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to Dec.*

THE MESSSENGER

VOL. IV

DECEMBER 1916

No. 7

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POST-OFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. SUBSCRIPTION PRICE 50 CENTS A YEAR. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES.

HYPHENATED THEOSOPHY

BY GRACE SHAW DUFF

FROM time to time an unexpected occurrence that results in a suspicion that some one has tampered with his ideal, or perhaps wrecked it altogether, will startle a man out of his self supposed mental security, and he is aroused by the lamentable fact that, if the whole body of his philosophy is not a seat of internecine warfare, at least some of its vital organs are badly impeded in their functional activities.

He had thought of it as a compacted whole, dominated by an unimpeachable solidarity; it is now revealed as a loosely integrated mass more or less chaotic and altogether unreliable. What he had supposed to be of at least allied sympathy with his cherished ideal proves of questionable loyalty, dangerously ready to join forces with out and out enemies of whose menacing existence he is now for the first time made aware.

He had been immensely pleased with his own industry in assembling the parts of his prototype, but he is suddenly conscious

that while industry is eminently commendable perhaps greater discrimination would have proved more satisfying. Certainly the melting pot has failed. What he had expected would boil down into a concentrated whole has, at this unexpected jostle, separated into its constituent parts, and the anticipated brew precipitated into elements not altogether savory.

So it happens sometimes that a perfectly good F. T. S. is puzzled, to say the least, at the apparent and almost instant destruction of what had seemed a lasting alliance and he is as much surprised as grieved to find the necessity of either reconstructing what he had supposed invariable or, of professing an hyphenated Theosophy. There seems to be a kind of reversion to the past and his group-soul heredity is more insistent than his individualized environment.

The SECRET DOCTRINE, and ISIS, if not among the best sellers, had been for him books of study and for pastime also; he had circled the rounds and races with

such persistence that now he could forward or reverse with the agility of a barn swallow, and as for the PEDIGREE OF MAN, it had become as simple to him as a New England time table. A little cautious at first he had been a member-at-large, satisfied that if one end of the leash was pegged down at Headquarters, the controlling end was still in his own hand. Sometime later, quickly responding to a National Lecturer he joined his city Lodge and became an active worker.

Then came some of the happiest years of his theosophic life. He read papers and "had classes"—he even essayed an occasional lecture, in a local way. And he never has forgotten the thrill that he experienced at seeing his own name, in small caps, at the head of a leader in the MESSENGER. With all this preparedness, why should his forces scatter now, just when he needed them most, how could he prevent the contents of the melting pot curdling and what must he do to obliterate the hyphen. He was not psychic, he didn't "bring things through", but he was honest with himself, and opening the Lodge door, he walked out into the busy world of men and women intent on finding what was the matter and how to remedy it.

Our disappointed F. T. S. is only a type of which you and I are examples. Our own melting pot is often inadequate to serve our ideal, and will remain so just as long as we fail to understand the requirements, and we will continue the hazardous habit of hyphenating our Theosophy from our daily working world until we learn that if Theosophy is not in reality the Efficiency of Living, it is nothing. Society, commerce and trade now require an efficiency never before imagined, and the world has become so imperious in its demands that science and the professions can no longer meet with the general practitioner, but must supply a specialist for each separate request. So, the study of Isis, and the SECRET DOCTRINE, must become something more than academic, the swallows purposed flight must become a censure upon our erratic one, and the ancestry that we are leaving must become quite as important and significant as the pedigree we

have received, if we are to meet the unexpected jostle without anxiety. Efficiency, like the housewife's homely magic, must leaven the whole lump of our philosophy; for a philosophy that cannot offer the means as well as affirm the end, is just a blind alley—attractive as an entrance, but apt to be awkward as an exit.

Today, because the coming of a Great Event is casting its luminous shadow before, there is virility, new and heroic, pounding the life blood of the world into its flabby arteries; there is the ecstasy of sacrifice which translates battle and death into the glory of a greater living; there is the turning from a tyranny of husks to the freedom of a golden chair, and men and women are walking into the Father's house wearing the shoes of forgiveness.

The busy world, the startled feverish world, is conscious of this unquestioning awakening, this subtle something that awaits it at every turn, still pointing onward—this call that stops its wayside cry only to shout it from the housetops—and obedient to the urge, the world gives itself to the onward sweep, and rushes on, it knows not where, and hardly cares, so it is not left behind. It is this urge that opens the Lodge room door to let in the world's clamor, and to let out its own calm, the clamor of hunger and thirst, and the calm of bread and wine. Its hunger is our concern, its calm may be our gift. But so be we will to give, our giving must be efficient.

Theosophy has a part to play in the world's economies, but it must learn the truth of values—its sentimentality must not enhance the rights of labor, and overlook those of capital—it may lessen the burdens of the poor and increase the responsibility of the rich, but its sociology must not be so much to destroy castes as to dignify them. It may speak to the people in verse and song, but it must voice the continued story of the heart, and not exploit the conclusions of the intellect. It may paint the world's pictures, and write its music, it may preach its sermons and build its temples—it may encourage its births and bury its dead, but it must die

as the world dies, and it must bear its young in the motherhood of common humanity. The music must be a nation's anthem, and its pictures paint the world's joys and anguish.

If Theosophy is the efficiency of life,

must not all this be true? *It is true* and the failure of the melting pot is because we have not used efficiency as one of the ingredients, and the reason of the hyphen is because we have so long failed to find our attainment in the world's necessity.

JOY

BY MARY GRAY

The word has been spoken and in the East dawn the first rays of the day of peace. By sword and flame and tears, a great civilization is being purified, is being cleansed to prepare it for its high destiny. In its ordeal sounds the keynote of its evolution—sacrifice. It could achieve only through sacrifice, and that sacrifice is being accomplished in blood and woe, one so mighty in its scope that the very nations partaking in it, look amazed upon their own endurance, and begin to see in man's stupendous courage, evidence of his divine origin.

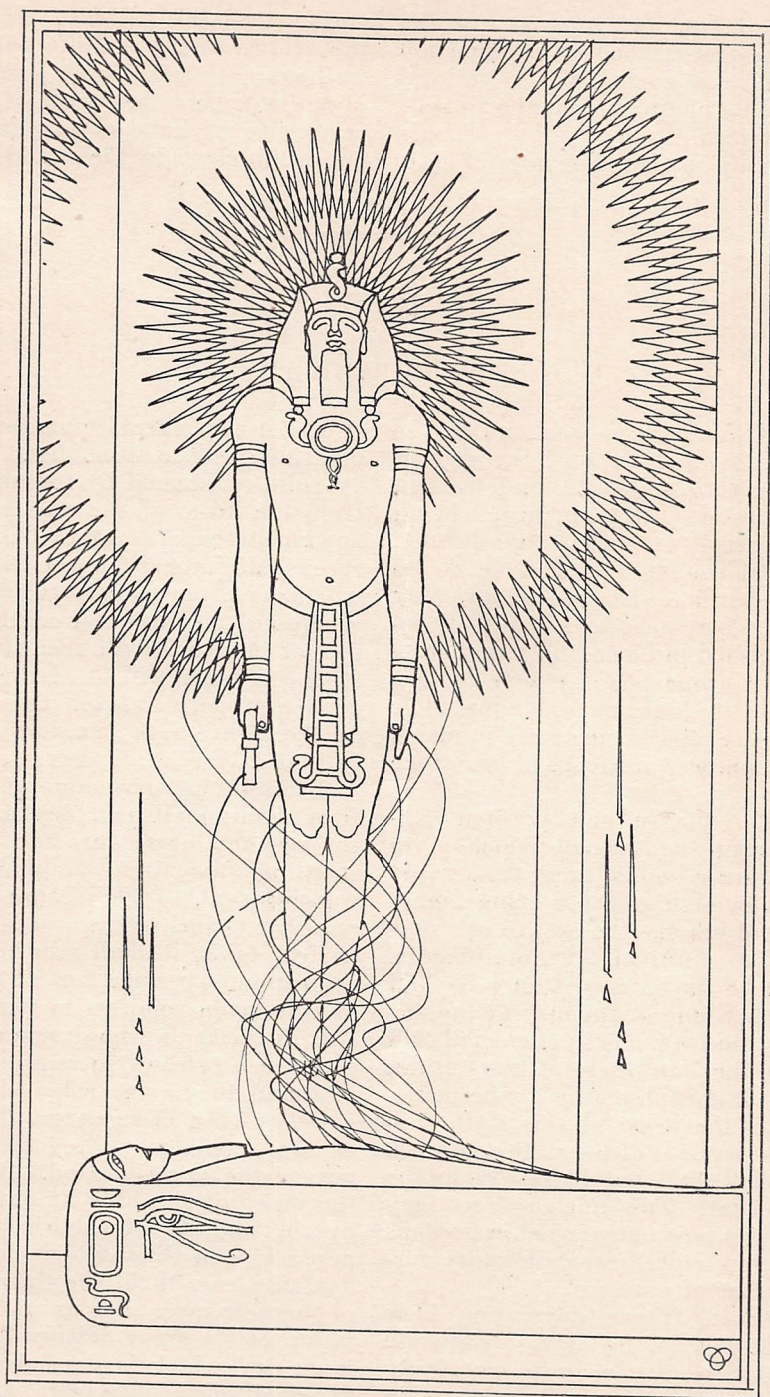
Meanwhile, quietly and perhaps unnoticed during the turmoil which gives the fifth sub-race its last great test, across the sea, a new civilization is being founded. This will become the empire of a new race, with a different keynote—mercy. Long must be its journey before it shall come to its heritage; many may be the difficulties by the way. Yet it too shall find its goal in the dim years of the future, and fulfill its portion of the divine plan.

Hidden in the heart of this sixth sub-race, lies the nucleus of the sixth root-race, a kernel that shall unfold slowly in the fullness of time. Now this root-race may be known by a new note, one akin perhaps to mercy, but more resonant, more far-reaching—that of pure joy.

Wherever in future days, you hear sounded the note of joy, joy so exquisite in its beauty, so ethereal in its manifestation that it seems to draw its inspiration from no earthly source—know that there sings the spirit of the sixth race. For this is not the joy of the form, but of the spirit.

It is not dependent upon earthly happiness, it reflects celestial bliss. Unquenched by pain, undimmed by sorrow, it bubbles from the heart of the universe, an ever-flowing stream of ecstasy. When the sixth race shall have achieved its destiny, it will have given to a sorrowing sphere, a glimpse of the bliss that enfolds her. The rose of the world will open its petals, and from its heart will steal the divine fragrance of perfect love. Never again, in all the future ages, can man forget utterly that divine vision, never again can he feel himself utterly alone and forgotten. Ever about him like an unseen caress winds the perfume from the rose of eternity, startling forgotten happiness in his wearied soul. Like incense blown from some far chapel where broods the spirit of perfect faith, it shall stir in him deeper aspiration to realize for all time the joy of love made manifest in form.

It lies with us who dream of the future sixth race to show in our lives that joy; to sound to a wearied world the first chords of the Deva songs, that the souls of the people may become refreshed to pursue the quest of God. Stealing from the quiet of the hills at dawn, breathed by the majesty of earth's beauty, whispered by the Great Spirit, in humanity's deafened ears thrill the first herald notes of the new race. Let us who glimpse the vision of its great destiny feel ever that inner joy which is dependent, not upon personal good, but upon knowledge of the great plan, upon the pulse of the eternal heart beating out in man's life, its deathless love.



"THERE IS NO DEATH"

by Claude Bragdon.

IMMORTALITY

*In the dim Days of Creation the forms were prepared;
they awaited the Life.*

*From the White Flame of His Being God sent forth
sparks to ensoul the empty lanterns;*

*Like falling stars they cleaved the dimensions of space,
flinging behind them a fiery thread.*

*The black walls enclosed them. God held the forms
inviolatè in the cup of His Dream.*

*Ages passed. The spark forgot its Source; "I am alone
in darkness," it proclaimed.*

*"Beyond this wavering glimmer which I shed are
barriers of nothingness. Form is life."*

From the Heart of Creation thrilled the response:

*"Life grows through form and THE DESTRUCTION OF FORM
—be free."*

*And God shattered the limitations of space with the
lightning of His Will.*

* * * * *

*"This is death!" sighed the butterfly, as it broke from
its chrysalis*

And turned its jeweled sails to catch the summer breeze.

*"This is death!" cried the torch, as it gave itself up to
the ecstasy of light.*

*"This is death!" murmured the cloud, as its resistance
broke*

*And it melted into a million drops, which fell exultingly
into the sea.*

*"Death!" sobbed the water, as it wed with the fire and
floated away on misty wings.*

*"Death!" whispered the seed, as its tiny body split and
the flower leaped from it toward the sun.*

*"This is death!" wailed the man, as his prison-house of
form fell apart*

And he soared into the dazzling glory of Divine Reality.

—GEORGINA F. WALTON.

