdens of the war, with its special taxation, high cost of living and restricted incomes. A recent number of the VAHAN reports voluntary contributions ranging from the equivalent of about two dollars to two hundred and fifty dollars each. During the year that preceded the war they raised and spent on the propaganda work in little England the equivalent of about \$2500.00 or more than \$200.00 per month. When we consider the relative memberships and financial conditions in England and the United States we cannot escape the conclusion that they excel us in the spirit of sacrifice.

PROPAGANDA RECEIPTS

I. Marion Klein, Muncie, Ind.....	\$ 1.00
F. T. S., Cincinnati, O.....	.25
Mrs. Mitchell, Portland, Ore.....	.50
Ila Fain, Oklahoma City, Okla.....	1.00
Mrs. A. Cox, Santa Rosa, Calif.....	1.00
Mrs. F. G. Metcalf, North Vancouver, B. C.....	.25
Anaconda members, Anaconda, Mont.....	2.00
Miss F. Christien, Pasadena, Calif.....	.15
James E. Taylor, Buffalo, N. Y.....	2.00
F. T. S., Kansas City, Mo.....	5.00
W. L. Strickland, Rochester, N. Y.....	3.00
Mrs. C. O. Swormstedt, St. Louis, Mo.....	.25
J. E. Lostin, Butte, Mont.....	1.00
Butte member, Butte, Mont.....	1.25
Mrs. Louise Heintz, San Jose, Calif.....	.25
H. Y. Ellis, El Paso, Texas.....	.25
Nell Gray, St. Louis, Mo.....	.48
Miss Mustain, Spokane, Wash.....	.25
Mrs. A. Acoam, Spokane, Wash.....	.25
Mrs. Parent, Spokane, Wash.....	.25
Mrs. C. Curran, Spokane, Wash.....	.25
Mrs. I. S. Durham, Spokane, Wash.....	.25
Mrs. Mackenzie, Spokane, Wash.....	.05
Mrs. A. Cox, Santa Rosa, Calif.....	1.00
Miss Dollie Yosssett, Oklahoma City, Okla.....	5.00
Houston members, Houston, Texas.....	2.05
St. Paul Lodge, St. Paul, Minn.....	.50
F. T. S., Tucson, Ariz.....	1.00
Mrs. O. S. Clark, Anoka, Minn.....	1.00
Mr. Loui Liebert, Gillespie, Ill.....	.52
F. T. S., Fort Wayne, Ind.....	1.00
Geo. H. Shibley, Washington, D. C.....	.15
Jas. Davidson, Detroit, Mich.....	1.00
Mary M. Coleman, Washington, D. C.....	.08
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Mrs. Emily C. Sharpe, Merced, Calif.....	1.00
Toledo Propaganda Centre, Toledo, O.....	3.00
Frank Gerard, Chicago, Ill.....	1.00
A. W. McMaster, Montreal, Que., Canada..	1.00
G. W. McMaster, Montreal, Que., Canada..	1.00
Chas. Fyfe, Montreal, Que., Canada.....	1.00
Paul Baker, Albany, Texas.....	6.00
St. Paul Lodge, St. Paul, Minn.....	20.50

\$69.73

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

Children: If you will write to the Lotus Bureau, Krotona, Hollywood, California, answering the following questions and enclosing a two-cent stamp, the postman will bring you a letter all your own, written to you by an older friend:

- | | |
|------------------------------|------------------------------------|
| 1. How old are you? | 4. What are your favorite stories? |
| 2. Have you any pets? | 5. What is your name? |
| 3. Have you a flower garden? | 6. What is your address? |

THE NEW ORLEANS LOTUS CIRCLE

We are very proud to send a report of our work and, although we are a tiny group, we number among our five some remarkable little Theosophists. We meet every Saturday morning in our attractive Lodge room at 10:30 o'clock. We have no regular form, no marches or anything of that kind. Usually we start to work after a little explanatory talk on the subject of the day. Having been a kindergarten, I know the value of some kind of manual work for impressing the subject on little wandering attentions.

In our first lesson I told of the bodies, showing pictures from *THE RIDDLE OF LIFE*,* and then I had the children draw with crayons the colors as given in Chart iv. In our next lesson we took up the "angry body," and in our third and fourth lessons we took the plates of the priest's and teacher's aura from *MAN VISIBLE AND INVISIBLE*. After this work is accomplished and pasted in the book we keep for the purpose, we have our meditation or, as we say, we "send a pink thought-form" to someone who is sick, suffering or unhappy. After that we

have a game on the subject of the day if I can find a game that fits, or some guessing or sense-game. Then, after a quiet good-bye, in which one child stands in the centre of the room and bows to another child very quietly, we go home.

