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## THE CAMEL DRIVER OF MECCA

BY ROBERT K. WALTON

(Authorities consulted: Lord's BEACON LIGHTS OF HISTORY; ENCYCLOPEDIA BRITANNICA; Morris's *Golden Threads in the Tapestry of History*; LIBRARY OF ORIGINAL SOURCES; THE KORAN, Rodwell's Translation, G. Margoliouth, etc.)

MOHAMMEDANISM was, in some respects, the most remarkable spiritual movement of history. The results achieved by the religious wave set in motion by the Camel Driver of Mecca deserve greater recognition. Assuming that history had to deal almost exclusively with Europe, the historians have labeled a period when culture and spiritual light were at the lowest ebb there, as the "Dark Ages." They ignored the fact that although Europe was dark, the white light of spiritual guidance blazed brilliantly, persistently and triumphantly among the great Saracen and Arabian Empires. And well that it so blazed. Otherwise might the hordes of barbarians from the northern forests forever have wiped from view and obliterated from men's minds the knowledge of the glory that was Greece and the grandeur that was Rome.

To gain an inkling of the tremendous importance of the work done by Mahomet, we must have in mind the general state of the world in the seventh century. Greece

had gone, Rome had tottered, the far-flung Empire undermined by the luxuries engendered by its former triumphs. The time was at hand for a new race to dominate the world's stage. This race was to be the Arabian, which, after many centuries of comparative pralaya was to feel the inbreathing of cosmic force, and rise in its might to obliterate the now useless remains of the great civilization which had preceded it. These wild tribes of the desert were to slay and maim and burn as for centuries they had slain and maimed and burned. Little hope there, for the carrying of the purity of the Ancient Wisdom to Asia, Europe, and Africa. A hard task, indeed, for the Hierarchy which guides evolution upon this planet, to spiritualize these wild tribes who seemed mad, as well as nomad. And yet here it must be done, if at all. No opportunity elsewhere. The peoples of the northern shore of the Mediterranean had had their thousand years of pomp and power. Virility had waned, cohesion was impossible. Nor could the

divine message be implanted in the tempestuous, disunited tribes of Gaul and the vast German forests. No common language had they, no power of cooperation; and where now the great Russian people seem about to find themselves and become a nation, chaos reigned. Also for all of these, it was the time of inbreathing.

Among the Arabians must the effort be made, if at all. A herculean task for some messenger of the gods. Could one be found to undertake it? A task for no new recruit to the White Lodge, that seemed clear. Such fire brands would need a master hand, a man of power as well as prayer. Furthermore, he must be born with rank and station, or at the beginning of his ministry, death would be his portion. Humble strangers of obscure birth had short shrift in the hot sands of Arabia, if they presumed to lay down the moral law to these hot-tempered chieftains who would brook no interference with their ungoverned passions, except that of the sword.

And so we find the prophet of the new age, born as Mahomet in 569 A. D., in the family of Hashim, a branch of the royal tribe of Koreish, the proudest in Arabia. And born in Mecca, the sacred city. An auspicious start, then, and one sorely needed, as we shall see. His father died before he was born and he was brought up by an uncle, Abu Taleb, who sent him with the caravans into Syria. In those days, to be of royal blood did not inhibit work, and he became a camel driver. It was an illiterate age and his clerkly education was simple; but with native ability, he became a master in the use of Arabic, a language of extraordinary perfection. And thus he went abroad to see the world, and he found it evil, as indeed it was. Mercy was deemed a sign of weakness, might was right, and women had no souls. All of the evils of despotic rule that we glimpse in the tales of the Arabian Nights flourished in the land. The cruel, obtuse, brutish heredity of the physical body concomitant with an Arabian birth in that age must have in great measure blotted out from Mahomet's brain knowledge of his great occult past. Little there was to aid

him to bring it through, but steadily the ego took possession and revolt grew in his soul. Probably angel voices began to be heard and sweet voices hedged him about in the starry nights. But the great work he had undertaken was no child's play, and belonged not to callow youth. Hence, not until forty scorching summers had passed, was the work commenced. At the age of 25, he had married the widow Khadija, fifteen years his senior, for whom he had been for some years acting as business agent. Some day her name will be listed among the great women of history. She fostered the spiritual growth of this proud Arabian who had within his reach all the material gratifications of which he knew. Rank, position, fame, and wealth, had he, but the Hound of Heaven drove him on. In the mountains we find him meditating. Weeks he spent there in fasting and in prayer. Visions encompassed him, a divine fire touched his heart. "Go forth," he was ordered, "Teach and preach, thou art a prophet of the Most High."

His wife was his first convert. Undoubtedly he had heard something of the monotheism of the Jews and of the tender teachings of the Man of Galilee. Unsuitable were these to his mission. Out of himself must he evolve his philosophy to gain the allegiance of his wild kinsmen. Out of himself must he weave the political and social fabric, suited to protect and nurture the infant voice of his spiritual child.

We cannot linger here to follow in detail this formative period. The record of such a life and such a movement demands much more space than is at our disposal. A few facts are indispensable, however. He revealed to the chiefs of his tribe the orders that he had received, and asked their aid in purifying the lives and beliefs of the Arabs; but little aid was given. For three years his followers were a secret society.

Then ensued a decade of preaching and teaching, mostly in vain, which made him an object of the fiercest and bitterest persecution. In 620 A. D., he converted six men in the town of Yatreb, and two years later the whole town swore allegiance to

the new faith. His followers at Mecca emigrated to Yatreb and hearing his life was in danger, which indeed it was, he managed to escape from Mecca with his wife and household, and joined them. Henceforth, Yatreb was called Medina, meaning, "City of the Prophet," and from the date of this flight from Mecca, 622 A. D., all Moslem chronology has since dated. No turning back now, the die was cast, his faith and that of his disciples was to be put to the test of the sword and the war became one not of ideas alone, but of battle and bloodshed. 622 A. D. to the followers of Islam, is the year one; the new epoch was born.

We cannot follow here the record of these gory struggles. Successes alternated with defeats. A truce between Medina and Mecca was established soon, but was broken by his enemies. Meanwhile, his followers grew in number, and the fates favored him to such an extent that when the royal tribe of Koreish, his own tribe, broke the truce and marched against him, he assembled an army of ten thousand men and his enemies surrendered without a battle. Henceforth his problem became one of re-organization and propagation. In the Suras of the Koran written at this time, we note a change of character. They become less of a voice speaking in the wilderness to the mystic sense in the hearts of men, and become the utterances of a law-giver and a ruler of a mighty people. It is not difficult to believe that this was the hardest portion of his work. It is one thing for a man who has been satiated with material possessions, following the divine urge within him, to walk up and down the land preaching the message of the Most High. Thousands have done it, hundreds are doing it. But it is quite another thing, and infinitely more difficult, to shape the machinery of government for such wild men, to put upon them the bridle of material sacrifice, to curb their lusts, and to send them forth united, ready to sacrifice life and all for the glory of God. All this, and more, he did. And did it to such purpose that before his death, in 632, the Saracen conquest of the world had begun—and begun with such an impetus

that it rolled on for hundreds of years in an ever-increasing tide.

More than half of the civilized world was wrested from Christianity, and vast regions of Asia and Africa which Christianity had never touched, brought under the sway of the effective code of morals preached by the Prophet. Wave after wave of the Saracen hosts surged northward, southward, eastward and westward from Mecca, the little mud city in the sands. These fierce fighters who had remained unconquered in their desert and mountain fastnesses by the Egyptians and by the Persians, by the great Alexander, and by the Cæsars of Rome, now in their turn sent their far-flung battle lines to and over most of these centers of former empires. Across the Libyan Desert, across Egypt, across the Numidian Desert, through Tunisia, Algeria, the site of Carthage, and throughout Morocco they hesitated not. Across the wide Straits of Gibraltar they poured, and up into Spain to the Pyrenees. Contented here on these fertile well-watered plains, they halted and builded them monuments that are yet places of pilgrimage for all the world. Schools they founded. The Alhambra they builded. And in their train came culture and learning, the greatest of its time. There were taught to Europe and to all who might come to light their wicks at the lamp of learning, the basis of our modern science. The foundation of chemistry we received thence. Even the word chemistry proves its origin, for in those days Egypt was known as the land of Khem. Prior to the Moorish occupation of Spain, algebra was untaught in Europe, algebra, the second letter of the alphabet of mathematics. Architecture, music, painting, literature, even the canons of chivalry, were part of the pabulum offered to the untutored Celts and Gauls by their Moorish masters. Yes, the world owes much to the Arabians, and Mahomet was their prophet.

In later centuries were to come the conquest of Persia, and of India by the great Moguls, those Mohammedan rulers whose art and literature are the admiration of modern scholarship. The most beautiful structure in the known world today is the

Taj Mahal at Agra in northern India, built by Shah Jahan, as a tomb for his wife, Mumtaz Mahal, in the year 1632. It stands today a priceless heritage for all mankind.

And the end is not yet. To be sure the world empire of the Arabians has had its day, survived its hopes and made way for new movements on the world stage; but the living faith of Islam preached by the Camel Driver in the cave on Mt. Hara, rolls ever onward with increasing hold on the hearts of men. Yearly, the number of its converts increases, yearly its proselytes penetrate into further fields. Not generally known in Europe and America is it that Mohammedanism is even now growing faster in numbers and in influence than is Christianity. The religion of the prophet is one of the most powerful dynamic forces that moves men's minds today. In the lives of its hundreds of millions of devoted

followers, it exerts a living force greater, perhaps, than that of any other great religion in the world. Those who see, as I have seen, in Spain, in Morocco, in Algeria, in Egypt, in Arabia, in India, at dawn, at noon, and at sunset, in the busy marts of trade, in the vastness of the burning desert, in crowded streets and on quiet house-tops, amidst the clang and din of modern railroad stations and the whistling of locomotives, the faithful cease their labors, turn toward Mecca, the sacred city, prostrate themselves to the ground, filled with devotion, and absolutely oblivious of everything but the immanence of God, will be able, if their souls are not seared with prejudice and bigotry, to begin to have a dim appreciation of the vastness and the importance to the evolution of our humanity of the work done by the Messenger of the White Lodge, Mahomet, the Camel Driver of Mecca.

## THE STORY OF EVOLUTION

TOLD IN SYMBOLS

BY ISABEL B. HOLBROOK

(Continued from page 199)

(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.)

SOME years ago, in a round of school duties, I entered a classroom just as a beautiful gift of a picture of Joan of Arc on her white charger had been hung on its walls. The teacher gave me the pleasure of telling the young people the story back of the new picture. I did the best I could to make it effective, and the tale took hold and some eyes wholly unused to tears were moist at the close. When I invited questions, there was an unusual silence, so impressive that I let it continue until one lad, covering an unaccustomed softness of feeling with a rough voice asked: "And now tell us, Miss Holbrook, is that a true story, or only a Bible story?"

With the discrediting of the historical

method of interpreting the Scriptures, there are multitudes of minds, like this school lad, who give the Old Testament biographies no attention. They are not true but only Bible stories. Yet these same life histories most unequivocally describe and explain the nature of the human soul and the law of its orderly evolution. From the symbolic viewpoint, they become replete with instruction, fascinating in interest and eminently practical in application.

Take for example the striking points in the life of Jacob. The Scriptures, broadly speaking, divide mankind into two classes: the Gentiles and the Israelite, the unregenerate and the regenerate, those who live the sensuous life and those who aban-

don it. This line of cleavage, everywhere present in human society—and similarly within each character—is represented by Esau and Jacob. They were twins. The Lord said unto their mother: "Two manner of people shall be separated from thee and the one people shall be stronger than the other people, and the elder shall serve the younger." Esau was first born in time and was all over like a hairy garment, and the hand of Jacob who was born last took hold on Esau's heel. Here is portrayed accurately the lower and higher natures of man and the linking between, between that which seeks gratification of desires and that which is raised to fellowship with the Divine.

The account of Isaac the father communicating his blessing to Jacob instead of Esau is splendidly theosophic. It would seem that Isaac intended to bestow his blessing on Esau the first born, but by an apparent ruse it went to Jacob. How literally illustrating the working of the Law of Karma! No one can be cheated out of that which he is incapable of receiving. It is an inviolable decree of Heaven that he who lives the spiritual life will supplant him who lives the carnal. It is the evolutionist's law of the survival of the fittest.

Then there comes the story of Jacob's journey to the land of the people of the East in order to escape the violence of the brother Esau, to find himself a wife, and to discover the process whereby God may raise him up, whereby his soul may be made perfect. The pilgrimage begins and he early wins a vision of that protection, guidance and blessing which comes only to him who keeps the vow to the Higher Self, who turns his back upon the comforts of the world, who sleeps with his head upon a stone, who tarries all night in the desert of adversity and darkness.

The journey is continued. He comes to a well, with flocks lying by it, but there is a great stone upon the well's mouth. A well is a symbol of knowledge. Jacob is receptive of the higher knowledge; he is inspirational; he rolls back the stone from the well's mouth and waters all the sheep

thereabout. So he becomes a dispenser of knowledge.