THE STORY OF EVOLUTION

TOLD IN SYMBOLS

BY ISABEL B. HOLBROOK

(This lecture was delivered in St. Louis at the Annual Convention of the American Section, August, 1916. In parts it is a compilation; there was used in its preparation Mrs. Besant's "THEOSOPHY"; Elijah Brookshire's "THE LAW OF HUMAN LIFE"; and Anna Bonus Kingsford's "THE PERFECT WAY.")

When, nearly a half century ago, Theosophy reopened its eyes upon this earth for a new incarnation, it found the modern world in what Mrs. Besant has called a veritable "eclipse of faith". Agnosticism was flourishing. What could man know beyond what his senses could discover, beyond what his intellect could grasp? Comparative Mythology was proving an effective weapon against Christianity; its answers to the alarmed questionings of the religionists went to shatter their houses of faith, to devour their substance of belief and to leave them exposed to the icy winds of doubt. Exoteric sciences of *form* were overriding esoteric sciences of *life*; physiology had plainly tethered psychology; it was proving the brain as the creator of thought, that thought was born with the brain, grew with it, was diseased with it, decayed with it; therefore, in all true logic, did it not finally die with it? The silent whispers of intuition were drowned in the noisy waters of argument; the light of Hope was dimmed by the darkness of mortal mind. Evolution had become the *open sesame* of science; but to accept as theory was tantamount to becoming an enemy of religion.

Into this Babel of Belief, Theosophy came, asserting both silently and audibly the gnosis of the past against the agnosticism of the present, accepting the facts of the archæologists and mythologists but building them into ramparts of defense for the friends of religion instead of leaving them as weapons of attack in the hands of its opponents. It declared that man had not exhausted his powers in using his senses and his intellect, for beyond these there were the intuition and the will of the spirit; that the existence of these powers and the testimony of the higher con-

sciousness were as provable as are those of the intellectual and the sensuous.

And finally, it asserted that "Evolution" as the scripture of science and "Involution" as the scripture of religion were but the companion left and right hand pages in the Book of God, each incomplete alone, each necessary to the other. It showed that Charles Darwin, writing as secular evolutionist on the page of science: "Evolution proceeds by numerous, successive and slight modifications" was in perfect alignment with the statement of the spiritual evolutionist Paul: "The perfection of the soul of man proceeds from character to character, renewed day by day." "We find that the Darwinian theory, even when carried out to its extreme logical conclusion, does not only not oppose, but lends a decided support to the belief in the spiritual nature of man. It shows us how man's body may have been developed from that of the lower animals under the law of natural selection, but it also teaches us "that we possess intellectual and moral faculties which could not have been so developed, but must have another origin, and for this origin we can find an adequate cause only in the unseen universe of Spirit." So wrote Alfred Russell Wallace on the page of science. "The invisible things of God from the creation of the world are clearly seen, being understood by the things which are made." So wrote Paul on the page of religion.

Science and Religion are now clasping hands. These companion divine pages of God's Book have always been before humanity's vision, but few indeed have been the number who have learned that secret art of reading them, by knowing things invisible by the things made. For the one primitive, invisibly-lettered, all-inclusive

language of the Great Book—which holds alike the form-hieroglyphs of Nature, the soul mysteries of Man, and the divine song of God—is the language of symbols. By their rule of correspondences can superior truths be found in inferior signs and images; by their scale of measurements can the heights above and the depths below be plumbed; their orderly processes proclaim the law denominated the law of evolution on all planes of being whatsoever.

Shall we read a paragraph or two of this symbolic script?

Shall we read first that paragraph written so long ago by a far earlier race that has shown unmistakable evidence of reaching a high zenith in symbolic expression—that paragraph written so indelibly on the shifting sands of Egypt? For what does the great pyramid tell us today even in its ruin?

Of a long, even, downward-going passage from the light of the sun of day to a well or pit far underground—symbol of that breathing-out of involution which,

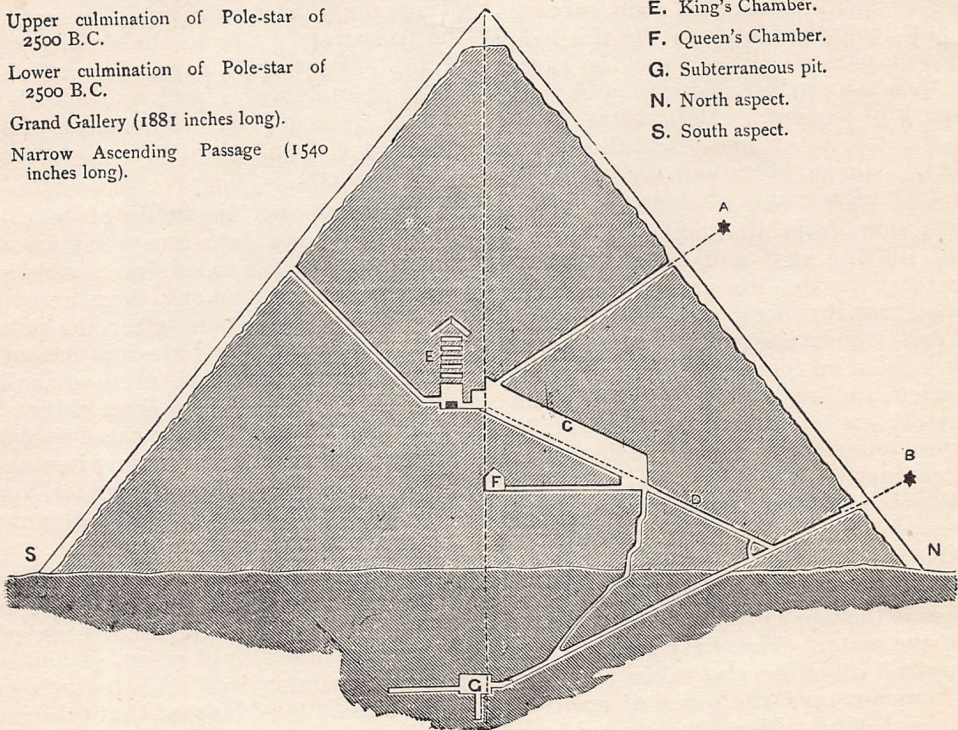
without effort of our own, carries us downward into matter, the Fall so named by theologians. Here though hoodwinked by the darkness of the pit, circumscribed by its cable-tow of dimensions, unconscious of powers and purpose, yet here it is, from the underground well of life, that each one begins his long climb of evolution.

And three rough irregular steps leading upwards must first be taken. Three days and nights must first be spent in the dark earth tomb; one long step involving into and then out of the mineral kingdom; a shorter step of an “in” and an “out,” a day and a night, in the plant kingdom; and a final still shorter step of time through the animal kingdom. Then the soul stands again at the light-level, but within the pyramid walls of his individualized self.

One of the most significant facts about the whole structure is to be noted here; that, although the pyramid itself is made of stones brought from distances about, there is one—and there is but one—piece of rock *in situ*, one point of the under-

- A. Upper culmination of Pole-star of 2500 B.C.
- B. Lower culmination of Pole-star of 2500 B.C.
- C. Grand Gallery (1881 inches long).
- D. Narrow Ascending Passage (1540 inches long).

- E. King's Chamber.
- F. Queen's Chamber.
- G. Subterranean pit.
- N. North aspect.
- S. South aspect.



Section of the Great Pyramid of Gizeh.

ground ledge, that juts up from beneath into the pyramid itself. That one piece of his lower self the traveler will stand upon as he completes his first of life's degrees. That sublimated bit of the past self remains, and it is on it that he "girds up his loins" to take the onward path.

Onward and upward and then inward to the Queen's chamber, the centre of the Self. Here the work of humanizing, moralizing and ruling the affections is undergone until a "Heart," made righteous and controlled, wins for the soul the victory of "passing on".

Beyond that second level, the main gallery in the pyramid runs steeply upward to the King's Chamber, the hall where Reason is crowned as master, where the disciple becomes a conscious organ of the Holy Spirit, where, freed from thralldom of form he comes into the full light of the Spiritual Sun, he reaches the structure of the perfect man.

This sojourning of the soul of man in the pyramid of matter has always been spoken of as of three days or epochs. "Behold I cast out devils and I do cures to-day and tomorrow, and on the third day I shall be perfected." "First the carnal seed, then the seed of affection, and lastly the seed of reason." "First the blade, then the ear, after that the full corn in the ear." Loins, heart and head must become trained servants of the one ruler.

Turn now from that stone paragraph out of the far past and let us read the same story in the life record of one of earth's great Brothers, one learned in wisdom and whose masterful knowledge of symbols is to be found in the Pentateuch. The science of psychology as the science of Psyche, is at the present a rapidly growing knowledge, yet we believe it is only leading to a day when the Pentateuch and the Mosaic symbolism of the past will be regarded as the most profound and valuable contribution ever given to that branch of knowledge.

Moses is the name of him who was drawn out of the water. The dirty water of the Nile out of which he was taken is a symbol of kama-manas, the plane of emotions and animal mind. Moses we are told was

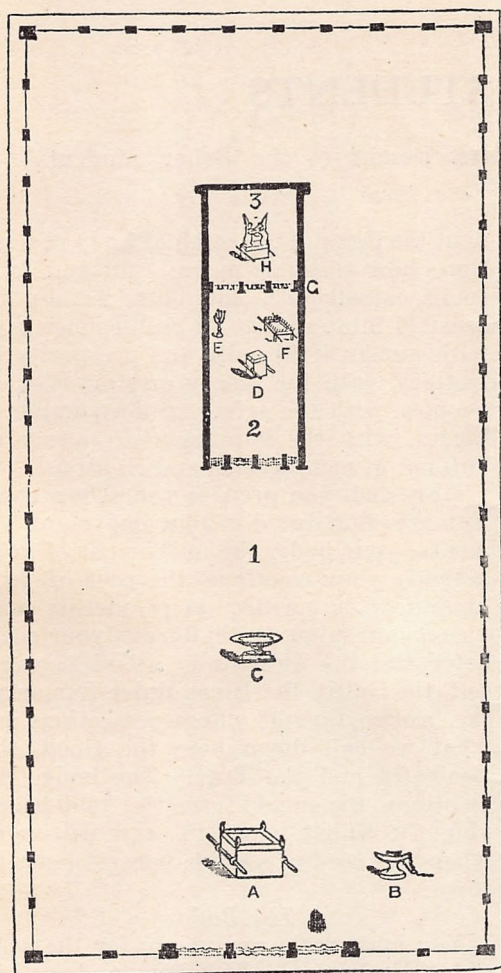
forty years in Egypt; he was forty years in the wilderness; and he was forty years the spiritual teacher of his people. Here is the redemptive process of the three degrees, or days, again.

In the symbolism of the Scriptures, Egypt is the land of carnal pleasures, corresponding with the lower principles of the soul of unregenerate man. The Scriptures tell us that God leads all of his sons out of Egypt. He leads them into the wilderness, into the desert. The wilderness symbolizes the land of adversity, of discipline, of privation. Not only do the Scriptures teach that man must be drawn out of the water of the Nile, abandon the Egyptian life, and sacrifice every worldly consideration, but he must undergo a great discipline and chastening further to gain his Father's inheritance of eternal life. No one has ever, or will ever, find the Promised Land except by way of the desert.

Moses it is written journeyed even to the back side of the desert and there came to the mountain of God. He drank the cup of adversity to the dregs. "He ventured the temporal." He put the shoes (symbol of the outward and earthy) from off his feet. Then he came face to face with God and received his Holy commission of service—to teach and point the way of salvation to others.

And what was his mode of teaching? The Lord spake unto Moses saying "Let them (your people) make me a sanctuary that I may dwell among them according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And so Moses erected that tabernacle in the wilderness, the Tabernacle of Testimony, that piece of architecture or edifice which is a faultless symbolic representation of human nature and the evolution of the human soul.

The order revealed in the building, its cleanliness and sacredness and the care taken of it were intended to teach what the human soul should resemble and how it should be regarded. Whatever is said, in the Mosaic teachings, of that tabernacle and the utensils used within it is said truly



The Tabernacle in the Wilderness

1, Open Court; 2, Holy Place—the Tent or Covered House; 3, Holy of Holies; A, Altar of Oblations; B, Censer; C, Laver; D, Altar of Incense; E, Golden Candlestick; F, Table of Shewbread; G, Veil Dividing in Two Parts the Tent or Covered House; H, Ark of the Covenant Containing the Rod, the Host and the Law.

of the soul. Every animal slaughtered on the steps without or sacrificed at the altar

in the Outer Court represents the remains of animalism and that horde of lower propensities—envy, hate, revenge, greed, hypocrisy, intolerance, etc.—which must disappear from human nature before one can enter into his tent or house of the ego. Ever symbolically is the Christ-Babe born in a manger among the cattle and ever must the animals be sacrificed before the Tabernacle of the Inner Self be reached. Then, in that covered place, the Self becomes (as shown by the symbolic utensils) an altar of fragrant uprising incense, a golden candlestick alight with His flame, and a perfect body offering its twelve shrewbread loaves—of powers won and weaknesses overcome—for the feeding of all.

