

# THE MESSENGER

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## HEREDITY AND REINCARNATION

BY S. J. BROWNSON, M. D.

Do I wake; do I dream;  
Do I wander in doubt;

Are things what they seem,  
Or are visions about?  
—Bret Harte.

THESE words by the most incisive analytical biologist of his day, Professor Thomas H. Huxley, were uttered before that august body of scientists and philosophers, the British Association for the Advancement of Science. The occasion was the suggestion that the introduction of occult factors in the solution of the problems of life and heredity might be necessary.

This frank confession of the great scientist has been echoed over and over again by the most advanced thinkers of his school, down to the present time. Professor Hartzog, in the year 1913 in his *PROBLEMS OF LIFE AND REPRODUCTION*, after a careful survey of the visible forces involved in heredity, in which he quotes the findings of the leading students of this problem, concludes that there is in the human organism a phase of life or force in which "A continuous homogeneity" or substratum inheres, capable of reproducing all the phenomena of life.

This new force, some of them call *Mitakenetism*, others designate it as *psychoid* and still others *entelechy*. But is all this any improvement on the magic formula of *natural selection* or *survival of the fittest* of Darwin, which supposed that character was transmitted from the physical parents to their offspring, or Huxley's *The Physical Basis of Life*, or the Lamarkian *adaptation* or the *mutations* of De Vries or the *Biogenesis*, *Cosmogenesis*, *Pangenesis* of Bastian, and many others? While it is an admission of a great fact in nature it simply shows how words may be used to conceal rather than to convey ideas. Far better to admit, with Bateson and Mendel that "Shakespeare once existed as a speck of protoplasm not as big as a small pin-head."

More recently Professor Weismann in an elaboration of his germ theory knocks at the very door of reincarnation, when he says, "I have assumed that this substance (germ plasm) possesses a highly complex



structure, conferring upon it the power of developing into a complex organism." He then concludes with this sweeping sentence: "But at all events, we have gained this much, that the only facts which appear to directly prove a transmission of acquired characters have been refuted, and that the only firm foundation upon which this hypothesis has been hitherto based, has been destroyed." When we ask where the potential character of this "germ plasm" comes from, his answer is, "from the common stock." But he does not tell us what and where that common stock is. Later still Conklin's *HEREDITY AND ENVIRONMENT*, 1915, a text book in many of our colleges, including the University of California, affirms that "ultra-microscopic units of inheritances called determiners, are assumed to exist by most students of heredity." These condition the character of the developed organism. "To find what and where they are, is the problem of biology," and "upon this discovery the scientific explanation of the phenomena of heredity must wait." He declares that *chromosomes*, *chromomeres*, *plastosomes* and *microsomes*, have been discovered with microscopes powerful enough to segregate 625,000,000 of these bio-units on a line one inch in length, yet the one *some* most necessary to enable these wise men to solve their problem eludes their grasp. This enigma with many others of like character, occultism alone, by the use of its human X-ray—clairvoyance—solves most satisfactorily.

But before giving an outline of our solution of this problem, from the theosophic standpoint, we wish to refer the reader to an emphatic statement of Herbert Spencer, who is generally admitted to be our greatest philosopher. In his *BIOLOGY*, speaking of the transmission of life and hereditary tendencies, he says, "No form of evolution, inorganic or organic, can be spontaneous; but in every instance, the antecedent forces must be adequate in their quantities, kinds and distributions, to work the observed effects. Our conceptions of matter and motion are but symbols of an unknown reality which is the same as that which in consciousness is manifested as feeling and thought." He

continues, "we may have an indefinite consciousness of this unknown," which is really matter without form. This fact is reiterated in his *FIRST PRINCIPLES*, and elsewhere. In confirmation of this, Mr. Alfred R. Wallace, co-discoverer of the law of selection with Darwin, proves in his *WORLD LIFE* that there is in these "antecedent forces," always being involuted from the "unknown reality," directive energies "adequate in their qualities, kinds and distributions," to enable us to account for all the observed effects in the human and all other manifestations of life. Then this "infinite reality" must be nothing less than infinite intelligence, for it manifests itself in "consciousness, feeling and thought."

Thus step by step we are brought logically to the theosophic concept of life. This "Infinite Intelligence," as Annie Besant says in *The Secret of Evolution*, "imparted His own self-existent life, to unfold from that self-existent center power after power, faculty after faculty, possibility after possibility, everything that marks His own sublime and perfect life." Evolution explains this process of life in such a way as to appeal to the intellect with all-compelling force and persuasion. Reincarnation, its necessary and logical congener, explains its purpose with equal cogency. Meditation on this problem leads us to the conclusion that all the forms we behold are not this life, but only its garments. As we grow our childhood's garments are necessarily cast off, for we could not expand if we were encased in iron. Periodic death of the form, therefore, becomes of necessity the ever widening gateway to the ever expanding life.

Let us apply this concept to the solution of the problem of the evolution of human aptitudes and faculties. It is the tendency of every organism to transmit its own qualities to its descendants. Science is a unit as to this general proposition. But materialistic science utterly fails to account for the individualization of the forces producing these results. It only posits them in mass. It fails to account for the appearance of qualities not found in the physical organism of the parents. In this we behold an evolution of forces



not visible in involution. This is in violation of natural law and the canons of reason admitted by all. Also it is the tendency of all germ life to become more complex and energetic with growth. See Tyn-dal, Spencer and others for proofs of this. The limits of molecular physics are thus, in phenomena, transcended unless unseen adequate agencies are admitted as causes. There is, as science is now forced to admit, in the great "reality" unknown to materialism, a supersensuous force escaping our cognizance and observation, adequate to the production of these phenomena. To meet all the observed conditions this force must reside in the inaccessible regions of the ego. It must be this which moulds the individual faculties, aptitudes and character. A similarity of antenatal development is a necessity for the production of such post natal characteristics as we witness on every hand. How could any organism otherwise reproduce itself? Something never comes from nothing and vice versa. The principle of the conservation of energy and the correlation of all Nature's forces is as well established as the law of gravitation.

Science also now generally admits that a genius or a prodigy cannot be produced in an ordinary lifetime. In this admission our contention is, in part, granted. It is in the time elements individualization and potency involuted mainly then, that we differ in our efforts to account for these phenomena. It is by the "slow process of variation running through thousands of years," they say, that those changes are made. In this they again overlook the above facts. They forget that there must necessarily be a continuity of individualized substratum in which mental and moral qualities inhere, in order that they may increase, else Mother Nature would show in this most important department of her work an erratic uncaused production, instead of an orderly continuity of procedure. It is just here where materialistic science is dumb, that occult science

steps in positing reincarnation as Nature's method, in exact accordance with evolution, as observed in all her other processes—and solves the problem. It says this unseen continuing substratum, this "psychoid," this "directive energy," is individualized in the monad or ego, which is the receptacle of all results, the store house of all experiences garnered in its previous incarnations, transmitted and transmuted into active powers. This individualized spiritual plasm lies back of and antedates by vast cycles, the physical plasm. In this we find the acquired intelligence that every man inherits, not from his physical ancestors as he does the form in which it is encased, but from himself—his former self. This is the evolving entity, the ego, which is the real man.

Further proof of our position is also found in the well-known fact that the human embryo, during the first seven months of gestation, passes through the seven great kingdoms of nature on a microscopic scale. More and more modern science is proving that physical heredity plays an ever decreasing part in the evolution of the higher creatures. Mental and moral qualities are not transmitted as the physical are, from parents to offspring. Moreover, the higher the qualities the more noticeable is this fact. Where is the long line of geniuses in physical form back of such men as Edison or Lincoln, to enable us to account for their evolution by the method of physical science? Reincarnation alone solves the problem.

With this solution of the problem of heredity in hand, most of life's mysteries find solution. Geniuses and prodigies no longer appear as an accident. Why the most intellectual parents sometimes have idiots for children, is no longer an enigma. Children do not inherit characteristics from their parents, as is generally supposed, but from themselves. Our characters, talents and mental tendencies are all of our own making in former incarnations.

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The final test of religion is love, not what I have done, not what I have believed, but how I have discharged the common duties of life.

DRUMMOND.



# THE KNOWLEDGE THAT IS LIFE

BY W. G. SHEPARD

"Ye are to live the knowledge ye have received."

THESE are tremendous days in which we live. Old things, and the older order of things are passing away. A new era is beginning; a new day is creeping up the sky just beyond the deep darkness of our present night. There is a natural inertia which hampers our quick and full realization—shall we sleep as we abide in the fields awaiting the angels of the new announcement?

Theosophy is more than a waiting or a looking on. It is more than the study of reincarnation and karma, or even the SECRET DOCTRINE and our later literature. It is more than any merely mental knowledge whatsoever.

Theosophy is a Life to be lived. It is a Work to be done. It is a great absorbing interest to fill the nights and the days and draw the life of the personality to a focus, as the sun's parallel rays are converged and focussed by the burning glass. It is a fire on the altar of the heart burning the incense of devotion to real work for human good. Theosophy is a yearning aspiration and an uplift; it is also a giving and an outgoing. Theosophy is knowledge, but it is a knowledge which is Life.

There is knowledge—just knowledge—and there is Knowledge transmuted into Life. There is knowledge which lies fallow in the brain, infertile and unproductive because it has never been quickened by the heart. There is knowledge of Theosophy which may lead to membership, but put no shoulder to the wheel; which assents to the proposition that we shall return this way again, but undertakes no real co-operation with the divine purpose of our presence here this time. There is knowledge such as the sponge has of water, and there is knowledge like unto water in a pipe seeking a way out at every crack and crevice and pressing straight for the open end. There is knowledge which finds us passive, and leaves us un-

moved; and there is knowledge which transforms the earth at our feet, the stars in the firmament, the world of men and our own souls; knowledge which enters into us, pulses through us and radiates out in dynamic energy and accomplishes useful work—the knowledge that is life.

We may listen to lectures, study our books, occupy a comfortable chair at every meeting and become even learned in our philosophy; we may proclaim allegiance to our leaders and count ourselves good Theosophists, and yet quite fail to transmute our knowledge into life or become available instruments for the directing Masters who want to get something done.

In this material world, power—whether great or small, human or divine—finds expression and eventuates in accomplishment only through material forms and physical instrumentalities. If we may do a thing so audacious, let us imagine for a moment the position of our great Masters.

Standing in the background of our evolution just beyond our sight, holding dynamic forces for the helping of humanity in these momentous days as the world comes to crisis. They look into our cities—into yours and mine—and perceive just what needs to be done. They look us over, members of the Theosophical Society, to see who may be available for this piece of work or that. Remember, without physical organisms even divine energy is helpless to express itself in this material world. We have the organisms. We possess the hands and feet, the eyes and ears, the brains and nerves; we are the picked and prepared instruments of expression. But there is no coercion. Our wills are free. We can be used or not according as we will or not. That omnipotent thing, the human will, with which even the Logos will not interfere, is the decisive factor. Are we ready; are we willing? Are we



listening for our names to be called? Are we watching for the silent signal; are we alert not to miss the message? Do we arise in our places, silently, without argument or questioning, and depart on the mission, follow the prompting, get it done? Can the watching Master say of us, "There is a man just waiting for a hint, he will do," or "There is a willing woman, she will get it done; I will send her."

"*Anybody might have done it, but the whisper came to me,*" said Kipling's Explorer. The whisper comes to the one who will arise and follow its suggestion as Kipling's Explorer did.

Perhaps we would feel better about it all, more in the mood, if last week's lodge meeting had been more interesting or we could look forward to a real uplift at the Sunday lecture, if someone would only come along and enthuse us. Of course we need to be interested and uplifted, to have a little force expended upon us, otherwise how shall we get inspiration! Yes, perhaps that is so. We are weak, undeveloped humans in process of becoming. We have not yet very fully developed the divine possibilities of service that are in us. We are in bud rather than blossom, and perhaps more to be pitied than blamed; but, oh, how good it would be if it were only possible for us to take a little leap in evolution just now when workers are so desperately needed, when the fields are white for the reaping, and we are still saying, "Yet three months and then cometh the harvest." If we could only throw ourselves into the high gear of endeavor, make a spurt in willingness! Wouldn't it be great! Wouldn't it give some of the others the needed inspiration?

I know that the evolutionary processes are slow and that progress is step by step, but still, something within me suggests possibilities in the idea. Perhaps it isn't more evolutionary development that we need, perhaps it is only to take up the slack in our nerves, buckle up the belt a hole, brace our muscles and make a mightier effort to go ahead with the equipment we have. That sounds feasible. It may be that we are dreamily dozing about the edge of the astral—half in and half

out—and need only to come through into the body and the full daylight of understanding. Perhaps we have never exactly realized the nature of our relationship to the Great Ones Who are looking for physical organisms, human organisms just like those of ours, to make Their power effective.

What is the purpose of the Theosophical Society? Why have we been called together in its membership? Whisper it softly, as men do when they speak of treasures dangerously rich, things of which others would probably rob us if they but knew our great secret—isn't the purpose to sift out available material for a great undertaking, to find usable instruments for a Manu's intention? Isn't it to select humble humans upon whom it may be possible to confer the highest honors that can come to mortal men: lieutenantship under the Great Commander, service in the Great Cause, conscious co-operation with God in developing His plan for a world? Do we realize it? Are we really alive to the call, the opportunity, the testing? Will idleness or half-hearted service now recommend the future worker; will present indifference identify the coming devotee; will He, can He, choose His helpers from the idlers, the lookers-on, or the camp-followers? Does there come—or am I mistaken—does there come whispering across the years the softened echoes of a long-spoken query—"Why stand ye here idle all the day?"

In all the long span of eighty millenniums have there been days like these, since a doomed race failed at the test, was blotted out, and the Atlantic waves washed over the lost Atlantis? The tides run high again, the cyclic swing brings the pendulum back to apex—it hesitates, pauses, poises, makes ready for return. What shall it carry with it? What of that distant day when it poised before? Did it blot out the sunlight for us? Did we find our sepulchre in the sea? What of the present as the pendulum again swings to poise? Have the ages been in vain? Are we today of the quick or the dead? Does the end of millenniums and the pendulum's poise find us again uncon-



scious of crisis, asleep to significance, indifferent to the passing of time and the flight of opportunity?

Two years and a little more ago we slept; slept calmly on the brink of a world-upheaval declaring that such could never be—unthinkable—slept until Catastrophe broke in red waves of reeling humanity clashing in death along the crumpled edges of a shattered civilization. "A little sleep, a little slumber, a little folding of the hands to sleep"—wrote the King of the Wisdom—"so shall thy poverty come as one that travelth, and thy want as an armed man."

If we stand again at apex, if history poises on the turn, if Good and Evil are locked in deadly but decisive combat, and if Good is to triumph and the later Atlantis is to endure, is it not for us to arise and throw off our lethargy and put ourselves into the earnest work of these critical

days with all the impulse and earnestness, capacity and capability which may be concealed anywhere in this ego and his vestments?

How shall we help in this crisis? By *living theosophy*. By exhibiting to a desperately needy world the Knowledge which is Life, knowledge transmuted into expression, knowledge which purges us of selfishness and indifference and inactivity; knowledge which is understanding, sympathy, love, outreaching helpfulness and active labor under the direction of our Masters for the development of humanity.

In these momentous days, we who are members of the Theosophical Society should hear the voice of our great leader ringing through consciousness like the clear strokes of a high-hung bell:

"Ye are to *Live the knowledge ye have received.*"

## WHAT SHALL WE EAT?

By M. BOEKBINDER

What More advance can mortals make in sin?  
Deaf to the calf that lies beneath the knife  
Looks up and from the butcher begs her life.  
Deaf to the harmless kid, who, ere he dies,  
All efforts to procure thy pity tries,  
And imitates in vain thy children's cries.

—Anonymous.

While it is true that in the Theosophical Society we have no dogmas and everyone is free to accept or reject theosophical teachings, yet in the very beginning of his study the student of Theosophy is told that the first step toward the practice of yoga is the purification of the body, in order that it may become an instrument fit for the Self to work with. And the purification, the improvement and the refining of this instrument necessarily call for a change in habits contracted in the past, and for the elimination of animal food from the diet, as the first step in the process of deliberate selection of materials to be built into it. Even outside of the Society the fact is becoming generally

recognized that the nature, quality, quantity of our food largely determine our physical, mental and spiritual condition.

It is a vulgar error to regard meat in any form as necessary to human life.


—Sir Henry Thompson

In telling why he became vegetarian, Nicola Tesla, the great electrician, said:

I believe in the eating of vegetables because I believe that a vegetable diet is much more beneficial to the human being than an animal diet. Vegetables, grains, nuts and fruits are certainly preferable as food; and that we can perform our work while subsisting on that kind of food is not a theory, but a well demonstrated fact. To free ourselves from animal instincts and appetites, which keep us down, we should begin at the very root from which they spring.



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structure, conferring upon it the power of developing into a complex organism." He then concludes with this sweeping sentence: "But at all events, we have gained this much, that the only facts which appear to directly prove a transmission of acquired characters have been refuted, and that the only firm foundation upon which this hypothesis has been hitherto based, has been destroyed." When we ask where the potential character of this "germ plasm" comes from, his answer is, "from the common stock." But he does not tell us what and where that common stock is. Later still Conklin's *HEREDITY AND ENVIRONMENT*, 1915, a text book in many of our colleges, including the University of California, affirms that "ultra-microscopic units of inheritances called determiners, are assumed to exist by most students of heredity." These condition the character of the developed organism. "To find what and where they are, is the problem of biology," and "upon this discovery the scientific explanation of the phenomena of heredity must wait." He declares that *chromosomes*, *chromomeres*, *plastosomes* and *microsomes*, have been discovered with microscopes powerful enough to segregate 625,000,000 of these bio-units on a line one inch in length, yet the one *some* most necessary to enable these wise men to solve their problem eludes their grasp. This enigma with many others of like character, occultism alone, by the use of its human X-ray—clairvoyance—solves most satisfactorily.

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We may listen to lectures, study our books, occupy a comfortable chair at every meeting and become even learned in our philosophy; we may proclaim allegiance to our leaders and count ourselves good Theosophists, and yet quite fail to transmute our knowledge into life or become available instruments for the directing Masters who want to get something done.

In this material world, power—whether great or small, human or divine—finds expression and eventuates in accomplishment only through material forms and physical instrumentalities. If we may do a thing so audacious, let us imagine for a moment the position of our great Masters.

Standing in the background of our evolution just beyond our sight, holding dynamic forces for the helping of humanity in these momentous days as the world comes to crisis. They look into our cities—into yours and mine—and perceive just what needs to be done. They look us over, members of the Theosophical Society, to see who may be available for this piece of work or that. Remember, without physical organisms even divine energy is helpless to express itself in this material world. We have the organisms. We possess the hands and feet, the eyes and ears, the brains and nerves; we are the picked and prepared instruments of expression. But there is no coercion. Our wills are free. We can be used or not according as we will or not. That omnipotent thing, the human will, with which even the Logos will not interfere, is the decisive factor. Are we ready; are we willing? Are we



listening for our names to be called? Are we watching for the silent signal; are we alert not to miss the message? Do we arise in our places, silently, without argument or questioning, and depart on the mission, follow the prompting, get it done? Can the watching Master say of us, "There is a man just waiting for a hint, he will do," or "There is a willing woman, she will get it done; I will send her."

"*Anybody might have done it, but the whisper came to me,*" said Kipling's Explorer. The whisper comes to the one who will arise and follow its suggestion as Kipling's Explorer did.

Perhaps we would feel better about it all, more in the mood, if last week's lodge meeting had been more interesting or we could look forward to a real uplift at the Sunday lecture, if someone would only come along and enthuse us. Of course we need to be interested and uplifted, to have a little force expended upon us, otherwise how shall we get inspiration! Yes, perhaps that is so. We are weak, undeveloped humans in process of becoming. We have not yet very fully developed the divine possibilities of service that are in us. We are in bud rather than blossom, and perhaps more to be pitied than blamed; but, oh, how good it would be if it were only possible for us to take a little leap in evolution just now when workers are so desperately needed, when the fields are white for the reaping, and we are still saying, "Yet three months and then cometh the harvest." If we could only throw ourselves into the high gear of endeavor, make a spurt in willingness! Wouldn't it be great! Wouldn't it give some of the others the needed inspiration?

I know that the evolutionary processes are slow and that progress is step by step, but still, something within me suggests possibilities in the idea. Perhaps it isn't more evolutionary development that we need, perhaps it is only to take up the slack in our nerves, buckle up the belt a hole, brace our muscles and make a mightier effort to go ahead with the equipment we have. That sounds feasible. It may be that we are dreamily dozing about the edge of the astral—half in and half

out—and need only to come through into the body and the full daylight of understanding. Perhaps we have never exactly realized the nature of our relationship to the Great Ones Who are looking for physical organisms, human organisms just like those of ours, to make Their power effective.