He meets the two daughters of Laban. Leah was good-hearted, but Rachael was wise. It was Rachael who kept her father's flock; Jacob met her first at the well of Reason; it was her sheep he watered from the well. So Jacob loved her and said to her father: "I will serve thee seven years for Rachael thy younger daughter." So he served his time for her—only to be given Leah the elder instead. Leah represents the heart and ever it is that the heart, the affections, must undergo severe discipline before reason attains to its own. The King's Chamber in the Head is reached only after passing through the Queen's Chamber in the Heart. Leah is ever given you for wife before Rachael. So Jacob had to serve "yet seven more years for Rachael."

The lengthy narrative of Jacob living in the desert and of his wives and maids and children born to him in a certain order covers a most profound meaning. It describes a process; it shows in this singular symbolic way the mode whereby the soul is made perfect. It is a most unique study in psychological evolution. It is a marvelous allegory revealing how the inner man is forever progressively expressing himself in "knowledge and feeling, perception and sensation." The maids represent man on the plane of the lower soul principle. They and their children are governed absolutely by Leah and Rachael, who represent the heart and head respectively. Leah and Rachael vie with each other as to which shall render Jacob the better service and this service is represented in child-bearing. The offspring, the many children, in names and characters, accurately show Jacob's successive gradations of improvement.

Singularly appearing outwardly historic—a human family genealogy—it is inwardly a complete text-book of psychology: itself a symbol shaped in soul stuff to point to that superior Heavenly Family of the Starry Zodiac. A lifetime indeed would be short enough for pondering over these things!

Years passed and the call came to Jacob

to depart from the desert and to go "unto his own place," to that country that God has promised to all the faithful. He obeys, taking with him his wives and children and their belongings. The journey nearly completed, the promised land in sight, the story rises to a climax or height of presentation that stands unequalled. There on the border of the promised land—as the Dweller on the Threshold to be crossed—stands Esau to oppose his entrance. Esau the animal man, Esau his twin brother, with four hundred trained servant soldiers (the lower Siddhis, powers of senses, desires and lower mind). There they stand across his path, trained to skill in combat, and threaten him and his household with utter destruction. For what has he with which to oppose this Brother Self? What hope of victory?

This was Jacob's darkest hour. It was that dark hour before dawn of which the occultist writes—that period of aloneness, of darkness, of silence, of void which ever precedes the time of realization, of birth into the higher life.

So Jacob was "left alone, and there wrestled a Man with him until the break of the day." This Man, this divine angel-self, his own Monad, did not prevail until he dealt the animal nature of Jacob a deadly thrust. He wounded him in the thigh—a wound that gave the final victory to the wounded. And he who prevailed said: "Thy name shall be called no more Jacob, but Israel (he who has prevailed), for as a prince hast thou power with God and with men."

So Jacob was raised up: resurrected from the dead; redeemed from evil; consciously related to the Kingdom of God. He had attained to the "third day"—to the day of government by the Monad—and in the morning of that day he goes forth, clothed upon with Heaven's power, to meet his brother Esau with his four hundred.

The order of Jacob's going forth to battle is tremendously significant and gives the archetype set for all lesser earthly and ritualistic processions. It is written: "And he put the handmaids and their children foremost and Leah and her chil-

dren after, and Rachael and Joseph hindmost." This is the order of evolution. The primitive state of man comes first, the state in which he is governed of others, from without not from within; Leah and her children stand for that intermediate state when emotions wrestle with the mind for supremacy; and Rachael and Joseph last, the state of reason, of government from within. Such ranking is symbolically copied in the Masonic processional today.

And as Jacob passed to warfare with Esau "the sun rose over him." What a splendid "movie" this story would make! No modern mind could get up any better stage effects. What Theosophist will see to it that it is put on and in a way to drive it in to every seeing soul that it is the story of *his* soul's evolution? Note the staging at this place: Esau a giant general with four hundred armored men was met and prevailed over—and that easily—by an advancing squad of a dozen children, a few women and one old man.

And when the conquered strong had obeyed their victors, put away their false gods and washed their garments, it came to pass that, on the third day, when all the people were clean, they *all* passed over the Jordan into the promised land *together*.

And now may I sum up the stories I have told, may I give you the Story of Evolution once again as held by that little gold emblem worn on your coat lapel?

Each soul outcoming from his Father's Mansion to traverse the long, long path of evolution, comes to a bit of the road when far away from home where the path is rough and dark, his traveling painful, his progress slow. Here he is under the compulsory action of the law of matter: he finds that his life can only be sustained by taking other lives; that he can hold his form together only by the destruction of other forms. For the law of matter is the law of taking, of grasping, of holding for oneself. This is what is portrayed in the Masonic symbol of the "Square," its inflexible angle standing for matter's compulsion of action, its inches portraying that which is gained by repeated grasping.

Yet even on that part of the road a man

finds hidden a law of conduct; he finds that every square is a working tool by which he can test himself and his life. By the use of its level of equity and its plumb of rectitude he fits himself to be a Mason, a builder on the lower walls of Humanity's Temple.

Further along the path, when more Light has been shed, when he has more fully grasped the meaning of evolution, then does he take into his hand the "Compass" of Control. He learns now the law of Spirit, which is that of sacrifice, of giving. Voluntarily he gives away; he fills from his own hard earned wages a bag of munificence for others; he joyfully narrows the angles of his compass of life. Then is he prompted to work on the upper walls of the Divine Temple of Man.

And still further on, after many, many repeated tests and trials, when he has learned to rightly adjust the Square to the Compass, there is revealed suddenly, where there was nothing visible the open Book of the Sacred Lore. His eye can read; the lost key of understanding is found; the unspoken word heard—and he will stand an Initiate in the Temple of Wisdom, a Brother of all Humanity.

One final picture, because so appropriate to the world's present moment:

The outward man, contemplating the appalling havoc on the continent of Europe at this time, is driven in on himself. Then the inner man striving to trace the beautiful spiritual pattern being embroidered on the World-shield questions sadly the meaning and necessity of the great contrast between the visible and the invisible. Let us remember that, always, is Evolution a breaking-up, a destructive process, the work of the great God Shiva who shivers into bits the restricting shells of form; that always is Involution a building-up, a constructive process, the work of Great Brahma who creates ever better forms from the Death debris. Let us re-

member that, always, the two God-Brothers work together; that the work of either one depends upon and is one with that of his Brother; and that the becoming World, the World-to-be is shaped unitedly by the mighty outward blows of Thor's hammer and the soft inward moulding of Love's pressure.

Do you know that long ago Savanarola saw this day? He gave us the picture in these symbols:

"I saw two crosses whereof the one, which rose from the midst of the city of Rome (symbol of the reign of Matter) and reached even to the sky, was black and it bore the inscription *Crux Irae Dei* (The Cross of God's Wrath). Immediately upon its appearance, I saw the sky darken with scudding clouds and a tempest of wind; lightening, thunderbolts, hail, fire and hurtling swords arose, and an immense multitude of men were slain, so that only a remnant was left.

"Thereafter, I saw the sky grow calm and clear and another cross rose up, from the midst of Jerusalem (symbol of the reign of Spirit) not less lofty than the first but of a splendor so brilliant that it illumined all the world, causing fresh flowers to spring up on every side and joy to abound, and it bore the legend *Crux Misericordie Dei* (the Cross of God's Mercy).

"And forthwith all nations of the earth flocked together to adore and embrace."

Let us hope the day is not far distant when the vision of that world-patriot be realized in the moral and religious unity of the nations. As members of the Theosophical Society we can set the World-clock forward to an earlier striking of the Hour of Peace inasfar as we, in our small visible selves, exhibit even the symbol of brotherhood, and in our larger invisible selves hold fast to the truth back of the symbol that "The fundamental unity of men in the family of God is the one enduring reality."

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We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.

—Beecher.

# FUNERAL CEREMONY

BY MAX WARDALL

THE following is a suggestive Ritual for funeral services. It is, of course, only suggestive, and may be amplified to give full room and play to individual inclinations.

The keynotes of the services are simplicity and serenity. The officiant, who should be the president of the lodge where possible, conducts the ceremony as follows:

First. Music. First Movement of Beethoven's Moonlight Sonata. During the music the members in the audience should meditate on all-enfolding peace, and at the close of the selection should say silently to themselves:

"May the Peace and Blessings of the Lords of Life rest upon our brother."

Second. A reading should be given from Edwin Arnold's *After Death*:

Loving friends! Be wise and dry  
Straightway every weeping eye,—  
What ye lift upon the bier  
Is not worth a wistful tear.  
'Tis an empty seashell, one  
Out of which the pearl is gone;  
The shell is broken, it lies there;  
The pearl, the all, the soul is here.  
'Tis an earthen jar whose lid  
Allah sealed the while it hid  
That treasure of his treasury,  
A mind that loved him; let it lie,  
Let the shard be earth's once more,  
Since the gold shines in his store!

Farewell, friend; yet not forewell;  
Where I am, ye, too, shall dwell.  
I am gone before your face,—  
A moment's time, a little space.  
When ye come where I have step't  
Ye will wonder why ye wept.  
Ye will know by wise love taught,  
That here is all, and there is naught.  
Weep awhile if tears are fain,—  
Sunshine still must follow rain;  
Only not at death—for death  
Now I know is that first breath  
Which our souls draw when we enter  
Life, which is of all life, center.

Third. Address by officiant. The address should be a short, sympathetic statement of the laws of life and death that govern us all, with a suitable encomium upon the virtues of the deceased. The address which follows may be taken as an

indication of the purpose and may be used if desired:

It may be that the day will never come when the thought of death will not awaken some sense of regret in the human breast; but the time will come and is near at hand when it will fail to create the grief, sorrow and agitation we commonly feel. The sense of wild commotion felt by the majority of mankind at the thought of death is like that which a child feels when he leaves the shelter of the bright parlor and gropes his way up the dark stairs through fearsome shadows to his bed. In his maturer years he seeks with delight the encompassing gloom of his couch—he loves the temporary respite from the glare of day, and walks fearlessly to his slumber where he shall soon awaken into the light of a larger day.

Our friend has awakened into the clear light of that larger day, and his feet are set in paths of peace. He has not gained immortality for he had that yesterday and throughout each day of his life. Permanence and immortality are not the fruits of death—but of life. Through countless æons this soul has expressed that immortality in many perishing embodiments, from each new form he has arisen chanting the joy song of a larger birth. We can do no greater service for him and his loved ones, than to share in that consciousness of liberation and chant with him the psalm of joy and freedom.

When the Giver of all life has further enlightened our understanding we shall know, too, with certainty, that there is no separation of the living from those who have passed beyond.

In the past we have been taught that an impassable gulf stretches between this plane of action and the land of the disembodied; we have been told that at death we pass over this gulf on an ethereal bridge; at the other end the passage is sealed and no one may ever return. Our loved ones who have crossed that gulf have gone forever beyond communication,

and no consoling message of immortality may be wafted across that dark and forbidding abyss. We now know that this impassable chasm is non-existent—a sheer figment of imagination conjured from our human fears. This supposed gulf is only a thin veil that scarcely divides the living and the dead; this veil may be lifted and brushed aside or may be wholly transcended by those who live in larger measure the spiritual life.

In hours of meditation, prayer and uplift, the denizens of earth may come in close and intimate communion with those who dwell beyond the veil. In truth the separation we feel upon the death of our beloved is due entirely to our own limitations and does not exist as a fact in Nature. Those thrown together in life by ties of blood or bonds of love and sympathy are not strangers but friends, brothers and lovers from the past; if those ties be deep and enduring, it is because the souls are united in the higher worlds and the physical death does not in the least impair or endanger their union, but rather cements the link in the purifying fires of pain.

St. Paul said that things seen are temporal—things unseen are eternal—this fact is especially true and significant with respect to the presence of our friends—their real selves are largely hidden from us, except when now and then through the windows of the soul, we glimpse fragments of that majestic and stately edifice we call the soul. When I see my friend on earth, I do not really see him at all but only that which hides him from my sight. In the pure air of the higher planes where the Self ever dwells in truth and splendour, we make that perfect contact that deepens all the rich currents of life.

What matter if I stand alone—

I wait with joy the coming years

My heart shall reap where it has sown

And garner up its fruit of tears.

The stars come nightly to the sky

The tidal wave unto the sea.

Nor time nor space, nor deep nor high

Shall keep my own away from me.

Fourth. Music. Funeral March by Chopin. No one who really under-

stands the occult implications in this wonderful composition of Chopin's will doubt that it is entirely suitable for this occasion. We are led to understand by initiates that this march is really a pæan of praise for the triumph of the soul over matter.

Fifth. The officiant gives the following Invocation:

Great Lord of Life and boundless vision we cleave to Thee; Thou hast life and death in Thy strong hand. Yea, Thou art mighty. We know that "Life is ever Lord of Death, and Love can never lose its own." We know that this soul has risen from many a house of flesh, and will live forever more. We know that ere long our beloved brother will return, passing again through the gates of birth. Until that time may Your love uplift him on wide wings of joy and bear him safely through places of illusion into the shining land of the gods. And when again he takes habitation here may Your hand lead him to birth in the new race in the land of our Lord and King.