Still more “hidden” there is another room. The soul must pass on through a veil that is without aperture to the Holy of Holies. There the Ark of the Covenant is reached, and not only reached but the soul must become in very truth the Ark itself in order to know and to recover what is yet “still more hidden” within—the Rod, the Host and the Law. The Rod of Power (symbol of Divine Fatherhood); the Host of His Love (symbol of Mother Substance); and the Law of His Nature (which is the Brotherhood of Offspring). “Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled”—till all be fulfilled.

Study your own bodily flesh and bone, you will find a rehearsal of this same story there. Pick a flower “from the crannied wall,” a grain of sand from the shore—all, all are symbols, the small visible bodying forth some clearer or dimmer revelation of the greater invisible and repeating in lesser or fuller measures, lines from the one and only drama of evolution.

(To be continued.)

Those ages moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a symbol ever to him who has eyes for it, some dimmer or clearer revelation of the God-like?

—THOMAS CARLYLE.

TO YOUNG STUDENTS

[Excerpts from a recent address by Mrs. Besant to the Behar Students' conference]

It is but repeating truisms to say that the Destiny of a Nation is folded within its youth as the flower within the close embrace of the sepals that ensheath the bud; that that which you are thinking to-day the Nation will think tomorrow; that your characters will show out the characters of the Nation's citizens a few years hence; that you are creating those characters now, shaping them out of the materials you brought with you to your present bodies—for what a man thinks upon that he becomes. Your thoughts in past lives created the character you brought with you into the world; your thoughts in the past of this life have moulded it year by year into its present form; your present thoughts are creating the character of your manhood, shaping the citizens who shall be when we, the elders, shall have passed away.

Among the students in schools and colleges today, among you, are the future statesmen, the future leaders, the future generals, the future admirals, the future merchant princes, the future scientists. Nay, among you are the future members of the Imperial Council, the Council which shall control the destinies of a mighty Empire, which is to be a blessing or a curse to the whole world; a blessing if guided by noble, unselfish, pious, righteous statesmen—a curse, if guided by the base, the materialistic and the bad.

Freedom is a Goddess, beautiful but austere. The heroes who follow her are mighty men, not weaklings, and she needs for her service men and not drones.

Without preparation some of you would rush into action, raw recruits into the firing line, more dangerous to their own army than to the army of the foe. . . . Many of you do not realize how serious a thing is political action, how far-reaching are political movements, how interdepen-

dent the parts of the complex body of a nation; how rashness means ruin and folly spells catastrophe, and blunders slip insensibly into crimes. In politics men play with human lives, with the prosperity of Nations, with the plenty or starvation of peoples, with the safety or destruction of homes, with the happiness or misery of millions of men, women and children.

How shall you prepare yourselves now? You are constituted of four important elements: your body, the instrument of your actions; your emotions, the root of your happiness or sorrow, your virtues and vices; your mind, the builder of your character and the director of activity; yourself, the Spirit, the Inner Ruler Immortal, the broken rays of whose perfections are what we call down here the Good, the Beautiful and the True. The body, the emotions, the mind, form the field which you, the Spirit, must till and cultivate; where the seed of a noble harvest must be sown.

The Body

You must train your body for the sake of the Motherland. It is hers, and she has need of strong, vigorous, enduring bodies, hard in muscle and steady in nerve. Soft, flabby, fat, lazy bodies are not bodies for freemen; they are only fit for slaves. And remember that youth is the only time for making a strong and vigorous body. You may learn all your lives, but the fixing of the fate of the body is done in youth. Mischiefs done to the body then can never be made good.

What, then, must you do for your body? You must feed it on good, plain, nourishing, unstimulating food. Not too many sweets, not too much spice, nor pepper; not food so tasty and savory that you eat too much. You must give it sleep enough; not sitting up too late, nor getting up too early to pore over books. You must ex-

ercise it, run and jump and climb and learn to breathe deeply and fully, and make it lithe and agile, alert and quick. Practice dumb-bells and clubs, learn to box and to fence and to swim, and keep your body scrupulously clean.

And you must keep your bodies chaste and pure, and to that end never let your mind dwell on sex, nor your tongue take part in dirty talk, in unclean gossip. Nothing you can do in exercise will make your body strong if you yield to vicious habits. A clean youth makes a strong manhood, a vigorous maturity, a noble old age. Pitiful are the bodies weakened by early vice—contemptible, unmanly.

The Emotions

The emotions of youth are strong and apt to carry you away. Yet, if you would serve the Motherland in future, you must learn self-control, you must encourage right emotion and starve out wrong by turning away from it. You need to cultivate courage and endurance, kindness and helpfulness, truth and generosity. You must show reverence to all that is worthy of it, to God, to your parents, to your teachers. You must protect the weak, show tenderness to the aged, be courteous to the poor, to all below you in rank. Never speak a rough word to one whose position renders impossible a rough retort, and never cringe to a superior. Never lie either from fear or greed, nor play the hypocrite to please.

Games are useful in the training of emotion, for you learn in them self-control and good temper; how to win victory without vulgar elation, to bear defeat with a smile. They teach the subordination of the individual to the team, and of personal success to the success of the whole. They develop power of leadership, loyalty to a leader, quickness of judgment, promptness of action. Play chivalrously, honorably, bravely, generously, and you will play well the great game of life.

The Mind

The training of the mind is that which many mistakenly look upon as the sole purpose of education, and it would be folly to underestimate the value of the

training of the intelligence. An ignorant man is a danger to the Commonwealth just in proportion as he is free, and the slave of ignorance cannot be a free citizen in a free state. He is a child to be guarded, helped, guided, taught, but at their peril do nations allow him to have a voice in the shaping of their policy. If you would serve the Motherland well, you must study hard and deeply. Remember that education does not mean storing the memory with facts; it means drawing out the faculties of the mind and bringing them under control, so that you can address them to any question, and deal efficiently and adequately with the problems of life as they present themselves. You need to cultivate observation, accuracy, discrimination, the power of classification, the seeing of things in true proportion; that is, the perception of values and the relation of one object to another. Thinking is the establishment of relations. You must cultivate attention, both alert and sustained, for concentration is only formal and developed attention, and without concentration no mastery of great questions is possible.

You should take interest in the political questions of the day; read them in the papers, debate them in your debating societies; learn to argue cogently, to bear opposition with good temper, to be sound in your logic, accurate in your facts, clear in your exposition. . . . Study logic, that you may detect sophistry and fallacy. And read great literature, to purify your emotions, to shape your ideals, to inspire your actions. Read also the biographies of the great, brood over them and dream over them; so shall their greatness be reborn in you. . . .

The training of the mind is immense as a subject; I can but touch it here and there. But whatever you study, remember to do it for the Motherland's sake, and that dedication of all to Her, of all as the preparation of Her service, shall make all drudgery fascinating and guild the dullest study with the promise of future use.

The Spirit

What shall I say of this, your very Self?

The religions of the world have all one aim—the Realization of the Self, the Knowledge of God. Their outward rites and ceremonies are intended for the training of the body, to overcome its sloth, to teach temperance in all things, to make it a useful servant, not a tyrannical master. Their moral precepts are directed to the

training of the emotions to the loftiest end. Their metaphysics and philosophies aim at the highest development of the intellect. But the essence of religion is unity, the realization of the One God, within and without, flowering into the Brotherhood of all that lives.

From THEOSOPHY IN NEW ZEALAND.

LETTER FROM HEADQUARTERS

Adyar, 24th September, 1916.

In my last letter I referred to rumours which threatened further curtailment of free-movement and of free-expression of opinion by Mrs. Besant. The Madras Government has forfeited the security of Rs. 2,000. Mrs. Besant paid as "Keeper of the New Indian Printing Works" and a further security of Rs. 10,000 was asked for. This was duly paid and so *New India* continues and Mrs. Besant has gained the outlet of a legal fight against the Press Act in the Madras High Court which the law allows. The Government has also asked a security of Rs. 5,000 from our Vasanta Press at Adyar and of course no reasons are shown. This also has been paid but we have been deprived of the printing orders of *The Commonwealth* and other political pamphlets, for which a third press had to be opened; for this another Rs. 2,000 were demanded and of course paid. Thus Rs. 17,000 are given as security and Rs. 2,000 are lost. This is in British India, and I may assure you, mine are only statements of fact. Mrs. Besant will conduct her own case which comes before a special tribunal of three High Court Judges next Wednesday, 27th September. I know that Mrs. Besant has prepared her points both of law and facts thoroughly

and some of her lines of argument are agreeable surprises even for our lawyer friends. Some of us thought that Mrs. Besant would do well to accept the services of so sound a lawyer as Mr. C. P. Ramaswami Aiyar who willingly offered his help. On further consideration it has been clear that no lawyer could handle the facts of the case so deftly as she herself and on law points she has armed herself admirably. It is a clean fight for the sake of Liberty and she will carry it on flawlessly. I may be able to report results in my next letter; meantime we are engaged in arrangements for the celebration of Mrs. Besant's 69th Birthday on Sunday next.

The T. E. Trust is making good progress. Girls' schools are more in demand but we cannot do much in absence of lady teachers. If English-speaking lands can send us a few sympathetic ladies willing to teach Indian girls they will be most gratefully welcomed.

We soon expect two friends from the land of H. P. Blavatsky—Madame Anna Kamensky the able and devoted Secretary of the Russian Section, and another good worker, Madame Pogosky. A beautiful and peaceful Adyar will welcome them; weather is very fine and a splendid harmony prevails.

B. P. W.

That very law which molds a tear,
And bids it trickle from its source—
That law preserves the earth a sphere,
And guides the planets in their course.
—Samuel Rogers.

FROM THE NATIONAL PRESIDENT

WILL IT HELP?

Col. Roosevelt is an out and out advocate of military training and military service for the American man. Among other advantages he says this would teach regularity of habits, abstinence, obedience, self-respect, and respect for others. Surely these qualities are greatly needed in the undisciplined nature of the American, who is supposed ultimately to form the coming race.

But according to Dr. Chas. H. Mayo, President of the American Medical Association, "The Slavs will be the coming nation of the earth. Ours is destined to be a commercial nation of the meanest of types." Repugnant thought!

May it be possible that the Manu is using the Roosevelt ideal to help prevent the realization of the abhorrent Mayo foreboding? In any case, America can never become an army-ridden country.

THE SIXTH RACE PROPHECY

I think we all pretty well agree that there is great evidence of the coming of a new race in America. The general mixture of all types of blood here, the physical appearance of a new type, the higher national ideals, the more delicate and sensitive human organisms, the innate revolt against decaying Europeanisms, the vision of a grand and beautiful future that seems implanted in every American heart—these and many other evidences are common.

BACK TO THE LAND

But one of the most noticeable evidences is in the tendency of men of substance and power to devote their resources to altruistic ends. Mr. Rockefeller has made a mighty step upward from the usual use of wealth by the very rich and has established a "Foundation" backed by his enormous resources, which are devoted solely to the service of humanity. Mr. Carnegie with all his dollars has deter-

mined to die poor and so is giving away his money, and with the usual methodical prudence of the canny Scot, to education through libraries. Many young men of wealth are starting new altruistic enterprises. And now comes Henry Ford with an active zeal to help the masses, manufacturing a poor man's motor by the tens of thousands, raising the wages of the workers, sharing his profits with them to some extent and striving to discover the last word in farm tractors and a cheap refuse fuel to run them in order that the people may at last have some hope and economic inducement to remain on the land and not crowd into the human clots called cities where all that is least worthy in human nature festers and ferments. If his plans do not miscarry; if some more just and civically scientific form of land tenure can be adopted wherein opportunity and co-operation take the place of exploitation and competition,—if in this and other ways farming can be made as profitable and as desirable to the people as store-keeping, clerking, office-holding, etc., not only will the boys and girls remain on the farm, but there will supervene a wholesome exodus from the rookeries of our cities back to the land, and this will mark one of the most important steps upward in our frantic civilization. Then will something be started that will afford a suitable environment for a new people,—for then we shall build new cities, not of 25 feet lots, but of 25 acre lots, where every man can be a producer and can be assured both of his family's living and a ready market besides; where community libraries, theatres, temples, schools, picture shows, civic centres, shops and the like may be just as accessible with but a short ride in the cheapened and ever-present motor; where the ugliness, the stench and the wrecking noises of our present cities will be changed for the loveliness of the country side, with the delicate perfumes of the flowers and grasses, and the songs of birds and running waters, and all this in the radiant sunshine and pure air afforded to

all. When that time comes our cities will find that to maintain their existence to any degree they will have to make noise a crime, ugliness a public disgrace, dark and sunless spaces a breach of sanitary law, alcohol joints an impossibility, and sensual haunts and exhibitions a thing of the past. For it is beauty and serenity, sunshine and wholesome living in the joyful, educational, upclimbing of our evolutionary journey that are permanent and real. Men will some day open their eyes and see that these are the things that really pay, and these only.