When Easter arrived we had our lesson on reincarnation as shown by the butterfly, the seasons and the lily. For this I wrote my own story, as I always do when no better one is presented. After Easter the Nature-Spirits were to be in our lesson but, alas, the pressing need came for animals as our little brothers, and the belated Nature-Spirits came on today. I had cut out some Spirits from drawing-paper and the children colored them and, after drawing free-hand some flowers, they pasted their Nature-Spirits on their pictures. Living so much out of doors as we do here in the South, this subject is especially interesting to the little ones. Our children are getting ready a box of toys to send to the little girl whose parents are blind and who has been linked with us as our correspondent through the correspondence bureau. The children are very much interested in her.

LESLIE-LEIGH DU CROS

**THE RIDDLE OF LIFE* by Annie Besant. Price 28 cents, postpaid, from the Theosophical Book Concern, Krotona.

There seems to have been a mischievous elemental steadily at work in this department blinding the eyes of the proofreader, for instance, the readers of this page must have been horrified to see in the July (1915) issue of *THE MESSENGER* that one of our classes indulged in "head-stringing." We hope the more advanced souls among us sensed the truth—that Kansas City Lotus Circle really does nothing more strenuous than head-stringing! We beg that the membership will use intuition in endeavoring to understand what has been said in this department, typographical errors notwithstanding.

QUESTIONS ANSWERED

Q. The story of the Christ as related in the Gospels seems to give a material interpretation of a spiritual truth, so concealing it from Christendom for centuries. Is that so?

A. Of course it is materialized. You must remember that they were legislating for people at rather a low level of intelligence, and they had to materialize things to make them understand it at all. The writers probably knew remarkably well what they meant; they may even have calculated on the lower interpretation. I do not know. They put a thing in such a form that it would appeal to the ordinary people. Origen talks very scornfully (to put it plainly) of what he calls "Somatic" Christians, physical Christians. The people who take the literal meaning of the stories never get anywhere. He implies that they are no good. His opinion of them is of the poorest. But the spiritual Christian knows perfectly well what is meant by all these things. He says, "The Incarnation, the Transfiguration, the Passion, the Crucifixion, the Resurrection, the Ascension—these are not things that happened once in Palestine, they are things that are happening all the time in the life of every true Christian." He knew, he understood. The ignorant people voted him out—that is a way they have. C. W. L.

Q. Were Peter, James the Lord's brother, and John whom Jesus loved, literally disciples of the Christ? We have also in close relation with the above, in Galatians, the record of Paul's heated contest with Peter. Galatians is considered by almost every modern critic as a genuine production of Paul, who was a contemporary of Nero. How can these records be reconciled with the 105 B. C. date of the Nativity?

A. What is the use of trying to reconcile contradictions with facts? We have certain definite facts that the Disciple

Jesus was born in the year 105 B. C. That is certain. But what all these stories tell you cannot be reconciled with facts. You might just as well try to reconcile THE ARABIAN NIGHTS with contemporary Arabian history. Clairvoyantly we have tried to hunt up the twelve Apostles, but we are rather under the impression that they are symbolical of the twelve signs of the Zodiac. Paul is historical; we have found him, we know that he existed. But with regard to Peter, all we find is that the name probably came from Petros—a stone. Every Church had a Peter at its head, the Stone on which that particular Church was supposed to be built. We find not one Peter but a hundred. *Galatians* was probably a genuine Epistle, but by whom it was written is another story. It is very likely to have been written by the Apostle Paul. C. W. L.

Q. The historical record that John the Baptizer suffered death at the hands of Herod the Tetrarch, whose date we know, is generally accepted as a literal fact, as is also the baptism of Jesus by John in the Jordan. Again, how can this be reconciled with the 105 B. C. date of the Nativity?

A. There are two sets of publications called ESOTERIC THEOSOPHY — Do THE BROTHERS EXIST? by Hume, and THEOSOPHICAL MISCELLANIES, THE METAPHYSICS OF THEOSOPHY, by Sundra. These were only two unpublished articles. To these were appended two notes which were signed "E. O.", and which were really written by the Master K. H. "Yes, but he preached it one hundred years before his birth." That led us to look the thing up, when we found the birth and identified the thing. He could not have been crucified, because that was a Roman punishment and the Romans were not in Judæa at that time. (Maccabees.) The writers of the Gospels never intended their stories to be accepted literally. They

were meant to show the life of the Initiate in story form.