#### *At the Grave*

Great and loving Father. In Thee we live and move and have our being. Thou art the habitation, the supreme receptacle, the immovable and ever-moving radiance within each form. In all things Thou hast exquisite design. This day in love and reverence we return to Thee the garment in which for a time, abode a fragment of Thee encased in the soul of our brother. We restore now to Thee this earthly temple that it may be dissolved and returned to the earth of which it is a part.

May the myriads of faithful lives who formed and shaped this marvelous structure be speedily liberated that they may find renewed expression and joyous self-realization in other's forms, while our brother dwells beyond with Thee. We ask in Thy Name, Who Art Three in One.

#### *For Cremation*

Great and loving Father. In Thee we live and move and have our being. Thou art the habitation, the supreme receptacle, the immovable and ever-moving radiance within each form. In all things Thou hast

exquisite design. This day in love and reverence we return to Thee the garment in which for a time, abode a fragment of Thee encased in the soul of our brother. We restore now to Thee this earthly temple that it may be dissolved and returned to the earth of which it is a part.

May the myriads of faithful lives who

dwelt within this beautiful structure find grateful deliverance through the touch of the purifying fire.

The flame is but a symbol of Thy love, through which the soul of our brother has risen from the ashes of his earthly self.

We ask in Thy Name, Thou who Art Three in One.

## EURHYTHMICS

BY CHARLES HAMPTON

(In my opinion, the class in Eurhythmics which has been conducted for the last twelve or fourteen weeks by Miss Maude Fischer, is the most important of all the classes at Krotona. While the class is not yet part of the regular Institute course, it is open to visiting members. A new class for beginners is to be started early in the year.)

**T**HEOSOPHISTS are familiar with the idea that we are fundamentally divine in our nature; that potentially we possess all the attributes of deity; and that by learning to control our lower bodies we may express more and more fully the powers latent within. We are not naturally sinners, but we often sin because, due to a lack of co-ordination of the bodies, we cannot guide our forces aright.

When once we thoroughly grasp the fact that the Self within is perfect already, we are able to place the emphasis in development where it really belongs. It is the vehicles through which the Self manifests that are to be developed and controlled, and in this work we have a field worthy of any foeman's steel in the exercise of will-power, purity, truthfulness and all those character qualities necessary for our full unfoldment. Mr. Leadbeater, in speaking of the effect of a discipline of life, declares that meditation means nothing to the Ego—that the benefit is all for the lower vehicles. If this is so, then it must be equally true that the divine spark or Monad only awaits the evolution of its various vestures in order to shine forth effulgent.

The attempts made, however, by the average occult student, to gain this desirable control of his bodies are usually very one-sided. The average student of Theosophy generally regards thought,

study and meditation as his means of progress, and neglects the development of his emotional and physical bodies to a large extent. This one-sided evolution causes him distress, for he finds his philosophic and religious ideals becoming lifeless, dry and unreal. The ideals which evoked joyous enthusiasm in his earlier theosophic life, now leave him untouched, so that he goes through his self-imposed discipline of life listlessly and mechanically. Instead of manifesting outwardly the beauty of sublime ideals, he finds that it is with great difficulty that he can associate with non-theosophists without being extremely bored; he finds also that ugly warts have grown on his mental body which manifest as prejudices; that his emotions are starved, and that various nervous ailments appear in his physical body.

Our theosophical student very soon sees that any occult development that emphasises too strongly the value of meditation and at the same time neglects to give due attention to the field of action and emotion will fail in its object. He sees that it will do more than merely fail, in that it produces positive distress on each of the three lower planes. Meditation divorced from practical application, means on the mental plane a weakening of will-power; on the astral plane it shows as sentimentalism; and on the physical as indolence and inertia.

Is not the object of occult development (on *this* plane) to demonstrate concretely the love and power of the divine spark within? The physical plane should reflect the atmic.

If we wish to transmit the higher impulses of the Ego down to the physical world we must have responsive and delicate, yet strong instruments through which to express ourselves. An occult student who is balanced in his development will radiate health, love, mental power, clear-eyed intuition, and above all, poise. Yet among all my theosophical friends and acquaintances I have only met one who approximates that desirable balance.

The reason we cannot "let our light so shine before men that they may see our good works and glorify our Father in heaven" is because there is a lack of co-ordination between the various bodies, and this lack of co-ordination expresses itself as inharmony in one or other (or all) of the bodies.

The fingers of a master musician are so sensitive and so intensely alive that they possess actual intelligence. By co-ordination of the bodies, gained through proper exercise of all of them, we may feel alive all over in *that* sense. Eurhythmics exercises and co-ordinates the three bodies synchronously. The pulsing energies of an inexhaustable God are flowing in rhythmic vibration all around us, and we may live in tune with them. If we *do* live in tune with these rhythmic currents we will find that "the grace and serene guidance of Nature rests upon all who obey her laws".

Eurhythmics may be defined as a means of securing co-ordination of the bodies by expressing rhythm through harmonious movement.

It is this and much more. It is a synthesis of the fundamentals of education, if the correct meaning is given to that word. "Education" comes from the latin *educio*—to lead out. It means a drawing out of soul powers.

Professor Elliott of Harvard says of eurhythmics: "The mental power and self-control acquired in these exercises are the best results of any education, *since*

*they are applicable to any subject*". (Italics mine.)

But if we confine ourselves to the physical world alone we may trace the effects of the practice of eurhythmics in the body very easily, and if those effects were the only results obtainable, the modern revival of this fundamental of Greek culture would be fully justified. Physical health depends upon the co-ordination of the nerve centres with the muscular system, and upon unbroken communication between the brain and limbs and organs of the body.

A lack of co-ordination is the cause especially of many of the nervous troubles of the day. Too much mental action or too much meditation, coupled with inaction of the body produces a derangement of the nerves, which causes headaches, backaches, insomnia, and a multitude of petty ailments that are the despair of our unbalanced occult students.

E. Jacques-Daleroze, who re-discovered eurhythmics, says that: "Neurasthenia is often nothing else than intellectual confusion produced by the inability of the nervous system to obtain from the muscular system regular obedience to the order from the brain."

Many of the headaches occult students suffer from are caused by a congestion of nerve force at the base of the brain; they can be cured by a simple nodding exercise that brings the nerves into co-ordination with the muscles. Insomnia is sometimes caused and cured in the same way.

In order that the reader may understand why so much stress is put on the necessity of co-ordination of the bodies, we will quote from Daleroze:

"The lack of rhythm," he says, "is almost like a disease. It is caused by a lack of balance between the mental and physical powers, which results from insufficient co-ordination between the mental picture of a movement and its performance by the body, and these nervous troubles are just as much the cause as the result of lack of harmony. In some cases the brain gives clear and definite impulses, but the limbs, in themselves healthy, can do nothing because the nervous system is in confusion. In other cases the limbs have lost the power to carry out orders sent by the brain, and the undischarged nerve-impulses disturb the whole nervous system. In other cases again, muscles and nerves are healthy, but insufficient training

in rhythm impedes the formation of lasting rhythmic images in the brain. To repeat, the causes of this lack of rhythm all lie in the important but insufficiently recognized psychophysiological sphere of the co-ordination of the brain, nerve-paths and muscles."

If lack of co-ordination between nerve, muscles and brain produces such chaos in the physical body, it ought to be very clear that the more inclusive field covered by occult development will be dangerous ground if that development is unbalanced. We must have physical, astral, mental and spiritual health, harmoniously blended, if we are to succeed in reaching our sublime goal. It is claimed for eurhythmics that it will give this balance.

Eurhythmics educates the nervous system; it educates the muscular system; it gives alertness and grace; it develops concentration and intuition to a remarkable

degree; it uses both sides of the brain and thus gives ambidextrousness which enables one to do many things well. By co-ordinating the three bodies eurhythmics gives that mastery over the bodies which we all desire so much, and this co-ordination makes one feel intensely alive and conscious of the pulsing rhythmic vibrations of Mother Nature.

Only thus can the individuality really express itself, so that when our brother looks into our eyes "the ideal will be real to him."

In order to make our Theosophy practical on this plane we must have a knowledge of, and then apply, all of the laws of soul growth. Eurhythmics is recommended by the writer as one of the important means of demonstrating our philosophy of life.

## CAN WE WIN THE CHURCHES?

BY L. W. ROGERS

WE theosophists should be keenly awake to the importance of every opportunity of getting our life-giving philosophy before the world. All that we need is a hearing. We have the facts that instantly command attention and compel respect. We ask only for a chance to present the truth. But that is not always possible. Indeed, it is seldom possible except to a small number of people. Our national lecturers reckon themselves fortunate when they get an audience of more than a hundred. Very often they speak to less than fifty. The audiences are growing steadily, however. It is a hundred per cent better than it was ten years ago and I feel certain that we are now upon the threshold of greater growth than we have ever known.

One of our big opportunities lies in the direction of the churches. Should they open their doors to our lecturers it would bring about results not easy to instantly comprehend. We should no longer have to rent halls and advertise and then speak to a hundred people. The audiences would be awaiting us and we should simply walk in and deliver the message. Are

there signs that this will happen? I believe there are.

It is when trouble comes that people are willing to accept help. Everybody knows that the churches have an ever-present problem of keeping up the attendance. A few, where attractive and entertaining personalities fill the pulpits, are crowded. Most of the others have more empty pews than people. Business and professional men prefer to go driving and the artisans fill the parks. For more than twenty years there has been a cry from the pulpit that the workmen have deserted the churches. Special attractions, from talented singers to moving pictures, have long been popular as a means of keeping up the attendance. Under these conditions something that would bring back the people to fill the pews and pack the great buildings that are now so empty would be eagerly welcomed. That thing is theosophy, with its irresistible appeal to both the intellect and the spirit. Can we reach them and get it before them?

There is one thing, and one alone, that stands in the way. It is the prejudice against theosophy that arises out of a mis-

conception of what it really is. Church people, generally, think it is anti-Christian, heathenish, fantastic. Our first work is to remove that false impression. How can that be done? By talking up everywhere our points of common agreement—our exalted estimate of, and profound reverence for, the Christ; our belief in the simple, spiritual life of Jesus; our uncompromising hostility to materialism; our belief in a Supreme Being; our literal acceptance of the declaration that “in Him we live and move and have our being;” and by putting absolutely in the background all minor points about which trivial antagonisms are likely to be engendered. In short we should always follow a constructive policy and never, *for any reason whatever*, fall into the unpardonable error of a destructive one. It is a thousand times better to be misunderstood for a little while longer than to enter into controversies that arouse antagonisms.

Another point—and to my mind it is impossible to give it too much emphasis—is the necessity of making it clear that theosophy is *not a religion* but a philosophy of religious principles which seeks to strengthen all religions. Once we get the churches to clearly understand that point the major part of the antagonism will die out. It shifts us at once from the classification of rival and competitor to that of friend and ally, which we truly are in our effort to restore the vitality of the early teachings and bring them back into the realm of living reality.

All this all of us, and especially our public speakers, both national and local, can do; and by keeping it up ceaselessly we shall produce results. There is always a connecting link between our lectures and the churches through that small percentage of people who attend both. But of course this only very slowly modifies the church hostility and we can not expect marked results unless we can get directly

before them with the attractive truth. But how, it may be asked, can that be done?

It can be done by making our entrance along the line of least resistance. There are some churches in charge of ministers who are both progressive and fearless. They are not only willing to hear the views of others, but have a passion for tolerance that is the light of groping humanity. They will lend their churches to those who have new ideas to present—and we have them! Through these few but increasing number of apostles of true religious liberty we shall, in the near future, get the hearing that will prove our helpfulness to all the churches.

For several years some of us have been predicting that the churches would finally open their doors to us. But nobody imagined it would be in the South—that stronghold of orthodoxy—nor that it would begin in the year 1916. But early in December I lectured in the First Baptist Church, at Fort Worth, Texas. It was not a single diluted discourse to a frightened congregation, with a prelude of apology by the pastor, but straight theosophical lectures on successive nights on life after death, karma and reincarnation. Because it was in the church the audiences were very much larger than if we had used the hall we had on my previous tour. They were certainly more than half church members and the fine part of it was that they listened with that expression of newly aroused interest and fixed intentness which shows that the truth has gone deep and done its work. The intellect may protest for a time and argue the matter with itself, but the god within has responded to God's own truth and will soon come into its own on the physical plane. Along the line of esoteric Christianity we can drive the entering wedge and if we bring harmony instead of antagonism, if we plead rather than argue, we shall win them.