AN INDUSTRIAL ALTRUIST

No one who has watched the career of Henry Ford and has understood something of his motives and ideals can fail to realize that he is moved by unselfish motives. His cheap ubiquitous car, his high wage scale and profit-sharing scheme, his intention to help the man of the soil become independent of various commercial succubi—these are some of the signs of his love for his fellowman. And not of his love alone, but of his determination to serve his fellows even at great cost to himself, for like Lincoln, Ford is a man of greatest simplicity and so has drawn down upon his devoted head the jeers and imprecations of his business rivals, as did Lincoln from his political rivals. What Lincoln expressed in the sweet simplicity of his beautiful character through a brilliant intellect, Ford expresses through inventive talents.

More power to your elbow, Henry Ford. I believe the Great Director of Evolution is using your love, your incorruptibility and your genius to help His children upward into better and happier conditions, and Theosophists will love you for your practical efforts in working for the Brotherhood of Man in this selfish, money-mad, war-torn age.

MAN BUILDING

After all, this whole show of life would seem to some at times a stupid nightmare if they could not believe it to be progressing toward something stupendously desirable. It is true that most people believe in evolution. They cannot help it. Evi-

dences of it are all around. But why is it they do not take a more practical and scientific view of man's evolution? If some Edison or Burbank would resolve: "This that we see as man is obviously a kind of unripe thing that needs proper cultivation to make it mature. The facts show that he has unlimited potentialities. There is no telling to what heights of development he can be made to reach. Let us devote the best talents we have to the discovery of the most scientific means of studying the wonderful complex nature of this creature and ascertain the kind of environment, nurture and training he most needs to enable him to do his best in growth." If this resolve could be effectuated, if some of our best scientists who have the vision of man's real destiny would get interested in the science of man and would rediscover the old truths in terms of science, and would show the State (and the religions too, for they have clouded their own best truths) how to make great men, how to produce a superb nation of splendid human beings, then surely we would have the right to hope for the growth of a real new race. But what we lack is ideals and a belief in them. Recently I mentioned the principle of Brotherhood to a practical professional man as my solution of a critical social problem then confronting the country. He replied, "Oh! That is only an ideal. It is not at all practical!" Think of it! An ideal, not practical, or even promising to become so. The people seem to think the ideal and the practical are of necessity as far apart as the poles. What they need to realize is that one is but the soul and the other the body of the common animating spirit of life. It is we who keep them apart with stupid blindness.

Oh! Give us men who dream dreams of the unity of human interest (love), of beauty, and of human service, men who have the skill in action to make these ideals practical realities in this world all too drab for lack of active ideals. The garment woven for it is unfortunately wrought by a race whose taste is more vulgarly material than refined, cultivated and spiritual.

NOISE A CAUSE OF CRIME

Perhaps there is no one to whom noise is more intolerable than to the Theosophist. If he be zealous in his effort to live the life his entire organism gradually becomes more sensitized. The sense of smell grows keener; the touch more delicate; the taste much subtler; the perception of color and form becomes greatly heightened and the hearing a source of greater pleasure or pain. Unfortunately this strenuous civilization has filled its cities so sedulously with bad smells reeking with tobacco smoke, alcohol and factory fumes, with unsightliness in architecture and municipal ugliness in general; with an almost impossibility to avoid the taste of meat and meat products in food, and with a perpetual hideousness of din and noise on every side, that the sensitized man feels like an alien in a backward race.

It is good to such a one to read the following educative opinion from a man of science on the destructive force of noise. In the light of this every Theosophist who wages war against noise wages it against crime, and helps to make the world more fit for the greater men whom we hope we shall have the right to welcome to our land in the days that lie ahead. The Los Angeles *Examiner* says:

Noise is one of the most potent inciters to crime, according to the theory of Dr. J. D. Quackenbos, the famous nerve specialist. He declares that our disregard for the ear, one of the most delicate organs of the human body, through submitting it to barbarous and unnecessary noises almost all the time, cannot fail to bring lasting ill effects.

The jar to the brain, by the continual vibrations caused by nerve-racking noises, explains in part the conspicuous increase in functional diseases. It has a moral bearing as well, for it accounts in greater measure than is generally supposed for that irritability which impels to indulgence in alcoholic stimulants and drugs, for that unbalance or disequilibrium, which destroys susceptibility to moral control and so invites to crime.

From long experience in psycho-therapeutics, Dr. Quackenbos reached the conclusion that a criminal is a criminal by reason of some physical defect in the brain, invisible to the microscope and indistinguishable by chemical analysis. Noise makes a bad cell, and so is a direct contribution to moral deficiency.

American business existence is a continuous

brainstorm. The calm of a generation ago has given place to din, jostle and unrest.

What with the cruel and often preventable noises endured by commuters, the noises of city streets, standing for so much ear-strain; the irritating electric lights of the office and the home, exciting through the eye mental and nervous affections; the life that is all noisy work or all noisy play; the life that is given to gambling, whether at bridge or poker, betting on races or stocks; the senseless bolstering of shattered nerves with stimulants and drugs; the vitiated air we are compelled to breathe; the adulterated food marketed to support the fagged and poisoned nerves of men and women—what, with all this, mere living in the twentieth century, amid its whirl of worry, work, noise and dissipation, constitutes a sufficient excuse for neurasthenia.

THE UNITED ENGLISH NATIONS

President Darwin P. Kingsley of the New York Life Insurance Company at the recent commencement exercises of the University of Vermont advocated the abolition of war through a union of the Anglo-Saxon world. He said that physically the United English Nations would be greater than Rome ever was, and morally it would be master of war and of the destinies of the human race. The heaven is working!

AMERICA'S IDEALS

The eminent French poet, dramatist, journalist and diplomat, Jules Bois, recently contributed an article to Hearst's on the above subject. He held that America must stand apart in the world, not alone for her own sake but for the sake of the rest of the world. Ultimately supremacy will come to her and on that day she will give to the world a new orientation—an American orientation—an orientation of force of character rather than one of force of explosives.

Europe, through envy, military oppression and narrow prejudiced nationalism has failed to execute the great plan. She faltered in realizing Christianity. Now it must be reborn in America "not by the timid and veritable weakness of the pacifists, but by the ardent zeal, unconquerable, impetuous, by all the forces, still secret, contained in the Sermon on the Mount;"—the gospel not only of the

Christ on the cross, but of the Christ Arisen.

The gifted author sums up the ideals of America as he sees them thus: "The construction of character; the spiritualization of riches; humanitarian imperialism; the unification of the world by the fusion of the races; the cult of the Future; the realization of real Christianity."

It is not indeed pleasing to contemplate our country standing apart in a great world battle for world rights, yet if in so doing she does it as believed by Mr. Blois, not for herself alone but for the rest of the world, then all's well, and perhaps the Manu's plan is yet being realized.

WHAT THEOSOPHY CALLS FOR

One so often unfortunately finds in traveling about how much the usual causes of division between individuals still obtain among Theosophists. For one little reason and another members will criticize each other, or will refuse to work together, or will never come to lodge meetings as long as this one does so and so, or will entertain a social prejudice because of some supposed slight, or will suppress active energies in others, sometimes even because they just don't like their ways—and will do any number of other petty things unworthy of a Theosophist. In this they do no better than those outside our ranks—often not so well. And yet ours is a spiritual society planned to set a noble example to all other orders, societies and organizations of true brotherly feeling and fraternal living.

Give me the Theosophist who has the common sense to recognize that nothing too much is to be expected from anybody, and who, no matter what he sees in others to their discredit says to himself, "Well, these foolish folks are Theosophists anyway, doing their little best, and that settles it for me. They have taken a great step forward, even in coming into the Master's society. So I will put up with their shortcomings as I hope they will with mine. They are the Master's children,

working in a field tremendously needing workers, and that calls for an extraordinary tolerance from me toward them—a kindly patience, cheerful endurance and a generous forgiveness even of that which they could help if they would, as well as that which they apparently can't help just yet."

OTHER PEOPLE

One of the men who are "making America"—a man of colossal wealth, said to be the largest merchant in the world, and the largest individual employer of workers, and at the same time, a man of great modesty and warmth of heart has recently said: "The richer and bigger you are the more considerate you have to be of other people's feelings if you are to take the curse off being rich." Let us paraphrase this for the use of Theosophists into The wiser and more influential you are in Theosophy the more you have to respect other people's viewpoints if you are to succeed in taking the queerness off being a Theosophist.

THE LOST ATLANTIS

The Theosophical interpretation of the Atlantis legend is finding its way in the ordinary routine of the press. The Question Department of a popular newspaper recently answered an inquiry as to this lost continent as follows:

Many leading archaeologists and geologists entertain the theory that, prior to the destruction of Atlantis, which became final when the remains of the Continent, an island of about one thousand miles diameter, extending to nearly the Strait of Gibraltar, sank into the sea, Europe and Africa were in regular communication with Mexico, Central and South America. The terror of that catastrophe and the vast area of mud it left outside of the Strait for many years, caused a stoppage of that communication. This cataclysm is supposed by some scientists to have occurred between twenty and thirty thousand years ago.

EDITORIAL COMMENT

PRISON WORK

In a copy of *Our View Point*—a paper published in the Washington State Penitentiary—which has come in to the MESSENGER, is the report of a lecture recently delivered to the prisoners, by Mr. Ray M. Wardall of Seattle. The account is full of enthusiastic appreciation and eagerness, and since this visit resulted in the formation of a theosophical study class of inmates, it is the best evidence that they were "ready for Theosophy." The report adds that they are endeavoring to get some theosophists from nearby places to come now and then to direct their studies and answer their questions. Finally the hope is expressed that a theosophical lodge may later be established in the institution.

Such work must have the blessing of the Great Ones, we wish it could be carried on in every prison in the country.

Perhaps Sing Sing prison offers an example of the greatest difficulty in "getting in" that would be met anywhere, by Theosophists (without actually breaking the law!) Mrs. Sarah B. Penfield, President of New York Lodge after many years of unflagging effort has at last succeeded in securing an entrance there for Theosophy.

Mrs. Frances W. Marsh of Springfield, Mass., writes a most interesting account of this first success. She says:

Sunday morning, October 15th, saw our lecturer, Mr. L. W. Rogers, smiling down into the faces of the "boys in gray," not in a sorry-for-you-old-chap manner, but in his genial wholehearted way. His lecture had to be arranged for 11 a. m. There had already been several services and the day was perfect, so the sixteen hundred prisoners were out in the air and sunshine. However, upon the blowing of the bugle that announces activities in the assembly hall the men began to come in by twos and threes until about two hundred of many types

and complexions took seats. A fine looking young man in gray introduced the speaker, who commenced by apologizing for asking them to come in out of the sunshine, but judging by the eager, earnest faces turned toward the speaker and the fervor of the applause at the close of the lecture, we felt that the few who had chosen to come inside had chosen wisely. They heard the message of hope and courage that the doctrine of reincarnation gives—the promise of opportunity ever knocking at the door.

In leaving the building we went down stairs into the large dining hall with tables set for many hundreds. There was a great swell in the throat as the realization suddenly came of all the wasted efficiency represented by the row on row of chairs—and the human suffering! But we turned with joy to the clean tables and wholesome food that was before us and learned of the splendid changes made by that great soul Thomas Mott Osborne.

A story was told of a notorious old criminal who had obstinately refused the offices of a priest, but at his death he left as his sole literary possession a volume of Mr. Leadbeater's lectures.

This is only the beginning at Sing Sing, but the wedge has entered, the rest will follow. We felt as if we had read the interesting preface of a book not yet written.

Perhaps Mrs. Penfield would give us the words of power that finally opened the doors of Sing Sing prison to Theosophy?

AN ANNOUNCEMENT

Ever since a momentous evening about a week ago, one who lives at Krotona has heard frequent exclamations of ecstatic surprise, "congratulations" and "wishes for her happiness," *et cetera*. All because there was an informal gathering of Krotonians at *Starholm*, the residence of Mrs. A. M. Tuttle, at which the engagement of Miss Marjorie Tuttle to Mr. J. Leemburggen was announced.

Mr. H. Baillie Weaver has been elected General Secretary of the English Section; Mr. G. S. Arundale having been called to India was unable to longer fill the office.

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

To our knowledge October broke and far surpassed all former records in the matter of "New Members." There were 225. This toll is interesting in more ways than one; we append a cataloguing as to States; Canada 28; California 27; Colorado 25; Maine 18; Washington 13; Nebraska 13; Iowa 12; New York 9; Illinois 9; Oklahoma 9; Ohio 9; Massachusetts 7; Minnesota 6; Texas 6; Idaho 5; Missouri 4; Kansas 4; Oregon 4; District of Columbia 3; Pennsylvania 3; Wisconsin 2; Louisiana 2; New Jersey 1; Arizona 1; Montana 1; Philippine Islands 1.

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We here correct our last month's record as to the Headquarters of Blavatsky Lodge, San Diego. It is 1133 (not 33) 6th Street, a very fine location indeed in the heart of the city. We apologize for our printer's or proofreader's error.