The English translation of the BIBLE is very far more beautiful than the original Hebrew. The translators were really the inspired persons. The Count de St. Germain who, as Lord Bacon, wrote the plays of Shakespeare, oversaw the translation of the English BIBLE. Since English appears to be destined to be the world language, although in a slightly modified form, it might therefore be well worth the while of a Master to oversee the translation of the BIBLE, since Shakespeare and the BIBLE have had such a tremendous influence on the English language.

C. W. L.

—From THEOSOPHY IN AUSTRALASIA.

Q. In Mr. Leadbeater's lectures at Sydney, August, 1915, he said: "Man as a soul comes down into incarnation." What is meant by "Man as a soul?" Is man sometimes a soul and sometimes not? Could such a distinction be made as man as a spirit, man as a soul, and man as a person? These implied differences are confusing to a student. What then is man? S. E. G.

A. The term "soul" is often confusing to students of Theosophy because we are in the habit of using the septenary classification of the human principles while "soul" belongs to the triple classification used by Paul and others. Bhagavan Das uses it in THE SCIENCE OF PEACE. He bases his philosophy upon the three-fold manifestation in cosmos of the Self, the Not-Self, and the Relation-between-them. The soul, then, in any being is the link, or the relation, between spirit and matter.

A magnet gives a crude but helpful illustration. The electric current which has charged the bar stands for the spirit, the steel bar for the body, and the magnetic field for the soul. In man the monadic spark is the spirit; the spiritual essence in the individuality, centred in the causal body, the soul; and the bodies of the personality the matter. It is from this

centre of individuality, the causal body, that the descent into incarnation is made and from this point of view we may say that "man as a soul comes down into incarnation." Keeping to the triple classification, we may say that man as a spirit dwells on the monadic plane, that man as a soul is seen upon the causal plane, and man as a person is upon the physical, astral and lower mental planes. H. M. S.

(A four and a half year old girl living in Minot, North Dakota, shows phenomenal power. She has three sets of blocks, one set containing 30 blocks with six faces, all lettered differently and forming 304 combinations. She is able, by looking at or being told the letter on one side of a block, to tell without failure what letter is on the reverse side. It appears that last January she asked her father the names of the letters on her blocks and he carefully told them to her twice. This is the extent of her instruction; she knew them from this on.)

Q. What is the theosophical explanation of this case—is it fourth-dimensional sight?

A. To say that the child has fourth-dimensional sight would be one explanation; but an analysis shows that she has a most phenomenal power of concentration, else she could not have remembered the names with the forms of the alphabet after being told but twice. Therefore the more likely explanation is that it is through this same remarkable observation and memory, and probably clear visualization as well, that she knows by looking at one face what letter appears on the reverse side. It seems to be a faculty akin to that of the mathematical geniuses who, though mere children, can do complicated problems by an almost instantaneous mental process. One might conclude that such an individual had developed an amazing power and control of thought in past lives and, on account of having a peculiarly responsive brain and nervous system in the present, is able to express such faculty abnormally young. In the event of an immediate rebirth, the old astral and mental bodies are retained, thus greatly diminishing the difficulty in bringing through into the new brain past knowledge and capacity. The case under discussion may be of this class. M. S. R.

AMONG THE MAGAZINES

MISCELLANEOUS

AMONG the notable correlations of the Feminist movement is the growing realization of the importance of the child. Child welfare movements abound, and these include propaganda for physical hygiene, religious training in schools, vocational training, new and more natural methods of education based on applied psychology, "Better Baby" campaigns—not to mention eugenics and all which that involves. It is significant that such questions as freer womanhood, purer parenthood and better training and environment for the child should be under agitation at this time of the birthing of a new race.

An understanding of theosophic principles is invaluable to parents and educators, but modern psychology with its exact contributions should not be overlooked if the best results are to be obtained.

In *The Mind of a Child* (THE CENTURY for May) H. Addington Bruce shows the necessity for intensive child culture along psychological lines. He indicates the close connection between mental alertness and physical conditions by citing cases where dullards have been transformed into bright, eager children through dental work or an operation for adenoids. More and more does modern psychology lean to the idea that the truly lazy child is always the sick child.