## KROTONA INSTITUTE—WINTER SESSION

Krotona Institute has slowly been getting into a steady stride. Now the dates are so nearly settled in advance that we can predict when the sessions will open. The next session will begin on the 15th of January, being the third Monday. We will endeavor to open each year the Winter Session on the third Monday in January. The Institute is a unique thing, when you come to think of your education. It is endeavoring to work up real development and slowly the faculty has gathered around the original teachers, and after many changes, is an effective body of devoted workers, every one of them contributing his time as an oblation in the temple of evolution. We will have the usual five courses in Theosophy giving a general outline for the beginner, and Miss Poutz's class a very solid review class for the advanced student, the other classes reaching out into various details in a thorough manner. These classes are not for the dilettante but for the student who wants to have something in his mind for all time, consistently sequential, reasonably conclusive. Step by step the teaching at the Institute has been more and more comprehensive and synthetic. That wonderful point in Theosophy is what has been emphasized, drawing together many classes of information, making them more and more united until one may safely offer to the average student as the result of his work the beginning of a true grasp of our synthetic philosophy. The ocean of Theosophy can be explored in one way through many a life time. The meaning of the ocean can be ascertained in the analysis of one drop of salt water. In the ocean of Theosophy the session of Krotona Institute is the drop of salt water. The philosophy is laid before you; the intrinsic link with evolutionary science is given with everyday life, with worship, with philosophy and the culture of the mental

method. In Stereometry with its solid models three-dimensional perception is developed. With our music and astrology other avenues are unfolded. Practically the whole course as given in the Summer Session will be repeated and those who have the Bulletin will have a good idea of what is coming. The new Bulletin will be ready by the time this reaches the reader and those who wish to come to Krotona will find things ready for them. One does not learn Theosophy, anyhow, in one life time. The end of the path of evolution comes after many life times but a course of study at Krotona seems to bring one most readily to the point of discrimination between the thing that makes for growth and the experience that is not worth while. Most of those living here are leading devoted lives and the atmosphere helps the student to discriminate between the real and the unreal. There is one Adyar and one Krotona. Some day there will be many Krotonas but today it stands unique as an educational center almost too new; an idea in education to be understood by those who have studied the needs of education; not mere schooling but aiming toward the inner development of one's own self. The price of tuition is negligible. It barely pays for paper and stamps. That which Krotona really endeavors to give cannot be charged for. Come, not so much for what you can get but for what you give in the getting. No student has yet left without leaving his mark on the spirit of the place, the spirit of the impersonal good fellowship. The good fellowship of Krotona has that note of understanding that comes from those who look deeper, those who comprehend deeper. The atmosphere of Krotona is that which comes from those who understand, communion of minds.

A. F. KNUDSEN,  
*Dean.*

# FROM THE NATIONAL PRESIDENT

## (GENERAL SECRETARY)

### AN OPEN LETTER TO PRESIDENT WILSON

My dear Mr. President:

In these times when the need for the highest values in statesmanship is so crucial, perhaps so great a mind as yours would welcome all shades of views in order that no factor might be missing in the formation of your momentous decisions. Therefore may I present to you a thought that may perhaps be unique, at least in its standpoint?

Being a student of the deeper problems of life, and as such having found sources of knowledge outside the ordinary channels of research, and having been deeply impressed by the bearing which the information thus derived has upon the great problem that is fairly making the whole earth tremble today, I eagerly crave the privilege of sharing with you that which I have thus learned, hoping that it may, even though in small measure, be of some service to you in your mighty task.

I am all the more anxious to do this because I believe that the average American has not yet been able to realize the worldwide evolutionary significance of the titanic struggle that is taking place in Europe, nor indeed has he even seen its most material relation to his own country for good or ill in the days that are to come. In his sense of security; in his "splendid isolation"; in his prosperity and desire for the peaceful pursuit of his happiness, the American has become insensible of the fact that the world as a whole is a single organism with man and beast and plant and stone as cells and atoms, so to say, and nations as organs, the whole being animated and united by a common world-soul.

As in the case of human bodies, so is it in that of the world-body, when a disease enters into any of its organs, a serious limitation ensues and the manifestation of the informing consciousness is hindered. Moreover, the affected organ always robs the unaffected organs of their normal due of the flow of life-forces. This is the law, as

also is it that when one sense loses its powers the others increase theirs for the good of the whole.

It is indeed more than unfortunate that America as yet has not shown that she recognizes the existence of these principles. So far she has been chiefly concerned with her own safety. In spite of the fact that her national ideal has ever been that of collectivism in civic progress, as against that of the individualistic policy which has governed the progress of Europe, she has not yet come to recognize the force and beauty of its application outside her own domain. She does not see that the remarkable example which she has set as a world federation of sovereign powers is one which in some measure it is her duty to set for the practice of the entire world, and that in order that she may do this she must give tangible evidence of her appreciation of her very vital concern in every process going on within the world body of nations.

She has already set the example of standing for the peaceful solution of national and international disputes, and you, Mr. Wilson, with your vision of that ideal have gone far already in your patience and forbearance, and even endurance, to bring into the councils of nations a more humane standard of national conduct.

But even so, dear Mr. Wilson, there have been times when the mantle of America's seclusion has been drawn too closely around her and she has shown that as a nation, as a government, she has not recognized the depth of meaning lying within this great struggle.

And here I approach a point which I wish to offer you for what it may be worth. It comes as a discovery which has grown out of the obscure research of a few highly specialized and devoted searchers for truth, to which in general I referred in the beginning of this letter.

Long years ago, in one of the fairest lands this planet has ever beheld, a mighty people flourished. Over them were kings of vast knowledge and spiritual nobility.

But in the inevitable turn of the wheel of cyclic evolution, those kings gradually ceased to rule and men took their places who lacked their vision and altruism. In time the rule of selfishness supplanted the rule of unselfishness, and when the deep scientific knowledge became diverted from the constructive channel of humanity's growth as a whole into channels of destruction and personal and national exclusion and selfishness, the cosmic forces that watch over man's evolution blotted out that knowledge by the extinction of the race.

Thus disappeared the academically mythic Continent of Atlantis, but a continent which to the student of the occult records of the past is as historical a fact as the continent of Europe.

Now the forces that were at work in the struggle that culminated in this stupendous cataclysm were none other than those counter-balancing forces of evolution and involution that are ever shifting their point of balance. If the point be shifted to the involutionary side, then there is æonian delay in the process of evolution, and intellectual and spiritual darkness supervenes for ages of time. But if the point be advanced in the evolutionary side, then world advancement and true spiritual growth of the masses proceed perceptibly. In the case of the Atlantean catastrophe, the former took place, and no doubt all the hardness and darkness of life, visible in so-called historic times, can be primarily attributed to this unfortunate event.

Now the thing of solemn importance to us in the present circumstances is the terrible fact that the world is once again in the grip of another of those huge struggles wherein a decision must be reached as to whether the point of balance shall be shifted backwards or forwards, and according as this decision is finally made, so will the destiny of the nations throughout the world be assured for ages of time.

It so happens that in this case the burden of the blow has fallen upon Europe; the forces of energy have moved eastward from their former locus. But every national functional organ in the world-body is vitally concerned in this case as

before, and must suffer or enjoy, each in its own way, according as the entire planetary body is restored to complete functional health or continues in the unfortunate condition which we have witnessed for centuries.

This is what America must be aroused to perceive, else sad things will naturally be in store for her. Even now, some who have long had their ear to the ground have begun to hear ominous murmurings of dire events.

Can you not therefore clearly see that in this world-war history is but repeating itself? The forces of individual dominancy (militarism) and suspicion (the widespread spy system) and de-spiritualized, hyper-materialized efficiency are again fighting for a place in the sun, and if they win the whole world in some way, perhaps not in the same way, will be set back in its present evolutionary possibilities.

Just now affairs look rather dark for the side of those nations who are fighting for the ideals which are intended to be expressed in the civic life of the nations of the future, namely, the ideals of evolution reached by democratic initiative as against those which are seeking to establish an autocratic vice-regency on earth of the god of a single tribe of nations. The very vitals of the democracy of the future are being hacked at, and in this problem can you conceive of any nation on earth more deeply concerned than the greatest democratic commonwealth of the earth? If Germany wins, true democracy, and therefore the forward forces of evolution will lose for long ages of time. Her magnificence of organization and material efficiency mark an over-specialization of the genius of man along one line of his evolutionary progress, and this one-sided over-specialization has produced an enormity which has proved critically dangerous to the world-health, and the present war constitutes a process of re-adjustment of the proper forces of evolution in a wiser way.

The case of Germany in the world-scheme today is to me one representing the development of a vice through the over-intensity of a virtue. Likewise vices have cropped up in the national lives of her

combatants, but of less serious danger to the evolutionary scheme of the future, as that scheme has been foreshadowed for us.

Now perhaps if there is one living being in the world who can determine the issue of this colossal struggle, it is the mighty President of the United States. If you have come to perceive this one stupendous fact, that even admitting the splendid qualities that the Teutonic people possess, their leadership of world-civilization in the future would inevitably set back the hands of the clock of human evolution; and if you realize the enormous power that you as President possess to see that the great moral mistake of Atlantis does not become reincarnate in modern times, then you must realize what an impressive opportunity arises before you, Mr. Wilson.

In this do set us right as a nation with all high-thinking men by making even a belated declaration as to America's moral attitude upon the Belgian invasion, and do this, great Sir, even if you have to admit a previously unfortunate, though well-meant inaction. Speak out plainly on all the great wrongs and atrocities that no true man of honor could countenance as between man and man, and no true nation of honor should countenance as between nation and nation. Sound out the note of collective responsibility as you have sounded forth that of self-control and forbearance and sweet reasonableness, and thus advance the ideals of national and international morals many grades upward. Give your moral strength to the side that is fighting for the ideals of the future, for the side that is fighting for America and all the world, that is fighting for freedom and liberty and the higher humanity, and if you will do this, I feel that the day will be saved.

And in addition to this, do, Mr. Wilson, continue to exhort the people more and more in line with your beautiful Thanksgiving Proclamation to give lavishly of their substance in relief of the depths of suffering among the wounded and dying and the starving of Europe. Oh! America has not yet begun to take more than merely the first step in the direction of her spiritual privileges. Even though she

has taken no hand in the life sacrifices of this struggle, yet if she would only take up the vast work of succor and relief on a colossal scale, surely great honor would be hers. Though much has been done along this line, yet even this is small compared with what the struggling nations themselves have done and with what remains yet to be done.

Yours is the choice, dear Mr. Wilson, to be a great spiritual leader with a high vision, or just an academic philosopher and executive servant of a people whose vision has not yet fully awakened and whose eyes await the magic touch of a master-leader to open them to the higher ideals.

Your present place is greater even than that of Lincoln—far greater. He won his pedestal at great cost of good-will from the time-servers of his day; he won it by following his own spiritual vision, the light within, the only true light for any man or leader of men. Will you likewise do that, Mr. Wilson, and thus write a page in history more brilliant than any the world has ever known? You have it in your power to help save the nations of the world for a Golden Age, or let them relapse again into another degradation worse than Atlantis.

Thus do I see writ in the facts of the hour.

Respectfully yours,

A. P. WARRINGTON.

#### MARRIED

The members in America, where Mr. Jinarajadasa is so much beloved, will be more than interested to learn of his marriage. He writes to a friend in America:

On November 9th I was married to Dorothy Graham. We had of course long thought of it; Mrs. Besant's approval came on the 6th and because of the need to change passports, etc., the marriage took place at once. We were married at a Registry Office, but two days later the Old Roman Catholic Church performed the religious ceremony for us.

On November 11th Mr. and Mrs. Jinarajadasa, accompanied by others, sailed for India.

I think I can truly say that all of Mr. Jinarajadasa's friends in America send him their most loving greetings and hope that the union may be one of great blessing to him and his work.

## EDITORIAL COMMENT

### CONSECRATION

The MESSENGER will soon report the formation of a new lodge at Indianapolis. This announcement of itself has no very striking significance, but behind this simple fact is hidden a story of heroic self-sacrifice and single-hearted devotion that we all should hear. We should be recreant to our duty if we failed to note it.

A lodge was organized here in 1914, but lacking vitality it soon dissolved. Among the charter members, however, was one who refused to believe that a theosophical lodge could entirely disintegrate—a frail invalid beset with an incurable malady that each day ate into her scanty physical resources, compelled to earn her daily bread, at times in bed with exhaustion and weakness. This one woman has for two years held a weekly public class in Theosophy. She purchased and has maintained from her own earnings a loaning library of seventy-five theosophical books, distributed literature, sent out lecture announcements and by dint of continual and unrelenting effort has today a new lodge of eight members ready for charter.

The unfaltering enthusiasm and devotion shown by Belle Jacobs of Indianapolis should be an inspiration to us all. It shows what one facing the extreme of environmental limitations can do if he really has been infected with the theosophical spirit and has felt the compelling hands of the great Guardians of our race.

### THEOSOPHY AND CAPITAL PUNISHMENT

A most effective campaign against capital punishment is being carried forward by Mrs. Helen J. Primavesi of St. Louis. Not only has she registered a telling blow against legal murder but incidentally called wide attention to Theosophy and theosophical ideas.