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Please notify this office of all changes of addresses.

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The great, moving Spirit of the T. S. continues to spread in an ever-widening circle, manifesting itself in "forms" of added number.

Eight applications for the chartering of new Lodges have been received by the National Secretary since October 1st, representing a total of 95 members—44 of which are new members. When approved, this will total 173 Lodges for the American Section.

The splendid work of individual members of the Society resulted in the organization of five of these Lodges, while the other three were formed by our National Lecturers. The membership of the three latter Lodges, however, practically equals the total membership of the five former.

The strength of a Lodge is not measured

in numbers. A small nucleus of the right material will contain the potentiality for leavening the thought life of any community, and of drawing into the Society those who are ready for the teachings presented by Theosophy. Seven conscientious and steadfast members united in a T. S. Lodge are capable of transforming the life and thought of an entire city into the broader and higher channels.

The following are the Lodges now in process of organization: Alamosa, Colo.; Chickasha, Okla.; Hamilton, Ontario; Linden, Md.; Montclair, N. J.; Newark (H. P. B.), N. J.; Portland, Maine; Poultney, Vermont.

DEATHS

The Death Angel has claimed five this last month: Mr. William T. Harvison, a member-at-large resident at Saratoga, Wyoming, on October 12th; Mrs. Mary K. Colvin, member of Oklahoma Lodge and resident of that city, on November 1; Miss Eva G. Spencer, of Peoria, Illinois; Mrs. Helen B. Young, President of Regina (Canada) Lodge, on October 25th, and on October 31, Miss Alice Warren of Krotana Lodge and one of Krotana's indefatigable workers. The last two are so well known that we add individual tributes to each.

Miss Alice Warren

One in the chain of Krotana workers has been taken out "for duty elsewhere." Miss Alice Warren has left us in response to a higher call. She was not often seen about, her name hardly ever appeared on the Krotana bulletin board, and very seldom in print, and yet the amount of unselfish and good work she has done for the Society was very great. Quiet, modest and unobtrusive she went along from day to day contributing her mite to the great work, finding time enough to serve many good causes apart from her appointed task, and suspending earthly labors with only a few hours' illness.

Simplicity and faithfulness marked her character more than anything else, two traits which are the most precious ingredients in the making of true men and women fit channels for the Master's use.

However painful the parting, especially for those who knew her more intimately, we do not mourn, neither do we grieve, because we know that all is well with her, and so we just bow our heads to a final farewell for the time being, saying to our departed sister:

May Peace, sweet Peace, thy soul's portion be;

And may Light Eternal Shine upon thee.

From A FELLOW KROTONIAN.

Mrs. Helen B. Young

"Resolved: That the Regina Theosophical Society places on record its deep sense of the loss sustained in the death of Mrs. Helen Bowen Young, its President; and further the Lodge will always hold her memory in the most affectionate regard and esteem for the great services she has rendered in the spread of theosophic truth in Regina and other cities."

Mrs. Young was a member of the T. S. for 17 years. At one time she was engaged with Mr. and Mrs. L. W. Rogers in Theosophic work in New York; for a long time she worked on the famous newspaper, The Detroit Free Press, and previously to coming to Regina she held a position with the Cadillac Company at Detroit. Her courage, endurance, and cheerfulness were be-

yond admiration, and her philosophy stood her in unflinching stead during her long illness.

FINANCIAL STATEMENT

STATEMENT FOR OCTOBER, 1916

Receipts

Fees and Dues.....	\$ 725.56
General Fund Donations.....	11.00
Propaganda Donations.....	38.91
Special Donations.....	4.00
Messenger Subscriptions.....	2.80
Exchange and Interest.....	15.07
Incidentals.....	50.56

Total.....\$ 847.90

Cash on hand October 1, 1916....\$6,619.67 \$7,467.57

Disbursements

Salaries.....	\$ 161.40
Stationery and Supplies.....	19.45
T. S. Postage.....	57.06
Rent and Light.....	33.50
Telephone and Telegraph.....	9.75
Furniture and Fixtures.....	10.50
Convention Expense (A. P. War- rington).....	315.70
Incidentals.....	25.04

Total.....\$ 632.40

MESSENGER DEPARTMENT

Printing.....	\$ 93.00
Postage.....	25.00
Salary.....	21.60
Stationery.....	9.00
Incidentals.....	2.00

150.60

FIELD WORK

Max Wardall.....	\$ 12.50
J. H. Talbot.....	45.00
L. W. Rogers.....	74.25

131.75

PROPAGANDA

Postage.....	\$ 45.10
Literature.....	48.02
Salary.....	60.00
Rent.....	4.00
Incidentals.....	.25

157.37

Total.....\$1,072.12

Cash on hand November 1, 1916..\$6,395.45 \$7,467.57

MONTHLY LODGE AND MEMBERSHIP RECORD

October, 1916

Total number of Lodges.....	169	
Lodges chartered.....	4	0
New Members.....	225	4
Reinstated.....	10	8
Transfer from other Sections.....	0	1
Total Active Membership.....	5493	0
Lodges dissolved.....		4
Deceased.....		8
Resigned.....		1
Transfers to other Sections.....		1
Transfers to Inactive Membership.....		0

PROPAGANDA DEPARTMENT

Conducted by CHARLES HAMPTON, *Assistant Propaganda Manager.*

ALLEGED LECTURERS— ARE YOU ONE?

Lecturing to the public on any subject is just as important and requires just as much study and preparation as any other professional calling. In fact, it is no exaggeration to say that it is more important than many other lines of public work, because the message that is given may be the turning point in the lives of many. Yet the importance of preparation, careful study and thought is often lightly put aside by many aspirants to the lecture platform. How often do we hear members boasting that they make no preparation; that "they don't know what they are going to speak on." How many times has the writer heard one of these alleged lecturers innocently inquire five minutes before the meeting what the subject is. They deceive no one but themselves. After listening for a short time to vague wanderings, aimless repetitions and illogical vaporings it takes very little wisdom to realize that they *have* made no preparation. The only thing that enables them to "put it over" is the possession of extraordinary self-confidence.

Some of our alleged lecturers suffer from the "inspiration" disease. Like "Peters" they need no preparation because they have a revelation and of course, if you have a revelation, you have no more need of English grammar than you have of reason or logic.

Those who make little or no preparation for their lectures before the public merely insult the intelligence of their audience.

The lecturers who are successful—who are doing *real* work and who are worth spending advertising money on, are those who spend much time and effort in bringing their lectures to perfection. Such lectures are worthy of being put into print and often run through many editions.

The Propaganda Manager some months ago gave a piece of advice to those who are attempting public work. He suggested that those who really wish to fit themselves for the honor of representing Theos-

ophy and the Theosophical Society before the public should take a course of instruction in some reliable school of expression. "It is not always lack of theosophical knowledge that causes a lecturer to lose the interest of his audience," he writes, "it is more frequently because he fails to follow the methods of the successful pedagogue."

WORK THAT COUNTS

Unquestionably putting theosophical books in public libraries where they are properly catalogued is one of the best ways to disseminate our philosophy. Mrs. A. H. Taffinder has, during the last four weeks, placed sixty of our books in California libraries. She is giving one copy of *AT THE FEET OF THE MASTER* and one *POPULAR LECTURES* to each library. This work is being done with her characteristic thoroughness. She writes first to the Librarian of the County Free Public Library, after gaining his acceptance of the books the other Branch Libraries in the county are reached through him. In this way she hopes to cover the State.

Mrs. Harriet Tuttle Bartlett, whose specialty is Biblical symbolism, reports that during October she lectured in Chicago, speaking three times before women's clubs in different parts of that city; she also lectured in one of the churches and in two private houses. It is an excellent idea to fraternize with outside organizations in this way.

Dr. T. P. C. Barnard of North Tona-wanda, N. Y., reports having lectured to the members of the T. S. and to the public in Toronto, Ont., on October 5th. He writes that "there was a good attendance and the lectures seemed to take well."

MAILING LIST OF NON-MEMBERS

Beginning in December we intend to make a change in dealing with the names of non-members sent in to this office. Since the Propaganda Department has been in existence we have responded to all

requests for free literature, and this has been sent out in a graded series each month. We have maintained a mailing list of non-members almost equal, and sometimes exceeding, the membership of the Society.* (See note.) Experience has proved, however, that judgment is not always used by those sending in names and addresses for our mailing list. So far as we can determine the percentage of really live names is between 20% and 25%. But since the membership is supposed to send in live names only in the first place, the percentage ought to be at least 80% of the whole.

This lack of discrimination causes an unnecessary amount of expense and work and we shall therefore in future send an elementary pamphlet giving a birdseye view of the philosophy to all names sent us and enclose with it a return post card asking if the non-member wishes to have the literature continued. Only those who sign and return this post card will be put on the regular mailing list.

Will members please send live names only? Not those who may become interested, but those who are interested.

Will members also remember that this work is supported entirely by voluntary contributions and that every cent donated goes directly into propaganda work—no rent or salaries are paid out of it.

FROM MR. COOPER

With the commencement of my season's work this year at Toledo on October 1st, a new plan was inaugurated which has proved most successful, so far as can be determined. In many ways the plan is so different from anything tried heretofore by any of the National Lecturers, that it may be of interest if I describe it in detail:

I remain two weeks in each city I visit, trying thereby to eliminate haste and make the work more thorough. During this time I give two *public* lectures for the Theosophical Society, and two public lectures for the Order of the Star in the East. These lectures are widely advertised and every effort is made to bring

the public out to them. (The lectures may be free with a collection taken up at the end, or an admission fee of twenty-five cents charged, according to the judgment of the lodges.) At the public lectures an announcement is made that for three evenings each week special lecture classes will be held at which I shall lecture. These classes are entirely free, but those wishing to attend are asked to sign the application blank at the end of the "Announcement of Special Lecture Courses" which has meanwhile been distributed with the programs. The wording of this announcement is as follows:

ANNOUNCEMENT OF SPECIAL LECTURE COURSES

In addition to the advertised public lectures a series of special lecture classes will be held in this city by Irving S. Cooper, National Lecturer of the Theosophical Society.

The purpose of this series is to present, in greater detail and in a more comprehensive manner than is possible in public lectures, a thoroughly interesting outline of the most important teachings of Theosophy.

No admission fee will be asked to the classes, but a free-will offering will be taken up each evening.

The lectures of the series are closely inter-related, in the same sense as are the chapters of a book, and so those who are planning to be present are urged to attend faithfully all six classes. To be absent from even one lecture class is to miss facts and ideas upon which the succeeding lectures depend. It is suggested to those who are particularly in earnest that they bring pencils and notebooks. Mr. Cooper will answer questions after each class lecture. The classes will commence promptly at 8:15 P. M., and those in attendance are asked to be in their seats by that time.

Those desiring to attend this series are requested to fill out the application which is attached hereto, and hand either to Mr. Cooper or to the person in charge of the books at the door. Everyone wishing to attend the classes, whether a member of the Theosophical Society or not, is asked to fill out an application. By this plan Mr. Cooper hopes to gather into the classes only those who are thoroughly in earnest. Attendance may commence with any class, although all are strongly recommended to start with the first.

(Detach here)

APPLICATION FOR ADMISSION TO LECTURE CLASSES

I, the undersigned, wish to attend the series of special lecture classes to be held by Irving S. Cooper, and promise, *unless other duties prevent*, to be present at every class. I will not let the state of the weather deter me from coming and, in order to keep my promise, will put aside all other unimportant duties and engagements.
Name (Mr., Mrs. or Miss).....
Address

The plan works, for in both Toledo and Cleveland it steadied the attendance in a most remarkable manner, almost exactly the same number being present each class night. In Toledo the average class attendance was 80 and in Cleveland 100.

The schedule of meetings each week is as follows:

Sunday Afternoon—Talk to T. S. Members.
Sunday Evening—Public Lecture.
Monday Evening—No Meeting.

*During September and October, 1915, the number of new members admitted to the Society was approximately 100. This was before the Propaganda Department was in operation. The number of new members is approximately 300 for the same months in 1916. While our primary object is to spread Theosophy and not to get members, we believe that the existence of the Propaganda Department is in part responsible for this unusual increase in the membership of the Society.

Tuesday Evening—Special Lecture Class.

Wednesday Evening—Special Lecture Class.

Thursday Evening—Special Lecture Class.

Friday Evening—Public "Star" Lecture followed by short members' talk.

Saturday Evening—No Meeting.

It has proved a decided advantage not to have lectures on Monday or Saturday evenings as it gives the members and the public opportunity to rest. Further, these evenings are usually the worst in the week from the standpoint of large audiences.

No questions are answered at the public lectures, but at the classes every opportunity is given to clear up the questions of those in attendance. As a good deal depends upon the attractiveness of the public and class lectures, it may be of interest to give the two weeks' program in full so far as the work for the Theosophical Society is concerned.

PROGRAM OF THEOSOPHICAL LECTURES

Sunday, 3:00—Private Lecture: *Efficiency and Occult Training*. (Open only to members of the Theosophical Society.)