But more far-reaching in their effects than impaired physical health are childish griefs, worries and fears. Many pathological cases, some so extreme as to border on insanity, have been traced back to unpleasant impressions received during childhood. When these have been recalled, sometimes under hypnotism, the patients have been cured. And note this remark: "It is only the ultra sensitive who thus suffer"—the children of the new race! Mr. Bruce quotes from Angelo Mossi:

Every ugly thing told to the child, every shock, every fright given him, will remain like minute splinters in the flesh, to torture him all his life long.

Mr. Bruce believes that child training should not be entrusted to outsiders, such as nurses, and should begin in earliest infancy, including formal instruction in the principles of reasoning long before entering school, so that habits of right and clear thinking may be established. He cites many brilliant successes resulting from these methods, and concludes with the belief that their ever wider application will result "in an unprecedented development of the nation and of the human race."

CURRENT OPINION for April uses a book by this same author, *PSYCHOLOGY AND PARENTHOOD*, as the basis for an article on *The Secret of the Transformation of Mediocrity Into Men of Genius*. Genius, far from being abnormal, is in

reality "a fulfillment of the true norm of man." The inspirations of genius are defined as nothing more than "spontaneous upsurgings from the depths of the subconscious." The occasional solutions in dreams of baffling problems are proofs to the psychologist of the actuality of unconscious mental processes. Several illustrations of this are given as well as instances of inspiration through dreams, such as KUBLA KHAN, Tartini's *Devil's Sonata*, and Stevenson's famous DR. JEKYLL AND MR. HYDE. Mathematical and memory prodigies are also cited as proof of the subliminal content. Mr. Bruce's contention that the subconscious is a kind of workshop wherein memory images of past experience are stored, and that in proportion as this material is "rich and abundant the subconscious upsurgings will be 'worth while,'" can lead to but one conclusion if this theory is correct—reincarnation. Otherwise, how could very young children show such marked ability along certain lines? Could the infant Mozart have accumulated sufficient mental material in this life to account for the emergence from his subconsciousness of works of genius at the tender age of three? Since Mr. Ward has prepared his premises so well, it is a pity he stops short of the logical conclusion. For lack of it his argument suffers.

There is also an excellent review of an article by Mr. Wilfred Ward on Mr. Balfour's *HUMANISM and THEISM*, a book which seems to be causing no inconsiderable stir. Mr. Ward supplements Mr. Balfour's philosophy by accentuating another phase of human development. Whereas the latter bases his arguments for Theism on the necessity for a rational origin for reason, the former sees in the direction of the course of evolution the greatest proof of a Conscious Intelligent Force behind all manifestation. Evolution is for him "a gradual unfolding of reality to the sentient consciousness," and just as vision has been born from the first faint glimmerings of sight when the eye developed from pigment cells covered with transparent skin, so the rudiments of a faculty for apprehending God as revealed in the religious consciousness—the rational and moral nature of man—holds in itself the promise of more intimate and comprehensive knowledge of Reality.

The two together—Mr. Balfour looking to a divine origin, Mr. Ward to a divine goal—present in their combined philosophy, involution and evolution, the cycle of life made whole.

The Spirit and Power of the New Species of American Religion gives us the ideas of Edith A. Talbot concerning the common basis for all forms of the modern religious movement which she loosely terms "New Thought." Under this is grouped Christian Science, Higher Thought, Theosophy, Rosicrucianism, *et cetera*. What

unites these, according to Miss Talbot, is the belief in "a supreme power within the breast of man, which some call Mind and others call God," which "tends to express itself in health, happiness and success. If it does not so express itself, the fault is in us because our belief or desire is not strong enough to vanquish adverse appearances."

She finds that the astounding growth of this movement is based upon this practical application of the deepest spiritual truths.