Through her efforts recently in behalf of Ellston Scott—to have the death sentence commuted to life imprisonment—letters, circulars and the press have been utilized. While working for this immediate end an even greater result is being ac-

complished: the enlightenment of the public concerning the conditions of life after death for such an individual. She has emphatically and dramatically pictured the executed murderer set free in the astral world—his character unchanged, his emotional nature filled with hatred and revenge. And we see him casting about, a veritable beast of prey, seeking whom he may impel to deeds of violence and crime.

These declarations coupled with protests against a number of recent executions, caught the public attention at a psychological moment. They had the immediate, tangible evidence of the truth of her assertions, for these executions were followed by pronounced activity in the criminal class, and several more murders were committed.

Since this happened, Sunday editions of various papers in widely separated cities, have featured Mrs. Primavesi's views giving a whole page, graphically illustrated, to the subject.

### REVIVIFICATION OF THE CHURCH

In a sermon on *The Power of Silence*, the Rev. J. MacBride, Rector of All Soul's Memorial Church (Episcopal), Washington, D. C., gives utterance to thoughts which indicate that the church is again consciously seeking the spirit, the Christ within, recognizing that there lies true enlightenment. Through the "power of silence," which is "meditation," he sees the vitalization of Religion in both its sacramental and inspirational forms; it is the realization of the truth of truths—that man may know God because he is a part of God.

The following fragment of the sermon bears witness to this tendency which is growing and becoming an inner movement in the church:

I plead for a weekly sacrament and for a weekly half-hour service of corporate silence. My message today is to be that of the *closed door*, the silent hour, the practice of the presence of God, the flight of the alone to the Alone—"Be Still and know God." . . .

Now the service of Silence is one way of becoming conscious, first of our deeper, larger,

more real self, and, second, of the omnipresence of God. . . . Stay in the silence and absolutely lay aside all thought of self; resolutely relate yourself to the omnipresent universal that environs you and a sense of His presence will come. It will arouse the sense of the sublime. It will help you to worship God and to enjoy commerce with Him. . . . That is the religion of silence—the conscious immediate personal *contact* of the soul with God. In truth consciousness of the real self is not complete till one has attained the immediate consciousness of the environing God. . . . In silence we may recognize the immanence of God. . . .

I plead with you resolutely to set aside some half hour each day. I verily believe that if all who care to freshen and increase the consciousness of God could meet together in silence and wait upon Him, there would be a corporate parish revival of the inner spiritual life. To that end I have appointed a meeting for next Saturday evening at 8 o'clock. There I may speak to you of such a revival movement now led by Anglo-Catholic priests in the Church of England. They feel the danger of externality and formalism and conventionality in religion. They feel the need of some new spiritual impulse. While sacramentalists, holding to the daily celebration of the Holy Communion and the value of ceremonialism, they feel that the Anglo-Catholic movement has spent its force and is in danger of conventionalized externality in religion. They feel the need of a revivification of the *inner* life, an evangelical revival, a sense of the immediacy of God in the soul, of a new emphasis upon the inner life. This they have found in a corporate fellowship of silence, a fresh alliance of sacrament and silence—practically of a weekly Quaker meeting, waiting together in silence, listening for the still voice—becoming therein more really conscious of God and thus increasing the inner

life and making the daily celebration of the Holy Communion more holy and life-giving.

#### A NEGLECTED OPPORTUNITY

When one reads such a book as *THE INNER LIFE* or *THE ANCIENT WISDOM* there is always the feeling of regret that all the world cannot know about the joyous truths of Theosophy and have access to such literature. The author of one of these volumes has somewhere said that we can have no better missionaries than our books. Those of us who remember the quickening of the pulse when we read our first theosophical books can heartily subscribe to the truth of the statement. We owe a debt of gratitude to those silent missionaries and an admirable way of repaying it is by bringing others into contact with them. Our entire membership should be alive to the opportunity for useful work which such literature presents. Our books should be utilized wherever there can be found a person sufficiently interested to read them. Many idle books on our shelves might be in the hands of readers whose attention has not yet been turned to Theosophy but who have an open mind.

In some of the public libraries where there are theosophical books they are unused. The attention of our friends might be directed to such books—a remark or a quotation may be the means of bringing book and inquirer together. *Our books should have a wider circulation.*

I would not paint a face  
Or rocks or streams or trees—  
Mere semblances of things—  
But something more than these.

I would not play a tune  
Upon the sheng or lute,  
Which did not also sing  
Meanings that else were mute.

That art is best which gives  
To the soul's range no bound;  
Something beside the form,  
Something beyond the sound.

—FROM THE LYRICS OF PAI TA-SHUN.

# FROM THE NATIONAL SECRETARY

## NEWS AND NOTICE

*Mrs. Sarah E. Merritt.* The passing of this member was on November 8, but word of the death was not received in time for last month's publication. Mrs. Merritt was a veteran Theosophist and many there are along the Pacific Coast who owe their coming to the Light and their progress in wisdom to her. She had for some time been living at Pacific Grove and was the "Mother Superior" of the new lodge there. Her Theosophy upheld her to the earthly end; she "wrapped the drapery of her couch about her" and slipped away from the aged body to springtime on higher planes.

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Montreal Lodge has opened a French Study Class. The members of this class would be glad of encouragement from French speaking members elsewhere through occasional letters in French containing ideas which could be discussed. Who will write? Address your first communication to Mrs. A. R. Hamaker, Secretary of Montreal Lodge, 5120 Western Ave., Westmount, P. Q. As there are over two million French Canadians in that Province, it is therefore important that we foster this class, and Montreal Lodge is wise to inaugurate such a helpful movement.

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## FRESNO

When we became National Secretary somewhat less than a year and a half ago, Fresno Lodge had only one member in good standing and the Charter was about to be surrendered.

We have now just returned from a three days' visit to Fresno—and what a difference! Thirty members; all the old members back at work; fine lodge quarters in excellent location; audiences of 150 to 200; good newspaper recognition; a questioning and interested public; and the brightest of skies ahead—this is the present state of affairs.

How was it brought about? Let us answer by saying that our visit there coincided with the opening of the new Hall

of Theosophy and the words heard first at the dedicatory service were, from the mouth of the President, "Sacrifice and Service"—and therein is this lodge's secret of success. A few hands, hearts and heads with those words written upon them and all things were added unto them, and wonders accomplished.

Two good things might be especially mentioned as suggestions to other lodges. One is a "Souvenir Presented to You," which is given every person attending the Sunday evening lectures. It is a dainty little booklet of 16 pages containing Objects and other information as to the Society; list of theosophical books in Fresno Public Library and at the end blank perforated pages for the writing of questions. These are collected by the ushers and handed the lecturer, and the twenty that I received after one of our lectures showed clearly the thinking power of the audience and the value of this feature being so well handled.

An additional feature is to be further introduced. Lodge members are to be "badged" conspicuously at public meetings and the Souvenir will invite strangers to ask questions or converse with any so designated.

This lodge put 50 or more theosophic books into the Public Library and we have assurance from the librarian that those books are so popular that few are ever now to be found on the shelves and at times every one is out in circulation.

Our visit will ever be a joyous memory!

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## A NEW ERA IN HUMAN HISTORY

This is the title of a Four Weeks' Study in the OUTLINES OF WORLD CONSTRUCTIVE STATESMANSHIP which is issued in free pamphlet form by World Alliance for International Friendship (105 East 22nd St., New York City)—an alliance of 35 organizations active in the peace movement of the world. We quote from the Foreword:

"The following outlines of World Constructive Statesmanship for bringing in a New Era in Human History are designed for a course of study rather than of reading.

"The class leader should arrange for several members to take part each time in discussing the salient points of the lesson, thus promoting variety and interest. Each member of the class might well be asked to familiarize himself with one or more of the volumes mentioned in the list given of *Healthful Literature*.

"Should the class so desire, two or three weeks might well be devoted to each of the four principal topics, thus giving time for reports from individuals on the important volumes mentioned in the reference literature."

There then follows a comprehensive study outline, finely arranged with facts, suggestive readings, topics for discussion, lists of helpful references, on I. *The Dawn of a New Era in Human History*; II. *Fundamental Principles of the New Era*; III. *The Practical Program of the New Era*; and IV. *America's Opportunity and Duty in bringing in the New Era*.

A petition to the President and Congress accompanies the study which petition, summarizing the outline, it is stated, "should not be signed until after the course of study has been completed." May, 1917, is the date set for the closing of the petition, when all signatures thereupon will stand for "Those who believe in the Principles of the New Internationalism" and intelligently so.

Here is a splendid thing! It is quite appropriate for lodge study meetings, or for weekly public meetings arranged by the symposium plan. Its use would show us up-to-date and in the world thought. Besides, any Theosophist working in clubs and outside organizations would do well to get this and extend its influence.

"The mission of the Theosophical Society is less to gather members within its circle than to spread abroad the ideas which bring light and peace to a sorrowful world." These are the words of our President taken from her 1911 address at London Headquarters. They are true

now. We therefore recommend this opportunity outlined here to your consideration and would further call your attention to the value of Mr. C. Jinarajadasa's lecture on *History and Reincarnation* in his book, *THEOSOPHY AND MODERN THOUGHT*, as holding the "ideas" we can especially "spread abroad" through utilizing the "Outlines of World Constructive Statesmanship." Send for it at the New York address above.

## FINANCIAL STATEMENT

### STATEMENT FOR NOVEMBER, 1916

#### Receipts

Fees and Dues .....	\$ 486.85
General Fund Donations .....	1.10
Propaganda Donations .....	217.96
Special Donations .....	2.00
Messenger Subscriptions .....	.60
Exchange and Interest .....	15.50
Incidentals .....	41.54

Total .....	\$ 765.55	
Cash on hand November 1, 1916....	\$6395.45	\$7161.00

#### Disbursements

Salaries .....	\$ 154.80
Stationery and Supplies .....	23.15
T. S. Postage .....	31.57
Rent and Light .....	30.00
Telephone and Telegraph .....	20.93
Furniture and Fixtures .....	12.22
Petty Cash .....	20.00
Incidentals .....	10.64

Total .....	\$ 303.31
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#### MESSENGER DEPARTMENT

Printing .....	\$ 112.00
Mailing Deposit .....	15.00
Salary .....	33.22
Postage .....	12.00
Paper .....	4.50
Rent .....	3.50
Subscriptions .....	.50
Incidentals .....	.50
	\$ 181.22

#### FIELD WORK

L. W. Rogers .....	\$ 134.84
J. H. Talbot .....	7.53
	\$ 142.37

#### PROPAGANDA

Postage .....	\$ 44.00
Petty Cash .....	15.00
Rent .....	12.00
Stationery .....	50.48
Salary .....	56.50
	\$ 177.98

Total .....	\$ 804.88	
Cash on hand December 1, 1916....	\$6356.12	\$7161.00

## MONTHLY LODGE AND MEMBERSHIP RECORD

### NOVEMBER, 1916

	Total number of Lodges.....	170	
Lodges chartered .....	1	Lodges dissolved .....	0
New Members .....	133	Deceased .....	2
Reinstated .....	9	Resigned .....	2
Transfer from other Sections.....	0	Transfers to other Sections .....	0
Total Active Membership .....	5630	Transfers to Inactive Membership .....	0

# PROPAGANDA DEPARTMENT

Conducted by CHARLES HAMPTON, *Assistant Propaganda Manager.*

## NEWSPAPER PROPAGANDA

In his first outline of work, written immediately after the creation of the Propaganda Department, Mr. Rogers described the press as one of our greatest opportunities for spreading the light.

There are various ways in which to get theosophical ideas into the newspapers, but one of the best is to furnish the local editor with a report of the regular public lecture. This has many advantages, the two most important of which are that it offers a means of permeating the thought of the city with Theosophy, systematically and persistently, and it also advertises the existence of the lodge and the location of its meeting place in the same systematic way. Yet few members realize the importance of furnishing reports of their lectures. They think that if the meeting is well advertised that that is all the work there is to do in securing an audience. But in confining their attention to the people between the four walls of the lodge room, they forget about the audience of hundreds of thousands they might reach through the newspapers.

In writing up newspaper reports, do not make the common mistake of watering down Theosophy to the point where the reader sees no difference between it and

the report of a conservative orthodox church with its paucity of ideas.

Theosophical teachings have a vast array of new and constructive ideas to present to the world, and there are many ways of applying these teachings to the affairs of everyday life. It is this radical difference in thought that gives to Theosophy a much greater news value than the old worn-out teachings that are little more than platitudes. *Theosophical ideas have the power to mould conduct in the time of stress.*

Another incalculable advantage in writing up a press report is that the lecturer is compelled to find out what the gist of his lecture is, and to express that essence intensively—that is, in from 200 to 300 words.

In many cities there are two or three newspapers, and the lecture should, of course, be reported in an original manner in each. The example printed below shows what can be done and how it should be done. In this city of Fort Wayne, a possible 58,000 people out of the 64,000 inhabitants may read the message of Theosophy whenever a lecture is reported. Isn't this worth making an effort for? It costs nothing but a little work. Will you try? And don't get discouraged if the report is not always printed.