Sunday, 8:15—Public Lecture: *Reincarnation: The Hope of the World*. An interesting presentation of some of those unsolved problems of life, that are the despair of the world, followed by the logical and satisfactory explanations offered by reincarnation.

Tuesday, 8:15—First Lecture Class. Subject: *Methods of Research*. An explanation of the various ways by which theosophical information is obtained; the menace of modern psychism; the necessity for training; the varieties of psychic faculties.

Wednesday, 8:15—Second Lecture Class. Subject: *The Geography of the Unseen Worlds*. A vivid description of the etheric, astral and mental worlds; their size and relation to each other and to the earth; their importance and relation to human life.

Thursday, 8:15—Third Lecture Class. Subject: *The New Psychology*. A description of the invisible bodies of man; their function, size and relation to the physical body; the waking consciousness, subconsciousness and superconsciousness; the nature of sleep and the source of dreams.

Sunday, 3:00—Private Lecture: *The World Crisis*. (Open only to members of the Theosophical Society.)

Sunday, 8:15—Public Lecture. *The Memory of Past Lives*. Why we do not remember details of our past lives; the form memories usually take; the possibility of full memory; the value of forgetfulness.

Tuesday, 8:15—Fourth Lecture Class. Subject: *Death and After Death*. What happens at death; the fate of the etheric double; first experiences in the astral world; the work of the invisible helpers; later conditions; entrance into the mental world; the conditions of heaven; the return to birth.

Wednesday, 8:15—Fifth Lecture Class. Subject: *The World School*. Nature's method of education; the laws of education; the cause of suffering and hardship; the necessity for death; the formation of character and the development of faculty.

Thursday, 8:15—Sixth Lecture Class. Subject: *The Masters and the Path*. The splendid goal of evolution; the slow and the swift road; qualifications for discipleship; the nature of discipleship; the Path and its Gateways; the Masters and their work.

IRVING S. COOPER

FROM MR. ROGERS

A new state was added to our theosophical map in October—Maine. Montreal opened the

month with small but very appreciative audiences. Portland followed and gave us the new lodge and new state. We must now say either "Oregon" or "Maine" when we mention the "Portland Lodge." Oregon has lost its monopoly! Organizing a lodge in Portland, Me., was the finishing of work begun two years ago. A small study group was then left. It dwindled to four but survived until the return. Four public lectures rejuvenated things and we organized with 18 charter members—all new in the Society.

Boston, Springfield, Holyoke and Albany followed in due order with nothing unusual except that Holyoke, which was alleged to be poor territory, had a church full for the lectures and acquitted itself handsomely on all counts. It has the advantage of a lodge president who has been six times mayor of the city. Albany also showed strong life currents that registered high on the efficiency scale.

At Kingston three lectures were given at the Sahler Sanitarium that boasts patients from all the states in the Union. The following day was notable for as sharp a contrast as the work is likely to present—a Sunday morning lecture to the men in the great Sing Sing prison and an evening lecture to five hundred New Yorkers at the Biltmore.

Brooklyn has struck a new gait. It is worth mentioning when a lodge suddenly wakes up and begins to give *three courses of public lectures a week*—Sunday evening at the headquarters, Monday evening at one public library and Friday evening at another public library. The audiences are large and show increasing interest.

Philadelphia began a bit weak, but closed strong with an audience of two hundred and fifty on the third night. Reading finished the month with two small audiences—thirty-four the last night—but they were so very much in earnest that it was a most satisfying engagement. The lodge is growing in spite of unusually conservative territory.

L. W. ROGERS

MAX WARDALL—PROPOSED ITINERARY

Pasadena and South Pasadena.....	
.....	January 22, 23, 24
San Diego	January 25, 26
Krotona	January 27, 28, 29, 30, 31
Phoenix, Ariz.	February 3, 4, 5
El Paso, Tex.	February 6, 7
Colorado Springs.....	February 9, 10, 11
Denver	February 13, 14, 15
Boulder	February 17, 18
Wichita, Kan.	February 20, 21
Oklahoma City	February 22, 23, 24
Chickasha, Okla.	February 25, 26
Fort Worth, Tex.....	February 28, March 1, 2
Dallas	March 3, 4, 5
Austin	March 6, 7, 8
San Antonio	March 9, 10, 11
Houston	March 12, 13, 14

Galveston	March 15, 16, 17
New Orleans, La.....	March 19, 20, 21
Fairhope, Ala.....	March 22
Montgomery	March 23, 24, 25
Birmingham	March 26, 27, 28
Nashville, Tenn.	March 29, 30, 31
St. Louis, Mo.	April 1-7
Kansas City, Mo.....	April 8, 9, 10, 11
Lincoln	April 13, 14, 15
Omaha	April 16, 17, 18
Des Moines.....	April 19, 20, 21
Minneapolis	April 23, 24, 25, 26, 27
St. Paul	April 28, 29, 30, May 1, 2
Duluth	May 3, 4, 5
Red Wing, Minn.....	May 6
Madison, Wis.	May 7, 8
Milwaukee	May 9, 10, 11
Chicago	May 12-21
Fort Wayne, Ind.....	May 22, 23
Grand Rapids.....	May 25, 26, 27
Detroit	May 28, 29
Toledo	May 30, 31
Cleveland	June 1-5

L. W. ROGERS—ITINERARY

New Orleans, La.....	Dec. 1, 2, 3
Shreveport, La.....	Dec. 4
Fort Worth, Tex.....	Dec. 5, 6
Dallas, Tex.....	Dec. 7, 8, 9, 10
Oklahoma City, Okla.....	Dec. 11, 12, 13
Kansas City, Mo.....	Dec. 14, 15, 16
Lincoln, Nebr.	Dec. 17, 18, 19
Fremont, Nebr.....	Dec. 20, 21, 22
San Diego, Calif.	Jan. 2, 3, 4
Los Angeles, Calif.....	Jan. 7, 8, 9
Long Beach, Calif.	Jan. 10, 11, 12
Pasadena, Calif.	Jan. 14, 15, 16, 17
San Francisco, Calif.....	Jan. 21, 22, 23
Oakland, Calif.....	Jan. 24, 25, 26

Sacramento, Calif.....	Jan. 28, 29, 30
Stockton, Calif.....	Jan. 31, Feb. 1, 2, 3, 4
Fresno, Calif.....	Feb. 5, 6, 7
Bakersfield, Calif.....	Feb. 8, 9, 10, 11, 12
Santa Barbara, Calif.	Feb. 13, 14, 15, 16
San Bernardino, Calif....	Feb. 18, 19, 20, 21, 22
Santa Ana, Calif.....	Feb. 25, 26, 27, 28

PROPAGANDA RECEIPTS

Mrs. J. A. Baker, Portland, Ore.....	\$.50
Paterson Lodge, Paterson, N. J.....	4.00
Oak Park Lodge, Chicago, Ill.....	1.80
Chicago Lodge, Chicago, Ill.....	1.00
Adyar Lodge, Chicago, Ill.....	4.35
Crookston Lodge, Crookston, Minn.....	6.50
Houston members, Houston, Texas.....	4.05
Fred Hammond, Indianapolis, Ind.....	5.00
Toledo Lodge, Toledo, O.....	1.00
Mrs. F. Curry, Winnipeg, Man., Canada.....	1.00
Charles A. Lewis, Oswego, N. Y.....	2.00
L. K. Hastings, Dorchester, Mass.....	.16
W. Jeffreys, San Francisco, Calif.....	.10
Mrs. Laura S. Hunt, Los Angeles, Calif.....	20.00
A. Penns, Member-at-Large, Philadelphia, Pa.	10.00
F. T. S., Washington, D. C.....	5.00
Martin Bekins, Oakland, Calif.....	50.00
Mrs. Clara Reed, Bozeman, Mont.....	.25
"Monday Class," Denver, Colo.....	2.60
A. L. Keenan, Portland, Ore.....	1.00
Mrs. Louise Heintz, San Jose, Calif.....	.50
E. G. McLean, Sask., Canada.....	15.00
Ila Fain, Oklahoma City, Okla.....	1.00
Mary J. Austin, Duluth, Minn.....	2.50
F. E. King, Minneapolis, Minn.....	2.00
Mrs. Laura J. Sand, Minneapolis, Minn.....	2.00
Miss Ethel Sand, Minneapolis, Minn.....	4.00
Harmony Lodge Propaganda Centre, Toledo, O.	6.00
Hartford Lodge, Hartford, Conn.....	2.00
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Miss F. E. Christien, Pasadena, Calif.....	.15
K. A. O., New York, N. Y.....	25.00
Dr. W. W. Baker, Washington, D. C.....	2.00
Dr. Lucie S. Blanchard, Lincoln, Nebr.....	1.00
Mrs. C. G. Owen and Miss L. E. George, Oak-	
land, Cal.	2.40
Mrs. R. I. Stevens, San Antonio, Texas.....	2.50

\$186.36

AN OLD MISUNDERSTANDING

It may not be altogether theosophical to feel like strangling something—to wish that it were dead and buried and done for—but I confess that I frequently have that feeling toward a certain misunderstanding in theosophical circles, toward a ghost that tenaciously refuses to be laid. Perhaps I should go farther and confess that I am responsible for the Convention enactment out of which arose the ghost that now haunts me. It was at the last Convention held in Chicago in 1913. Believing that businesslike methods should be adopted for building up the American Section a few of us proposed, and suc-

ceeded in having adopted a resolution providing that twelve hundred dollars *per annum* be set aside for the sole purpose of paying the expenses of organizing new lodges in cities where none existed.

At that time I was the only lecturer doing that sort of work and as the money was, from month to month, paid out for the expenses of such organizing it is perhaps not very remarkable that many people got the idea that the fund was for my personal benefit! I do not complain that such a mistake should be made, but I have what seems to me a very just grievance that hundreds of people should perpetuate

it year after year. It is no doubt because they do not follow closely the Convention transactions or do not think about the matter at all. At the last Convention I recommended that the fund be abolished altogether and that hereafter any authorized expense incurred by any lecturer or worker be paid direct from the general funds. But even now when organizing expenses incurred by Mr. Cooper or Mr. Wardall are thus paid precisely like my own everybody seems still to think that there is some arrangement whereby my work is financed by the Section! Recently a prominent officer in a large city when handing me the collection from my lectures remarked that she was glad that in addition the Section paid me a hundred dollars a month! In the next city I tried an experiment. I asked a lodge officer what was her understanding about the financing of my field work and she promptly replied that the Section paid me one hundred dollars a month in addition to any collections I might receive!

Now I want to make some statements on the subject and I hope I can do it so simply and clearly that the ghost will melt into thin air, never to be heard of again. First, the financial arrangements about my lecture work are precisely the same as for the other lecturers *and have never* been anything else. For the first two years the appropriation of twelve hundred dollars was used exclusively to pay the hall rent, printing and advertising bills, hotel bills and railway fares, incurred in places where new lodges were organized. It was

a partnership work in which the Section furnished the actual expenses and I donated the time required to do the work. I did not even get the collections nor any part of them.

Last year others began doing work in exclusively new territory. Also a change was made in classification of the territory where the money should be spent and in other details. One important point was that territory containing old lodges, that were lodges in name only, should be regarded as being in reality new territory and the appropriation should be used there also. In a word, the appropriation was made to bear the expense that would have been borne by the lodge were it more than nominally a lodge. Much of our old and inactive territory has been rebuilt and is flourishing again.

Let me sum up the essential points: All the national lecturers are, and always have been, on exactly the same footing. Not one of them has ever received any sort of a salary or even guarantee of expenses. Every one of them gives his time for the entire year, pays his traveling and incidental expenses and manages the maintenance of himself and family solely from the collections he receives. When there was a definite appropriation my relationship to it was solely that of a distributing officer. The money merely passed through my hands to railways, landlords and printers.

May this statement forever lay the ghost!

L. W. ROGERS.

KROTONA INSTITUTE

As the MESSENGER goes to press this month the Fall session of the Institute closes after an uneventful term of six weeks. From the quality of the courses given and the available teachers it was a success, but we would have been glad of more students. The Winter session now comes upon the horizon with almost exactly the same curriculum and faculty as last

winter, offering the same quality of attractions; it will begin the third Monday in January, which falls on the 15th. As far as possible the Institute will have three sessions a year, Summer, Fall and Winter, and beginning about the same time each year. Come to Krotona for the Winter session and we are sure you will not regret it.

A. F. KNUDSEN,

Dean.

THE LOTUS BUREAU

Purpose: To Teach Theosophy to Children

Conducted by MARJORY TUTTLE, *Head*

(We are happy to be able to quote this month a letter recently received from Miss Christie, the Traveling Lecturer for the Theosophical Society and Star in New Zealand.)