We take issue with Miss Talbot concerning Theosophy. Its point of agreement with these other beliefs does not lie in the manipulation for personal use of spiritual or other forces, nor does it look to Mind as the ultimate inward Reality, as Miss Talbot would have us believe. Rooting its philosophy in THAT which transcends all human thought and expression, it has room equally for the mystic, who looks within to God and for him who concerns himself solely with the understanding of the wonderful laws of mind. It seems to us that Miss Talbot has missed its synthetic appeal. True, she sees in this so-called "New Thought" movement the possibility for the attainment of far more than mere sordid desires, but she in no way indicates that true Theosophists aim to desire no possessions but those which "belong to the pure soul only, and are possessed therefore by all pure souls equally, and thus are the especial property of the whole only when united," nor does she anywhere state that "that power which the disciple shall covet is that

which shall make him appear as nothing in the eyes of men." What she apparently fails to understand is that within this insurgent movement, which she claims includes one-twelfth of the population of the United States, the forces of Black and White Magic are struggling for the mastery of the national destiny. Out of this confusion of organization and ideals will undoubtedly emerge something whole, something which will express the final result of the conflicting tendencies of the American people. May it be an embodiment of their noblest aspirations, and not of their material desires, is the earnest prayer of everyone who has at heart the interests of humanity. G.F.W.

THE CHANNEL for April is very attractive. The frontispiece presents a strong portrait of Annie Besant, by James Montgomery Flagg, followed by an artistic view of Krotona Court. The leading article by Marie Russak, on *The Phenomena of Dreams*, links up occult investigations of dream mysteries with the theories of dream-life put forward by Freud and others, throwing much new light on this important subject. *The Little Undesirables* by Vance Thompson shows how the reincarnation theory has influenced France. Numerous other articles, one by Mr. Warrington on *Theosophy*; poems by Ella Wheeler Wilcox, Charlotte de Borde Burgess and Helen M. Long, all of especial excellence, make up a number which occult students will wish to file for reference. C. O. S.

THEOSOPHICAL

Can a man or woman be active in politics and yet retain his membership in the Theosophical Society? I fear if we sought to impose upon the Fellows of the Theosophical Society the restrictions that a very small minority of our members seek to impose upon our President, that there would be a mighty exodus of all thoughtful and progressive people from our ranks!

In the March number of THE THEOSOPHIST Mrs. Besant answers very firmly and definitely, yet with much kindness and tolerance, this little element within our Society which continually seeks to bind her hands and dictate the policies of her public and private life. As her ruling in regard to individual liberty applies to each member of the T. S. as much as to its President, all Theosophists will be keenly interested in this editorial.

This number also contains an article entitled *Intuition, Mental and Super-Mental*, by Annie Besant, which no student of Theosophy should miss reading. The Intuition of the Intellect, though it recognizes truth instantly, is looking outward—contacting its object. Super-Mental Intuition "is an inward-looking into the depths of the Spirit. . . . Its nature is not knowledge but love—knowledge by

love, by self-identification with the consciousness, not with the encasement of Known."

One who has developed this higher intuition no longer judges by externals but, identifying himself with consciousness abiding in the form, sees truly and "accomplishes an exquisiteness of sympathy which no lower experience can evoke."

Mr. Leadbeater's contribution, though entitled *Advice to New Members*, is a valuable little treatise on the responsibilities of the theosophical membership that will provide food for thought and stimulus for action for all members, whether new or old.

Pantheism, by C. Jinarajadasa, is the third in the series on *The Nature of Mysticism*, and contains most interesting comparisons of the Christian Science and New Thought teachings with the ancient Vedantic and Sankyan philosophies.

The Spiritual Aspect of Anti-Vivisection, by Ernest E. Power, will appeal to the large number of earnest people within our Society who are devoting their efforts toward securing for our younger brothers in evolution something a little nearer to a fair deal than they are now receiving.

A. de C. P.

THE HERALD OF THE STAR for April is full of interesting matter. *What is Meant by a New Sub-Race?* by Mr. C. W. Leadbeater, is the introductory lecture to his set of four on the subject of *The Birth of a New Sub-Race*. It is, as always with this great writer, clear, logical and highly interesting. He gives a short account of the Lemurian, Atlantean and Aryan root races, and the sub-races of the latter, to lead up to the consideration of the sub-race of the future now being born.

A fascinating article by Mr. Huntly Carter is entitled *Shakespeare's Message Today*. In it he emphasizes the spiritual and mystical side of the great poet's works. Mr. Carter terms Shakespeare a "spontaneous mystic," and his contention is that "Shakespeare's soul blossomed in the divine world whence it extracted special spiritual qualities which were afterwards unfolded in certain plays." He gives a fine analysis of "LEAR" as being based on the Love motive in the person of Cordelia. He further contends that the celebration of the Ter-centenary at this critical period of the war is likely to bring out the spirituality of the people; and Shakespeare's message today is that there is a world of reality which can melt away the grossest aspects of material existence—even that of war itself.