What is the purpose of the Theosophical Society? Why have we been called together in its membership? Whisper it softly, as men do when they speak of treasures dangerously rich, things of which others would probably rob us if they but knew our great secret—isn't the purpose to sift out available material for a great undertaking, to find usable instruments for a Manu's intention? Isn't it to select humble humans upon whom it may be possible to confer the highest honors that can come to mortal men: lieutenantship under the Great Commander, service in the Great Cause, conscious co-operation with God in developing His plan for a world? Do we realize it? Are we really alive to the call, the opportunity, the testing? Will idleness or half-hearted service now recommend the future worker; will present indifference identify the coming devotee; will He, can He, choose His helpers from the idlers, the lookers-on, or the camp-followers? Does there come—or am I mistaken—does there come whispering across the years the softened echoes of a long-spoken query—"Why stand ye here idle all the day?"

In all the long span of eighty millenniums have there been days like these, since a doomed race failed at the test, was blotted out, and the Atlantic waves washed over the lost Atlantis? The tides run high again, the cyclic swing brings the pendulum back to apex—it hesitates, pauses, poises, makes ready for return. What shall it carry with it? What of that distant day when it poised before? Did it blot out the sunlight for us? Did we find our sepulchre in the sea? What of the present as the pendulum again swings to poise? Have the ages been in vain? Are we today of the quick or the dead? Does the end of millenniums and the pendulum's poise find us again uncon-



scious of crisis, asleep to significance, indifferent to the passing of time and the flight of opportunity?

Two years and a little more ago we slept; slept calmly on the brink of a world-upheaval declaring that such could never be—unthinkable—slept until Catastrophy broke in red waves of reeling humanity clashing in death along the crumpled edges of a shattered civilization. "A little sleep, a little slumber, a little folding of the hands to sleep"—wrote the King of the Wisdom—"so shall thy poverty come as one that travelth, and thy want as an armed man."

If we stand again at apex, if history poises on the turn, if Good and Evil are locked in deadly but decisive combat, and if Good is to triumph and the later Atlantis is to endure, is it not for us to arise and throw off our lethargy and put ourselves into the earnest work of these critical

days with all the impulse and earnestness, capacity and capability which may be concealed anywhere in this ego and his vestments?

How shall we help in this crisis? By *living theosophy*. By exhibiting to a desperately needy world the Knowledge which is Life, knowledge transmuted into expression, knowledge which purges us of selfishness and indifference and inactivity; knowledge which is understanding, sympathy, love, outreaching helpfulness and active labor under the direction of our Masters for the development of humanity.

In these momentous days, we who are members of the Theosophical Society should hear the voice of our great leader ringing through consciousness like the clear strokes of a high-hung bell:

"Ye are to *Live the knowledge ye have received.*"

## WHAT SHALL WE EAT?

By M. BOEKBINDER

What More advance can mortals make in sin?  
Deaf to the calf that lies beneath the knife  
Looks up and from the butcher begs her life.  
Deaf to the harmless kid, who, ere he dies,  
All efforts to procure thy pity tries,  
And imitates in vain thy children's cries.

—Anonymous.

While it is true that in the Theosophical Society we have no dogmas and everyone is free to accept or reject theosophical teachings, yet in the very beginning of his study the student of Theosophy is told that the first step toward the practice of yoga is the purification of the body, in order that it may become an instrument fit for the Self to work with. And the purification, the improvement and the refining of this instrument necessarily call for a change in habits contracted in the past, and for the elimination of animal food from the diet, as the first step in the process of deliberate selection of materials to be built into it. Even outside of the Society the fact is becoming generally

recognized that the nature, quality, quantity of our food largely determine our physical, mental and spiritual condition.

It is a vulgar error to regard meat in any form as necessary to human life.

—Sir Henry Thompson

In telling why he became vegetarian, Nicola Tesla, the great electrician, said:

I believe in the eating of vegetables because I believe that a vegetable diet is much more beneficial to the human being than an animal diet. Vegetables, grains, nuts and fruits are certainly preferable as food; and that we can perform our work while subsisting on that kind of food is not a theory, but a well demonstrated fact. To free ourselves from animal instincts and appetites, which keep us down, we should begin at the very root from which they spring.



There is no doubt that plant food such as oatmeal is superior to meat in regard to both mechanical and mental performance. A man who eats vegetables is a better man mentally than one who eats meat.

Dr. Walter Hawden, an English physician, several years ago in a lecture entitled, "*Is Vegetarianism Scientific?*," said:

Food reformers can show, against all opposition, that their arguments are scientifically sound and their conclusions safe. Chemistry informs them that in their ultimate elemental composition there is no ascertainable difference between the products of the animal kingdom and those of the vegetable kingdom, while in relative quantity the vegetable can supply them, weight for weight, with a larger proportion of corresponding nutriment than the animal kingdom; and seeing that the animal kingdom can supply them with but little carbohydrate material, and that the vegetable kingdom abounds in albuminoids, chemistry has definitely settled the question that every essential requisite for the highest physical and mental development can be procured without resort to the destruction of animal life.

The scientist is confronted with the fact that scattered throughout the world are millions of abstainers from flesh, who, class for class, can claim at the very least an equality in physique, stamina and brain-power with those whose diet consists to a large extent of flesh, and that health and strength of the highest order can be obtained without the degrading and cruel associations of the slaughterhouse and the cattle-transport boat.

What right have we to take from sub-human creatures the gift of life upon this planet? We are taught that the various kingdoms of nature are linked together by a mighty chain of evolution, and that from the protoplasm to the Adept each stage of life differs from another not in kind, but only in degrees. Wherever there is life there is the manifestation of Cosmic Mind. Life and mind and soul and feeling are manifested simultaneously, the difference being in the degree of manifestation. Every being in the Universe serves some purpose, and to kill its body is to cut short its experience on the material plane and thus delay it in its cycle of growth and unfoldment. In other words, to kill means work-

ing against God's plan, and that plan is evolution for every creature. Infinite Spirit never intended man to play the part of a cruel and blood-thirsty cannibal, but the mind of the flesh-eater is bound by the delusion that God breathed life into beautiful birds and animals that he might murder them, and that by eating their flesh he might increase the flesh of his own body in order to gratify low and selfish appetites.

There are great hygienic advantages in living on clean, pure, sweet grains, nuts, fruits and vegetables instead of on the decomposing remains of creatures who love life just as we do. To eat meat is participation in the guilt of needlessly shedding the innocent blood of defenseless animals. The sentiment expressed below is consonant with the principle of Universal Brotherhood and is the only one that can be consistently adopted by those who are sincerely working on the side of evolution, and not against it:

No flocks that range the valley free  
To slaughter I condemn;  
Taught by that Power that pities me,  
I learn to pity them. —Goldsmith.

Although vegetarianism is still referred to as "food reform," it is by no means a modern fad. The gillie is the brawnier man in Scotland, and oatmeal is his principal diet. According to Napoleon the hardest soldiers he had in his terrible Moscow campaign were the Italians who had lived entirely on a diet of bread, figs and raisins. Sir Isaac Newton wrote his *PRINCIPIA* on bread and water while Lord Byron produced his great poems on biscuits and grape juice. Plato lived on figs, and Plutarch denounced all flesh-eating in the following strong language:

Does it not shame you to mingle blood and murder with Nature's beneficent fruits? Other carnivora you call savage—lions, tigers, serpents—while yourselves come behind them in no species of barbarity. And yet for them murder is the only means of sustenance, whereas for you it is a superfluous luxury and crime.

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Karma is more like the growth of a plant than the adjustment of weights and measures.

—C. Jinarajadasa.



# PETERS AND WRITING

By IRVING S. COOPER

(I am almost convinced that the Theosophical Society should never hold another Convention—on account of Peters. His name was mentioned seven times at the St. Louis Convention and the result upon his character has been disastrous. He is becoming an aspiring personality! Even as a young thoughtform Peters was hard to manage, but now . . .! What can be done? Tearfully, I do not know. One young lady suggested that a special conference of the Society be called—at Yuma next July—to sit upon the case—and Peters. For some reason I doubt the advisability of this, but I am still open to conviction. Will not some of our most sober members give me good counsel upon this important point?)

PETERS has persuaded himself that he has literary talent. It did not need much argument to convince him of the possibility of this fact; he saw its absolute truth the instant the idea occurred to him. Indeed, he was overwhelmed with astonishment that his transcendent literary genius had so long escaped his attention. Now he habitually wears the attitude of congratulating the world—that he is in it. Think what the world would lose if he were not! For Peters is modestly certain that in his remarkable personality are enwrapped the thought-depths of an Annie Besant, the word painting of a Walter Pater, the phrase felicity of a Stevenson. With praiseworthy diligence he is constantly engaged in placing upon unoffending sheets of paper the outer word symbols of his inner greatness, but I suspect that he spends most of his spare money paying return postage upon the manuscripts after the editors of the national magazines have had the pleasure of looking them over. He invested in a book a little while ago telling him exactly how to sell manuscripts in one thousand and one places, and he confided to me shortly after that he was going to raise that much-desired billion dollars by writing a "best-seller," but so far he has raised nothing except a cloud of polite rejection slips from the editors.

As you may imagine, Peters felt aggrieved. Not that his literary ardor was dampened, but his pity for the dullness of the editors was increased. To think that they did not know better than to turn away masterpieces for which the en-

lightened public was hungering. It was evident that the editors of this country were third-class Egos, grossly materialistic, utterly lacking in artistic appreciation, and above all devoid of that subtle touch of spiritual intuition which is always the mark of great souls. I confess that his indignation was rather gratifying to me, because—this is strictly in confidence—I also had received rejection slips from editors, but I made a terrible mistake in voicing my sympathetic appreciation of his words.

He immediately produced a number of manuscripts and asked me to read them!

Woe is me! What fearful wrong had I done in other lives on earth to deserve this? I turned the pages over hurriedly and saw several poems among the prose articles. Poetry! From Peters! The vision of the torture through which I was destined to go was almost too much for me to bear, and I nearly collapsed. Did Peters understand my storm-tossed feelings? Not he! The aura of literary genius which enveloped him was too thick for him to see anything except his own glory, and so he left me to my misery, saying he would call next day for my opinion of his work. And there I sat, dry-eyed, for many a long minute, staring wretchedly at the pile of manuscripts in front of me. How I regret the day I invented Peters! If—but what is the use of supposing. As the cynic says: "Now that you have made your bed why lie about it." I had brought Peters into existence—that was a hard, undeniable fact. He had turned upon me and asked that I read some of his writings—that was



another awful fact. And lastly among the manuscripts were some poems—that was . . . mm . . . distressing.

Not that I dislike poetry—when it is poetry. I thrill with its music, revel in its richness of color, study reverently its delicacy of expression, but such poetry is rare and precious—like attar of roses. It needed no clairvoyant faculty to tell me that Peters' style of poetry would be different. No doubt each poem was written in a half hour or so while Peters was "afame with inspiration." Oh Inspiration, Muse of the Exalted Mind, what crimes are committed in thy name!

So you can imagine how I felt when, with truly remarkable fortitude which should not pass unrecorded, I opened the manuscripts at random, happened upon a poem bearing the charming title: *A Morning Reverie*, and commenced to read.

I groaned aloud in agony of soul. It was worse than the worst I had expected. Just listen to this:

All the shining sweetness of a limpid thought  
Shone through the shattered cloudlets of the dawn;  
The world was mine far greater than I sought,  
And rapture-filled my heart in twain was  
sawn.

Did you ever hear anything worse? What will that wretched thought-form do next? In desperation I turned over a dozen sheets—heaven knows what was written on them—and a lengthy ode to *A Silent Cliff* met my eyes. I quote a stanza in solemn silence—words fail me.

Bold was the wild and cragged cliff,  
Fierce the beetling brow of rock,  
The envy of those who came to sniff  
The despair of those who came to mock.

Do you know, I believe it would be a merciful thing if all budding poets were obliged to live on an island in mid-ocean until they learned to write. Think how much less the strain would be upon civilization. No editor, for example, would then ever have to read anything remotely resembling Peters' *The Agony of War*, of which the opening verse reads:

The rambling roving line of raving men  
Slipped into a fog of nothingness;  
It was the snarling age of book and pen,  
Of hatreds, fear and awfulness.

I shall never condemn another editor. How they survived what Peters sent them is a mystery to me, and when I pictured all the manuscripts they must receive from other aspiring personalities, I am overcome with admiration. Truly they are the heroes of the age, the martyrs of civilization.

I turned another handful of pages in a despairing effort to see whether I could find anything really worth reading in the midst of all this inspiration. My eyes chanced upon this blithe lyric:

Sweet was the Power of Parabrahm,  
And sweet His Courtesy,  
That laid on Hearts a healing Balm,  
And gave them Ecstasy.

It was too much, and with a fluttering sigh I fainted dead away.

Unfortunately this state of peace lasted but a moment, for when I became conscious in the astral world during the time my body lay unconscious, I found Peters there—you see he is only a thought-form—and to escape him I had to hurry back into my physical manifestation. That is the trouble with thought-forms—they always are where you do not want them to be.

After reviving from my faint I decided finally—using an intense effort of will—to read some of Peters' prose in order that my criticism of his writing might be fair. So, placing a bottle of smelling salts at my elbow, I started in again. The first manuscript I picked up was called *The Truth of the Ages*, and it proved to be an article upon reincarnation. (I noted with a smile of very human delight that the following words in Peters' handwriting were scrawled in the upper left-hand corner: "Returned by Editor of THE MESSENGER, July 15th.")

Reincarnation is an ancient Wisdom-Teaching coming down from the days of the lost Atlantis, a continent that now lies buried where the Atlantic rolls. Superb in its rhythmic splendor, it tells the cyclic history of Atma-Buddha-Manas, the triple Ego of man, in all its migrations through the Planes of Nature. It tells us that the Soul of man is immortal, that in his astral envelope, man journeys after death in the Plane of Illusion, passes through the Hall of Learning, and in the fullness of



time reaches the Peace that passeth understanding, the Silence that never ends. Because modern materialistic Science has rejected this mighty teaching, given to us by the great Adepts of the ancient world, it is doomed forever to wander in darkness and in error, struggling through the night of ignorance with the craven theories of its brain. The Nirvanic . . .

But I had read enough! I could picture to myself how enlightened concerning reincarnation the average reader would feel after struggling through paragraph after paragraph of Peters' murky phrases. With Peters as an intellectual guide there was not the slightest doubt that most readers would be "doomed forever to wander in darkness and in error."

You may not believe me, for the feat was almost superhuman, but I really did try again to read some of Peters' prose. Come to think of it, *Peters' Prose* would make an excellent title for a book of *Don'ts* for young writers. There is no denying Peters' skill—in doing everything he should not do. Here, for example, is another sample of his writing. I presume it was intended to be a description of the unseen worlds, for it bore the title, *The Superterrestrial Planes of Nature*.

There are seven Planes of Nature, resting one on top of the other, of which the lowest is the Physical and the highest the Mahaparanirvanic. Each Plane is divided into seven sub-planes, while the whole seven Planes, which make up the Terrestrial Sphere, constitute the lowest of another vast series of Cosmic Planes. The idea is very simple, and gives a rational and satisfactory explanation why we find the number seven everywhere in the world. Even the thoughtless exotericist knows, if he has ever lived near an ocean, that the seventh wave is always the largest, while the student of the Esoteric Philosophy, which has been transmitted to us from the immemorial past, sees clearly why there are seven days in the week, why a dog turns round seven times before lying down, why there are seven layers to the skin, and why there are seven Spirits before the Throne. It is wonderful how occultism explains everything. Now these seven Planes, with all their cycles and epicycles, are of great importance, and so we shall take up their study, to see how the Divine Waves of Cosmic Life roll from Planet to Planet, through Chains and Rounds and Races, until on the Nirvanic Plane. . . .

Do you realize that Peters not only planned this for public consumption, but that he actually sent the manuscript to at least three of the editors of our great national magazines. I shuddered when I thought of it, and all that night my brain teemed with fearful dreams—beetling cliffs frowned at Parabrahms, while rambling lines of raving triple Egos danced through planes of shattered cloudlets.

Consequently when Peters arrived next morning he found me rather peevish. I admit it frankly. In truth I felt all Petered out. But Peters was blandly unaware of the electrical condition of the astral atmosphere into which he had entered. He walked over to the window and took possession of my Morris chair.

"Well," said he grandly, "what do you think of my little efforts?"

"Peters," said I abruptly, "you're a Theosofizzle."

I had been thinking over that word all morning and its effect upon Peters was magnificent. He leaned forward with mouth half open, staring at me in dumfounded amazement. His expression was so comical that I simply had to lie back and laugh, and then, of course, I felt better.

"Cheer up, Peters," I gurgled, wiping the tears from my eyes. "You won't find that word even in a theosophical dictionary, but it's a good one. I heard it while at the St. Louis Convention. You're it, all right." Peters was still speechless.

"Peters," said I, changing my tone, "why do you do all this writing?" Peters recovered his composure and sat back in the chair.

"Why, because I like to write, and—I feel inspired," he returned.

"I have no fault to find with your answer," I rejoined, "but are you writing to please yourself or to help people?"

Peters thought a moment. "I don't know," he said hesitatingly.

"Your present plan, is it not, is to dash down on paper whatever ideas occur to you, polish up a phrase or two, and then send the manuscript off to an editor." Peters nodded. "Have you ever tried the



plan of putting yourself in the place of those who read what you have written?"

"I didn't think of that," Peters confessed.

"Many of our young theosophical writers do not. They write simply to get something off their minds, never realizing that what pleases them may be useless or even harmful to others. Now take your attempted description of the unseen worlds. What you have written may be clear enough to you, because you have read a large number of theosophical books, but to one who knows nothing of Theosophy the whole article is a jumble of words and fantastic phrases. Furthermore, you will persist in dragging in Sanskrit terms. Why do you do that?"

Peters rubbed his nose. "I guess because I am accustomed to them."

"That is exactly right," I agreed, "but you see other people are not. Wouldn't it be more sensible and thoughtful of others to use English terms? Surely Theosophy is hard enough to understand as it is without adding another needless difficulty. Would it be of any help to you," I added, "if I mentioned the rules I follow in my own writing?"

"Sure!" said Peters heartily. This was encouraging and I leaned forward enthusiastically.

"First of all," I commenced, "*be simple*. Use simple, every-day words in preference to long and rarely used terms. Eliminate Sanskrit entirely. Beware of too many adjectives and use restraint in expression and above all in description. Avoid rolling, high-sounding phrases in prose. Shun trite images in poetry. Don't copy other authors, no matter how much you read and admire them—develop your own style by writing as *you* think. Eliminate unnecessary words and repetitions.

"Secondly, *be clear*. Have nothing to do with complicated sentences and lengthy phrases. Aim each sentence at a target. Go over everything you write until every phrase expresses to others exactly what you have in mind. But remember, obscure thought is nearly always the cause

of obscure writing. Many people only half think out their thoughts, and in writing frequently mistake a torrent of incomplete ideas for the fire of inspiration.

"Thirdly, *be beautiful*. Each word has its characteristic feeling and color, and if you love the beautiful, you will soon learn to select words with care and sympathy, so that they blend evenly not only in the individual sentences but in the article or poem as a whole. Let beauty come naturally into your work, however, so that it may not be unreal. Maintain steadily the high ideal of clear simplicity, only rising to the heights of expression when drawn there by genuine feeling."

Peters was thoroughly interested by this time.

"Lastly, try to bear in mind the famous words of Carlyle that 'Genius is the capacity for hard work.' The fatal danger of the "inspiration" for which you yearn is that it fosters vague thought and shabby workmanship. Write and re-write whatever comes to you until it is actually the best you can do. Write it over ten times if need be. I have done so many a time with an article. Strive for perfection in whatever you do. I wonder if you realize that the exquisite cadence and beauty of phrase of a true poem are due, not to inspiration as the word is usually understood, but to hours and even days of labor which the poet has spent—sometimes over a single line. It took Gray seven years to write *An Elegy in a Country Churchyard*, while Fitzgerald spent many years upon his version of the quatrains of *Omar*."

I could see by the expression on Peters' face that he was boiling with enthusiasm, so I tried an appeal.

"Peters," said I earnestly, "we need skilled writers badly in the theosophical movement. The amount of acceptable material received by THE MESSENGER, for example, is very small considering the membership of the Section. Will you try to write something worth while, *spending a month if necessary on a single article*, and putting into it the clearest and most luminous thoughts of which you are capable? Will you strive for the ideal of per-



fection and let others benefit by your striving? Will you?"

Peters was radiant. "I will," he exclaimed roundly as he grasped my hand.

Suddenly a thought struck him and he looked hastily at his watch. "Please ex-

cuse me a moment," he said as he made for the door. "I want to mail a letter before the postman makes the collection." He waved a long envelope in the air. "It contains an inspirational poem I dashed off early this morning."

## THE "OLD CATHOLIC" CHURCH

By CHARLES HAMPTON

IN view of Mrs. Besant's statement in the *Watchtower* (the November THEOSOPHIST) that the "Old Catholic" Church is one of three organizations destined to become world movements, it may be interesting to our readers to know something about the organization.