I can tell you a little of our Lotus work for it was I who started it in New Zealand and we have made many interesting experiments. Auckland Lodge has the largest Lotus Class and until the war there were six or seven teachers. Now I think there are five teachers in all. We have a senior class for members of the Round Table and Servants of the Star, or rather two classes. They meet with the others in the opening and closing ceremonies, then go to their own classes. The Servants of the Star have a little room of their own. It is only a space partitioned off between the Lodge lumber room and dining room, but they have done it all themselves, covered and varnished the floor, made some of the furniture and bought some. They have the loan of the little portable organ that the Lodge takes to propaganda meetings in the suburbs and one of their number is organist. They were nearly all brought up in the Lotus classes and still consider themselves Lotus children. They have week-night classes for teaching typewriting, shorthand, botany, etc. When short of funds they give entertainments for which they charge admission and they generally do well financially. Most of the Servants of the Star are members of the Round Table also and they go now and then to Orphan Asylums, Old Men's Home and other institutions and give concerts and other entertainments. They are a very active happy band of young folk and simply grab any older person who has anything to teach them and who has time to give them.

Some of the older Servants of the Star and Round Table members have the younger Lotus Classes on Sunday afternoon and it is now quite recognized that the Servants of the Star leads to active membership in the Star work specially, and that the Round Table leads to the same for the T. S. and they are assisted by elders whom they choose as counselors to fit themselves for these special lines

of work. Every Round Table companion, for instance, who cannot fit himself for Knighthood by gathering at least three new companions or associates round him by the time he is 21 years of age, must transfer his activities to the T. S. They all look forward to joining either T. S. or Star or both.

Once a quarter they hold an open meeting and invite parents and friends and that meeting is a joy to me. The young folk take all the program except the summing up and that is done in a 15-minute speech by some older person whom they invite to do it. The main points of the different papers are touched on and emphasized and it is a delight to watch the faces of the children. Even quite young ones follow the points and signify approval or otherwise! You would think some of the short papers given were from old philosophers. A few make extempore speeches, but only a few, and the lovely thing is that they don't seem to think the platform work anything unusual—it just comes in the usual course of events.

There are several small classes of younger children, graded of course, and then a kindergarten department as well. We have 36 baby chairs to suit the children from three to five years of age and they do the usual kindergarten work, the colors, notes, perfumes, etc., being explained with theosophical meanings as are also forms—star, triangle, square, circle, etc. We have memory and observation tests also. Some children can remember from a dozen to a score of things after looking at them on a tray for ten seconds. We have marching songs, out on the lawn when unhampered by rain. The Dunedin children had dumb-bell drill for ten minutes in their Lotus Circle before separating into classes. In Brisbane (Australia) every Lotus Bud brings a short quotation or saying which is called a pearl, and these are used as texts on which to have the superintendent's closing address.

CATHERINE W. CHRISTIE

QUESTIONS ANSWERED

Q. What is "Union with God"?

A. I do not know. I can give you suggestions. When we say "God," I take it that we are not thinking of the Absolute, the Supreme above all. Of Him you can know nothing except that HE is. The Logos of our own solar system is enough of godhead for us at present, and infinitely more than we shall understand for many thousands of years yet. Of Him, all that you have ever heard about God that is good is true. That He is omniscient, omnipotent, all-loving, all-wise—all that is true. Of Him and from Him we came forth, to Him we must return—with this proviso: that, since there is nothing but God anywhere, we have never been really away from Him. It is only that we have lost touch and have forgotten. Very surely He has not forgotten us, nor lost touch with us; nor could He lose touch with anything in all His vast creation. So "union with God" might, I think, be expressed otherwise as "a realization of God." It is more than union, it is unity. It exists, but we are far from realizing it. The world will never be the same to you again when you have once seen.

He pervades the whole system, therefore you may contact Him at any level in that system. Some contact Him at a lower level, if one may put it so, and some at a higher level, and so their experiences differ very widely. I take it that any such contact is a "union with God," but the perfect union with Him, as He Himself is, that must come, I fear, at a very remote future, because you can be united only with that which you can understand. Some attributes, some of His power, you may be able to grasp; but always behind that lies an infinity which is ungraspable by such minds as ours are at present.

C. W. L.

Q. Is it likely that a baby boy, born two years after the death of his ten-months-old sister, would be a reincarnation of the first child?

A. It is exceedingly likely. The reason is this: If certain parents, and a certain set of surroundings, are suitable for an Ego

at one time, they would be suitable for him three years later also. The same forces would tend to bring him to the same parents. Probably there is no such thing as an "accident," but one can understand that the first incarnation did not, in some way, prove exactly what was expected. We do not know how far the great authorities who control these things can do everything that they choose with their conditions. They work in their domain through manifold agents. The agents might blunder, I can imagine. If so, the simplest way would be to cancel that effort and begin again, and to begin again with the same parents would be the most likely way.

I myself knew a case in which a boy came back into the same family after an interval of ten years. But it made all the difference to his life. It was the best thing that could happen to him as an Ego, because his parents were followers of our great President. At the time when he was first born they were following her in her free thought days and if the child had lived then he would have been brought up in that atmosphere. As it happened, he was brought up a Theosophist. That was good karma. Free thought as a means of teaching a young lad to curb his passions is less capable than Theosophy. The karmic deities often give death as a reward.

C. W. L.

—FROM THEOSOPHY IN NEW ZEALAND.

Q. Is it possible for a person to work out his destiny on the emotional plane?

A. Where an individual is dominantly emotional, living almost entirely in his emotional body, it often occurs that his life of action is distinctly vegetative. He lives in a dream world that he has not yet fully related to this world of force and action. Such an one may dream through his physical incarnation gaining little there and awakening at death on the astral plane to an era of intense and vivid realization. He may remain there a long time strengthening and fortifying his desire nature but he cannot complete his destiny there, he must ultimately return and take up an-

other physical vehicle, rounding out his nature by activity in that body. It is planned by the Great Architect that we shall become masters of thought, feeling and action. We must live and labor until we can say:

I am the ruler of the spheres,
Of the seven stars and the solar years,
Of Caesar's hand,
Of Plato's brain,
Of Lord Christ heart
And Shakespeare's strain.

M. W.

Q. Could you give me any information about animals when they die? A pet cat we have had 12 years has just died. Can they appear at seances and, in case of a dog, could it bark?

G. C. J.

A. I am sure that such a pet as you describe would have a fairly long and very happy astral life after death, and would remain close to its familiar places and earth-life friends. The astral cat would not think of himself as dead so would be likely to lie and sleep and purr on the couch as usual. A "dead" dog would feel the same emotions that he was in his physical body accustomed to express by barking, and he would think of himself as barking—he would send out vibrations which would be interpreted by a psychic as "barking". The efforts of a human being to communicate after death are interpreted as "talking"; though actually there are no vocal cords or organs of speech in the astral body. But one thinks of himself as talking and sends out his thought in words, in the astral state, and the effect is the same on others as if he actually "talked".

Probably an animal would be unable to materialize by his own efforts. It is a known fact, however, that animal materializations do take place but usually the entity ensouling the materialization is not the "dead" animal, but an elemental.

M. S. R.

Q. Does Theosophy hold or teach that the Ego and his causal body are reincarnated?

A. Theosophy teaches that the Monad is the Divine Spark or Son of God residing on its own high plane. "In the Bosom of the Father" throughout the term of the universe. That Monad is partial in consciousness compared with the consciousness of the Father. He cannot himself know the other planes of the universe unless he can experience their vibrations and through that experience grow to have more nearly the consciousness of the Father.

To gain that experience he puts a portion of himself down into lower planes or he images himself on those planes, and through that image gains experience in the Atmic, Buddhic, and Mental regions. That image of the Monad is often called the Ego, although I suppose properly the Ego should not be applied only to that portion of the image experiencing life on the mental plane.

But the Ego needs to repeat this process, for there are still lower planes to which it cannot descend, and therefore it puts a ray, a small fragment, an image, of itself down into the form planes of the lower mental, astral, and physical realms. It holds for long periods in the lower kingdoms an atom of each plane, while those atoms are gaining experience in the mineral, in the plant, and in the animal life. When the time in evolution arrives, when it has learned the experiences of those three kingdoms, and the human stage is reached it makes its causal body, that enclosing limit is its "Ring Pass Not" made at the time of the beginning of the human stage, and kept until the very end of the human stage is reached, and the superhuman part of evolution begun. That is the time of the first great Initiation, which really is the breaking of this causal body.

I. B. H.

If our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood, and sow the seeds of future trouble.

W. Q. JUDGE on *Dogmatism in Theosophy*.

AMONG THE MAGAZINES

MISCELLANEOUS

The browser among the magazines cannot fail to be struck with the ever growing psychic tinge to articles and stories. Especially notable are those articles which give personal testimony as to inner or superphysical experiences. Are more people coming into touch with the finer worlds around us or are the journals opening their columns to such accounts more than formerly? Particularly interesting to the Theosophist is the substantiation given by these independent observers of many of the truths taught in the theosophic books. This past year THE FORUM brought out a remarkable article by Henry B. Rankin, former friend of Abraham Lincoln, on a transcendent vision of the Christ and an almost buddhic extension of consciousness. Miss Ida Tarbell contributed a foreword. In the ATLANTIC MONTHLY of some months back, a *Vision of Reality* by an anonymous author aroused great interest and was the cause of the publication in the same magazine of letters describing the lifting of the veil of unreality and the glimpse of beauty and wonder experienced by the writers.

In the last issue of THE UNPOPULAR REVIEW appears a most significant paper entitled *The Great Waves*. The Editor assures us that the account is an actual experience by a physician, and portions of the physician's letter are given at the end. Now in the case of Mr. Rankin's article *I Come* in THE FORUM the incident described was preceded by intense pain and THE ATLANTIC MONTHLY states that his (or her) glimpse of Reality followed upon the heels of an operation. In the article under discussion these conditions of physical weakness were absent. The doctor reiterated his perfect poise and physical normality. It is a curious tale that he tells: on a vacation he is summoned off a steamer in Puget Sound by a stranger and taken to a house in the woods. He finds his patient—the wife—suffering from the violent reactions of a nature that through boredom permitted itself to dwell mentally for excitement, on every conceivable deed of violence, in imagination. This frail little creature burned villages, blew up cities, committed wholesale murder and gloried in unspeakable crimes. The doctor remarked that it seemed as if the spirit of some war lord had mistakenly tenanted the woman's body. Finally the emotional nature gave way under the strain and in the gloom or violence that followed these black dreams, a drug was resorted to. It was to get this drug that she had called the doctor. He refused to give it and she tried to force him with her will; a struggle ensued so intense that he had to summon all his powerful will to hold himself steady under the compulsion of her snapping black eyes, although no word was spoken. When

she failed she broke into sobs and it was then she confessed her whole dreadful story. While she talked the doctor became conscious of great inner waves surging through him, actual as an electric current, but bearing with them a sense of bliss, of God-peace that lifted him above all his personal trouble into a higher consciousness. His prayer was that he could direct these waves to the tortured soul beside him. Apparently, judging from the foot-note, he told her of what was happening and the result was that the evil dreams fell from her and a permanent moral and physical recovery was begun. What were these great waves that came unsought but lasted for full forty-eight hours—questions the doctor—"do other solid, stolid, beefy men have such experiences," he asks. Who knows! Perhaps because of his self-sacrifice and desire to help he opened himself to the inflowing life of the Great Physician. It is possible that the particular force which he describes is the healing current all physicians could tap if they knew the secret, and which all will tap in the more spiritual future. At any rate the testimony of this hard headed man of science cannot fail to carry some conviction to doubting and troubled hearts.

In the November DELINEATOR Cosmo Hamilton has written around the reincarnation theme a tale of faery which, though filled with much that is pure fancy such as that the fairies are merely infants who died at or within a few hours of birth, still brings out so strongly the idea of rebirth, of love that endures from life to life and from death to death, that it cannot fail to draw forth a response and awaken a sleeping knowledge in many hearts. The story is attractively illustrated. Within a wreath in the center of the page are these illuminated and illuminating words: "Life is a fragment, a moment between two eternities, influenced by all that has preceded and to influence all that follows." The very opening words would attract the eyes of even a skimmer of magazines: "Do you believe in reincarnation?" "I don't know—do you?" "Yes. I do."

Picking up casually the OVERLAND MONTHLY, the reviewer was distinctly pleased to come across the familiar photograph of Krotona Court and glancing towards the opposite page found herself looking into the pictured face of our National President, Mr. Warrington. The article which was the *raison d'être* of these pictures dwelt upon the Pythagorean ideal for a modern Krotona. It told of the first dreams concerning it, the final materialization of a dream in the purchase of the 15 acres of land, the work that Krotona is now doing in educational and other lines and the great future which is opening out before it. May Mr. Stark's

prophecy come true that in time we will not have room for all the eager students "of the occultism of nature". This consummation will largely depend on our loyalty to our ideals. Mr. Stark has done a good work in the writing and publication of this little article; we are glad his photograph is also given.