From the pen of Mr. Jinarajadasa we have a few lines relating to St. Francis of Assisi. Hope Rea's third article on *Ideals in Art* gives a vivid description of the wonderful sculpture of the Serbian, Ivan Mestrovic, being the scheme for a marvelous temple to be erected eventually at Kosovo. In an article on *Art and the Coming of the World-Teacher*, by F. E. Clayton, and one on *The Inevitable Renaissance*, by Irving S. Cooper, a note of spiritual awakening is struck.

G. I. W.

The items of interest in THE ADYAR BULLETIN for March are the editorials and one article on *World-Teachers* by Mrs. Besant. *When Friends Meet* is a discussion of the "soul" of a nation, and the remarks of the Rajput are instructive as usual. A story, *Her Quick Return*; a poem, *The Land Where Thoughts Are Things*; and four other articles, *What T. S. Lodge Can Do for India*, *Shri Kabirdas*, *Scrap-Book*, and *From Twilight to Dawn* complete the number.

G. H. H.

The April VAHAN intimates that Mr. Arundale, who has just been re-elected as General Secretary, may find it necessary to resign in order to go to Oxford to do the work for which he came to England from India. Mr. Wadia pays a tribute to the excellent work which our Mr. Fritz Kunz is doing as Principal of the Ananda College in Ceylon. Miss Woods shows how the light of Occultism greatly enhances the spiritual conception of the Resurrection. "Why should it be obligatory to partake of hot cross buns on Good Friday?" asks Miss Bothwell-Gosse, and then proceeds to give a fascinating dissertation on the genesis of

such Easter symbols as Eggs, Serpents, Hares and Nuts! Miss Grenside writes with her usual charm—and knowledge, too—on Shakespeare's spiritual work.

Important among the notices of the many activities in England is that of the Young Age Club, which "has been founded as a centre for young people of all creeds and schools of thought who desire to work for the ideals of the Coming Age in religion, art and social science." The English Section is setting a fine example in the direction of inaugurating new channels of theosophical work. H. H.

The Easter number of ESOTERIC CHRISTIANITY brings to its readers ideas which are helping the spiritual preparation for the great Dawn. Mr. Ray Wardall gives the editorial comments, and the fifth article on *Health and the Spiritual Life* by Max Wardall is a scientific and logical appeal to his readers for more consecrated vision and spiritual concern regarding the question of health.

Mr. W. G. Shepard continues his subject of *Meditation* with the thought: "Whatsoever things are of good report—think on these things." The seventh article on *The Mysticism of the Mass*, by Charles Hampton, treats of the Canon of the Mass, the Sacramental Sign, and the Elevation of the Host. The Meditation page is now in charge of Mrs. Grace Shaw Duff, and we can anticipate each month her gift of beautiful spiritual food to feed the hungry. One of the most attractive features of this number is a fine portrait of Mr. Max Wardall.

A. H. T.

THEOSOPHY IN AUSTRALASIA is always of great interest. The April number has a splendid article by Mr. C. W. Leadbeater on *An Occult View of the War*, containing much encouragement regarding the final results and ultimate good coming out of the present terrible war. He says:

Perhaps in the distant future, when we come to look back upon it all with greater knowledge and with wider purview, we shall see that the good has outweighed the frightful evil.

Other articles of note are a continuation of *The Eschatology of War* by J. L. Davidge, and *A Memory of Egypt* by Jocelyn Underhill.

C. C. W.

The January number of the theosophical magazine TEOSOFISK TIDSKRIFT, edited by Mr. A. Ingleman, Stockholm, Sweden, introduces us to a new-comer and appears most attractive in form as well as contents. The *Watch-Tower* deals with interesting theosophical items concerning different Lodge centres. Dr. G. Richnau ably presents his subject, *Thought and Thought-Forms*. The two illustrations are his own observations of thought-forms, and are remarkably fine. Extracts from Mr. Leadbeater's talk at Auckland on *Conditions of Discipleship*, Mr. Hyndahl's inspiring paper on *Liberation*, and other articles make up a most valuable number.

J. I.

BOOK REVIEWS

LIFE AND TEACHINGS OF GIORDANO BRUNO

By Coulson Turnbull. (Gnostic Press, San Diego. 1913. pp. 100. \$1.00.)

This book should be particularly attractive to all Theosophists. The writer seems to enter into the spirit of this beautifully written life-story of the Nolan martyr who fearlessly mounted the pyre in Rome, February 16, 1600.