In order to understand how the break (in September, 1870) between the Roman Catholics and the Old Catholics came about, it is necessary briefly to review the history of Jansenism. The writings of Cornelius Jansen, who was made bishop of Ypres in 1636, stirred up a great deal of discussion among the leaders of the Church of that day, especially in France. Jansen was quite orthodox and died in full communion with the Church; he drew his inspiration from the writings of S. Augustin. Gradually, however, the discussions of the Jansenists developed into a controversy about the infallibility of the Church on matters of dogmatic fact. This controversy had its ups and downs and a temporary peace was patched up, but in 1701 it again broke out with regard to "the case of conscience." Many French priests, nuns and regulars chose voluntary exile rather than submit to the rulings handed down by the Pope. These exiles went principally to Protestant countries—Holland, Germany and Switzerland, but remained Catholics. Their object, apparently, in choosing exile was to escape the jurisdiction of the Pope. Finally, in 1723, a group of about eight priests, who had formed themselves into The Chapter of Utrecht, elected Cornelius Steenhoven as Archbishop of Utrecht. He was consecrated by Varlet, coadjuter bishop of Babylon, and was undoubtedly in the line

of apostolic succession, although his election was not ratified by the Pope. Steenhoven, then was the first Jansenist bishop, and by consecrating other bishops, preserved the apostolic succession for his church. Jansenism existed as a definite split in the church forty-seven years prior to the formation of the Old Catholic church and declared against the dogmas of the Immaculate Conception and Papal Infallibility. Later it allied itself with the Old Catholic movement.

The Old Catholic movement itself was started in September, 1870, by some 1400 German-speaking Catholics issuing a declaration repudiating Papal Infallibility as "an innovation contrary to the traditional faith of the Church." This dogma of Papal Infallibility was proclaimed at Rome on July 18, 1870. The first Congress of the Old Catholics was held at Munich, September 22-24, 1871, and was attended by delegates from Germany, Austria and Switzerland. Friends of the movement from Holland, France, Spain, Brazil, Ireland and representatives of the Episcopal Church and some German and American Protestants also attended. The chief organizer was Johann Friedrich von Schulte, professor of dogma at Prague. This first congress stood for: adherence to the ancient Catholic faith; maintenance of the rights of Catholics as such; rejection of new dogmas; adherence to the constitution of the ancient church with repudiation of every dogma of faith not in harmony with the actual consciousness of the church; reform of the church by constitutional participation of laity; *preparation of the way for the reunion of the Christian confessions* (the italics are



ours) reform of the training and position of the clergy; adherence to the State against the attacks of Ultramontanism (papal jurisdiction)\* and rejection of the Society of Jesus (Jesuits). Also, they claimed the real estate and other property of the church.

Civil politics, of course, played its part in all this. Prince Bismark had long cherished the dream of an independent German Catholic Church as part of his ideal for world domination, and the movement had his strong moral support. Prof. Rein- kens of Bonn was consecrated as the first Old Catholic bishop on August 11, 1873, by the Jansenist bishop of Deventer, Heyde- kamp. In about the year 1878 there were 52,000 Old Catholics in Germany, 73,000

\*Here we get a glimpse of the point of contact with Bismark.

in Switzerland, and 10,000 in Austria. In 1913 the Roman church claims that there are not more than 40,000 all told in Eu- rope, but it is difficult to get accurate sta- tistics.

The Old Catholics say their services in the vernacular, and, as is the case with the Episcopal and Greek Catholics, they do not demand the celibacy of the clergy, nor is confession obligatory. They adhere to the ceremonies and ritual of the ancient church, and, in short, claim to be the true catholic and apostolic church. There is a remarkable degree of liberty of thought in the organization, and I understand that there is in London an Old Catholic parish which is wholly theosophical, being con- ducted by priests who are members of the Theosophical Society.

## LETTER FROM HEADQUARTERS

Adyar, 27th November, 1916.

We have had an eventful month as far as our Indian work is concerned. Great rumors of confiscation of *New India* press and intern- ment of Mrs. Besant are afloat, but at the elev- enth hour wiser counsels have prevailed and the public which was thrown into agitation has quieted down a little. In all this political up- roar caused by foolish local governments Theo- sophy has gained a certain amount of promi- nence.

The Central Provinces and Berar theosoph- ical lodges had arranged for a theosophical federation and invited Mrs. Besant to preside over it. The place fixed was Amraoti, where at the same time was to take place a political conference. A day previous to the departure of Mrs. Besant for Amraoti the local govern- ment of C. P. and Berar, whose head is Sir Benjamin Robertson, served a notice on Mrs. Besant prohibiting her entering these areas. I had the privilege of getting an order from her to take her place and so at short notice I packed my kit and was off.

It was a long and tiresome journey. But it was relieved by my constant lookout for an agent of Sir Benjamin ordering me not to pro- ceed to his territories. As station after sta- tion was left behind I was getting disappointed for nobody came to interfere with my entering that sacred land of Sir Benjamin whose peace—what a surface thing it must be!—was to be marred by the presence of the President of the T. S. However our Brother Arundale was a

false prophet; he had warned me that I would be shown off Sir Benjamin's property, in which case he would take my place! But no such luck! Sir Benjamin was determined not to make me famous! and so, after a 52 hours' journey I reached Amraoti at 12:30 a. m. on the 5th of November.

There was no time to change the program and so I had to show the audacity of taking Mrs. Besant's subjects, which were *The Work and Meaning of the T. S.* and *The Guardians of Humanity*. We had our opening meeting on 6th November and here is my short report to New India:

This morning at the Ganesh Theatre, the Theo- sophical Federation opened. A crowded audience gathered to hear Mrs. Besant's message. I read it out, and several sentences were applauded and at intervals cries of "shame," "shame," were heard in reference to the Order. Mrs. Besant's challenge to Sir Benjamin Robertson was lustily cheered. I spoke for a few minutes, pointing out that Mrs. Besant's challenge will never be taken up by the Local Government for the simple reason that they have no reasons to give. I added that I could assign a reason to my audience, why Mrs. Besant is prevented from entering: because she is the per- son who could most effectively speak on Home Rule and show Indians what should be done. I pointed out that, however deplorable the position—and we must condemn the Government for it—we must realise that we have our own duties to carry out Mrs. Besant's work and propaganda. As a Theo- sophist, everything was sacred to me—my silent meditation as well as the struggle for political lib- erty. We all, therefore, must resolve to do with added zest our work, because our leader was pre- vented from doing it. I asked my audience: "Has the work to stop because Mrs. Besant cannot come?" and the answer came: "No, no." Are our



Bombay Brothers not doing their part of the work?" Have they stopped?" "No, no." "Will you go to Lucknow, if she is prevented? Or will you fall back?" "We will not." The audience was most responsive. Every question of mine brought its audible and emphatic answer; every sentiment and exhortation was cheered.

Both my theosophical lectures drew large audiences—one was in the open air, another to a full Ganesh theatre. Thanks to the C. P. Government's action, the Theosophists drew sympathy and support, and the theosophical teachings will henceforth help, I trust, our political work, giving the latter a spiritual basis and thereby bringing into modern India politicians who are mystics—an element so essential in gaining the freedom of a people.

But having entered the lists I was not in a hurry to leave Berar without giving to Sir Benjamin food for quiet reflection. I therefore exceeded the program of Mrs. Besant and arranged for a political lecture on *Why We Need Home Rule*. But before that came off I got a splendid opportunity. Though not a delegate to the Political Conference, the President, Dr. Gour, called upon me to say a few words. I thanked the Conference on behalf of Mrs. Besant, and said that, coming from Madras, I sympathized with their position in the C. P. and Berar, as their local government had thrown a slur on them. I asked: Is your condition in these parts so unstable that its peace would be destroyed by the entry of a single individual? Is the Government of the Provinces so weak that without resort to the Defense Act they could not maintain order in their Provinces? There were said to be some reasons, but reasons there were none. Mrs. Besant in her message to the Theosophical Federation challenged your Government to give those reasons and I repeat that challenge here. We asked the Bombay Government to show reasons, and they were not forthcoming. We will similarly ask the C. P. Government and their answers you will find in the public press. There were really no reasons, but I could give you one, and the right one. It was that Mrs. Besant was the one person who evoked great enthusiasm in the hearts of the people for their political redemption. (Long and continued cheers.) I further said that Mrs. Besant's absence would not stop us from doing our duty, and that, as we are fit for Home Rule, we are taught to struggle for our freedom and we will struggle till we die. (Cheers.) If not we, our children will enjoy the sweets of liberty. The verdict of history will be without doubt the grateful recognition of this British woman, who inspired us to gain our country's freedom.

The Political Conference passed the following resolution:

That this Conference views with grave disapproval the working of the Defense of India Act as exemplified in the recent case of Mrs. Besant excluding her from the C. P. and Berar and strongly urges upon the Government the immediate neces-

sity of providing the effective safeguards against its improper use, and this Conference further requests that the Government should cancel at an early date the order prohibiting Mrs. Besant from entering the limits of C. P. and Berar.

My speech on this resolution was most enthusiastically received.

My lecture on *Why We Need Home Rule* was announced for 7:30 p. m., but people began to arrive very early and the Ganesh Theatre was full. Hundreds were standing outside and so swiftly fresh arrangements were made and the crowd was accommodated on open ground near the theosophical lodge. Over 2,000 were present and the audience was most enthusiastic. It cheered and applauded and relieved the tension of sitting quiet by shouts of "Tilak Maharajki Jae," "Besant mataki Jae." When the pictures of these two leaders were arranged on the temporary platform, a great cheering took place. On going to the platform I received a great ovation, and Mr. Kelkar, the right-hand man of Mr. Tilak, was cheered when he took the chair. It was an indescribable scene, an ocean of human faces—all eager to listen, enthusiastic, full of vitality, most responsive. A corner accommodated ladies who took in all that was said. Throughout the lecture, cheers and applause were frequent. I spoke for an hour and a half. When I had been on my feet for an hour, I remarked that I must now close, but from every direction shouts were heard "go on," "go on," and so I went on for another half hour and then closed amid thundering applause and continuous "Bande Mataram." Mr. Kelkar made a few remarks, and at 9:15 we reached home. People discussed the lecture till a late hour, and I felt thankful that such an opportunity of serving the Motherland was given to me.

And so Sir Benjamin and his short-sighted government got more than they had bargained for; for I do not believe the thousands who gathered at Amraoti would have been in that irritable temper in which they were but for the senseless order, nor would the tone of the many speakers at the Conference have been so strong as it was, nor would there have been delivered the strong lecture on Home Rule that I gave, followed by Mr. Kelkar the next morning, who spoke to a large audience in Marathi. Repression never works to smooth over things, and Home Rulers must thank Sir Benjamin for his stupid order which frustrated his own aims and aided the National work.

We have with us Major D. Graham-Pole, Mme. Kamensky, Mme. Pogovsky, Mr. and Mrs. Vreede. Dr. Rocke has returned. Mr. and Mrs. Hotchner have arrived, but are staying at the Connemara Hotel in Madras.

Theosophists all over the world will be interested to hear of Mr. C. Jinarajadasa's marriage to Miss Dorothy Graham. Miss Graham has been a resident of Adyar for the past three years and is now returning with her husband.

B. P. WADIA.



# FROM THE NATIONAL PRESIDENT

## (GENERAL SECRETARY)

### IRELAND, INDIA AND ENGLAND

It is clear that a new spirit of Nationalism is pervading Ireland. The Sinn Fein movement, the Dublin rebellion, and the political executions have aroused the deep potentials of that mystic people. A prominent writer says that the day of Ireland's regeneration has dawned; that the Sinn Fein spirit is now running through all classes, even among those who at first were revolted by it. He says: "It takes a man with a strong head to go through Ireland now and remain perfectly sane and balanced; that is to say, if he has real sympathy with the people and listens to all that is told. Something new, wonderful has loomed upon the horizon of Irish destiny." He goes on further to speak of the squalid and dirty streets and population, the worst he has seen in any city, of the eternal disgrace to the government that all this means, and adds: "In the misery and destitution as I am told by my friend A. E., a celebrated poet and economist, the root of rebellion is to be found."

When one realizes this and much more that might be said not only of Ireland but of India, one rather wishes there were not so much said by British publicists about England's fighting a holy war for *liberty*. With Ireland and India in mind one is conscious of a ring to it that does not sound perfect.

That the war is a holy one I fully believe, and the liberty of humanity is involved in its issues. Nothing could be more holy than the destruction of the blasphemous notion that an all powerful state is the supreme spiritual and moral authority in life and that the spirit of despotism in this day and generation is entitled to rule the souls and bodies of millions of human beings through an autocrat acting as the vice-regent of God. It will be good to see that brand of official atheism go. But if England is to wield the wand of a new world empire, as I believe she may, certainly she must come to understand the psychology and temperament of those of her dependent peoples

who are radically different in temperament and ideals from her own. It is not so hard to rule over colonized Englishmen as in Australia, New Zealand and elsewhere, for these are still of the race temperament of the home people. But when it comes to doing justice by Ireland and India, I feel that England has failed, partly because she cannot grasp the idea that anything could or should be righteously different from the ingrained, time-worn English viewpoint and temperament.

Let us hope that England will become so much wiser from the chastening she is getting in this war that she will expand her precedent-bound soul sufficiently to understand the peculiar genius of each of her dependencies and colonies regardless of race and that thus she may come to do full justice to Ireland and to India, not to mention her noble women at home. Nothing short of this could be called the "big thing," revealing the big England. It is only by the removal of the black spots of injustice on her escutcheon that the real lustre of the holiness of her splendid sacrifices in the present war will clearly shine forth.

### SAILED

Mrs. E. R. Broenniman, Manager of the Theosophical Book Concern, sailed for India on official business in December. She was accompanied by Mr. H. H. Shutts, Secretary-Treasurer of the Krotona Mortgage Raising Bureau, and his wife. We hope the result of Mrs. Broenniman's mission will be seen ere long in a considerable increase and effectiveness in the output of the business of the Book Concern.

### FROM MR. JINARAJADASA

It is evident that Mr. Jinarajadasa, from whom I have just received the following letter, intended that I should publish it, which I do with grateful acknowledgments:

At Sea, November 29.

My Dear Warrington:

I want through you to thank the American Section most heartily for its greetings at Convention. I would like the



members to know how closely I follow their work and above all how gratified I am to see the Section's increasing strength and the greater co-operation among its members. Much of all this is due to your devotion and organization and I want to congratulate you personally on the success that has crowned your efforts.

You all know the great destiny in store for your continent, and so those now born within its borders could scarce have a greater privilege than to bring that destiny nearer by working for Theosophy and Brotherhood.

With cordial greetings to all,

Yours sincerely,

(Signed) C. JINARAJADASA.

#### DISCONTINUED

For a long time the Theosophical Society in England and Wales has been generously supplying a copy of their sectional journal, THE VAHAN, to the American

Lodges. They were doing this as the result of an arrangement whereby the American Lodges might keep in close touch with what their English brothers were doing. But since the British Section has become so pressed financially, due to the conditions made by the war, this arrangement necessarily has to be suspended. The General Secretary makes the following suggestion: "It occurs to me that perhaps your lodges, or some of them, may wish to follow the example of the Australian lodges who subscribe and pay for 100 VAHANS at the rate of 4/- a year per VAHAN, which is the ordinary subscription rate."

#### OFFICIAL NOTICES

A called meeting of the Board of Trustees was held at Krotona on December 8 and an adjourned meeting on December 22, 1916. The following are the reports of the proceedings:

#### *Meeting of the Board of Trustees, December 8, 1916*

In pursuance to a call issued by the National Secretary by direction of the President, under date of October 23, 1916, a meeting of the Board of Trustees of the American Section T. S. was held on the above date, at the hour of 7:30 P. M. Present,

A. P. Warrington, *Chairman*;

C. F. Holland, and

Robert K. Walton.

In the absence of the Secretary, Mr. Wilton was requested to act as Secretary *pro tem*.

The reading of the previous minutes being dispensed with, the meeting proceeded to the transaction of business. Whereupon, it being shown that Mr. A. F. Knudsen being already overlaid with many duties and desiring to be relieved of his office of Treasurer and expressing as he did the feeling that there were good members worthy of this office who now hold no office of responsibility, and that under the circumstances it did not seem right that he should hold so many himself and thus deprive others of opportunities, the Board accepts the viewpoint of Mr. Knudsen and his resignation. Whereupon

the office of Treasurer being declared vacant, the Board proceeded to the consideration of Mr. Knudsen's successor.

Upon motion of Mr. Walton, seconded by Mr. Holland, Mr. Eugene W. Munson was unanimously elected Treasurer of the American Section T. S. for the unexpired term, his election to take effect at once.

The Chairman then reported that at his request, and after due consultation with the individual members of the Board at various times, the Manager of the Theosophical Book Concern, Mrs. E. R. Broeniman, had decided to proceed to Adyar at once, and that the following letter had been placed in her hands as her authority for the mission which she was thus undertaking. The Chairman asked for a formal ratification of the terms of the letter by the Board. Whereupon it was

*Resolved*, that the letter dated December 6, addressed to B. P. Wadia, Esq., Adyar, Madras, India, and signed by three members of the board, and which appears below, be hereby ratified and confirmed, and considered an official action of this Board:



December 6, 1916.

B. P. Wadia, Esq.,  
Adyar, Madras, S. India.

Dear Mr. Wadia:

Mrs. Broenniman goes to Adyar on behalf of the American Section and with the approval and authority of the Board of Trustees thereof. The purpose of her mission is to establish such a relation with Adyar as will enable the American Section to procure, or produce and distribute with the highest degree of efficiency and general effectiveness the entire literature that goes as Theosophy.

We hope that you will accord to Mrs. Broenniman every opportunity to discuss with you freely the problems involved in this plan, and that the outcome of her visit may be the full accomplishment of the purpose with which she is sent forth. The opportunity of distributing our literature widely throughout the American population of over 103 millions of people is now very great, and we have plans in mind whereby the sales of our books can be enormously increased. But before attempting to work out the details of these plans, it is absolutely necessary to be assured of our source of supply, and so Mrs. Broenniman goes to you in the hope of developing this assurance into

an established business certitude. Any understandings which may be reached by you and Mrs. Broenniman in this connection we hope will be set down in writing, in order that the terms of the same may become a part of the records of this Board for the purpose of future reference and clarity of understanding.

Hoping that the result of Mrs. Broenniman's mission may mean not only the enlargement of the work in America but also in other sections of the movement, we are,

Faithfully yours,

(Signed) A. P. WARRINGTON,  
*General Secretary.*  
C. F. HOLLAND,  
ROBERT K. WALTON,

*Resident Members of the Board of Trustees  
American Section, T. S.*

The Board thereupon took a recess until 7:30 p. m., December 22, 1916, at Krotona, or at such other place as the Chairman shall designate.

(Signed) ROBERT K. WALTON,  
*Secretary pro tem.*

Certified correct—A. P. Warrington, Robert K. Walton, C. F. Holland.

*Adjourned Meeting of the Board of Trustees, December 22, 1916*

Pursuant to adjournment of the meeting held on the 8th day of December, 1916, the Board of Trustees of the American Section of the Theosophical Society met on this 22nd day of December, 1916, at 2 o'clock p. m.

Present:

A. P. Warrington, *National President*,  
in the chair;  
Robert K. Walton, *Trustee*;  
C. F. Holland, *Trustee*.

Absent:

H. C. Stowe and Mrs. A. Ross Read.

Minutes of last meeting read and approved.

In the absence of the Secretary, Robert K. Walton was appointed temporary Secretary to record the minutes of the meeting.

The President announced that he had received the resignation of the National Secretary, Miss Isabel B. Holbrook, and presented the resignation in writing to the Board.

On motion of Robert K. Walton, second-

ed by C. F. Holland, the following resolution was unanimously adopted:

*Whereas*, the resignation of Miss Isabel B. Holbrook has been received with a request from her that it be accepted; and

*Whereas*, Miss Holbrook has held the office of National Secretary for more than a year last past, during which time she has filled that office with credit to herself and great benefit to the Society, but

*Whereas*, this Board realizes that there is a larger and more important line of work for Miss Holbrook in the lecture field and propaganda work which she is so competent to fill; Now, therefore, be it

*Resolved*, That the resignation of Miss Isabel B. Holbrook as National Secretary be accepted with regret, to take effect January 1, 1917, and that the thanks of the members of the Board be and hereby are extended to her for her past efficient service in that office, and that all possible encouragement be given in her work as National Lecturer.

It was *Resolved*: That Mr. Craig P. Gorman who has been Assistant National Secretary be elected National Secretary until further action.

No further business appearing, the Board adjourned until January 19, at 7:30 p. m.

ROBERT K. WALTON,  
*Secretary.*



Mr. Munson, the new Treasurer, has long been a resident at Krotona and is well known in the Section as one of our older students. He is engaged in the electrical business in Hollywood and does much successful lecturing and teaching in the neighboring cities.

Mr. Garman, the new National Secretary, came into Theosophy from the newspaper profession, and was an important factor in the Houston Lodge before he reached Krotona. He is a young man of steadiness, practical judgment and high ideals, and we expect him to be an excellent National Secretary.

Miss Holbrook took the office at the reorganization of the Section in San Francisco in 1915, though with great reluctance, feeling that her work lay more in teaching lines than in office activities.

But at the time we needed one of her special talents in order to establish the new office as it should be, and she agreed to lend her aid for a limited period. For this and many other able services rendered by her I am very grateful.