*Ft. Wayne Sentinel  
circulation 15,000  
good position.*

## SAYS REINCARNATION IS ONLY EXPLANATION

Contrasting strongly the conditions under which humanity lives and arguing that reincarnation is the only possible explanation of such conditions, Mrs. M. Dukes asserted in a lecture given at the Studio building last night that every man is born where he belongs, possesses what he has earned, and receives what he deserves.

"One is born rich, another is poor," said the speaker. "One is in constant health, another is in constant ill health."

## MRS. DUKES SPEAKS AT STUDIO BUILDING

Gives an Interesting Lecture  
on "The Individual and  
the Universe."

"The Individual and the Universe," was the subject of a lecture by Mrs. M. Dukes last night at the Studio building, who declared that evolution was a fundamental, universal principle which enabled the student of life to see order, clearness and meaning where others see only chaos, confusion and

*Journal Gazette  
good position  
28,000 circulation*

*Daily News  
15,000 circulation  
fair position*

### The Theosophists Meet

Speaking on "The Individual and the Universe" last night at the Studio building and reasoning throughout the lecture by analogy, Mrs. M. Dukes said in her lecture "The Individual and the Universe."

**MRS. BARTLETT'S WORK**

Mrs. Harriet Tuttle Bartlett, whose special study is Biblical symbolism, is giving all her time to the field work in her capacity of divisional lecturer, lecturing before club women, orthodox churches, and for local lodges of the Theosophical Society. Mrs. Bartlett reports having spoken almost every day during November on Biblical Symbolism. Her work during that month being in Milwaukee, Superior, Duluth, Minneapolis and St. Paul. In the early part of December she lectured on the same subject at Ft. Wayne. Mrs. Bartlett writes that she is willing to speak every day, and if necessary twice a day, wherever engagements are made. Her address is care of Chicago Theosophical Association, 116 South Michigan Avenue, Chicago, Ill.

**FROM MAX WARDALL**

My schedule at Colorado Springs called for two lectures, but owing to the splendid and responsive audiences I remained an extra day giving a third lecture. The meetings were held in the parlors of the Acacia Hotel, which were overflowing each night. Lecturers visiting Colorado Springs may feel assured of a whole-hearted welcome. The Denver Lodge rooms proved inadequate for the lectures. So we moved bodily into a dance hall in the same building; the syncopated atmosphere of the dance hall appeared in no way to lessen the deep interest aroused. Ten newly interested people joined. Some devoted members from Boulder came down to the lectures and received our assurances that we would establish a lodge in their city on our next trip East in February. Salt Lake City arranged the three lectures in the Unitarian Church; the meetings were fair, in spite of many difficulties under which the lodge labors. My return to Seattle was celebrated by two lectures which filled the beautiful lodge rooms to overflowing, and some were turned away. Their gracious hospitality and their worldly-wise methods of advertising should be an example to all lodges in the country.

After a brief sojourn at Seattle, the tour was resumed at Oakland, Berkeley and San Francisco. The San Francisco Lodge showed earnestness, but there appeared to be some lack of co-ordination in their working organization; they realized no gain in membership, while across the bay at Oakland, under like conditions, fifteen new members joined. We would recommend that Oakland get larger quarters, or else obtain a more commodious hall when

national lecturers visit them. This lodge is harmonious and creditably energetic.

The lectures at Berkeley in California Hall gave that growing centre an opportunity to show its possibilities. We predict a splendid future for Berkeley. It affords a singularly fine atmosphere for the spread of the wisdom truths. San Jose lectures brought out good crowds in the Chamber of Commerce building. Ten new members were added, and a splendid atmosphere prevailed.

It remained for Santa Barbara Lodge with twelve members and a city of eighteen thousand to realize the greatest proportionate growth in the membership, nineteen new members joining, giving a mighty impulse to this new center. Mr. Rogers' lectures in January should place them on an adamant foundation. The new members will continue to receive the assistance and capable leadership of Mrs. Robert Walton of Nordhoff. I spoke at the Normal Institute while in this city; the inspiration of the exquisite setting of this great institution lying gloriously in the sun between mountains and sea, will ever remain.

Three lectures at Pomona and two at Los Angeles added four members to the Pomona Lodge and sixteen to Los Angeles. Previous to my visit Seattle held the banner in the United States, having the largest membership. The additions to Los Angeles Lodge, however, now give it first place. Wake up, dear old Seattle!

The Los Angeles Lodge held its regular lodge supper on Wednesday night. At this delightful affair, members and their friends are invited and given a glimpse of the heart side of Theosophy. Mr. Arthur Moran, a former Seattle member and President of the lodge, presided most amiably and Miss Holbrook, Mr. Knudsen and others of the Krotona members, responded to toasts, after which I initiated the sixteen candidates. At the Los Angeles lectures much discomfort was caused by the lack of space—the big hall was crowded and it is reported more than a hundred turned away—this should not be. No blame can be attached to the Los Angeles Lodge as they were unable to secure larger quarters, but the future lectures should be safely set. It is especially hard for one of a sympathetic nature to lecture in a hall where half his auditors are standing on a cubic inch of floor, and hanging by their ears elsewhere.

MAX WARDALL

**FROM MR. ROGERS**

Hats off to the state of Georgia! She has entered the theosophical ranks and she did it right royally, with a lodge of thirty-seven charter members, all new in the Society. The month of November seems to have been the high tide of the year's work so far as my little cosmos is concerned. Its thirty days of almost perfect weather permitted lecture courses in

nine cities and the organization of three lodges in new territory.

The first five days of the month were given to Baltimore. The Baltimore Lodge has been little more than a misleading name on the map for several years. Some months ago a new lodge was organized there but its promoters removed to another city and the infant languished. For all practical purposes Baltimore was new territory and the Propaganda Department listed it as such. In the new lodge were two enthusiastic society women who had the courage of their convictions. They did the advance work personally, with the assistance of others in the little lodge, and did it so thoroughly that the hall was packed nightly almost to the danger point. A lot of new members were added and the old lodge also received a few. All national lecturers should take notice that Baltimore is very much alive and will give them larger audiences than other eastern cities. The average attendance was larger than in Boston, Philadelphia, Washington, or Pittsburgh.

Washington had its usual fine audiences notwithstanding it was in the midst of the Presidential election. Pittsburgh, at heavy expense, had the lectures in the beautiful parlors of a fine hotel. Louisville had two fair audiences in the theosophical headquarters building, which is still "the finest in the world" unless the new building at Melbourne is superior. Nashville had small but high-class audiences, with the never-falling charm of true Southern hospitality. Birmingham did admirable newspaper advertising, which opened the way to editorial goodwill and resulted in reports of each lecture which attracted still others. The best audience exceeded two hundred.

But interest naturally centers chiefly in the three new-territory cities where lodges were organized. Most important of these was Atlanta, which added the state of Georgia to the theosophical map. The convention hall of the Hotel Ansley was used, the advance work was most thoroughly and successfully done by Mr. M. Boekbinder, of Birmingham, who also did the advance work at Memphis and Montgomery. The attendance at Atlanta averaged about one hundred and fifty, which is excellent for new territory, and they were high-class audiences as the large charter membership of thirty-seven testifies. Fortunately we have in addition there two old members who gave valuable assistance and also contributed liberally to the expense account.

Memphis was organized with sixteen charter members, all new. Mr. George Wilson, of Louisville Lodge, came along at the right moment to attend the first two meetings of the new lodge and give invaluable assistance. Memphis gives us the second city in Tennessee.

At Montgomery the first bad weather of the month cut the audiences down considerably. But Birmingham had reached out here and laid a foundation a year ago and theosophy had been much talked of. Mr. Cooper came for one lecture last winter and enrolled names for a study class but for some reason it never got to work and nothing came of it. But all these things had their effect or a hundred people would not have come out to the meetings in a city of thirty-five thousand population.

A few years ago the Southern states were known as the ultra-orthodox portion of the nation and were thought to be hopelessly conservative. But we now have the important cities of Nashville, Memphis, Birmingham, Atlanta, Montgomery, and New Orleans, besides a few minor points. Next year we should add Richmond, Chattanooga, Savannah and Jacksonville. That will give us "the solid South."

L. W. ROGERS

#### PROPAGANDA RECEIPTS

Mrs. Adha M. Rosenzweig, Spokane, Wash.....	.50
Ada Horton Bird, Graford, Tex.....	2.00
Peoria Lodge, Peoria, Ill.....	3.00
Mr. Carter, Anaconda, Mont.....	1.00
Mr. Muller, Anaconda, Mont.....	1.00
Mrs. Adelaide Cox, Santa Rosa, Calif.....	2.00
Mr. Shearon Bonner, Dallas, Texas.....	15.00
Mrs. Grace L. Porter, Boston, Mass.....	.10
A Colorado Springs member.....	1.00
Mrs. Pearl V. Borschel, Buffalo, N. Y.....	1.25
Paterson Lodge, Paterson, N. J.....	4.00
Mrs. W. J. Mitchell, San Francisco, Calif.....	.25
Mr. Chas. M. Wilhelm, Mt. Vernon, N. Y.....	.25
Anonymous, Tacoma, Wash.....	.25
J. Rusden, Santa Rosa, Calif.....	2.00
Mrs. Anna E. Mole, Watseka, Ill.....	.25
Mr. Chas. A. Lewis, Oswego, N. Y.....	1.00
Santa Barbara Lodge, Santa Barbara, Calif.....	2.00
Mr. John O. Natterlund, Mt. Vernon, N. Y.....	3.00
Mrs. H. H. Shutts, Krotana.....	1.00
Mrs. Grace W. Hedges, Faribault, Minn.....	.50
Mrs. R. J. Boardman, St. Petersburg, Fla.....	1.00
Mt. Vernon Lodge, Mt. Vernon, N. Y.....	8.00
New Haven Lodge, New Haven, Conn.....	1.50
Mrs. Louise Heintz, San Jose, Calif.....	.25
Miss J. M. Eaton, Pittsburgh, Pa.....	1.00
Mrs. C. C. Parish, Shelby, Mich.....	.10
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Mrs. Allene Rowe, Honolulu, H. I.....	10.00
Mrs. Mary S. Hawkins, Colorado Springs, Colo.....	1.00
Mrs. Laura S. Hunt, Los Angeles, Calif.....	10.00

\$75.20

TRY, is the first, last and eternal law of self evolution. Fail fifty, five hundred times if you must, but try on and try ever, and you will succeed at the end. "I cannot" never built a man or a planet.

—Henry Steele Olcott.

# THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORY TUTTLE, *Head*

Of late, people from several different T. S. Lodges have written to the Head of the Lotus Bureau to ask permission to establish a Lotus Circle in their Lodge. Needless to say, the Lotus Bureau has no authority nor desire to give such "permission" as to do so would be distinctly an interference with the rights of the Lodges. Must it again be explained that this Bureau is organized to *encourage* Theosophical work with children wherever possible and to disseminate such methods and suggestions for that work as it may be possible to collect, but that the Bureau has no executive authority whatever? To those who ask such questions, we may only say that probably the best way to start a Lotus Circle would be for the member who wishes to take up such work, to ask of the T. S. Lodge or Association of Lodges, the authority to start a Lotus Circle under the auspices of the Lodge. If the Lodge formally votes to give such authority, the way is then clear for the member to go ahead. Of course, a member who wishes to start a Lotus class in his own home instead of in the T. S. rooms needs no one's permission; but even then, it might be better to ask to do so under the auspices of some T. S. Lodge so that the class would have a link with the legitimate T. S. channel. Also it would be well to gain the co-operation of the Lodge in announcing at its lectures and meetings the existence of the children's class and in scheduling the Lotus hour along with other regular activities on the T. S. programs.

More than one teacher has mentioned finding much difficulty in securing the lodge's co-operation in arranging a suitable hour and place for the children's meeting. At least two teachers have had their Lotus class crowded out into the Lodge kitchen, to give way to social hours or small meetings of grown-ups. Other teachers complain that older members feel free to interrupt the children's hour, entering the room and moving around

noisily or chatting, in a way that would never be tolerated at any other class or lecture. Why, we may ask, should such unnecessary difficulties be placed in the way of children's classes? Do the T. S. members not realize that a well-conducted children's class is just as important an asset to the Lodge as a beginners' class, teachers' meeting, or a discussion of the "Cosmic Laws of Synthetic Vibratory Astrology"?

One Lodge, indeed, has found that their Lotus Circle gained as many new T. S. members from among parents to whom the children had carried Theosophical ideas, as did the grown-up classes. Why then, do children's classes frequently meet indifference or even hostility from older T. S. members? Those very members would probably have to confess that their lives would have been better if they had known something of Theosophy in their childhood.