The *Foreword* is a graceful and earnest tribute to this "wandering knight of a philosopher." The author says that earnest souls love to pay homage to the memory of those heroes to whom we owe our religious liberty and freedom, that Giordano Bruno lived and died the apostle of the ever new and ever old religion, that of spiritual insight.

We render homage to the noble spirit, and believe that while the curling flames enveloped his quivering mortal frame the Angel of the Word welcomed his immortal Soul.

This edition contains eight chapters and two illustrations—the frontispiece, a portrait of Giordano Bruno, and an illustration of Bruno's monument in Rome. The first and second chapters carry the reader back to the hero's youth, where he delighted to contemplate Nature and her grandeur while musing in "the golden fields of Nola," his birthplace. We learn of his monastic life at Naples, where for nearly thirteen years he studied the ancient philosophers and the solar theory of Copernicus. The third and fourth chapters relate his visits to German universities, his sojourn in Switzerland and his return to Italy. Wherever he wandered he was treated inhospitably, notwithstanding crowds gathered to hear his illuminating lectures on the Copernican theory. Bruno also resuscitated the Pythagorean doctrines and expounded them in bold and clear outlines to ears that heard but did not understand.

How sympathetically we follow this Knight of Truth, feeling the radiance of the light in his great earnest soul and the constricting darkness of those who endeavored to extinguish his spiritual torch with the hungry fires of earth.

Chapter five depicts the tragic martyrdom. Dr. Turnbull says:

So to thee, noble Bruno, thou prophet of science, we in gratitude remember thee, and in humble service again recall thy noble thoughts. It is to thy courage that we owe a great debt of gratitude for laying the foundation for positive science.

Thou prophet of insight, the fatal fire that freed thy immortal spirit is dead, but thy spirit has already set many a heart aflame with new ambition and has cheered many a pilgrim on the Path!

The last three chapters deal with the great philosopher's teachings of the soul, his theosophical concepts of God and Nature, and his spontaneous poems upon Life, Compensation, Immensity, the Soul, and the Will. All theosophical libraries should have a copy of this book, so reverently written, as a tribute to one who was a past incarnation of our revered President, Mrs. Besant.

A. H. T.

VEGETARIAN SUPPLEMENT TO SCIENTIFIC FEEDING

By Dr. Dora C. Roper. (T. S. Book Concern, Krontona. 1915. pp. 150. Paper cover. 75 cents.)

Dr. Roper's book comes, it seems to me, at a most opportune time and fills a long-felt want. In these days, when women have other interests and duties outside the home that take up their time and energy, the cooking problem has become a very serious matter. The knowledge gained by women in their studies has shown them that simple living promotes high thinking, and so they naturally wish to provide for their families in an intelligent and scientific manner, and to all these women Dr. Roper's book will be found a most useful and valuable aid in their difficulties.

The book contains three important facts: First, it offers *menus* for properly balanced meals; second, if one follows directions strictly it will materially reduce the cost of living; and third—and perhaps this is the most important factor—Dr. Roper seems to have solved the problem of proper chemical combinations in her *menus*.

Many vegetarians not understanding food values and food chemistry prepare a less balanced meal than does the ordinary person who includes meat in his diet. Foods strong in protein should be substituted for the meat. In this little book we find many valuable hints and directions for the preparation of meals that are properly combined and proportioned. If these directions are followed even in a general way, the result will be more than gratifying. The foot-notes are of especial interest in that they explain temperamental differences and the proper combining of foods to suit the needs of each individual.

This book presents a most simple, comprehensive and valuable contribution to this important subject.

E. J. H.

TAORMINA

By Dr. Ralcy Husted Bell. (Hinds, Noble & Eldredge, New York. 1916. pp. 172.)

This little book is thoroughly readable and instructive, giving as it does the origin of the language, a history of the inhabitants and vicissitudes through which Taormina has passed, as well as a description of its ruins and the city as it is today. The author paints a word-picture aglow with the spirit of Taormina and the Sicilian country, and it will be of vivid interest to the traveler and particularly to those who understand the real significance of Taormina. The author says:

While there I knew a presence, a spirit of the past so real that my soul was clothed with the fresh garments of a new faith; and I saw that what we call past, present and future are relative terms for a cycle of conscious being. I understood for the first time how closely related to our being was this deathless and dateless Trinity of phases dancing before us forever in a circle.

E. F. S.

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