The appointment is also announced of Mrs. Amelia K. Weitman of 2616 East Sixteenth Street, Oakland, California, as Divisional Representative for the Division of the Southwest, including the States of California, Nevada, Arizona and New Mexico. Mrs. Weitman succeeds Mr. A. F. Knudsen who resigned because of other duties and his wish to see a wider distribution of offices. The new appointee is the President of the Oakland Lodge and large credit is given her for the growth of that lodge into one of the major lodges of the Section.

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*(Communicated)*

January 12, 1917.

To the Editor of THE MESSENGER:

The following telegram has been sent by me to President Wilson in my individual capacity and is here published as information to T. S. members:

January 12, 1917.

President Woodrow Wilson,  
White House, Washington, D. C.

The greatest act in the contemporary history of this nation now awaits your hand, namely, in declaring America's recognition and moral support of the mighty principle of national and international righteousness involved in the war. The future progress of civilization demands it. What kind of a nation is it that can be neutral as between right and wrong? If America can discern right from wrong in the conduct and attitude of nations in their bearing on the evolution of peoples, now is the time for her to show it. What moral strength will America have in the final peace adjustments if she has proven her inability to rise above a material and selfish viewpoint? If she does not now see what the nations are fighting for after receiving their replies, and especially the reply of the Allies ringing with the note of righteousness and truth, she stands convicted of spiritual blindness—a contemptible heritage to pass down to our future generations. The real American people as individuals have long ago shown their discernment of the right in this war, and it only remains for their government to express

now the noble spirit that animates them. The emergency calls for spiritual leadership. Will you, great sir, give it to our people and to the neutral nations. I make this appeal as an American citizen and as a theosophist who has studied the spiritual verities of the problem.

A. P. WARRINGTON.

In this as in my Open Letter first privately sent Mr. Wilson and then published last month my signature bears no official designation and so I have not committed the T. S. I am simply utilizing my privileges as an American citizen and as a free member of the Society.

My purpose is to do all in my power to aid the Great White Lodge down here in its Universal Brotherhood plans for humanity, which are involved in the war. I also wish to give the members the opportunity to decide who will or will not follow their leader, Mrs. Besant, in the final struggle for world freedom and humanity. There can be no such theosophical requirement; far be it from the Society to impose such a thing; it is simply a personal opportunity. Every one is free in this to follow his own ideals under the guarantees of our broad platform.

Fraternally,

A. P. WARRINGTON.



## EDITORIAL COMMENT

### THE ALCHEMY OF WAR

The spiritual results of the war have been widely commented on in our literature and elsewhere. It is a subject of profoundest interest. If we could not see the alchemical process of transmutation of the baser human qualities into the gold of spiritual unfoldment going on before our eyes our faith in the ultimate good would be heavily taxed.

The scores of letters which come to us from the trenches are witnesses to the fact that men are made over. The common unrefined and thoughtless become singularly powerful, clear-seeing and courageous. Facing death momentarily for oneself and for ones companions brings out the latent potentialities of the soul and the petty things fall away—they simply cease to exist. This raising of the consciousness under stress far beyond the ordinary possibilities is not confined to the men at the front, but also is it true of those who must remain at home—an extract from a letter illustrates this:

A soldier who had seen active service in various parts of the Empire managed to get his son, who was under age, accepted for foreign service. Father and son were in the same department and were great chums spending all their leisure hours together. One day the boy was killed. The father was at first prostrated with grief. But after he received a letter from his wife a great change took place, he became calm and reasonable. In the letter she said that she was writing after having been to the Parish Church to hear their son's name read out from the roll of honor during the service. "When the Vicar read our boy's name I kept back the tears and held my head high, for I was proud that my son had died for his country."

We believe that through the smoke and agony of war we can perceive a spiritual Renaissance. The letters—human documents—written from the war trenches will in themselves constitute a new literature. Likewise from the outgrown forms of our religion must emerge a restatement which will express the new and wider consciousness and with it will come the reconstructed social order.

### AMERICAN OPINION

In the December *COMMERCE AND FINANCE*, a Wall Street journal, an editorial appears on Mrs. Besant's political undertakings in India. It bears witness to the fact that her work is creating widespread interest and that she is recognized as a world figure in this field. The Editor says:

Mrs. Besant is the leader of the Theosophical Federation. She is also president of the Home Rule League of India.

Not long ago the judges of the Madras High Court exonerated Mrs. Besant from all insinuation of sedition and disloyalty and went so far as to declare her devotion and loyalty to the British throne were unquestionable.

Despite this she is barred from India [Central Provinces].

There is nothing disloyal in a people aspiring to Home Rule. Practically that is what the British are fighting for in Flanders today. Hundreds of thousands of Indians are offering their lives to the British service in that cause yet a British commissioner bars a woman from India [Central Provinces] because she is the head of the Home Rule body in India.

Such an act as that of Sir Benjamin Robertson does not tend to promote but rather to chill the ardor of India in the British cause.

There is no benefit to Great Britain in making India believe that while India should give its treasure and its manhood to the cause of the British King, any one who works for a measure of Home Rule for India will be considered disloyal.

This opinion may safely be taken as the general view in America. Mrs. Besant's difficulties have arisen from her efforts to gain and her plea for a political tolerance that would enormously strengthen England in the Orient. That she should be persecuted instead of praised for it is a short-sightedness hard to comprehend. The result, however, will be to arouse sympathy for her cause abroad and give new life and vitality to the movement that she so ably leads in India.

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The many correspondents of Dr. Mary Weeks Burnett will be interested to know that her address until next April will be Krotana, Hollywood, Los Angeles, Calif.



## FROM THE NATIONAL SECRETARY

### NEWS AND NOTICE

The membership records that "broke all past records" have themselves been broken. During the month of December 233 new members entered the Society. The former high mark was 225 in October.

That this indicates a healthy growth of the T. S. is shown by the fact that the big majority of these members joined in twos and threes through the various lodges over the entire section. However, seventy of the December members compose the three Lodges organized by our National Lecturer, L. W. Rogers, in the South—Memphis, Atlanta, and Montgomery Lodges.

When the instrument (the lodge or the individual) sounds forth the true note of Theosophy, and the vibration rings clear and pure, it never fails to stir a response in the hearts of "those who are ready."

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The semi-annual notices for the payment of Section dues have been sent from this office to the lodge secretaries. All members who are in arrears as to Section dues should make it a point to arrange with the secretary or treasurer to take care of this matter.

### NEW LODGES

It is with pleasure that we report receiving from Miss Belle Jacobs, of Indianapolis, Ind., a charter application with twelve signatures for a lodge to be called Indianapolis Lotus Lodge. The history of the preliminary work which brought this lodge into existence was given in the January MESSENGER. May the influence of this group be far-reaching.

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Word comes from Corpus Christi, Texas, that there is every indication that a Lodge is soon to be formed in that city. When one of our real Theosophists lives for two years in a locality, a result that often follows is the organization of a new lodge.

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One instance of being alert to seize the opportunity for advancing Theosophy,

was observed in the formation of Alamosa (Colo.) Lodge, which was very briefly mentioned in the December MESSENGER.

Mrs. Charlotte E. Worth, formerly a member of Portland (Ore.) Lodge, was called to attend business affairs in Alamosa, a small city of about 3500 population. Quite by chance (apparently) she met one or two people who seemed attracted to broader and more tolerant teachings. She suggested the forming of a theosophical study class at one of the homes, and inviting the attendance of those who might be interested.

Through this study class of nine members that was organized, others were contacted who had been long waiting for someone to bring them the satisfying message which Theosophy has to give. The pupils were "ready" for the spoken word.

A spirit of unity pervaded this small group. Harmony prevailed in their weekly sessions. They drew from the higher planes the spiritual forces that come to those who yield themselves to unselfish devotion and willing self-sacrifice.

When the organization of a lodge was suggested to this class by their leader, fourteen responded by signing the Charter application, and thirteen new members came into the Society to form the nucleus of Alamosa Lodge. It is an enthusiastic and happy group that now carries on the work of this lodge.

This is the story of how Alamosa, Colorado, was put on the theosophical map by one who was keenly alive to a situation.

### DEATHS

Death, who sets men free to soar into the "glory of Divine Reality," released from service on the plane of action some of our oldest and most loyal T. S. Workers, as well as some of our newest members, during the month of December.

The following are those reported: Charles H. Spencer, Dec. 3; Mrs. Elizabeth Stivers Sterry, sister of Mrs. Naegele,



president of Central Lodge of New York, Dec. 15; Thomas A. Barnes, Seattle, Dec. 23; Mrs. Elizabeth M. Wardall, Seattle, Dec. 31, 1916; Mrs. Mary Field Karper, Akron, O.

Charles H. Spencer, of Cartersville, Mo., a name familiar to MESSENGER directory readers, passed over December 3, after a short illness. Mr. Spencer was faithful to the last. For some months previous he had been making plans for turning his home into a centre of Theosophy, from which the light of truth might radiate.

Three deaths of last September have just been reported: John Wetterer, one of the very earnest workers in the early days of the Society in New York; Mr. Charles A. Thurston, Canton, Ohio; and Miss Grace de Langmade, of Council Bluffs, an unselfish member ever thoughtful of others.

### *Mrs. Elizabeth M. Wardall*

Mrs. Wardall was born of Scotch parentage on Prince Edward Island in 1848. Her theosophical activities began in 1897 at Topeka, Kansas, where she organized its first lodge, later establishing lodges in Lincoln, Nebraska, and Kansas City, Missouri. She was one of the familiar and influential figures in the early conventions of the American Section.

In 1905 she organized and conducted with the cooperation of Mrs. Mildred Kyle, a theosophical booth at the World's Exposition at Portland, Oregon. In 1909 she bore the burden of a similar booth at Seattle, Washington. Her health broke while engaged in this latter activity but her theosophical activities continued until one week before her death.

Her personal resemblance to Mrs. Besant has often been remarked and in no less a degree did she resemble in her moral fibre the illustrious woman from whom she drew her life's deepest inspiration—a stubborn, resolute Celtic strain, a clear passionate devotion to truth that counts no cost in the espousal. She was a capable lecturer and a most erudite student.

That she impressed her personal enthusiasm and devotion upon those about her is in a measure indicated by the fact that at her death the lodge, of which she is a member ranks first in numbers in the United States; that her husband, Alonzo Wardall, her daughter, Anna W. Scott, her sons, Ray, Max and Norman and all of those closely associated with her eventually espoused the theosophical truths. She bequeathed to the Society two of our prominent theosophical workers—her sons Ray and Max

Wardall, the former National Vice-President and the latter National Lecturer in America.

At her request the funeral services were conducted in the beautiful lodge rooms at Seattle, by her sons. The great numbers who attended the funeral and the banks of flowers testified silently but eloquently to the deep love and reverence her life had inspired.

She thought clearly.

She loved deeply.

She served well.

F. T. S.

### *Mr. Thomas A. Barnes*

On December 23rd, 1916, at the age of sixty-five, our brother Mr. Thomas A. Barnes of Seattle passed out of his physical body into the larger world beyond. A brief illness of less than two weeks ended his theosophical activities here, which had ranged over a period of some twenty-five years of earnest, painstaking and consistent work in the interest of humanity and to the glory of the Master whose devoted servant he was.

Mr. Barnes was the father of Seattle Lodge, was its first president, serving in that office for fourteen consecutive years. During his presidency he saw it grow from a small band of less than ten members to over one hundred.

As a lecturer he ranked high. His plea for Theosophy was an appeal to the reason rather than to the emotions. He was ever prepared, ready and willing to defend its tenets when necessary or to attract the seeker after truth by his irrefutable logic drawn from a well nigh inexhaustible store of information which he had gathered during his life's work as a student of the essentials of religion, philosophy, poetry and science.

He labored week in and week out, year after year in the vineyard of the Master, teaching, lecturing, officiating at funerals, holding parlor meetings, answering calls to lecture from Victoria, Vancouver, Bellingham, Everett, Tacoma, etc. The lustre of his attainment and the rank he held by reason of his learning, culture and innate ability were shown by the fact that they did not draw him away but brought him nearer to his fellowmen.

Seattle Lodge has sustained a loss, but it has gained the inextinguishable aroma of the sweetness of his life, the nobleness of his character and the grandeur of his chivalrous valor in defense of Theosophy.

"Never the spirit was born; the spirit shall  
cease to be never;

Never was time it was not; End and Beginning  
are dreams;

Birthless and deathless and changeless remaineth  
the spirit forever;

Death hath not touched it at all, dead though  
the house of it seems!"

F. W. WALD



*Mr. Charles A. Thurston*

Mr. Charles A. Thurston, an F. T. S. of Canton, Ohio, passed to the other side of life September 24, after a brief illness from paralysis, at the age of seventy-four.

The last three years of Mr. Thurston's life were devoted to making the life of his invalid wife as happy and comfortable as possible. About the middle of September he was stricken with paralysis and after a brief illness passed from earth life as peacefully "as one who wraps the drapery of his couch about him and lies down to pleasant dreams."

At the funeral service which was held at his home and conducted by Mrs. A. Ross Read and Miss Mabel Poulton, a touching tribute was paid to Mr. Thurston "as a friend" by Mr. James A. Rice, ex-Mayor of Canton. His old comrades of the G. A. R. closed the services.

Mr. Thurston bequeathed \$2000 to the Theosophical Society.

*Mrs. Mary Field Karper*

The many friends of Mrs. Karper filled the Theosophical Headquarters at Akron, Ohio, on Thursday morning, January 4, to pay the last tribute of respect to the body which lay in state in the lodge room. A hopeful and loving atmosphere characterized the services.

Mr. A. Ross Read paid a high tribute to the character and unselfish service of Mrs. Karper, who, for four years prior to her death, had been the faithful and efficient Secretary of Akron Lodge. Mr. Irving Cooper gave an address in which he said death should not be pictured as a grim skeleton, but as a bright

Angel bringing the Key of release from the prison-house of the body.

Mrs. A. R. READ

**FINANCIAL STATEMENT****STATEMENT FOR DECEMBER, 1916**

Receipts	
Fees and Dues .....	\$ 535.40
General Fund Donations .....	2.49
Propaganda Donations .....	181.88
Field Work Donations .....	25.00
Exchange and Interest .....	14.30
Messenger Subscriptions .....	6.97
Incidentals .....	15.75
	781.79
Cash on hand December 1, 1916...	\$6356.12
	\$7137.91
Disbursements	
Salaries .....	\$ 200.00
Stationery and Supplies .....	40.50
T. S. Postage .....	47.02
Rent and Light .....	34.00
Telephone and Telegraph .....	1.39
Incidentals .....	17.23
	340.24
FIELD WORK	
L. W. Rogers .....	380.99
MESSENGER DEPARTMENT	
Printing .....	\$91.60
Salaries .....	21.60
Postage .....	12.00
Rent .....	3.50
Paper .....	10.50
Incidentals .....	3.63
	142.83
PROPAGANDA	
Postage .....	47.80
Rent .....	7.50
Stationery and Supplies..	14.75
Salaries .....	84.20
Furniture and Fixtures..	4.50
Literature .....	82.75
	241.50
	1105.56
Cash on hand January 1, 1917....	\$6032.35
	\$7137.91

### MONTHLY LODGE AND MEMBERSHIP RECORD DECEMBER, 1916

	Total number of Lodges.....	174	
Lodges chartered .....	4	Lodges dissolved .....	0
New Members .....	233	Deceased .....	3
Reinstated .....	8	Resigned .....	4
Transferred from other Sections .....	0	Transfers to other Sections.....	1
Total Active Membership .....	5867	Transfers to Inactive Membership .....	0

As I look forward through the time to come, it is no certain path which meets my eye, but rather constant searching for the way amid a wilderness of doubt and dark. The more I learn the more I understand that struggle always must mark growth. Light for a time, and then another untrod way to find. The measure of our work is just a little more than we can do. So that by straining to the uttermost, the power to achieve will come.

—Mary Gray.



# PROPAGANDA DEPARTMENT

Conducted by CHARLES HAMPTON, *Assistant Propaganda Manager*

## ON ENTERTAINMENT—A PLEA

Among those who give their services to the world and who deal directly with the public, none are in such danger of having their forces scattered as the lecturer.

Our national lecturers—being theosophists—are simple in their habits and do not require much “entertaining.” A speaker can do his best work if he is left alone. He is tired when he reaches your home—as likely as not he spoke the night before and has just traveled twelve hours on the train, and the day before he carried out a similar program, and the day before that. One week he is hunting the shady side of the street and the next he goes to the hall in an atmosphere 20° below zero. So naturally he doesn’t always feel like a two-year-old. He has come to help your lodge and his audience, but just now he wants to be left alone.

We have known hosts and hostesses who, in their well meant efforts to entertain only succeed in making their guests thoroughly miserable. Luckily there are not many in that class. But there are many who cannot sit still under the responsibility of entertaining the Distinguished Visitor. The orator is an interesting, attractive, magnetic person, otherwise he would not be doing the work he is doing. Naturally it is a great pleasure and honor for you to be able to entertain him when he comes to your city. But you are to entertain him—not he you—and this is not always done by being over-painstaking for his comfort or by demanding that he devote a large part of his time to you and your friends.

Alice Hubbard once felt compelled to protect Elbert Hubbard from his hosts, and she did it in the following words, we take the liberty of borrowing them in behalf of our national lecturers:

Let the orator alone. A man who is able to entertain you is able to entertain himself. Leave him to himself. He is in good company. Let the orator alone.

See him a little after his lecture, if you wish;

and let him enjoy with you the pleasure of having done good work. But remember, if you use him all day, he will have little for you at eight o'clock when the curtain rolls up.

No man can go from a dinner party to the platform and deliver a lecture. He may be able to talk, and say a few things, too, but the gods scorn him; for him the veil of the temple is not rent in twain, he cannot see the Holy of Holies; no prophetic vision, no godly use of that divine instrument, the brain. If he would speak as an immortal, he must dwell silent and alone on Olympus, where each has his own mountain top communicating with infinity. To be good to the man on the platform, let him alone.

## MRS. HARRIET TUTTLE BARTLETT

Mrs. Bartlett reports a very pleasant visit at Fort Wayne this month (December) at which time she dedicated the new lodge rooms. Four lectures were given to the public, and she also spoke to a meeting of club women, who were gathered together by one of the members. One lecture was given at Chicago; two at St. Paul; and three at Minneapolis.

Her work during January was in Louisville, Nashville and New Orleans.

Mrs. Bartlett writes that she will lecture in Texas during February.

## DR. T. P. C. BARNARD

We hear that Dr. Barnard of North Tona-wanda, N. Y., lectured on three Sundays in January at New York City and that he is to give three additional lectures February 4, 11 and 18 in the same city. Reports on Dr. Barnard's work from various sources are very eulogistic.

## FROM MR. ROGERS

December was not a full month. On account of the holiday season there were but 21 working days. They were devoted to New Orleans, Shreveport, Ft. Worth, Dallas, Oklahoma City, Kansas City, Lincoln and Fremont.

New Orleans is excellent territory and should not be passed by any of our itinerants. Shreveport turns out fine audiences for its population and is entitled to special attention until the young lodge is established. Ft. Worth is on the eve of rejuvenation and should be regularly listed. Dallas ranks as A No. 1. The members make real sacrifices to have the lectures in a large fine hall. The same spirit is characteristic of Oklahoma City. Both of these lodges are growing most encouragingly, because the life is flowing through them.



Kansas City has never been in better condition. Its determination to have a fine headquarters, thoroughly equipped, has put the lodge in a position second to none for future successful work—another example of the value of sacrifice.

At Lincoln we had the only unusual thing during the month. A lecture on *Thought Force* had been arranged at the State University and another on *The Ghosts of Shakespeare* before the Woman's Club. The young men and women at the University showed a keen interest in the theosophical view of thought force and the presiding professor thought well enough of it to extend an invitation for another engagement. The occultism in the Shakespeare tragedies is, of course, a common meeting ground for theosophists and progressive thinkers of all classes and the several hundred women who attended the club lecture took the theosophical interpretations not only sympathetically but enthusiastically.

The eastern tour closed at Fremont where, on account of the blizzard—during which the thermometer registered 19° below zero—the final lecture of December 22 was cancelled. As this finishes the year 1916, I will append a summary:

Number of days on tour.....	113
Number of engagements.....	167
Public lectures .....	118
Institutional lectures .....	3
"Members only" lectures.....	18
Class talks .....	28
Lodges organized .....	5
Number of miles traveled (from Krotona and return to Krotona) .....	11,437

L. W. ROGERS

#### FROM MISS BLYTT

One dark evening late in October, I stole away from Krotona, my eyes were wet like the sky. But within my heart a voice said: It is no parting, Krotona is everywhere where you are able to serve that ideal of which Krotona, in California, is the outer symbol. So, by and by, my tears dried away, and the spirit felt the oneness of the work independent of space.