As to thinking that a kitchen is quite a good enough place for holding a Lotus class, we only wish the English language contained adequate explosive words with which to express opinion of such an idea. Of all people, Theosophists ought best to know the educational value of beautiful and harmonious surroundings, especially to those so sensitive as children. Surely it is not too much to say that the most beautiful place the Lodge can offer is not too good for the children's gatherings, and as far as possible the children should be surrounded during their class with beautiful pictures, flowers, and tidiest arrangement of furniture. Good music should be used. It is known that a child's astral body is easily jarred by ugly sights and sounds, and certainly the T. S. members would do well to co-operate with the children's teacher in providing harmonious conditions for the meeting. From the glimpses we have had of even the best specimens of lodge kitchens, we know that they are by no means ideal places in which to teach and inspire children!

M. T.

## QUESTIONS ANSWERED

*Q. Why do Theosophists, who profess to have so profound a knowledge of everything, not do more of healing, when there seems so great a need for this work?*

A. Theosophists are not insensible to the vast amount of suffering in the world that arises from sickness and disease, but they also recognize that all conditions of physical inharmony arise from discoverable causes and consider that it is better for one who is sick to trace the cause of his illness and remove that cause than it is to invoke divine aid to temporarily allay symptoms that must inevitably appear again, inasmuch as the source has not been found. Disease and in fact all suffering is both retributive and educative; while we are working off the effects of violated law we are also being educated through the chastening and purifying fires of pain. To remove, through magical means, the diseases of men would be to take away their hope of wisdom, for some day through the very agency of pain we shall exercise a certain dominion over our bodies, keeping them ever in radiant and perfect health. If every time we have a headache we reach up and draw down forces from the higher planes to dissipate the headache we shall never learn the laws of life on the physical plane, and the forces we invoked will be wasted, instead of employed in helping evolution onward.

We do not imply that there is no such thing as spiritual healing. There is, of course, the transcendent power of the risen Christ in whose name many miracles may be performed. It works through the ego of the individual who is healed, and is part of his karmic earnings. This form of healing is marvellous and beautiful in its working and indicates the final payment of the karmic debt. There are many so-called schools of healing to which Theosophists give sympathetic consideration, but they recognize that intelligence and common sense are the real schools from which we must graduate before we can attain immunity from bodily suffering.

M. W.

*Q. Are there precious stones or min-*

*erals which serve as Talismans against thoughts of fear and impurity? If so, please name them and state why.*

H. A. S.

A. Each precious stone has characteristic properties, and owing to its atomic arrangement has a vibration that is peculiar to itself, and to a limited extent, diamonds, rubies, opals, sapphires, moon stones, turquoise and other precious stones, do have talismanic virtues in accordance with their qualities—but to so limited an extent as to be almost negligible. These crystals and ornamental stones gain, however, when in contact with human beings singular talismanic properties. This is due to the fact that they become impregnated with the etheric, emotional and mental characteristics of their owners. One who wears the jewel of another is often brought in close psychic contact with that other in this fashion.

The only way, however, that any stone acquires any considerable talismanic value against thoughts of fear and impurity, is when it is magnetised by a person of spiritual power who knows how to do it. When this is done a precious stone or ornament may retain for many years or even centuries a splendid vibration that is beneficent, protective and uplifting.

M. W.

*Q. Why do the undeveloped heathen know more about death and the healthy way of disposing of dead bodies than the higher evolved races or Christians do?*

A. This question seems rather confused. Some of the undeveloped heathen have a healthy way of disposing of the dead but most of the scientific methods belong to the more highly evolved races, such as those of cremation, which is practiced by branches of the Aryan stock. Cremation now is making good headway among civilized peoples in the West, not necessarily because of their Christianity, however. Christian burial grew out of the sepulture of the Asiatic peoples, which grew out of the Egyptian hallucination

that the body was of value to the departed soul. Out of that seems to have grown, later on, the idea that the body resurrected and that it could not resurrect if it oxydized too rapidly, and in spite of the "dust to dust and ashes to ashes" of the Christian ritual, they were afraid of letting it go too quickly to dust or immediately to ashes for fear it could not resurrect at the last trump.

It would seem that the present Caucasian or Teutonic subrace, being the fifth, is far ahead of the earlier branches of the Aryan in the determination of the lines of cleavage between the bodies. It can separate the etheric from the physical and the astral from the mental more definitely than the earlier races. Cremation, of course, expedites the freedom of the soul from the earthly vestures.

As to the knowledge of the states after death, most of the primitive, non-Aryan peoples have held strictly to the old teachings of immortality given them by prophets of ancient times. The teachings of earlier Aryan races, Hindu, Hermetic, Zoroastrian and Orphic contained the same ancient wisdom. Together with Christianity, they have had to fight the spiritual night of the last two thousand years and we are now coming to the dawn of a new day of intelligence. Christianity is hardly to be blamed for its helplessness in the hands of benighted people, however much one may wonder at the difficulty of throwing off mediaevalism in the light of common sense and reasonableness, in the interpretation of scripture, in the light of the facts of nature. Another reason might be the inability of the "undeveloped heathen" to invent new ideas while the more progressive races have "sought out many inventions."

A. F. K.

*Q. Which was first, the egg or the hen?*

A. This is indeed a threadbare question. Let us trace the egg back to the hen, the hen back to the egg. We find the hen was the reptile; all birds were. We find the reptile laying the egg; all reptiles do. We trace the reptile back to the amphibian, and the amphibian back to

the fish; all fish lay eggs. We trace the fish back to the mollusk; the mollusk lays eggs. We trace the mollusk back into the protozoic life until we reach the amoeba; there we have the parent and offspring. The parent divides, and separates off the offspring. The offspring and the parent are the same size, the same shape and at the moment of parturition are identical.

Which is the hen and which the egg—it is impossible to tell. The parent has simply split in two and both halves go on living. The reduction of the part separated off, to a very small percentage of the parent stock was invented for the purpose of conserving force and making the species more likely to survive, but when you look back far enough you cannot tell the hen from the egg. It might be traced into other microscopic life but I doubt if anything is more simple, more primitive, more actually primordial than the amoeba, and there it is either a hen splitting into two eggs or an egg splitting into two hens; I doubt if anyone will ever know which.

A. F. K.

*Q. Is it wrong to hasten an animal's evolution?*

A. It is wrong to do so by killing it, but if you mean by making friends with it—No. You cannot hasten evolution. What you can do is to give an opportunity. Every time you speak in a friendly way to an animal or caress it, you call forth from it a feeling of affection and of distinct appreciation. The animal, in its own way, recognizes that we are higher in the scale, but it also feels that we are very incomprehensible and it is pleased to be noticed. A cat is generally happy if it can be near a human being and can keep his attention. All this is calling out the faculties, unfolding the creature in its body. You cannot do any harm by that. You are giving it a chance for additional evolution, which it may take or not. You may also help by giving them an opportunity to develop intelligence; but I do not think that training creatures as performing animals does very much in that way.

C. W. L.

# AMONG THE MAGAZINES

## MISCELLANEOUS

HARPER'S MONTHLY for December leads off with a serial story by Frances Hodgson Burnett, entitled *The White People*. This is not a dissertation on the Western Aryans but a tale of the borderland between the "living" and the "dead", with a lonely but not lonesome, clear-seeing little Scotch chieftainness as heroine. For a setting there is a great Scotch ancestral castle surrounded by fog-swept moors. In this first installment we see through the eyes of our Scotch lassie an invisible playmate and also a little astral child trying to comfort its grief-stricken mother. There are hints of reincarnation and of ancient mysterious things. We await the next issue with interest.

Ellen Glasgow writes somewhat along the same line in the December SCRIBNER'S. The *Ghostly Third* is a little dead girl whom her mother can see as can also the old colored butler and the trained nurse who tells the tale. There is tragedy involved. The mother is sent to the insane asylum ostensibly because of her "hallucination," but really, so it is implied, because of certain knowledge she possesses concerning the cause of the child's death. The story is told with a delicate charm and suggests an aroma of mummy spices and old lavender.

A third story dealing with "the other side" is from the pen of no less a person than Kathleen Norris and appears in the New Year's PICTORIAL REVIEW. While the tale falls somewhat short from an occult standpoint the gradual transition of consciousness after death being almost disregarded in the complete metamorphosis that ensues, the spirit Miss Norris wishes to convey of truth, beauty and goodness as the reality in every soul (that nightmare which is life to so many being but an illusion), is true. The contrast between the shameful death of at least one of the actors and the glorious awakening to beauty and reality makes up in dramatic effect for what it lacks in accurate knowledge and accents that greatest of all truths, the stainlessness of the Self. In this number is also a full page color reproduction of a painting by Franz Roubaud of *Christ Between the Trenches*. The lonely, luminous figure, on each side the helmeted men in the hostile trenches, the night, the desolation, the moonlight on the snow are done with real feeling and will carry a poignant message to thousands of hearts.

CURRENT OPINION (December) as usual affords much interesting reading. Its Department of *Science and Discovery* opens an article concerning lower organisms and the question of their conscious intelligence. Some fascinating examples are given of insect adaptations to

surroundings. An ant known as the oecophylla is used as an illustration. This particular species builds its nest by binding leaves of a tree together by the aid of silk threads. When any of these leaves are torn the ants hurry out and seek to repair the damage. Their task is to bring the torn edges of the two leaves together. When one cannot bridge the chasm, two will try and when necessary five or six will form themselves into a chain long enough to reach across. They secure the leaves, clean and polish them, but cannot supply the silk lace—being adult ants, they lack the setiferous glands. What they resort to at this juncture is so surprising that it was doubted at first by naturalists. The workers bring from the nest larvae held head upwards. The pressure of the mandibles causes the larva to excrete from its mouth a liquid which solidifies into the silk binding thread.

By carrying the head of the larva from the edge of one leaf to the edge of the other the ant obtains a web which assures the adherence of the two leaves. In the same way the interior walls of the nest are formed, the larva thus functioning as spinning wheel and as bobbin.

Professor Y. S. Sjostedt is quoted as remarking that "those who assert that the insect is incapable of reasoning, that it merely obeys instinct, must bring proof of the assertion".

Recent discoveries in south-western Europe are reviewed in an article which shows that the spade and pick-ax have brought revolution in our ideas of prehistoric life. Many frescoes of great artistic merit have been found in caves of the "reindeer period". These paintings were executed "some ten thousand years earlier, at a modest estimate, than the most ancient monuments of Egypt or Chaldea". Furthermore, in one of the caves known as the Altamira Cave, these masterpieces are found in vaults and galleries where the light of day never penetrated. But there is nowhere trace of smoke and "it is clear that great progress in artificial illumination had already been made". At that time, it is now known, decorated stone lamps were already in existence. These statements are derived from the inaugural address made by the renowned archaeologist, Sir Arthur Evans of Oxford University before the British Association for the Advancement of Science. He remarks:

One by one, characteristics, both spiritual and material, formerly thought to be the special marks of later ages of mankind, have been shown to go back to that earlier period.

The Reviewer has mentioned in this column a remarkable paper called *Twenty Minutes of Reality*, which appeared some months ago in the ATLANTIC MONTHLY. The Christmas number of this magazine gives space once more to the anonymous author who succeeds by the

magic of her words, the vitality of her thought, and by the transparent honesty of her soul in giving to her readers a dazzling glimpse of her "Country of the Heart" as she calls the realm of higher consciousness. *Some Meditations of the Heart* are worth reading many times. You catch yourself wondering if the writer is a conscious or unconscious Theosophist. What she says has such a familiar ring, opens up such vistas for the inner vision. When she prays for her dear ones she just thinks of them affectionately and on the wings of her love bears them up into God's presence and holds them there "by a sort of will of affection to be filled by His love". Every word of hers is vibrant with joy and adoration. She is evidently the type of the new Race which is to realize through bliss rather than through gloomy martyrdoms. She aptly compares our life here to a Jack in the Box. "Every now and again under the pressure of some high emotion, the lid flies off, we shoot up to our full height, and gaze with delighted eyes on a lovely new world." But even at those "Heaven-sent periods" when her heart is full of love she finds it hard to express it, partly due to shyness—"that curious hampering mantle of reserve in which we are forever hastening to wrap our spirits". For

her our "stiff conventional self" is forever being shocked by our spirit self, "Like a proper middle-aged nurse pursuing a happy, carefree baby who has adventured forth with too few clothes on". Of dreams she says:

Just after waking in the morning, if I think back a little, I can often recover layer after layer of dreams. At first I only remember the one that is with me when I wake, but by following that back and back, I find that one dream drifts into another almost endlessly. . . . I think perhaps it is true that, when the body is asleep, the half consciousness which serves us here is free to slip out and rejoin the whole consciousness, the older brother-self of spirit which we all possess; but that the remembrance of this nightly reunion is wiped out by the confusing surface dreams through which we pass on our way back to waking. Perhaps if we could train ourselves to *remember through* this wall of dreams, we might recapture our larger self which is there just on the other side of the wall.

She affirms the realization of the Kingdom here and now as the Buddha taught and the Christ for she has touched it in her moments of reality. She feels sure that we meet this larger self at death. She sees in the present travail of the world the pangs of a new birth, "a fuller incarnation of the spirit". She concludes with these radiant words on death, "O people of the world, all things have died! It may be that now at last death itself is dying!"