BIBBY'S ANNUAL has paid us its yearly visit. It fluttered in like some gorgeously plumaged bird, glowing with color, and alive with a very real message for humanity. This is a war number and many of the ably written articles give valuable hints as to the reconstructive work which is needed—physical and spiritual and all the planes between. As one turns the leaves, reveling in the many and beautifully colored reproductions of great paintings, one's eye is

caught by Mr. Jinarajadasa's name at the foot of a vital article on *Life, Death and What Then*. There is also another article from the same pen entitled *The Problem of India and the Empire*. Mr. Bibby contributes an article on *What Theosophy Stands For*, and Clara M. Codd writes on *The Birth of a New Age*. There is also a fine *Hymn of Love* by J. L. Macbeth, written in answer to Lissauer's *Hymn of Hate*. But so generous is this splendid publication in its offerings that it is impossible to mention in a necessarily short review, the many good things contained between its decorative covers. We can and do, however, congratulate Mr. Bibby on the great work he is doing for Theosophy in presenting it to the world in such a beautiful form. G. F. W.

THEOSOPHICAL

The ADYAR BULLETIN for September contains several articles that are very interesting. The principal article is a portion of an address delivered by Mrs. Besant entitled *Science in the East and West*, giving comparisons between the Eastern and Western methods of scientific research, and how the leading scientists of the west are recognizing the science of the east.

The editorials contain many useful thoughts on what should be our attitude to the problems of the day.

The story of *A Boy Saint* is interesting, as is also an article *From Twilight to Dawn*, which gives an account of how the writer came into touch with the teachings of Theosophy.

There is an article entitled *Two Letters to a Troubled Soul*, in the first of which the writer gives in broad outline his religious views; the second is an answer to some questions asked by the recipient of the letters touching evolution, reincarnation and karma. These answers contain many thoughts that are helpful to students of Theosophy.

An article *From My Scrap Book*, and two short poems, one entitled *Dawn* and the other *The True Singer*, complete the magazine.

C. M. M.

Through LE BULLETIN THEOSOPHIC we learn that the French Section of the T. S. continues its fine work among the soldiers at the front with its circulating library especially organized for them. The demand for books is good. Lately a monthly paper has been added to the good work, and it is sent to all members and students at the front, to give them a better understanding of the great drama in which they are taking part, and to create a link between them. M. C.

In LE THEOSOPH we read that the women of Switzerland have organized an international Peace League whose aims sound very theosophical. They are making an effort to recreate love in the world, that through love the hate now so freely poured out, may be overcome.

They have recognized that love is stronger than hate. They wish to bring about fraternal feelings between all the women of the world, irrespective of creed, caste, age, and nationality, so that they may all stand united and strong for the abolition of war. They say that if they sow good seeds now, the future will be theirs, and that tomorrow will be what they make it. Bravo, our Swiss sisters. M. C.

In THEOSOPHY IN AUSTRALASIA for October in the *Outlook* we find the interesting statement that as far as can be estimated the war is only increasing the annual death rate of the world by a fraction above the normal rate. Also the Editor notes that thought is becoming more and more recognized by the outside world as a definite force which can be consciously used to accomplish desired ends. There is an instructive and fascinating lecture by C. W. Leadbeater on *Angels*—one wishes one might see those grand entities of the angel kingdom with "eyes full of the Peace of the Eternal," who watch over certain sacred centers. He inclines to the belief that the idea of guardian angels originated from the promptings of the Higher Self and is not, in general, connected with any special entity. He tells us that there are many types and grades of these great angels, some of them inspire musicians, and he suggests that some modern musicians, who are using "subtler kinds of tones and strange unaccustomed harmonies," are struggling to bring down to the physical plane the higher music taught by these exalted beings.

Under the title *Psychic Mysteries* is a very interesting reprint from the *Adelaide Advertiser*, evidently written by an open-minded man. He briefly cites instances of magic in the past, from the Witch of Endor down to the nineteenth century which has been materialistic until the wonderful discoveries in science began to lead the people back to a belief in ancient magic. A quotation from Doctor Alexander Graham, the inventor of the telephone, shows how

scientists are gradually bridging the gulf between the physical and the occult. In what might almost be termed a fantasy, Muriel Craigie describes with delicate and loving touch the thoughts which might pass through the mind of a sixth sub-race soul coming to earth.

G. I. W.

Living With Ourselves, by Max Wardall, in the November ESOTERIC CHRISTIANITY, gives us both the mystical and practical significance of the Kingdom of Heaven, which he likens to the leaven hidden in the three measures of meal. He marks out three stages of leavening, the first is one of conflict, for the bodies do not easily yield to the leaven. The second is harmony, marked by aspiration and obedience, and the third brings one into complete union with the Father. W. G. Shepard presents his fourth article on *One World or Two*, under the sub-title "For our citizenship is in heaven." He takes our thought along scientific and metaphysical lines to show that the kingdom of God is within and that man's way to life lies not in outer knowledge but in the perfection of the soul within. A poem called *The Awakening* gives us food for thought as to the barriers in us which shut the Christos from His own. *Night*, by Mr. Wardall, demonstrates to us the poverty of riches and the richness of poverty. All readers will be glad to find in this number the commencement of an article by Mrs. Besant on *Science in the East and West*. When Mrs. Besant discusses the "science" or "knowledge of God," her words are not only worthy of deep study but they have an exquisite melody and beauty of expression seldom found in the English language.

E. P.

Cleveland Lodge has tried with marked success the plan of publishing a monthly newspaper, which is distributed free to the members. The plan is so simple and yet so singularly effective that it seems well to bring it urgently to the attention of every Lodge with the hope that similar newspapers be started elsewhere.

The newspaper, which is called *Cleveland Lodge News*, consists of six sheets mimeographed on both sides, making twelve pages in all. The sheets are at present sewn together on a sewing machine, but I think the work could be done easier and better with an inexpensive metal stapling machine which can be bought in nearly every stationery store. The staples should be made, however, of flat metal strips and not thin round wire, which would soon tear out of the paper.

It takes just one day to get out the newspaper. Twelve wax stencils are made, the sheets are run through a mimeograph—the Neostyle does satisfactory work—and then the sheets are stitched together, inserted in large envelopes and mailed to the members. The cost per copy including stencil sheets, paper,

ink, envelopes and postage is 4½ cents, which means that with a lodge of 100 members the monthly cost would be only \$4.50. The labor is done by the lodge members without recompense.

One of the members drew a heading for the newspaper. This was made into a plate, and from the plate a number of first pages printed off. These sheets can be used for any issue as the date is inserted later when the sheets are multigraphed.

I have carefully analyzed the contents of seven issues of the *Cleveland Lodge News* and find that the following departments appear in almost every issue:

1. *Special Articles.*

These articles are usually one page in length and are written by the members. One or two articles appear in each issue. In tone they are optimistic and lay great stress on service, efficiency, and the ideals of the Lodge.

2. *Continued Article.*

A one page installment of Mr. Leadbeater's "Advice to New Members" has appeared in several issues of the *Cleveland Lodge News*. Several fine articles along this line are contained in the large pamphlet: "To the Members of the T. S."

3. *Lodge Notes.*

These notes mention items of interest to the members, refer to coming lectures, Lodge and Section dues, classes, dates of business and special meetings, names of new members, suggestions for increasing Lodge membership, changes in officers, needs of library, purchase of piano, changes in Constitution, marriages, visitors, entertainments, names of those attending convention, information about proxies—in other words, all the information needed by the members to keep them fully in touch with the work of the Lodge.

4. *Lodge Efficiency.*

Every new idea increasing the efficiency of the Lodge is here presented. THE MESSENGER and other Sectional Magazines might well be searched for useful information and suggestions.

5. *Children's Page.*

Stories for children, simple statements of Theosophical truths, information about Lotus circles and other children's classes.

6. *Care of the Body Page.*

Wholesome information, given if possible by some member who is a doctor or by one thoroughly in touch with the needs and hygiene of the physical body. Diet, exercises, fresh air and common sense rules are touched upon.

7. *Vegetarian Recipes Page.*

Probably the most interesting page to the housewives of the Lodge. This page could easily be maintained by contributions from the members and by extracts from Vegetarian Cook-books. Menus should be given as well as recipes.

8. *Book Reviews and Information.*

Short reviews of all the recent Theosophical books and especially interesting magazine articles, with references to other books and articles of value.

9. *Order of the Star in the East Page.*

Information about the ideals, work and meetings of the Order.

10. *Quotations.*

The *Cleveland Lodge News* fills up every odd corner with quotations gathered from many sources. Prose and poetry are both used.

The way to manage the paper would be to appoint one member as editor and then to assign the ten departments each into the charge of a member. The editor would gather the material and arrange it into an organic whole, the typing of the stencils being done by members with typewriting experience.

BOOK REVIEWS

A WORLD EXPECTANT

By E. A. Wodehouse. (Star Publishing Co., Glasgow. 1916. pp. 166. \$1.00.)

This book of Mr. Wodehouse's will bring reassurance and a firmer faith in their dreams of a new dispensation to those who look forward to the hour when the Star of the East shall become manifest in flesh. That this is the author's aim his concluding words show:

The endeavor of the writer has been to take this inchoate intuition and . . . to make it articulate; to link it on to a reasoned philosophy of history and to apply that history to the study of the times in which we are living; and in this way to provide nerves and sinews for a belief without which such strengthening must be peculiarly open to ridicule and discredit.

So clearly does he analyze present conditions, so ably does he map out a logical scheme of the evolution of civilization, so convincingly does he interpret the recurrent need for new spiritual inspiration, that he lays a foundation for the belief in the coming of a World-Teacher upon which the intellect, unaided by intuition, may build.

Such an achievement will prove invaluable at a time when the majority of civilized people must depend upon reason and intellect for guidance. To those who are guided by an inner assurance to voice the great hope, it will give an instrument of power with which to stir in those about them the same hope. Mr. Wodehouse shows that man has recurrent need for spiritual truth, because progress is not unbroken but fluctuating, due to three causes: the development of new problems; the limitation of human nature which gradually lays aside the spiritual law in answer to the demands of its lower aspect; and to the growth of knowledge which must be reconciled to the religious teaching. Historically it may be seen that religions are embedded in their civilizations, and flourish and decay with them; so, with the breaking down of our Western civilization, evidenced by the great war as one among many signs, comes the need for new spiritual teaching.

All things point to a period of transition; the unrest and dissatisfaction with life manifest in all classes; the outpouring of energy in experiments of all kinds, in education, in religion, in science, in government, in ideals. And a period of transition foretells a new dispensation, a new ordering of life. Two great signs of the dawn of the new era he sees in movements which he terms the New Vitalism and the New Organization. The New Vitalism is the growing realization of a greater life underlying all individual life, of a world soul surrounding and vivifying all form. This is shown by the rise of the new mysticism; by Bergson's philosophy, which recognizes intuition as an integral part of human consciousness; by the interpretation of evolution in relation to the needs of the inner spirit, not the outer form; by the recognition of mental and spiritual heal-

ing. All these branches of thought reach out to the underlying vital principle which vitalizes life in form, but which is infinitely greater in its consciousness and powers.

The New Organization he holds to be the increased differentiation of the component parts of the world's civilizations—specialization in all forms of work, of religions and of nations, coincident with the increased unity and co-operation between them, foreshadowing by this double process a perfect organization in all departments of life. These two movements, one bringing recognition of a spiritual force in the scheme, the other tending towards a more perfect form, hold the promise of a spiritual civilization built upon the recognition of the spiritual unity in man and upon the ideal of brotherhood.

Throughout, the author avoids quoting authority of a religious or occult nature. He bases his deductions upon a logical analysis of present conditions, a summary of the influences at work and their historical significance. The book is invaluable to those who wish to carry the idea of the Great Coming to the outer world.

M. G.

THE LAW OF HUMAN LIFE

By Elijah V. Brookshire. (G. P. Putnam's Sons, New York. 1916. pp. 471. \$2.50.)

Mr. Brookshire in this valuable book has put forth a spiritual interpretation of the old allegories of the Bible which comes at a time when most needed. There has been a general interest aroused in our sacred Book of late, but the literal interpretation no longer satisfies even the most superficial reader. After a period of comparative neglect thinkers are beginning to study its teachings, innately feeling that in it must be found solace for the great spiritual unrest prevalent in this age, but the mind that can solve the riddles in these symbolical teachings must be peculiarly fitted for the work. Mr. Brookshire's mind is evidently such, and his lucid explanations will serve as excellent guides to all who are seeking spiritual unfoldment, the way of which, when rightly understood, is found repeatedly in our Scriptures.

The story of Jacob is especially illuminating. Quoting:

Rachel and Leah, who represent the head and heart of Jacob, vie with each other as to which shall render him the better service. The story of Jacob's wives presents a unique study in psychology. It should be remembered that the story is intended to describe the "hidden man" and the "inward man," and the process of development. The Hebrew Scriptures again and again tell the story of the human soul as nearly in terms of the concrete as would seem possible; and it stands to reason that this is the best way to awaken an interest in the hidden truths of human nature, and to impress them on the mind.

This book is especially recommended to Bible classes.

A. K. W.

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