Since then I have visited 13 cities and lectured 44 times on different subjects. And during my long journey I have had many glorious and some trying experiences. To the glorious ones I count: to have been taken to the Garden of the Gods, and felt the mighty exaltation of a naturally sacred place prepared, perhaps, as a theatre for coming theosophical Conventions; and to have been permitted to sit in meditation for some minutes under the thousand years old redwood trees, and received gifts of the leaves of perfumed ferns, and of the eucalyptus; and to have seen and met Mr. Burbank, the saint and cultural genius, who has returned to us with his knowledge, from that olden past of which the perfumed ferns,

the redwood trees and the eucalyptus are the remnants; and to have been to a holy shrine and recognized on the walls the pictures of those who have been seen near as helpers and inspirators; and to have met my Scandinavian country people, and to have been able to address them twice in the native tongue, and seen them accept the new ideals and that teaching which to them and all is the bridge to the international age; and also to have had members come to me after the lectures with a small bill saying, "I want to take my share in your work." Or to have heard them whisper their knowledge of holy presences near. All these things have been an inspiration and a help.

But, there have, as well, been trials, and to those I reckon: to come tired and worn to a strange city, and to have to stay at a regular hotel where the first breath of air makes one feel sick and sleepy. Or, to have to go to a private house, where the family has had to make changes and sacrifices in order to house me.

Why does the Theosophical Society have to fall back on other institutions, or private assistance for lodging and housing accommodations? Why should there not in each city where Theosophy is represented be a Theosophical House, with board and laundry for traveling members, and outsiders, with lecture hall and library and tearoom?

I wish the time were close when the Theosophical Society, as a universally administered institution, would send its chosen missionaries over the whole world, tied together by the international language, English, and that over the whole world were missions to receive them—to receive HIM.

May all blessings of enlightenment, courage and endurance rest with the Krotonians and all American brethren.

EVA BLYTT

Norwegian General Secretary

P. S. I have to thank private members and lodges for assistance towards traveling expenses: \$14.00 from private members, and \$70.00 from the lodges of Minneapolis, Chicago, Boston and Washington.

#### L. W. ROGERS—ITINERARY

Stockton, Calif. . . . .	January 31, February 1, 2, 3, 4
Fresno, Calif. . . . .	February 5, 6, 7
Bakersfield, Calif. . . . .	February 8, 9, 10, 11
Santa Barbara, Calif. . . . .	February 13, 14, 15, 16
San Bernardino, Calif. . . . .	February 18, 19, 20, 21
Santa Ana, Calif. . . . .	February 25, 26, 27, 28
Pomona, Calif. . . . .	March 1, 2, 3
Ocean Park, Calif. . . . .	March 4, 5, 6
Salt Lake City, Utah. . . . .	March 8, 9, 10
Butte, Mont. . . . .	March 11, 12, 13
Anaconda, Mont. . . . .	March 14, 15, 16
Deer Lodge, Mont. . . . .	March 17



Phoenix, Ariz. ....	February 3, 4, 5
Helena, Mont. ....	March 18, 19, 20
Wallace, Idaho.....	March 22, 23, 24
Spokane, Wash. ....	March 25, 26, 27
Seattle, Wash. ....	March 28, 29, 30, 31

**IRVING S. COOPER—ITINERARY**

Springfield, Mass.....	February 4 to 16
Holyoke, Mass.....	February 18 to 23
New York and vicinity..	February 25 to April 13

**MAX WARDALL—PROPOSED ITINERARY**

Colorado Springs.....	February 9, 10, 11
Denver.....	February 13, 14, 15
Boulder.....	February 17, 18
Wichita, Kan. ....	February 20, 21
Oklahoma City.....	February 22, 23, 24

**PROPAGANDA RECEIPTS**

Fred Haymond, Indianapolis, Ind.....	\$ 1.49
F. T. S., Pasadena, Cal.....	.35
Anonymous, Oregon City, Oregon.....	1.00
Pearle V. Borschel, Buffalo, N. Y.....	1.25
A. J. Bell, Tucson, Ariz.....	1.00
Adyar Lodge, Chicago, Ill.....	4.65
Oak Park Lodge, Chicago, Ill.....	1.20
Chicago Lodge, Chicago, Ill.....	1.00
Central Lodge, Chicago, Ill.....	2.00
Miss E. Bate, Chicago, Ill.....	1.00
Anonymous, Chicago, Ill. ....	1.40

\$16.34

Brought forward .....	\$ 16.34
Mrs. Mary C. Harvey, Miami, Okla.....	5.00
Mrs. Florence M. Chase, Fargo, N. D.....	1.00
Shearon Bonner, Dallas, Texas.....	5.50
Edith S. Boss, Hollywood, Cal.....	5.00
A Friend, T. C., North Vancouver, B. C....	1.00
Daniel Mortimer, Butte, Mont.....	2.00
Mrs. Betty Robertson, Houston, Tex.....	1.00
A Member at Large, L. I., New York.....	100.00
F. T. S., Trail, B. C.....	1.50
J. Harry Carnes, Washington, D. C.....	10.00
Spokane Members, Spokane, Wash. ....	3.20
Harmony Lodge Prop: Centre, Toledo, Ohio.	4.00
W. L. Strickland, Rochester, N. Y.....	3.00
St. Paul Lodge, St. Paul, Minn.....	12.25
F. T. S., Ft. Wayne, Ind.....	1.00
Mrs. Mary S. Hawkins, Colorado Springs,	
Colo. ....	1.00
Toledo Lodge, Toledo, Ohio.....	6.00
Mr. Muller, Anaconda, Mont.....	.50
Mr. Carter, Anaconda, Mont.....	.50
Dr. L. Geddis, Syracuse, Nebr.....	3.00
Thos. S. Millikin, Roseburg, Ore.....	.09
Mrs. Ada H. Bird, Graford, Tex.....	1.00
Mrs. Pauline N. Grechler, Sacramento, Cal..	2.00
Fred Henkel, Okla. City, Okla.....	1.00
Anna F. Eastham .....	.10
Miss H. Willis, Brooklyn, N. Y.....	1.00
A Friend, Kansas City, Mo.....	5.00
Bevan Ashton, Bauff, Alta, Can.....	1.00
Miss Hattie L. von Bulow, N. Y. City.....	.12
Mrs. Grace L. Porter, Boston, Mass.....	.12
Mrs. Vera Frisbie, Fresno, Cal.....	1.00
Mrs. Laura S. Hunt, Los Angeles, Cal.....	10.00
F. G. Wilhelm, Redding, Cal.....	1.00
Miss Mary Kranz, Hastings, Minn.....	1.00

Total.....\$207.22

**KROTONA LIBRARY**

Built up entirely with books donated by friends, Krotona Library bids fair to become the most complete library of occult books in the West. It is at all times available, free of charge, to visiting members and friends and many hundreds of books are loaned and referred to throughout the year.

We need, for the reference shelves, the latest standard Dictionary, the latest Encyclopedia Britannica and the Catholic Encyclopedia (especially the last named). Can any member donate these reference books? Or, if you have other good books to give, please send a list of them to

THE LIBRARIAN,

Krotona, Hollywood, Calif.

**ERRATUM:** On page 241, January MESSENGER, there is an error in the sentence in Mr. Jinarajadasa's letter stating he was married at a Registry office and two days later the religious ceremony was performed by "the Old Roman Catholic Church"—it should read: Old Catholic Church, *not* Roman.



# THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

## THE GOLDEN CHAIN

*I am a Link in the Golden Chain of Love that stretches round the world,  
and must keep my Link bright and strong.*

*So I will try to be kind and gentle to every living thing I meet and to protect  
and help all who are weaker than myself.*

*And I will try to think pure and beautiful thoughts, to speak pure and  
beautiful words, and to do pure and beautiful actions.*

*May every Link in the Golden Chain become bright and strong!*

ANNIE BESANT.

Inquiries are constantly coming from T. S. members to the Lotus Bureau asking for an outline of lessons, story and song books, suggestions, etc., of exactly the kind that have been printed in this page of THE MESSENGER for the last two years. No doubt it must seem discourteous to those inquirers if their letters are not immediately answered in full, but if they will consider for a moment that all the information of any value that we have has already been printed in THE MESSENGER where the inquirer needs only look over a file to find it, and that for the Bureau to gather those suggestions for each inquirer would mean hours of typewriting for someone at Headquarters, they will realize what a difficult request they make. It may be possible sometime to have suggestions gathered and mimeographed or printed, but as that has not as yet been possible, we can only ask our questioners to please have patience to read THE MESSENGER. Every T. S. member in this Section receives THE MESSENGER and even if his individual file is broken, every lodge library surely has a file so there can be very few cases where information along this line is not open to anyone who really wishes to find it. Indeed, it almost seems

that such inquirers are really asking someone else to do their work for them and people of that type are not worth spending time upon anyhow, as they would scarcely have resource enough to lead a class. The people who are really worth while are those who hunt out ideas from the available sources and then go ahead and *practice* them.

Those who have asked for an outline of Lotus lessons may find them in the August, 1915, MESSENGER; story and song books are listed in the February issue of the same year.

A correspondent writes as follows:

A friend of mine was recently appointed night matron in our new Detention Home and she gave me the privilege of spending one night a week with the girls. There are always about thirty-five there and they range in ages from eight to sixteen. The matron joins right in with my idea of getting them into a class for she says their need for something of the kind is great after they have left the institution. They are all dear little creatures and never in my life have I felt more the great good Theosophy can do for these little ones if properly presented.

Can anyone hesitate about taking advantage of such a valuable opportunity as the above?  
M. T.



# SUPPLEMENT TO "THE MESSENGER"

VOL. IV

FEBRUARY, 1917

No. 9

## THE AMERICAN SECTION T. S.

National Headquarters, Krotona, Hollywood, Los Angeles, California

### ORGANIZATION

**EXECUTIVE OFFICERS:** National President, A. P. Warrington, Krotona; National Vice-President, Ray M. Wardall, 541 New York Block, Seattle, Washington; National Secretary, Craig P. Garman, Krotona; National Treasurer, Eugene W. Munson, Krotona; Propaganda Manager, L. W. Rogers, Krotona; Editor, Mrs. May S. Rogers, Krotona; Manager Theosophical Book Concern, Mrs. E. R. Broenniman, Krotona.

**BOARD OF TRUSTEES:** H. C. Stowe, 172 South Oxford St., Brooklyn, N. Y.; Mrs. A. Ross Read, Akron, Ohio; Robert K. Walton, Krotona; C. F. Holland, 1025 Citizens National Bank Bldg., Los Angeles, Calif.; and the National President ex officio.

**JUDICIARY COMMITTEE:** J. Harry Carnes, 163 Patent Office, Washington, D. C.; E. Y. Blum, 313 Esplanade Ave., Leavenworth, Kas.; A. P. Moran, 408 West 65th St., Los Angeles, Calif.

**DIVISIONAL REPRESENTATIVES:** The following appointed officers represent the National President in the territories mentioned. Eastern Division: H. C. Stowe, 172 S. Oxford St., Brooklyn, N. Y.; Northern Div.: Mrs. A. Ross Read, Akron, O.; Western Div.: E. Y. Blum, Leavenworth, Kansas; N. W. Div.: Ray M. Wardall, 541 New York Blk., Seattle, Wash.; Southern Div.: F. H. Smith, 613 Congress St., Austin, Texas; S. W. Div.: Mrs. Amelia K. Weitman, 2616 E. 16th St., Oakland, Cal.

**NATIONAL LECTURERS:** L. W. Rogers, Krotona; Irving S. Cooper, 25 E. Washington St., Suite 1400, Chicago, Ill.; Miss Isabel B. Holbrook, Krotona; Max Wardall, 541 New York Blk., Seattle, Wash.; Augustus F. Knudsen, Krotona.

**DIVISIONAL LECTURERS:** Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; Mrs. Josephine Wardall, 2616 Walnut Ave., S. W. Seattle, Washington; Mrs. Harriet Tuttle Bartlett, 349 E. St. John St., San Jose, Cal.

### LODGE DIRECTORY

#### ALABAMA

##### BIRMINGHAM

Alcyone, 1916. President, William M. Mayes, 313 N. 19th St.; Secretary, Mrs. Sarah C. Mayes, 313 N. 19th St. Tel. Main No. 422. Meets 2119½ 1st Ave. Closed meeting, Sunday, 11 a. m.

Birmingham, 1914. Secretary, Mrs. Mary Plank, 229-30 First Nat'l Bank Bldg.

\***FAIRHOPE.** Mrs. Elva D. Troyer, R. F. D. No. 1.

##### MONTGOMERY

Montgomery, 1916. Pres., Miss Luna E. Davie; Sec'y., Miss Ellen A. Gesner, 112 No. Hull St.

#### ARIZONA

\***BISBEE.** Cochise Co. Rev. John G. Pritchard, Box 998.

\***PHOENIX.** Karsten R. Thomsen.

\***TUCSON.** Andrew J. Bell, R. F. D. No. 2.

#### CALIFORNIA

##### BERKELEY

Berkeley, 1908. Pres., John B. Stearns, 2309 Hillgard Ave.; Tel. Berkeley 4171; Sec'y, Florence L. Hurd, Hotel Claremont, Tel. Berkeley 9300; Propaganda Agent, Mrs. Mary Jenkins, 1610 Arch St., Tel. 5990-W. Meets Rm. 15, Wright Bldg., cor. Shattuck & Center Sts. Closed Meeting, Thursday 8 p. m.; Public Class, Monday 2:30 p. m.; Public Lecture, Sunday 8 p. m.; Library open Monday and Friday, 2:30 to 4 p. m. Beginners' class, Monday 8 p. m.

\***COALINGA.** John K. Collins, 35 Army Bldg.

\***FILLMORE.** Mrs. Elizabeth E. Rivard.

##### FRESNO

Fresno, 1914. Sec'y, Mrs. Vera Frisbie, 207 Rowell Bldg.; Propaganda Agent, Arthur G. Frisbie, 207 Rowell Bldg.

##### LONG BEACH

Long Beach, 1913. Sec'y, Dr. Alice A. Fawcett, 221 W. 4th St. Tel. 362. Meets Room 9, City National Bank Bldg.

##### LOS ANGELES

###### Hollywood, 1912.

Pres., Mrs. Eugenie M. Edwards, 1911 Wilcox Ave., Tel. Home 579136; Sec'y, Miss Lovetta Brown, 5709 Carlton Way, Tel. Home 597155. Meets Toberman Bldg., 6412 Hollywood Blvd. Lodge Meeting, Wednesday 7:30 p. m.; first half hour, social and musical. Study class 8 p. m. Inquirers' class, Sunday 7 p. m.

###### Krotona, 1913.

Sec'y, C. J. van Vliet, Krotona, Hollywood, Tel. Home 57552. Meets Assembly Hall.

###### Los Angeles, 1894.

Pres., Arthur P. Moran, 408 W. 65th St.; Sec'y, Samuel W. Williams, R.F.D. No. 1, Box 141, Burbank (Calif.). Meets Blanchard Bldg., 233 S. Broadway, Tel. Home 73443.

##### OAKLAND

###### Oakland, 1898.

Pres., Mrs. Amelia K. Weitman, 2616 E. 16th St.; Sec'y, Mrs. Emma F. Shortledge, 1284 Ashmount Ave. Meets Maple Hall, cor. 14th & Webster Sts., Tel. Oakland 8120. Members only, Tuesday 7:45 p. m.; Beginners' Class, Monday 7:45 p. m.; "Study in Consciousness" Class, Tuesday 10 a. m.; Theosophical Talks, 2 p. m.; Bible Class, Sunday 6:30 p. m.; Public Lecture, 7:45 p. m.

\***OCEANSIDE.** Mrs. Fannie F. Young.

##### OCEAN PARK

###### Crescent Bay, 1916.

Sec'y, Mrs. Grace B. Shisler, 2931 Ocean Front. Meets Merritt Jones Parlors, Ocean Park.

##### PACIFIC GROVE

###### Pacific Grove, 1915.

Sec'y, Miss Alma Stanford, 508 Willow St. Meets 228 1st St.

##### PASADENA

###### Pasadena, 1896.

Pres., Wm. E. Murphy, 310 St. Louis Blk.; Acting Sec'y, Dr. Clifford M. Roberts, 65 E. Colo. St. Meets 8-9-10 Kinney-Kendall Bldg., cor. Raymond & Colorado Sts. Tel. F. O. 1672.

##### POMONA

###### Pomona, 1916.

Sec'y, Miss Blanche Tilton, 631



E. Pasadena St. Meets Wednesday evening at Public Library.

#### RIVERSIDE

Riverside, 1914. Pres., Mrs. Harriet Hazlett; Sec'y, Mrs. Bertie E. Pownall, 566 6th St. Meets 566 6th St.

#### SACRAMENTO

Sacramento, 1910. Pres., Cassius M. Phinney, 1852 Donner Ave.; Sec'y, Miss Jessie E. Smith, 1318 F St. Meets 1318 F St. Class, Wednesday evening.

#### SAN DIEGO

Annie Besant, 1897. Pres., William Griffiths, 1139 6th St., Tel. Main 4390; Sec'y, Miss Laura Athey, 847 11th St. Meets P. M. Johnson Bldg., 7th St. & Broadway. Lodge Meeting, Wednesday evening 8 o'clock. Public lectures, Sundays 8 p. m. Library and reading-room open week days 2 to 4 p. m.

Blavatsky, 1916. Pres., Miss Bernice T. Banning; Sec'y, Mrs. Alfred D. Robinson, Point Loma. Phones: Sunset, Ocean Beach 249; Home 3379. Library and reading-rooms open daily from 2 to 4, 1133 6th St. Tel. Hillcrest 1550 W. Lodge meetings Thursday evenings at 7:30.

#### SAN FRANCISCO

Golden Gate, 1895. Pres., Mrs. Marie L. Blake, 1875 Sacramento St.; Sec'y, Mrs. Elizabeth J. Eaton, 988 Hayes. Tel. Market 7452. Headquarters in American School of Music, 988 Hayes. Meetings Sunday 8 p. m., Saturday 3 p. m.

San Francisco, 1901. Pres., Mrs. Dora Rosner, 304 Native Sons' Bldg.; Sec'y, J. E. Allison, 253 21st Ave. Meets Rm. 304 Native Sons' Bldg., 414 Mason St. Members only, Friday 8 p. m.; Class, Monday 8 p. m.; Class, Tuesday 2:30 p. m.; Class, Wednesday, 2:30 p. m.; Beginners' Class, Thursday 8 p. m.; Class, Saturday 2:30 p. m.; Public Lecture, Sunday 8 p. m. Library open week days, 1:30 to 4 p. m.

#### SAN JOSE

San Jose, 1911. Pres., Norris W. Rakestraw; Sec'y, Mrs. Ollie I. Davis, 350 N. 9th St. Meets Rm. 38 Porter Bldg. Tel. San Jose 5099-R. Lodge meeting, Tuesday evening.

\*SAN PEDRO. Mrs. Lillie E. Martin, 462 10th St.

\*SAN RAFAEL. Alfred H. de Lisle, Box 291.

#### SANTA BARBARA

Santa Barbara, 1916. Sec'y, Miss Annie M. Wilson, 1213 State St.

#### SANTA ROSA

Santa Rosa, 1909. Pres., Mrs. Adelaide M. Cox., 433 Humboldt St.; Sec'y, Mrs. Lucy M. Zoberbier, 433 Humboldt St. Meets 433 Humboldt St. Public Lecture every Sunday evening, 433 Humboldt St. Study class (members only) every Wednesday evening at Mrs. Rusden's residence, 413 10th St.

#### SANTA CRUZ

Santa Cruz, 1907. Sec'y, Mrs. Nellie H. Uhden, 145 3rd St., Tel. 479. Meets 87 Garfield St.

#### SOUTH PASADENA

South Pasadena, 1913. Pres., Charles Sheffield, 1019 Montrose Ave., Tel. Col. 4565; Sec'y, Mrs. Katherine Avant, 1720 Oxley St. Meets 1019 Montrose Ave., Monday 8 p. m.

\*WALNUT CREEK. Mrs. Albert F. Hurd, Hillside Ave.

### CANADA

\*BIRNIE, MANITOBA. William Thompson.

\*BRANTFORD. Misses Anna B. and Jean K. Harold, 84 Brant Ave.

#### CALGARY, ALBERTA

Calgary, 1913. Sec'y, E. H. Lloyd Knechtel, 510 Rosedale Crescent. Meets Rm. 12, Mackie Bldg.

\*CREELMAN, SASKATCHEWAN. Edward G. McLean.

#### EDMONTON, ALBERTA

Edmonton, 1911. Sec'y, Miss Annie H. Turner, 9841 110th St. Meets Rm. 6, Bellamy Bldg., 10157-100a St.

\*ENDERBY, BRITISH COLUMBIA. Mr. and Mrs. George R. Lawes.

#### HAMILTON

Hamilton, 1916. Sec'y, H. S. Small, 43 Emerald St., North.

#### KELOWNA, BRITISH COLUMBIA

Kelowna, 1915. Sec'y, Mrs. Phyllis M. Gore, Box 382.

#### MONTREAL, QUEBEC

Lotus, 1915. Pres., James V. P. Mitchell, 26 Guardian Bldg., St. James St. Meets 365 St. Antoine.