G. F. W.

## THEOSOPHICAL

In the *Watch Tower* of the November THEOSOPHIST Mrs. Besant quotes a leading English newspaper's testimony that no organization has a better record of solid war work than the Theosophical Society. She goes on to substantiate this statement by recounting some of the phases of war work undertaken by different lodges. She mentions two new ventures of theosophical work started recently in London—the Pioneer movement and the Bow Street Club—in charge of Mrs. Despard, the sister of General French, and George Lansbury, the well known labor member who risked his seat in the House of Commons because of his brave identification with the woman's cause at the time of its greatest unpopularity.

There is also mention of a new lodge in Heliopolis, Egypt, founded by English and French soldiers. Here the President breaks forth into a prophecy that that ancient land of science and the Mysteries will shortly awaken from her age-long slumber, leap up and enlighten the world.

In the *Wider Outlook* Mrs. Besant, with that consummate discrimination which can extract the essence from both the legalistic and antinomian positions and deal with each in its own way, clearly shows in the first place that the so-called "changed policy" of the Society, the departure from a vague neutrality to an active co-operation with the problems in politics and education of the day, far from being a new move, was the necessary outcome of obedience to the first object of the Society, as constituted, November 17, 1875, and fixed by

the Memorandum of Association April 3, 1905. This Memorandum has as a subclause to object 1 that the Society as such had the right to do collectively all things *incidental or co-incidental* to the formation of the nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or color. When the Society was first started the exigencies of the time made neutrality a matter of expediency—the exigencies of the time today make neutrality an impossibility. So much for the legalistic mind—for those members who cry "To the law and to the Prophets!"

For those members to whom the inner law is the more imperative our President in this remarkable article departs from her usual practice and states quite definitely and quite simply that it was the wish of the World-Teacher that this new departure should be made; that the Great Ones who are leading the armies of light against the powers of darkness need our assistance on the physical plane to complete the victory won in the higher worlds. The mighty impulse which founded the Society 42 years ago, giving knowledge of inestimable value to humanity was not given to be wrapped in a napkin and just to quicken the evolution of a few people, it was given to be invested in the solution of problems on the right answer of which depends the coming civilization—problems affecting humanity at large in her hour of hours. "The war has shattered the old civilization and it lies in ruins around us. The materials for the new civilization are to be gathered and it is His voice," she pleads, "which

summons us to His vineyard to prepare the soil in which He will sow the seed."

In a short article on *Dreams* Ernest G. Palmer gives us some of the thoughts of modern psychological investigators such as Freud and Bergson. He shows how their physiological interpretation is incomplete inasmuch as it cannot account for dreams of prevision.

W. D. S. Brown gives an interesting study of *Individual and National Karma* discussing at some length the group-soul theory of national consciousness, showing how it is a step back to allow the national group to do our thinking for us, that the great man of a nation is not the one who is played upon by the group or some national soul but one who from the vantage point of a clear and individual vision is able to use his insight to organize the forces and forms already available for the next step in national evolution.

The Lady Emily Lutyens contributes an exquisite devotional study on *The Sacramental Life* which makes one think of the writings of the medieval "Friends of God." A sacrament has three conditions: (1) a simple element—a common thing of life, bread, water; (2) a consecration act; (3) purification. We can make a sacrament all day long by doing three things: First, greeting what comes along as a Messenger of the Beloved; second, consecrating ourselves to the service of the Messenger and thus obtaining (third) purification of our nature.

Last but not least we come to Mrs. Gray's letter about the American situation written in reply to Mrs. Berry's letter in the June THEOSOPHIST. The political situation is dealt with calmly and judiciously; then she comes to the Destiny of America with regard to the child race to be born of her, and declares that the ancient evil of Atlantis in her midst must be met and struggled with before that child of promise can be born. M. I. S.

The Christmas number of ESOTERIC CHRISTIANITY has a most appropriate article by Max Wardall on *Our Abiding Hope*, referring to the Christ Who came two thousand years ago and Who will soon come again amongst us to transmute the competition and selfishness of our age into love and so reconstruct the world after the turmoil of our present strife.

An article on *The Fine Art of Giving*, by Myra Libby, we should like to send to every home in Christendom. It is an amplification of the truism "The gift without the giver is bare," and is much needed at this season.

Mr. Shepard continues his work on *One World or Two*, with "What a Piece of Work is Man," showing the complexity and perfection of our makeup that we may even now be a denizen of two worlds.

*Science in the East and West*, by Mrs. Besant, holds our interest and demands close study.

*The Tree and Violin*, by C. E. Nelson, two or three Christmas poems and a most beautiful

extract from Van Dyke are included this month, but we think the Sunday School Lessons alone are worth the price of the magazine. It was for their interpretation ESOTERIC CHRISTIANITY was started and never have they been of greater value than this month when they begin the study of Revelation. E. H. E. P.

As usual, THE HERALD OF THE STAR is full of very interesting matter. In *the Starlight* contains an earnest plea, especially addressed to women, for the simple life, which would tend to abolish so many evils, and thus hasten the advent of the Great Teacher.

*Old and New Ideals in Education*, by Mr. Jinarajadasa, gives first a brief but comprehensive sketch of the educational systems of the Hindu, the ancient Greek and the ancient Roman. Then the modifications which Christianity and later modern science brought about. The writer considers that "the competitive spirit instilled into the individual, and the special emphasis laid upon mentality as the instrument of knowledge," have been the cause of the failure in education. The new ideal, he continues, "must be to bring the individual to the center and enable him to grasp the laws of life by the process of intuition". In the new education the mind will not be overloaded with millions of facts. One important point is that the children must be taught to love. "It is what brings a man nearer to his fellow-men that will become the most useful thing in the education of the future".

It is very interesting to read of another invisible helper at work among the wounded at the front, sweet Soeur Therese, a brief account of whose short life is given by Isabelle Mallet in her article *Une Aide Invisible*.

Lady Emily Lutyens contributes a forcible article, *The World Teacher Under Modern Conditions*, warning against the probability that prejudice and pre-conceived ideas will interfere with the recognition of the Supreme Teacher when He again appears among men.

*The Hidden Light* is the title of an illuminative lecture by Mr. Leadbeater, in which he gives a clear idea of the meaning of creation, and the part played by the Three Persons of the Trinity. He shows how the Hidden Life is in everyone, and the recognition of this is of paramount importance, for without that we cannot adequately prepare the way for the Great One Who is coming.

In *Our Monthly Gallery*, Hope Rea reveals to the reader much beauty in the illustrations she has chosen of the representations of the Divine Child to Whom all eyes are turning at this time.

John C. Grainger contributes a very thoughtful and instructive article on the education of children under the title *Children and Early Impressions*.

The perusal of the comments by H. pointing out the significant trend of the modern Indian stage, will well repay the reader. G. I. W.

## BOOK REVIEWS

### THE TUTORED SOUL

By Estelle Z. Huselton. (Sherman French and Company, Boston. 1916. pp. 263. \$1.25.)

We have here a most useful form of literature from a theosophic point of view. It is a simple romance woven about certain fundamental truths which are embodied in Theosophy, given in such form that they have no flavor of Hindu phraseology and so simply put that they must be clear to a mind that hears them for the first time. The truths involved are reincarnation, the law of compensation, the evolution of the soul, and the unity of all life which forbids the killing of our younger brothers in the animal world. The story centres about a philosophic doctor who is the strongest character in the book, the most vital. He is made no ascetic, but a man human and overflowing with love for man. The other figures, while not so vital, are consistently drawn. It is a good book to put into the hands of those not yet ready to attempt the deeper waters of abstract philosophy, and the philosophy here given is short and clearly expressed. M. G.

### PREPAREDNESS PLUS

By George H. Shibley. (League for World Peace. pp. 64. 5 cents.)

*Preparedness Plus; Military and Naval Preparedness Plus Self-Defense by Pan-America and a World-wide Aggression; The Mexican Question and World Peace Programs*, are the lengthy titles of this pamphlet. The data is prepared by the president of the league, George H. Shibley, director of the Research Institute of Washington, D. C., and a long-standing member of the Theosophical Society. There has been assembled here a large amount of information properly coming under the titles of the pamphlet, and it will be a convenient reference work for all interested in world problems and political movements. Hence, Theosophists who, in order to be competent to urge their philosophy, must needs all keep in touch with the great questions of the day, will find there much of value.

The method of treatment of these highly debatable problems, adopted by Mr. Shibley is frankly propagandist and partisan and contains some of the mannerisms of campaign documents. It constitutes a sweeping defense of the Wilson administration on all points of foreign policy. It analyses the Republican and Democratic platforms for years back, to the disadvantage of the Republicans, and concludes with Part Seven, entitled, *An Answer to Republican Nominees*.

However, whether we agree with the author's political views or not, all Theosophists can rejoice that among our number is such a statesmanlike member as the president and treasurer of the League for World Peace. For it is only by taking active part in the study, analysis, and public discussion of the great questions con-

fronting this nation and the world, that Theosophists can reach their greatest usefulness.

R. K. W.

### OCCULT HEALING

By Mrs. Jennie K. Adams, B. A. (Theosophical Book Concern, Krotona. pp. 32. 15 cents.)

This little pamphlet is the first of a series to be issued by the staff of Krotona Institute. The little book makes no pretence to be exhaustive. At the same time, it covers the ground in a most thorough manner. One might almost call it a source book for students of the power of healing. The subject is covered from the religious traditions of the Aryan Race, down through the Alchemists to the Modern Schools of healing without drugs. It points out, not just the healing of the flesh but the healing of the lack of continuity between the subtle and the gross bodies, the true occult healing, not merely the safe-guarding of the animal man. This is the point where the Theosophic healing differs so entirely from the numerous schools that are more afraid of a cold than a lie. It shows how much more fundamental the occult development is building, as it does, for future ages instead of the mere present.

The tabulated outline of the subject is perhaps the best thing in the whole book and should be of great help to the student. This little book marks an epoch in the life of Krotona Institute. From time to time the work of the faculty and students will come out in a shape accessible to all, helping in that work so dear to the Theosophist, namely the unionizing synthetically of all avenues of science and religion. There are several others being prepared and we will take pleasure in announcing them from time to time as they are gotten ready.

A. F. K.

### A VEGETARIAN COOK-BOOK

(Published by the Los Angeles Lodge of the Theosophical Society. 1915. pp. 62. 50 cents.)

The Los Angeles Lodge has done a real service in a practical way by issuing this little cook-book, which is not so much for old vegetarians as for those who still demand heavy and highly-seasoned food even though they are attempting to do without meat. Probably most vegetarians are asked many times: "Do tell me some good meat substitutes." They are given in this handy volume, with the percentage of proteids that each dish contains—a valuable innovation! Even the names are as suggestive of the old regime as possible, nuts and grains being concealed under such titles as "mock turkey," "mock steak," etc., so that the eater may not look back too yearningly to the relinquished flesh-pots. We feel sure that Theosophists all over the country will eagerly avail themselves of this book and pass it along where it will do the greatest good.

G. F. W.

# “Letters to An Aspirant”

These “Letters to an Aspirant” were written, not for publication, but as real, personal letters to a young aspiring member of the Theosophical Society. They were meant to steady the feet of one just entering an untried path. So successfully did they fulfil their mission, that “in deepest gratitude to the writer,” as the recipient says, she wishes to share her means of strength with others, and so, with the consent of their author, gives them to the world.

One or two things that heretofore have been known to only a few, are now given out for the benefit of all, one thing in particular, being what is said in regard to the Master Jesus. The facts that the world is ruled by an Occult Hierarchy of many grades, and that the Masters form a part of it, have always been known to us, but the minor things that lend a touch of reality to it all, and many more of which it would be of so much interest to know, have been kept back. How close then, seems the Great Body, when we read of the “personal appearance” of the Master Jesus, and become aware of the fact that He is now living on the physical plane, and in Syria.

The admonitions so frequently given to the young student are exactly the things needed to help one on the upward path. How beautiful is the instruction to keep the memory of the Master in the background of one's consciousness, and to refer to it from time to time, in order that one may grow to be like Him. How strengthening is the knowledge that our real selves, our egos, are usually, in wisdom and in power, far ahead of the little personalities that we manifest down here on the lower planes. And how wonderful is the thought, that no failure in life counts against us, so long as we keep on trying—that the only real failure is in ceasing to try.

But the most beautiful of all the thoughts in this charming little pamphlet, is that what we need most, in order to be of use to the Masters, is just “to love and to serve.” And this is within the capacity of all of use. Each act of self-sacrifice, that may be the accompaniment of the loving service, adds to Their reservoir of force, to be used in the guiding of the world. Each thought of altruistic love sent out by us, raises not only ourselves, but all others, within the radius of its influence, nearer to Them. Thus, in working for others, without a thought of one's own advancement, the aspirant takes that course which brings him to the very feet of the Master Himself.

The power of the pamphlet lies in its simplicity—in its personal touch. One feels as if he were, himself, sitting at the feet of a Master and learning the way of life.

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