Montreal, 1905. Pres., J. F. McLean, 575 Rockland Ave., Outremont, P. Q., Tel. Rockland 688; Sec'y, Mrs. Alice R. Hamaker, 4120 Western Ave., Westmount, P. Q., Tel. Westmount 6449. Meets Rm. 12, Tooke Bldg., cor. Peel & St. Catherine Sts., Montreal, P. Q. Lodge Meeting (members only), Tuesday 8:30 p. m.; Public Lecture, Saturday 8:30 p. m.; Beginners' Class, Thursday 8:30 p. m.; "Secret Doctrine" Class (public), Wednesday 8:30 p. m. Afternoon meetings (members and friends), Thursday 3:30 p. m.

\*NELSON, BRITISH COLUMBIA, T. Stuart Palmer, Box 845.

\*OTTAWA, ONTARIO. Harold M. Davy, Rm. 7, Royal Bank Bldg.

\*QUEBEC, P. Q. Arthur E. Fellows, 277 Grande Allee.

#### REGINA, SASKATCHEWAN

Regina, 1911. Meets 1834 Rose St.

#### TORONTO, ONTARIO

Toronto, 1891. Sec'y, F. E. Clarke, Rm. 205, 22 College St. Meets Canadian Foresters Hall.

#### VANCOUVER, BRITISH COLUMBIA

Orpheus, 1912. Sec'y, Mrs. Kate M. Pegram, 2412 Alder St., Tel. Bayview 2300. Meets 6 Court House Bldg., 812 Robson St.

Vancouver, 1898. Pres., Mrs. Alice W. Dyson, 4 Elkins Bldg., Broadway, Vancouver; Sec'y, Miss Catherine M. Menzies, Rm. 24, 553 Granville St. Meets Rm. 24, Central Bldg., 553 Granville St. Lodge Meeting, Thursday 8 p. m.; Two Public Classes, Tuesday 8 p. m.; Public Lecture, Sunday 7:30 p. m. Library open week days, 2 to 5 p. m.

\*VANDERHOOF, B. C. G. A. Love.

#### VICTORIA, BRITISH COLUMBIA

Victoria, 1901. Sec'y, Mrs. Mary Sanders, 202 Belmont House. Meets 217 Belmont House.

\*WAPELLA, SASKATCHEWAN. Miss Ethelwyn M. Amery.

#### WINNIPEG, MANITOBA

Winnipeg, 1911. Sec'y, Alexander D. Campbell, 28 Carman Ave., Elmwood, Wpg., Man. Meets 104 Cadomin Bldg., cor. Main St. & Graham Ave.

### COLORADO

#### ALAMOSA

Alamosa, 1916. Pres., Mrs. Charlotte E. Worth; Sec'y, Mrs. Georgia Cline, Alamosa, Colo.

#### COLORADO SPRINGS

Colorado Springs, 1914. Pres., Mrs. Louise C. Arnold, 116 East Dale St.; Sec'y, Mrs. Mary S. Hawkins, 1306 Wood Ave.

#### DENVER

Colorado, 1906. Pres., George Riblet, 3861 Raleigh St., Tel. Gallup 855; Sec'y, Mrs. Lois A. Chapman, 3861 Raleigh St., Tel. Gallup 855; Propaganda Agent, Mrs. Sarah B. Sehl, 1648 Monroe St., Denver, Colo., Tel. York 6646. Meets Woman's Club Bldg., 1437 Glenarm St. Public Meeting, Sunday 8 p. m.

Denver, 1897. Sec'y, Mrs. Ida Blakemore, 1723 Park Ave.

### CONNECTICUT

\*ANSONIA. Dr. Galusha H. Wilbur, Opera House Bldg., Tel. 885.

\*BRIDGEPORT. Miss Cecelia B. Geoffrey, 1023 Howard Ave.

\*FARMINGTON. Mrs. Ami S. Janes.

\*DANBURY. Miss Marie Klemm.

#### HARTFORD

Hartford, 1914. Pres., Mrs. Luella T. Pierce, 17



Haynes St.; Sec'y, Miss Christine F. Glen, 286 Vine St. Meets Rm. 118 Goodwin Bldg., Tel. Charter 898-12.

**NEW HAVEN**

New Haven, 1913. Pres., Melville S. Wadham, 958 Grand Ave.; Sec'y, Mrs. Marion A. Cowles, 157 Bradley St.; Propaganda Agent, Mrs. C. H. Tenney, 406 Orange St. Meets Orange-Elm Bk., 241 Orange St. Members only, Wednesday evening; Public Lecture, Sunday 7:30 p. m. Library open Monday and Thursday, 3 to 5 p. m.

\***STAMFORD.** Mrs. Eva A. Coffrey, 136 Forest St.; Mrs. Annie B. Southwick, 162 Glenbrook Rd.

\***WEST HARTFORD.** Mrs. Laura L. Blackmore, 49 Quaker Lane.

**DELAWARE**

\***MILFORD.** Mrs. Elinor B. Rosa.

**DISTRICT OF COLUMBIA**

**WASHINGTON**

Capital City, 1907. Pres., Dr. W. W. Baker, 1841 N. Capital St., Tel. North 3816; Sec'y Mrs. Marie M. Cory, 107 Chestnut St., Takoma Park, D. C., Tel. Columbia 2700-W. Meets 1216 H St., NW.

Washington, 1897. Pres., Dr. George H. Wright, Forest Glen, Md., Tel. Woodside 1; Sec'y, Mrs. Caroline M. Gillett, 307 B St., SE. Meets 1216 H St., NW.

**WASHINGTON FEDERATION OF THEOSOPHICAL LODGES.** Headquarters, 1216 H St., NW. Chairman of Executive Committee, Dr. William L. Robins, "The Rochambeau," Tel. Main 3514.

**TAMPA**

**FLORIDA**

Tampa, 1909. Pres., Mr. George P. Sullivan; Sec'y, Mr. Edward S. Pierce, 410½ Franklin St., Tampa, Florida. Meetings are to be held the first, third and fifth Wednesday of each month, at 410½ Franklin St.

**ATLANTA**

**GEORGIA**

Atlanta, 1916. Pres. Albert B. Grossman, 514 Chandler Bldg.

**HONOLULU**

**HAWAIIAN ISLANDS**

Honolulu, 1902. Sec'y, Miss Ellen Rice, Beverly Court.

**IDAHO**

\***LEWISTON.** Mrs. Lillie G. Kesler, Lewiston Hotel Idaho.

\***PARMA.** Mr. and Mrs. Gottfried Lohrli, Route 3.

\***POCATELLO.** William E. Smith, 629 N. Garfield Ave.

**WALLACE**

Wallace, 1913. Sec'y, Mrs. Dalste W. Allen, 320 High Bank St.

**CHICAGO**

**ILLINOIS**

Akbar, 1912. Sec'y, Mrs. Clara J. Kochersperger, 7212 Coles Ave. Meets Rm. 819 Fine Arts Bldg., 410 S. Michigan Ave. Tel. South Chicago 1175 or S. Chicago 15421.

Chicago North Shore, 1911. Sec'y, Mrs. Ferne M. Robinson, Hollywood, Ill. Meets Rooms of North Shore School of Music, 4666 Evanston Ave., Monday evening.

Herakles, 1914. Sec'y, Miss Lillian Vent, 1122 E. 44th St. Meets 1124 E. 44th St.

Sampo, 1910. Sec'y Uno E. Nurmio, 411 Fairview Ave., Winnetka, Ill. Meets at homes of members.

Woodlawn, 1916. Sec'y, Mrs. Ellen R. Dickey, 4630 Lake Park Ave. Meets 6106 Dorchester Ave., Friday eve. Tel. Blackstone 2801.

**CHICAGO THEOSOPHICAL ASSOCIATION** (Representing the following Chicago Lodges). Headquarters, Besant Hall, 116 S. Michigan Ave., Tel. Central 5049. Pres., Miss Julia K. Sommer, 3911 N. Rokeby St.; Sec'y, Mrs. Helen Benke, 3105 Calumet Ave.

Adyar, 1909. Pres., Dr. Edwin B. Beckwith, 25 E. Washington St., Suite 1400; Sec'y, Benson R. Dabe, 2750 W. 35th St., Tel. Drover 3000.

Annie Besant, 1909. Pres., Mrs. Julia W. Good-

ell, 1723 Richmond St.; Sec'y, Clarence L. Gowell, 116 S. Michigan Ave. Lodge Meeting, Tuesday evening.

**CENTRAL, 1909.**

Pres., Miss Inger Adele Wilson, 113 So. Seeley Ave.; Sec'y Mrs. B. Brandon Reilly, 1342 W. Monroe St.

Chicago, 1885. Pres., Miss Edith P. Bate, 2164 Giddings St., Ravenswood (Chicago); Sec'y, Miss Louise M. Gladden, 1020 Dompalir St., Evanston, Ill.

Kenwood, 1909. Pres., Mrs. Fannie U. West, 4721 Greenwood Ave.; Sec'y, Mrs. Josephine N. Rolf, 4459 Oakenwald Ave.

Leadbeater, 1911. Pres., Mrs. E. H. Breese, 2111 Humboldt Ave., S., Minneapolis, Minn.; Sec'y, Carl H. Rahn, 2250 Clybourn Ave. Tel. Harrison 1196.

**EVANSTON**

Evanston, 1912. Sec'y, Mrs. Edith B. Allen, 1723 Central St., Tel. Evanston 2272. Meets 1723 Central St.

**FREEPORT**

Freeport, 1898. Sec'y, Mrs. Clara K. Jungkunz, 129 Carroll St.

**LA GRANGE**

La Grange, 1911. Sec'y, Emma F. Murray, 141 North Madison Ave. Meets 141 North Madison Ave.

\***MOMENCE.** Mrs. Laura J. Baker.

\***MT. CARMEL.** Bernard S. Landes, 608 Market St.

\***MT. VERNON.** Edward E. Edmondson, M. D., 113 S. 10th St., Tel. 30.

**OAK PARK**

Oak Park, 1914. Sec'y, Harry B. Davis, 218 Pleasant St. Meets 135 N. Harvey Ave.

**PEORIA**

Peoria, 1915. Pres., Dr. Adolph J. Foerter, 110 N. Monroe St.; Sec'y, Mrs. Jessie M. Bartlett, 202 Thrush Ave., Tel. Bluffs 497.

**INDIANA**

**FORT WAYNE**

Fort Wayne, 1915. Sec'y, Miss Marguerite J. Mayr, 305 E. Jefferson St. Meets Art Studio Bldg.

**INDIANAPOLIS**

Indianapolis Lotus, 1916. Pres., Belle Jacobs, 609 Lombard Bldg.

\***MUNCIE.** Mrs. Isabella M. Klein, 614 N. Mulberry St., Tel. 3058.

**IOWA**

**COUNCIL BLUFFS**

Council Bluffs, 1909. Sec'y, Mrs. Effie M. Smith, 126 S. 7th St. Meets 126 S. 7th St.

**DAVENPORT**

Tri-City, 1913. Sec'y, Miss Erna M. Barthel, 4417 7th Ave., Rock Island, Ill.

**DES MOINES**

Des Moines, 1914. Sec'y, George S. Powlison, 1037 W. 18th St.

**SIOUX CITY**

Sioux City, 1916. Pres., Dr. B. Frank Walters, Box 332; Sec'y and Treas., Chas. L. Lockie, 206 American Bldg.

**TOPEKA**

**KANSAS**

Topeka, 1897. Sec'y, Mrs. Jennie Griffin, 3731 College Ave. Beginners' Class every Tuesday at 2:30, in Mrs. Olmstead's residence, 1732 Filmore St. Lodge meetings at 1606 Buchanan St., every Friday evening at 8:30.

\***WICHITA.** Miss Sybilla S. Muntz, 217 Lulu Ave.

**LOUISVILLE KENTUCKY**

Louisville, 1908. Pres., George H. Wilson, 523 S. 1st St.; Sec'y, and Propaganda Agent, Miss Edna F. Shipp, 523 S. 1st St. Meets Theosophical Educational Society Rooms, 523 S. 1st St. Lodge Meeting (members only), Tuesday 8:15 p. m.; "Esoteric Christianity" Class (public), Friday 2:30 p. m.; Public Lecture, Sunday 8 p. m.

\***PADUCAH** William G. McFadden, 605 Broadway.



## LOUISIANA

## NEW ORLEANS

- New Orleans, 1898. Sec'y Mrs. Gertrude Mitchell, 7730 Jeanette St. Meets 525 Audubon Bldg. Open meeting and lecture, Monday 8 p. m.
- Truthseekers, 1912. Sec'y, Miss Leslie L. du Cros, 525 Audubon Bldg., Tel. Uptown 385. Meets 525 Audubon Bldg., Canal St. Public Lecture, Wednesday 8 p. m. Closed Meeting, Thursday 2 p. m.; Advanced Class, Thursday 3 p. m.; Beginners' Class, Friday 3 p. m.; Lotus Group, Saturday 3 p. m. Library open daily, 3 to 6 p. m.

## SHREVEPORT

- Shreveport, 1915. Sec'y, F. J. Pekema, P. O. Box 105.

## MAINE

- \*ORONO. Mrs. Molly Morgan Woods.

## PORTLAND

- Portland, 1916. Pres., B. H. Farnsworth; Sec'y, Mrs. M. Baker Berryman, 8 Exeter St.

## BALTIMORE MARYLAND

- Baltimore, 1909. Sec'y, Mrs. Gracia F. Tongue, 4524 Reisterstown Rd. Meets Rm. 6, 11 E. Saratoga St., Tel. Madison 3955-Y.
- Maryland, 1916. Pres., Mrs. Dorothy Manning; Sec'y, Miss Maud S. Weeks, 2108 Allendale Road, Walbrook, Baltimore, Md.

## BOSTON MASSACHUSETTS

- Alpha, 1897. Sec'y, Miss Marguerite Boice, 687 Boylston St., Rm. 216. Meets 295 Huntington Ave., Tel. Beach 1044.
- Besant, 1908. Pres., Miss Cora R. Holmes, 5 St. Charles St.; Sec'y, Miss Eudora Morey, 121 St. Stephens St., Suite 21. Meets 121 St. Stephens St.
- Boston, 1904. Sec'y, Miss Grace E. Brown, 23 Hollis St., Newton, Mass. Meets Rm. 212, 295 Huntington Ave., Tel. Dorchester, 2692-W. Lodge Meetings, Wednesday 8 p. m.
- Huntington, 1904. Pres., Mrs. May C. Hull, 25 Kirkstall Rd., Newtonville, Mass.; Sec'y, Miss Florence B. Ross, 370 Austin St., W. Newton, Mass. Meets 295 Huntington Ave.

## HOLYOKE

- Holyoke, 1899. Pres., Raymond C. Dickinson, 46 Brown Ave., Holyoke, Mass.; Sec'y, Mrs. Jennie N. Ferris, 1236 Dwight St. Meets Phoenix Bldg., cor. Dwight & Maple Sts.

## MELROSE HIGHLANDS

- Melrose Highlands, 1905. Sec'y, Mrs. Jessie A. Jones, Spring St.

- \*PITTSFIELD. Mr. Georges and Mrs. Mary S. Vigneti, 139 South St.

## SPRINGFIELD

- Springfield, 1907. Pres., Mrs. Emma L. Bragg, 145 Ohio Ave., W. Springfield; Sec'y, Miss Elizabeth B. Bunker, 95 Mulberry St. Meets Rm. 207 Kinsman Bldg., 168 Bridge St., Tel. River, 3431-M.

## BIG RAPIDS MICHIGAN

- Big Rapids, 1914. Sec'y, Mrs. Cora F. Karshner, 519 N. State St.

## DETROIT

- Brotherhood, 1916. Pres., Mrs. Etta Reed, 387 Hubbard Ave., Tel. West 273; Sec'y, Miss Mamie Lapp, 751 McDougall Ave. Meets Rm. 83, Schmidt Bldg., 213 Woodward Ave.
- Detroit, 1905. Sec'y, Mrs. A. E. Meddaugh, 357 Warren Ave., W.
- Unity, 1905. Sec'y, Mrs. Lillie F. Dick, 248 Belydere Ave., Tel. Hickory 2234-M. Meets Rm. 83 Schmidt Bldg., 213 Woodward Ave.

## GRAND RAPIDS

- Grand Rapids, 1903. Sec'y, Mrs. Emily Sones, 934 Michigan Trust Co. Bldg., Tel. Citizens 1755. Meets 934 Michigan Trust Co. Bldg.

- \*HART. Miss Gertrude Reading.

## JACKSON

- Jackson, 1897. Sec'y, Mrs. Garnet B. Thacher, 414 Webb St.

- \*LUDINGTON. Miss Josephine Gamble, Lock Box 121.

## MUSKEGON

- Unity, 1910. Sec'y, Mrs. Loretta E. Booth, 57 4th St., Tel. 640.

## PORT HURON

- Port Huron, 1910. Sec'y, Mrs. Sophina A. Peck, 1507 Military St. Meets Public Library. Tel. 1016.

## SAGINAW

- Saginaw, 1898 Pres., Lincoln E. Bradt, Rms. 2 & 3, Cass Blk.; K. R. Lindfors, Rm. 205, Schurmer Bldg.; Propaganda Agent, Charles H. Lindfors, 612 Hoyt Ave. Meets Rm. 4, Cass Bldg. Tel. 1420-J. Lodge Meeting, Friday 7:30 p. m.; Public Meeting, 2nd & 4th Sunday 3 p. m.

## MINNESOTA

## CROOKSTON

- Crookston, 1910. Pres., Mrs. Edith Robertson; Sec'y, Mrs. May A. Lycan, 397 Houston Ave. Meets Fortier Blk., Tuesday 7:30 p. m.

## DULUTH

- Duluth, 1906. Pres., Louis Zalk, 300 E. Michigan St.; Sec'y, Miss Mary J. Austin, 405 North Hugo St., Tel. Melrose 5036. Meets Rm. 203 Temple Bldg., Tel. Melrose 4869. Members only, Thursday 8 p. m.; Advanced Study Class, Sunday 11 a. m.; Beginners' Class, Monday 8 p. m. (during winter) and Monday 3 p. m.

## MINNEAPOLIS

- Minneapolis, 1897. Pres., Charles E. Lowder, 1619 Clinton Ave.; Sec'y, Miss Suzanne Kranz, 609 Washington Ave., SE. Meets 917 Marquette Ave. Members' Meeting, Wednesday 8 p. m.; Beginners' Class, Saturday 8 p. m.; Public Lecture, Sunday 8 p. m. Library open daily, 2 to 5 p. m.

- St. Anthony, 1906. Pres., F. A. Camp, 1519 10th Ave., N.; Sec'y, Mrs. T. G. Lee, 509 River Road, S. E. Lodge Meeting, Monday 8 p. m. Lending Library open 3 to 5 p. m., Tues., Thurs. & Sat., Rm. 206, 730 Washington Ave., S. E.

- Star of the North, 1913. Sec'y, Ethlyn W. Whittier, 315 Kasota Bldg.

- Yggdrasil, 1897. Pres., Nels P. Lofgren, 4215 Columbus Ave.; Sec'y, Gunerius Troseth, 3030 11th Ave., S. Meets 917 Marquette Ave.

- \*RED WING. Mrs. David R. Jones, Forsee Bldg., 824 3rd St.

## SAINT PAUL

- St. Paul, 1891. Pres., William W. Allen, 714 Pioneer Bldg.; Sec'y, William S. Tayler, 319 Wilder Ave. Meets Studio Bldg., 71 W. 4th St., Tel. Midway 518.

## MISSISSIPPI

- \*VICKSBURG. Miss Henrie A. Tucker, 1114 2d N St.

## MISSOURI

- \*HANNIBAL. Dr. Howard L. Cornell, 108-a S. Main St., Tel. 697.

## KANSAS CITY

- Kansas City, 1897. Pres., James H. Swain, 314 Spruce St., Tel. Bell East 3113-M; Sec'y, Miss Clara Linder, 3126 Washington St., Tel. Bell South 945-W. Meets Hall of Theosophy, 920 Grand Ave. Lodge meetings (members only), Wednesdays 8:15 p. m.; Beginners' Class, Tuesdays 8:15 p. m.; Advanced Class, Thursdays 8:15 p. m.; Lotus Circle, Sunday 10:30 a. m. Public Lecture, 8:15 p. m.

- \*ST. JOSEPH. Mrs. Emma F. Riggs, 502 Corby-Forsee Bldg.

## ST. LOUIS

- Brotherhood, 1911. Sec'y, Mrs. Emma Niedner, 4066 Flora Blvd., Tel. Grand 948. Meets Olcott Hall, Nicholas Bldg., 1504 S. Grand Ave., Tel. Sidney 3028.

## MONTANA

- \*ACTON. Miss Kirstine Hansen.



# ANACONDA

Anaconda, 1902. Pres., Edwin B. Catlin; Sec'y and Propaganda Agent, Duncan M. Munro, 317 Great White Way West. Meets Theosophic Hall, Standard Bldg. Lodge Meeting, Wednesday evening; Public Lecture, Sunday evening.

# BUTTE

Butte, 1896. Pres., Mrs. Emily M. T. Lostin, 715 N. Emmet St.; Sec'y, Daniel Mortimer, "The Kenwood." Meets 102 Lewisohn Bld., Wednesdays 8 p. m.; Public Meetings, Sundays 8 p. m.

\*CORVALLIS. Mrs. M. Belle Kempter.

\*DILLON. Mrs. Nellie McFadden; Mrs. Belle Curtis.

# GREAT FALLS

Great Falls, 1902. Sec'y, Mrs. H. S. Benson, 520 1st Ave.

\*GREY CLIFF. Mrs. Mary E. Martin.

# HELENA

Helena, 1908. Pres., Frank W. Mettler, 14½ S. Main St.; Sec'y, Mrs. Nora Lewis, 1035 12th Ave. Meets Rms. 1-2, Pittsburgh Bld. Lodge Meeting, Thursday evening.

# FREMONT NEBRASKA

Fremont, 1907. Sec'y, Mrs. Mae C. Butt, 609 N. H. St. Meets cor. 6th & Broad Sts., Tel. B-1349.

# LINCOLN

Lincoln, 1899. Pres. and Propaganda Agent, James E. Ferris, Box 537, Tel. L-7522 or B-3852; Sec'y, Miss Loraine Follett, 206 First Nat'l Bank Bldg., Tel. B-1161. Meets 28 Burlington Bld., 13th & O Sts. Members' Meeting, Wednesday 8 p. m.; Beginners' Class, Friday 8 p. m.; Public Lecture, Sunday 8 p. m.

# OMAHA

Omaha, 1910. Pres., Burdell F. Miller, 352 Brandeis Theatre Bldg.; Sec'y, Mrs. Kate P. Eklund, 4319 Parker St. Meets 701 Bee Bldg., 17th & Farnum Sts., Tel. Douglas 3393 or Walnut 1771.

\*SCOTTSBLUFF. Dr. Andrew Crawford.

\*SYRACUSE. L. Geddis, D. C.

# RENO NEVADA

Reno, 1909. Sec'y, John H. Wigg, Box 156. Pres., Mr. A. P. Ruch. Meets 134 Elm St., Thursday evenings 8 p. m.

\*TONAPAH. Miss Katherine Smith, Box 853.

# NEW HAMPSHIRE

\*CONCORD. Miss Louise Robbins, 60 N. State St.

# NEW JERSEY

\*ATLANTIC CITY. John J. Hamilton, 1315 Pacific Ave.

\*MANASQUAN. Mrs. Matilda S. Rounds.

# MONTCLAIR

Montclair, 1916. Pres., Ernest S. Suffern; Sec'y, Miss Marion Grant, 96 Wall St., Rm. 812, New York City.

# NEWARK

H. P. B., 1916. Sec'y, Mrs. Lucette H. Colvin, 235 6th Ave.

Newark, 1908. Sec'y, Mrs. Anna M. Tompkins, 246 Clifton Ave. Meets Rm. 211, Arcade Bldg.

# PATERSON

Paterson, 1910. Pres., John G. Shaw, 308 Colt Bldg., Tel. Paterson 52; Sec'y, Miss Martha Bazdorf, 41 Olympia St., Lakeview (N. J.), Tel. Paterson 748. Meets Elbow Bldg. Members only, Tuesday evening; Public Class, Friday evening.

\*PRINCETON. Dr. H. Bruce Wallace, 12½ Van Deventer Ave.

# RED BANK

Red Bank, 1916. Sec'y, Mrs. Lucy B. Coleman, 15 Rector Place. Red Bank.

# ALBANY NEW YORK

Harmony, 1913. Pres., Mrs. Ada W. Stone, 45 S. Pine Ave., Tel. West 349-R; Sec'y, Mrs. Dora G. Hudner, 656 Myrtle Ave., Tel. West 1722-R. Meets Rm. 4, 91 N. Pearl St. Tel. Sec'y, West 1722-R or Main 2587.

# BROOKLYN

Brooklyn, 1904. Sec'y, Miss J. Van Nostrand, The Theosophical House, 95 Lafayette Ave., Tel.

Prospect 4476. Meets 95 Lafayette Ave.

Origen, 1916. Pres., Rev. Harold O. Boon, 600 W. 122d St., New York, N. Y.; Sec'y, Irving E. Chase, 333 Sackett St. Meets at residence of Miss Hawksley, 133 Lafayette Ave., Tuesday and Saturday evenings. Public invited.

# BUFFALO

Buffalo, 1897. Sec'y, James E. Taylor, 522 Brisbane Bldg. Meets Rm. 7, Henkle Bldg., cor Main & Utica Sts., Tel. Crescent 336-M.

West Side Buffalo, 1915. Pres., Mrs. Catherine Blakely, 1237 Niagara St.; Sec'y, Mrs. Alice Leland, 113 Bird Ave. Meets 1237 Niagara St., 2nd floor.

\*CORTLAND. Dr. and Mrs. H. G. Henry, 25 Owego St.

# MOUNT VERNON

Mt. Vernon, 1913. Sec'y, Miss F. Margaret Gould, 7 Fletcher Ave.

# NEW ROCHELLE

New Rochelle, 1913. Pres., Mrs. Annie M. Joslyn, Argyle Ave., Highland Park (New Rochelle); Sec'y, Mrs. Anna L. Moore, Beacon Hall. Meets Beacon Hall.

# NEW YORK

Central, 1908. Sec'y, Miss Hattie Von BuLow, 318 W. 51st St. Meets 2228 Broadway (between 7th & 8th Sts.), Tel. Schuyler 10436.

New York, 1897. Pres., Mrs. Sarah B. Penfield, 532 W. 111th St., Tel. Morningside 4930; Sec'y, Mrs. Lenelle Eggleston, 405 W. 118th St.; Treas., John W. Lovell, 110 W. 34th St. Meets 2228 Broadway, Tel. Schuyler 10436. Lodge Meeting, Tuesday 8:15 p. m. (closed first Tuesday in month); Public Lecture, Sunday 8:15 p. m. Library and Book Concern open Tuesday and Sunday evenings, and every afternoon except Monday and Thursday.

Upasika, 1912. Pres., Michael J. Whitty, 2 Arden St.; Sec'y, Mrs. Cecelia L. Thomas, 153 Vermilyea Ave. Meets 2 Arden St., Thursday 8 p. m.

Vipunen, 1916. Sec'y, Miss Lyyli Laitinen, 716 43d St., Brooklyn, N. Y.

\*NORTHPORT, LONG ISLAND. Mr. and Mrs. Walter A. Shumaker, Box 227.

\*OGDENSBURG. Harry Pollack, 300 Ford St.

\*PELHAM. Mrs. Florence M. Burnett, 246 Loring Ave., Tel. 2122.

# RICHFIELD SPRINGS

Richfield Springs, 1914. Pres., Lynn F. Perkins, Schuyler Lake (N. Y.); Sec'y, Mrs. Annette F. Bloomfield, Box 357. Lodge Meeting, Monday 7:15 p. m.

# ROCHESTER

Genesee, 1909. Pres., Claude F. Bragdon, 3 Castle Park; Sec'y, Miss Emma S. Gucker, 150 Frank St.; Propaganda Agent, Miss Esther Pringle, 454 Court St. Meets 101 Cornwall Bldg., 156 Main St., E. Beginners' Class, Monday 8:15 p. m.; Advanced Class, Tuesday 8:15 p. m. Public Lectures (Nov. 1 to May 30), Sunday 8:15 p. m. Extra lectures as advertised.

Rochester, 1907. Pres., Mrs. Grace E. Rockwood, 58 Ely St.; Sec'y, George V. Gerling, 133 Saxton St. Meets Saunders Studios, 72 E. Ave., Tel. Chase 2272-J.

White Lotus, 1913. Pres., Miss Fannie Goddard, 87 Avenue D; Sec'y, Mrs. Emerette S. Gilman, 740 Dewey Ave.

# SYRACUSE

Syracuse, 1897. Pres., Henry E. Devoe, 200 West Ostrander Ave., Tel. Warren 1547; Sec'y, Miss Fannie C. Spalding, 3414 Midland Ave., Onondaga Valley, N. Y., Tel. Warren 3527-T. Meets 215 Dillayne Bldg., So. Salina St. Tel. Warren 7146-W.

\*WATKINS. Mrs. Mary R. Mead.

\*WHITE PLAINS. Mrs. Mabel B. Goode, 78 Hale Ave.

# NORTH CAROLINA

\*ASHEVILLE. Mrs. Adelaide Burch, 207 Haywood St., Tel. 2458.



**FARGO NORTH DAKOTA**

Fargo, 1916. Pres., Mr. William Young; Sec'y, Mrs. Florence M. Chase, 340 9th Ave. South. Lodge meets Sunday, 7 p. m., 340 9th Ave. South.

**AKRON OHIO**

Akron, 1908. Pres., A. Ross Read, Postmaster's Office; Sec'y, Mrs. A. Ross Read; Propaganda Agt., William H. K. Rose, 31 Mayfield Ave. Meets 229 Walsh Bldg. Lodge Meeting, Wednesday evening; Public Lecture, Friday evening.

\***CANTON.** Charles A. Thurston, 351 Columbus Ave., NW.

**CINCINNATI**

Cincinnati, 1915. Sec'y Mrs. Harriet L. Peel, 2412 Salutaris Ave; Propaganda Agent, Giles A. Hughes, 522 W. 7th St. Meets 211 Odd Fellows Temple.

**CLEVELAND**

Cleveland, 1897. Sec'y, Mrs. Clare L. Pomeroy, 1973 E. 81st St. Meets Hall of Theosophy, cor. Euclid & E. 66th Sts.

Kipina, 1911. Sec'y, Miss Katri Lehtinen, 2636 Overlook Road. Meets 9109 Adams Ave.

**COLUMBUS**

Columbus, 1914. Sec'y, Mrs. Harriet Schwartz, 242½ S. High St. Meets 242½ S. High St.

**DAYTON**

Dayton, 1915. Pres. and Propaganda Agent, Martin Stoll, 142 S. Monmouth St., Tel. Bell East 2202; Sec'y, Mrs. Laura Holloway, 11 N. Perry St., Tel. Main 866. Meets Young Women's League, 24 4th St., Tel. Bell Main 5468. Lodge Meeting, Thursday 8 p. m.; Public Meeting, second Thursday each month, 8 p. m.

**LIMA**

Lima, 1898. Pres., Mrs. Frances Van Horn, 856 W. High St.; Sec'y, Mrs. Rosella Lauferty, Kensington Flats, High St.

**TOLEDO**

Harmony, 1910. Pres., Mrs. Anna P. Bird, 2583 Cherry St.; Sec'y, Mrs. Margaret E. Gurney, 2454 Lawrence Ave. Meets 219 Michigan St., Tel. Home 6170.

Toledo, 1892. Pres., Mrs. Clara N. Rakestraw, 230 Floyd St.; Sec'y, Mrs. Graziella C. Curtis, 2268 Hollywood Ave., Tel. A-7104. Meets 210 Colton Bldg., Tel. Home B-98x6.

\***WARREN** Mrs. Mildred C. Smith, 219 E. Market St.

\***YOUNGSTOWN.** Mrs. Maysie Burch, 620 Dickson St.

**CHICKASHA OKLAHOMA**

Chickasha, 1916. Pres., Dr. O. S. Minnette; Sec'y, Mrs. O. S. Minnette, 928 Minn. Ave.

**OKLAHOMA CITY**

Oklahoma City, 1914. Pres., Dr. Frederick H. Colter, 709 State Nat'l. Bank Bldg., Tel. Walnut 429; Sec'y, Frederick Henkel, 1615 N. Klein St., Tel. Maple 525. Meets Terminal Arcade.

**OREGON**

\***BAKER.** Arthur L. Williams, 1526 3d St.

\***OREGON CITY.** Mrs. Paulette M. Bunn, 607 Center St.

**PORTLAND**

Portland, 1911. Pres., Mrs. Mildred Kyle, 543 E. 37th St.; Sec'y, Mrs. Paulette M. Bunn, 607 Center St.; Librarian, Mrs. L. McGregor. Meets 212 Central Bldg., N. E. cor. 10th & Alder Sts. Members only, Wednesday 8 p. m.; Beginners' Class, Thursday 8 p. m.; Public Meeting, Sunday 8 p. m.

**PENNSYLVANIA**

\***CORRY.** Mrs. Augusta C. Crandall, 505 Wright St.

\***HARRISBURG.** Charles A. Seifert, 1809 Rudy St.

**PHILADELPHIA**

Hermes, 1916. Sec'y, Miss Caryl Annear, 3342 Lancaster Ave. Meets "The Merion," 52nd St. & Chester Ave., W.

Philadelphia, 1897. Pres., Henry R. Walton, 1617 N. Broad St.; Sec'y, Jesse G. Wiley, 547 N.

Creighton St. Meets 1617 N. Broad St. Beginners' Class Tuesday, 8 p. m.; Public lecture and discussion Wednesday, 8 p. m.; Advanced Class Wednesday, 3 p. m.; Members only Thursday, 8 p. m.

**PITTSBURGH**

Iron City, 1909. Pres., Mrs. Mary V. Jones; Sec'y, Mrs. Carrie L. Cadwallader, 1036 Stanford Rd., Thornburg, Pittsburgh, Pa. Meets 301 Wabash Bldg., Tel. 508 Crafton. Public Lecture, Sunday evening. Classes, Monday and Saturday. Library open Wednesday, Thursday, Friday and Saturday, 2 to 5 p. m.

Pittsburgh, 1907. Sec'y, Mrs. Nelle R. Eberhart, 5301 Northumberland Ave. Meets 601-3 Vilsack Bldg., 6200 Penn Ave., Tel. Schenley 1958-R.

**READING**

Reading, 1910. Pres., Edward F. Kingkinger, 728 N. 2nd St.; Sec'y, Howard C. Peirce, 639 Weiser St. Meets 728 N. 2nd St., Tel. Consolidated 554-B.

\***SCRANTON.** George Inglis, 2005 Sanderson Ave.

\***SHARON.** Mrs. Lina K. Fletcher, 16 Euclid Ave.

\***YORK.** George Kindig, 336 W. Philadelphia St.

**RHODE ISLAND**

\***PROVIDENCE.** Mrs. Myra C. Storer, 14 George St

**SOUTH DAKOTA**

\***ABERDEEN.** Spencer W. Narregang, 410 8th Ave., SE.

**MEMPHIS****TENNESSEE**

Memphis, 1916. Pres., Mrs. Louise Kastens; Sec'y, G. J. Braun, 641 Alabama Ave.

**NASHVILLE**

Nashville, 1915. Pres., Daniel A. Lindsey, 921 Stahlman Bldg.; Sec'y, Mrs. Thomas B. Estill, 716 16th Ave., S.

**AUSTIN****TEXAS**

Austin, 1908. Sec'y, J. W. S. Logie, 1310 Circle Ave., Tel. Old Phone 1186. Meets McDonald Bldg., 200 W. 7th St.

Dharma, 1912. Pres., Miss Pauline Trueblood, 2623 University Ave., Tel. 2434; Sec'y, Mrs. Ellen A. Graves, 1411 W. 5th St., Tel. 561; Propaganda Agent, John W. S. Logie, 1310 Circle Ave., South Austin, Tel. 3968. Meets McDonald Bldg., cor. 7th & Colorado Sts. Lodge Meeting, Sunday 10 a. m.

\***BROWNSVILLE.** Maria Aload, 1213 Elizabeth St.

**DALLAS**

Dallas, 1914. Pres., Mrs. Ida M. Smith, 506 E. Jefferson St., Tel. SW. Cliff 2427; Sec'y, Miss Mary Fouraker, 404 Scollard Bldg., Tel. S. W. Cliff 280; Propaganda Agent, Shearon Bonner, 706 Commonwealth Bldg., Tel. S. W. Main 3030. Meets 606 Southwestern Life Bldg. Members' Meeting, Tuesday evening; Public Study Class, Thursday evening. Library open week days, 2 to 4 p. m.

**EL PASO**

Chatterji, 1916. Sec'y, Sr. Eugenio Rodriguez, 809 5th St. Meets 809 5th St.

El Paso, 1914. Sec'y, Mrs. Alpha Johnstone, 1001 E. Nevada St. Meets 1001 E. Nevada St.

**FORT WORTH**

Fort Worth, 1913. Pres., John L. Jackson, 6 Arlington Heights; Sec'y, Dr. Sidney J. Brownson, 108 W. Lenda St., Tel. Rosedale 4821.

**GALVESTON**

Galveston, 1914. Sec'y, Mrs. Anna C. Pruessner, 3224 P. ½.

**HOUSTON**

Houston, 1912. Pres., Mrs. Laura S. Wood, 2616 Caroline St., Tel. Cap. 3243; Sec'y, W. L. Underhill 1218 Milam St., Tel. Pres. 2036; Propaganda Agent, Mrs. Elizabeth Robertson, 416 Willard Ave.; Tel. Hadley 2575. Meets 803 Foster Bldg. Members' meeting Wednesday, 8 p. m. Study classes Monday, Tuesday, Thursday and Friday



evenings at 8 p. m. Library and Reading Room open week days from 2 to 5 p. m. Public Lectures on Sunday at 11 a. m., at Liberty Theatre, 718 Main St.

\*LUBBOCK. Emmet C. Fain.

\*ROCKPORT. Mrs. Gertrude B. Grewe, P.O. Box 46.

\*SAN ANGELO. Robert G. Sprague, 439 W. 2nd St. SAN ANTONIO

San Antonio, 1910. Pres., Mrs. Louise G. Weatherhead, 127 W. Mulberry Ave., Tel. Crockett 7864; Sec'y, Mrs. Dalta Brown, 1120 Grayson St.; Propaganda Agent, Mrs. Ruth I. Stevens, 625 Los Angeles St., Alamo Heights, R. R. 2, Box 13, Tel. 2092. Meets 320 Avenue C., Sunday 3 p. m. and Wednesday 8 p. m.

## UTAH

### SALT LAKE CITY

Salt Lake City, 1909. Pres., Earl W. Nilsson, 1807 S. 11th E.; Sec'y, Frank B. Terriberry, 3 E. Gregson Ave., Calder's Station, Tel. Hyland 1543-W.

## VERMONT

\*DERBY LINE. Mrs. Sarah K. Lang.

\*POULTNEY. Mrs. Luella M. Helme.

### NORFOLK

## VIRGINIA

Norfolk, 1904. Pres., James D. Bibb, Jr., 731 Duke St., Tel. Norfolk 4910-J; Sec'y, Mrs. Lellie H. Edwards, 407 Chestnut St., Berkeley. Meets 408 Dickson Bldg. Sunday 4 p. m.

## WASHINGTON

### EVERETT

Everett, 1913. Sec'y, Mrs. Myra R. Libby, 2715 Grand Ave.

\*MONROE. Edward W. Cox and Mrs. Leella M. Cox.

\*PUYALLOP. Mrs. Ethel A. Godat, 401 7th St., SE. SEATTLE

Seattle, 1896. Pres., Ray M. Wardall, 540 New York Blk., Tel. Main 7465; Sec'y, Miss Con

tentment Stockdale, 722 New York Blk., Tel. Main 7321. Meets 5000 Arcade Bldg., 2nd Ave. SPOKANE

Spokane, 1903. Pres., Mrs. Adah Rosenweig; Sec'y, Mrs. Henrietta Parent, 2009 Pacific Ave. Meets 421-422 Hutton Bldg.

### TACOMA

Tacoma, 1899. Pres., Mrs. Winnifred B. Hare, 1017 S. 11th St., Tacoma; Sec'y, Gustav A. Weber, 1529 S. E. St., Tel. Main 3061. Meets 719 S. E. St. Members' Meeting, Thursday 7:15 p. m.; Study Class, Thursday 8 p. m.; Public Lecture, Sunday evening.

Unity, 1914. Sec'y, Mrs. Katherine Lockwood, 510 N. M St.

## WEST VIRGINIA

\*FARMINGTON. Peter N. Bloernen, Box 266.

### WHEELING

Wheeling, 1914. Sec'y, Mrs. Minnie Seybold, 1104 Main St.

## WISCONSIN

\*AMHERST. Mrs. Annie C. Fleming.

### MADISON

Madison, 1916. Sec'y, Dudley C. Brooks, 2301 Chamberlain Ave.

### MILWAUKEE

Milwaukee, 1910. Sec'y, Miss Floy Hill, 633 Caswell Bldg., Tel. Grand 1112.

### SUPERIOR

Superior, 1900. Sec'y, Judge William E. Hally, Rm. 219 Truax Bldg.

Superior North Star, 1911. Pres., Artemus Adsit, 1205 18th St.; Sec'y, Mrs. Edith L. Conklin, 1924 John Ave. Lodge Meeting every Wednesday evening at 1924 John Ave.

## WYOMING

\*GREEN RIVER. Stanislaw Dankowski.

### SHERIDAN

Sheridan, 1896. Sec'y, Perry Hulse, Box 453.

## SECTIONAL BUREAUS

**BRaille LITERATURE FOR THE BLIND.**—This Bureau issues quite a number of theosophical books and publications reproduced in Braille, and maintains a free circulating Library. Head: Ole W. Dahl, Krotona, Hollywood, Los Angeles, Calif.

**CORRESPONDENCE, STUDY AND QUESTION BUREAU FOR NEW MEMBERS.**—This Bureau is designed especially to help new members-at-large, and lodge members isolated from lodges or unable to attend meetings. Head: Miss Eugenie Honold, Box 393, Abbeville, Louisiana.

**CORRESPONDENCE, STUDY AND QUESTION BUREAU FOR TEACHERS.**—It is designed (1) to help promote theosophical teachings through the interest of those working in Public School work and (2) to assist T. S. members who are desirous of starting study centres and wish guidance in the teaching of elementary Theosophy. Head: Mrs. Blanche S. Hillyer, 3828 Campbell St., Kansas City, Missouri.

**DIETETIC BUREAU.**—Its aim will be to help all who feel the need of a rational dietary and have dietetic or hygienic problems to solve; answers given will be based on professional and practical experience and knowledge. Occasionally short articles on health subjects—diet, hygiene, eugenics, etc.—will be issued. Head: Dr. R. E. McNamara, General Delivery, Honolulu, H. I.

**FOREIGN LANGUAGE CORRESPONDENCE.**—The following-named members will correspond with those wishing to write them in the languages listed. **Dutch:** Mr. and Mrs. C. J. van Vliet; **French:** Mrs. Marguerite C. Clarke; **German:** Bruno Schuhmann; **Norwegian:** Ole W. Dahl; **Spanish:** Gines Gomez—all of Krotona, Hollywood, Los Angeles, California; **Finnish:** Dr. Emil Kaarna, 317 East 27th St., New York City; **John Forssell**, 5934 Hollywood Blvd., Los Angeles, California; **Russian:** Mrs. R. A. Demens, Alta Loma, Calif.; **Italian:** Mrs. Mary F. Pelton Cogswell, 9420 Denison Ave., Cleveland, Ohio; **Swedish:** Mrs. Hanna S. Lindblom, Hotel Claremont, Berkeley, Calif. Mrs. Annie F. Anderson, 848 Mariposa St., Denver, Colo.

**GOLDEN CHAIN BUREAU.**—The object of this Bureau is to achieve the placing of cards containing the principles of the Golden Chain in the hands of the children of America. Head: John E. Heckman, 509 Chestnut St., West Reading, Pennsylvania.

**LECTURE BUREAU.**—The purpose of this Bureau is to furnish amateur speakers with first-class lectures ready for public delivery. One hundred lectures to choose from; list sent on application. It is desired that copy of public lectures delivered by members be submitted to this Bureau; those accepted will be put into circulation. Head: Mrs. Julia A. Myers, 10746 Hale Ave., Chicago, Illinois.

**LIBRARY CATALOGUE BUREAU.**—Its aim is to catalogue all theosophical literature, have index and reference cards filed in Krotona Library, and eventually publish the catalogue



in durable and usable form. Assistants in the work needed. Head: Miss Julia E. Johnson, 3561 Minnehaha Ave., S., Minneapolis, Minnesota.

**LOTUS GROUP.**—This Bureau teaches Theosophy to children by forming Lotus Circle classes, assigning correspondents for children, etc. Head: Miss Marjory Tuttle, Kirotona, Hollywood, Los Angeles, California.

**MUSIC BUREAU.**—Its object is (1) to link music with Theosophy and (2) to teach Theosophy through music. Monthly leaflets published. It is designed to show music as on the plane of Buddhi-Manas (intuition) rather than on the plane of Kama-Manas (emotion). The Bureau aims to work for upliftment towards that great ideal. Head: Mrs. Jessie Walte Wright, Forest Glen, Maryland.

**MYSTIC DRAMA.**—The work of this Bureau is the writing and production of sketches and plays based upon the teachings of Theosophy. Head: Mrs. Viola Marshall-Watson, 3812 Park Avenue, Chicago, Illinois.

**PRISON WORK.**—This Bureau is designed to assist by correspondence, personal visits and lectures, the inmates of the prisons throughout the country. Correspondents who will pursue lesson and letter writing with prisoners needed. Head: Edwin B. Catlin, Anaconda, Montana.

**STEREOPTICON LECTURE BUREAU.**—Reincarnation; Power of Thought; Races of Man; World-Teachers; and other phases of Theosophy taught by stereopticon lectures. Sets of slides loaned to members in the United States. Assistance given in getting slides made or colored. Further information on request. Head: John C. Myers, 10746 Hale Ave., Chicago, Illinois.

**TRAVELERS' BUREAU.**—Its aim is to bind together in good fellowship the F. T. S.'s who are traveling men and to serve as a medium whereby experiences, methods and views are exchanged. Motto: "We Carry the Thread." Head: George H. Wilson, 523 South First St., Louisville, Kentucky.

## INDEPENDENT COLLATERAL ORGANIZATIONS

**KARMA AND REINCARMATION LEGION.**—An international organization. Object: To popularize the knowledge of Karma and Reincarnation. Official Organ: Reincarnation, a monthly magazine; subscription 50 cents. Chief Officer, Dr. Weller Van Hook; Secretary, Dr. C. Shuddemagen. Headquarters, 7243 Coles Ave., Chicago, Ill.

**ORDER OF THE ROUND TABLE.**—This is a young people's organization of the F. T. S. Order of Service. The purpose of the Order is to imbue its young members with the ideals of chivalry, as explained and illuminated by the members, looking forward to the time when that discipline of the Round Table is applied to the members, making them Knights of the Knights of the Round Table. Its Protector is Mrs. Annie Besant. G. Herbert Whyte (Lancaster), of London, England, is the Senior Knight of the Order. Norris W. Baker (Merlin), Stanford University, California, is the Senior Knight of the Order in America.

**ORDER OF THE STAR IN THE EAST.**—This is organized to prepare the world for the coming of a World-Teacher. Official Organ: The Herald of the Star. National Representative: Miss Marjorie Tuttle, Kirotona, Hollywood, California. Traveling Organizing Secretary: Irving S. Cooper, 25 East Washington St., Suite 1409, Chicago, Ill. Organizing Secretaries: Fritz Kunz, Ananda College, Colombo, Ceylon; Dr. B. W. Lindbergh, 327 Shukert Building, Kansas City, Missouri; Organizing Secretary for Canada: Miss Catherine M. Menzies, Room 24, 553 Granville St., Vancouver, B. C.

**ORIENTAL ESOTERIC LIBRARY.**—Theosophical and occult books of all kinds rented by mail in all parts of the United States and Canada. Rates, irrespective of size, 5 cents a week per volume (minimum, 10 cents), transportation extra. A deposit of \$2 (or a sum equivalent to the value of the books, if less than \$2) is required, returnable less charges. Full information on request. Dr. H. N. Stokes, Librarian, 1207 Q Street, N. W., Washington, D. C.

**SERVANTS OF THE STAR.**—Junior branch of the Order of the Star in the East, to train children to serve the World-Teacher. National Representative, Kees Borst, Kirotona, Hollywood, Calif.

**TEMPLE OF THE ROSY CROSS.**—A secret, ceremonial, international Order to which F. T. S.'s alone are eligible. Object: Preparation for the coming of a World-Teacher. International Supreme Director: Mrs. Annie Besant. American Grand Director: Mrs. Marie Russak-Hotchner, P. O. Box H, Hollywood, Los Angeles, Calif. All communications should be addressed to the Grand Secretary, Miss Helen Jasper Swain, Kirotona, Hollywood, Los Angeles, Calif.



## QUESTIONS ANSWERED

*Q. Why is it that some people find a difficulty in accepting the idea of the coming of a World-Teacher?*

A. Most people do not care much about it. They find the world comfortable and they do not see why anybody should want to be taught anything new. When you come to more religious people, you find that the opinions instilled into them in childhood form a barrier. They would say, "Our Teacher has already come; we do not want a new Teacher," and they do not realize that it is He who is coming again. Others are hidebound and could not accept any teacher, however spiritual, who preached anything outside that to which they are accustomed. Theoretically they believe that the Christ may come again sometime, and that the world will then come to an end. It is more likely that the world will go on as usual. I think we can expect those only to believe us who have some intuition on the matter already and who have had some occult knowledge previously. When we find a person who comes gladly and instantly into the Theosophical Society or the Order of the Star in the East, we may regard it as certain that the Ego does know. The physical brain has not known it; the brain needs an exterior stimulus; but when it receives an impact from outside—a suggestion—the recognition is immediate.

C. W. L.

—From THEOSOPHY IN AUSTRALASIA.

*Q. Recently I heard of the case of a man whose arm was so badly shot that it had to be amputated. The operation was performed on Sunday and on Wednesday he complained of the tension of the nerves in the upper part of his arm. This tension was greatly relieved by the doctor's straightening the fingers of the amputated hand. Can you explain the mechanics of such a reaction?*

C. H.

A. It is not difficult. The physical body has during its life a perfect duplicating double in the etheric body and every particle of it has an established magnetic relation to the astral body, wherein all

feeling resides. If the arm is cut off the part severed loses permanently its relation to the man. But not so with the etheric double. It is not so easily cut off. Some of the etheric particles remain in the arm and some where the arm used to be and a sort of bridge still remains across which some sensation can flow from the departed fingers to the upper arm. When the cramp in the fingers was relieved an unnatural congestion of etheric matter was relieved which served to lessen the flow to the astral counterpart body, and thus on through the machinery of sensation.

M. W.

*Q. What is the duration of a subrace? When was the fourth subrace started and when will it end? When was the fifth subrace started and when will it end? Can you tell what will be the duration of the sixth and seventh subraces?*

C. P. L.

A. The fourth and fifth subraces of the Aryan Race had their beginning in separate mountain valleys near what is now the Gobi Desert. About 20000 B. C. they started together on their migration towards the west. The fourth subrace established a temporary home for itself among the mountains of the Caucasus, and from there about 10000 B. C. they commenced their march into Europe, settling the countries where we now find them located. The fifth subrace settled along the shores of the Caspian Sea, where they lived for thousands of years until about 8500 B. C. they started their march towards the north and west. For further information on this subject read MAN: WHENCE, HOW AND WHITHER, beginning page 306.

A race is not planned for a certain period of time, but to furnish the type of bodies needed in the evolutionary scheme to teach certain lessons and develop certain powers in the soul, and will continue until such bodies are no longer useful in the work of the Manu. About the sixth subrace we only know that it is now beginning to form. We know nothing yet about the seventh.

O. F.



# AMONG THE MAGAZINES

## MISCELLANEOUS

"That America's War-Profits should be largely returned to Europe in works of mercy seems to be a sentiment that here and there is growing into a conviction," remarks the writer of a review in the LITERARY DIGEST for December 2d.

"To Systematize Our War-Charities" is the plea of the article which is written around an address recently given by ex-Ambassador Herrick at Philadelphia. Mr. Herrick contends for a gigantic organization of all the philanthropic forces of the United States in order to meet the need of the war zone. He feels that a billion dollars "would be little enough to meet the extraordinary demands of this worst calamity that the world has ever known."

After pointing out our lack of response to several vital appeals, he tells us of the magnificent work of the American Ambulance in France, which has seven sections of twenty ambulances each, working in the field. The Paris section, composed of thirty-five cars, takes care of all the wounded that come into Paris. Since the war began it is estimated that the American ambulances have transported about 250,000 men. Out of 500 men in the service, mostly college men, fifty-two have won the *Croix de Guerre* for bravery and two have won the *Medaille Militaire*, the highest medal awarded by the French army.

Mr. Herrick also reviews the record of the American Hospital at Neuilly which with its auxiliaries, takes care of about 1600 wounded men a day. Out of 300 or 400 hospitals in or near Paris, it was to the American Ambulance Hospital that the authorities sent their special cases for treatment, according to the late General Gallieni, then Governor General of Paris and later Minister of War in France. Says the article concerning the backers of the hospital:

These Americans pledged themselves to remain in the hospital and not desert the wounded, no matter what should befall Paris. And even when the French government and about 1,250,000 Parisians left the city in the forty-eight hours when the German Army was nearest Paris, not a single pledged American deserted, although the hospital in Neuilly would be the first point passed by the invading army, and "they were individually, but not collectively, released from the pledge to remain."

There is no mention made of the American medical service in Servia, the American Legions, the American Flying Squad, or the American Commission of Relief in Belgium. We are justly proud of our men over seas, especially as theirs is a peculiarly free offering, an international patriotism, as it were. If only their spirit of sacrifice and service could grow strong in all our hearts, our land might become a radiant channel for the forces of the White Lodge and the whole world be blessed. Never, perhaps, was there a greater opportunity!

After this great war in the outer world is concluded, another war will be waged in the souls of men and of nations, and on the result of that contest will depend to a great extent, the spiritual regeneration of Europe and perhaps of the world. I refer to the war against hatred. Germany with her *Hymn of Hate*, her *Gott Strafe England* propaganda and her iron militarism has made conciliation seem an impossible dream because of her exclusive attitude, but that this is an ultimate state of mind can be believed only by those who are ignorant of the nature of the forces working for man. The article with which this same weekly for December 16th opens its department of *Religion and Social Service*, at least causes one to hope. It tells us of Prof. F. W. Foerster of the University of Munich and his campaign against the "modern interpretation, so popular in Germany, of the blood and iron theory of its old Chancellor." The motto of the movement of which Prof. Foerster is the head, is given as the word *Unlernen*, which means more than just *unlearn*, it means *learn anew* and its aim is "A Germany restored to its ancient ideals of Cosmopolitanism and Humanity." Quotations are made from a new book by Prof. Foerster, containing selections from German youths which show their utter repudiation of the policy of *frightfulness*. One of them refers with warmth to "the arm-chair patriots who are devoting themselves to writing hymns of hate."

IN THE SCIENTIFIC AMERICAN SUPPLEMENT, December 9th, we are given to know a little more concerning the instinct of ants, in an article by Percy Leonard on *The Honey Ants*. This retiring variety comes out only at night and lives upon the nectar of the flowers plus occasional dead insects. They have been detected during the dark hours milking the aphides upon roses and carnations. Their storehouse is a living one, being composed of many of their own workers significantly termed *repletes*, who retain the honey in their crops and regurgitate it upon demand. When the rooms are opened up these *repletes* gleam like jewels in the sunlight. They hang motionless from the vaulted ceilings of the underground chambers, giving of their store when asked and receiving in return a thorough licking, as they are unable to perform their own toilets.

Mr. Leonard gives an instance of individuality which tends to prove that ants have more than instinct. He says:

An ant had fallen into the moat surrounding my artificial nest and was rescued in a moribund condition, and laid upon the surface of the island. Two of the workers came up, inspected the sufferer and passed by without the slightest effort to help. Presently a minor worker arrived and showed the liveliest concern. For many minutes she vigorously kneaded the patient's gaster, and



worked the stiff legs until at last the half-drowned ant revived.

Infant mortality is practically *nil* among ants. The insufficiently nourished females whose reproductive organs never develop, retain apparently the maternal instinct. "They devote themselves passionately to the care of the little, white, semi-translucent grubs, which resemble a crook-necked squash in general form," writes the author, "I think I have never looked into my artificial nest at any time during the day or night without seeing the nursing ants employed in caring for the larvæ."

Perhaps the incident with the greatest human appeal is that which he relates as follows:

I caught a worker near my wild nest who was carrying about a cocoon in her mandibles. I placed her upon the island nest where a quantity of other workers were wandering about, not yet having begun to excavate tunnels. There arose immediately a tremendous competition to nurse the cocoon. The lucky possessor was constantly surrounded by eager applicants for the privilege.

Sometimes they showed their impatience by stamping violently on the ground or jerking their bodies forward in their uncontrollable desire to caress the helpless pupa. A few days afterwards the covering was stripped off, and the pale, unfinished infant was carried to and fro without a moment's peace, as one ant after another acquired possession of it. Every worker wanted to be good to it, and in the end it died, killed by kindness.

The feeding of the larvæ is an amusing process to watch, the nurse holding the egg in her jaws and squeezing it into the mouth of the helpless, eager baby. At the end she sticks a fresh one onto the larvæ's back with saliva so as to be ready for the next feeding.

The high development of the ant is apparent from their long period of helpless infancy and their utter dependence on their nurses. They will probably ever be a puzzle to us people of Earth because they bear the evolutionary stamp of their native planet Venus. Would that we could get a peep into their consciousness!

G. F. W.

## THEOSOPHICAL

THE ADYAR BULLETIN for November comes to us as a living letter from our President. In the *Foreword* one is made to feel keenly the political situation in India. On the one hand the intolerance of officialdom which forbade Mrs. Besant's presiding over a conference of the lodges in the Central Provinces, spelling religious and political handcuffing. On the other hand the freedom of thought and broad religious tolerance which has been growing in India, has been brought to birth and nurtured in large measure by the theosophical teaching. When religious liberty has been well inculcated and well understood the demand for social and political liberty follows. So that the Home Rule League was the natural outcome of theosophical teaching in India. The common-sense of the Home Rule League, the rationale of every situation after a new truth has been given to the world is summed up by Mrs. Besant in a trenchant sentence of seven words: *A man cannot be free in fractions!*

*The Work and Hopes of the T. S.* is a lecture by the President, given at Adyar on the occasion of the Society's 33rd Birthday and quite relevant to the need of today. One is introduced to what Professor Eucken would call "History proper," i. e., to the inmost side of the history of the Theosophical Society. We are reminded of the relationship of the Society to the theosophical movement. And we cannot but feel an inward jubilation that it has fallen to our lot in this day of days to belong to the Theosophical Society which is declared by one who knows to be the one recognized body upon earth which stands before the world for the living, continuing communication from

the higher to the lower through the great Hierarchy. The lesser history of the Society is also dealt with in this article and will be continued in the next BULLETIN.

There is a charming contribution in *Fireflies* by Margaret Cousins in which we humans are shown to be fireflies on the higher planes, standing revealed by our degree of luminosity. There are interesting suggestions as to the part our effort may play in the making of these bodies of light. It is rather a change to see the aura treated from the point of view of light rather than from that of color. Mrs. A. H. Taffinder contributes a short account of Dr. Washington Gladden's \$7000 prize Peace Essay in which he pleads for disarmament. "Defensive war," he declares, "is a flat repudiation of all that is central and vital in Christian morality."

M. I. S.

In the November issue of THEOSOPHIA, the T. S. Sectional magazine of the Netherlands, we have Mr. Leadbeater's helpful lecture, *Man, His Life During Sleep*, one of a series of lectures given by him in Sydney.

Mr. W. L. van Haardingen continues his splendid scientific article: *The Problems of Heredity*, in which many obscure points are made clear. The article entitled *Oneness*, by L. Vryburg van der Hell, is an address given by the author before the Arnhem Lodge. An understanding of Unity is an idea we cannot try too hard to approach. In this article it is beautifully stated. His many readers will be helped and uplifted through the clear and simple way in which he explains how the training of the intellect is necessary for the devel-



opment of the brain cells in order to make them ready to receive the more rapid vibrations of love and unselfishness. In the course of evolution the mind must be forced to its greatest capacity before the Great Heart that throbs in all alike can find response and expression in the human soul. There is one Will, one Life, one Consciousness and a mental grasp alone of that greatest of all truths will bring us nearer to the Great One, the embodiment of Oneness who is waiting for the hour to come to break away the barriers of separateness and ignorance.

*Radiant Matter*, a very philosophical study—a fragment of Mr. A. C. Alblas-Soeber's lecture on *Matter of the Physical Plane*—concludes the number. H. v. V.

THE HERALD OF THE STAR for December gives us Mr. R. Duboc's lecture on *Madame Blavatsky et le Retour d'un Grand Instructor*, in which he demonstrates very clearly by numerous quotations that H. P. B. was not only expecting the coming of the World Teacher in the near future, but had prophesied the founding of an organization to prepare His way—the Order of the Star in the East. The writer points out that the law of periodicity makes possible the prediction of certain things, and this advent of the Great Teacher at the end of a minor cycle of the Kali Yuga, is an event of the 20th century of which there can be no doubt.

The first installment of Mr. E. J. Smith's article *Maternity and Child Welfare* contains a heart-breaking but true description of the terrible conditions in the slums of our great cities, and should stir to action any who have time and means to help to bring light into those hapless lives. "The need is for men and women with optimism, sunshine and hope" to make a home among these poor strugglers where they can escape from their sordid surroundings.

The beautiful poem *Christmas Eve*, by Lieutenant E. A. Wodehouse, depicts three scenes. First, the world at war, giving little thought to the commemoration of the birth of the Christ. Next—wonderful contrast—the world at peace: a vision of the future, all men loving each other, the blossoming earth yielding her fruits unstinted, enough for all—an almost perfect state.

In the article *France in the Re-making*, Mr. Huntley Carter, describes an exhibition now on view in Paris, of model houses and villages. After some kindly criticism of these models the writer pictures in imagination the little homes springing up in the reclaimed districts and sees the probable re-establishment of religionism, of which Prof. Geddes gives an account in his *CITIES IN EVOLUTION*.

Mr. C. Jinarajadasa has a most valuable contribution on *Study and Training for Service*.

G. I. W.

ESOTERIC CHRISTIANITY sends its New Year greeting to all through *The Salutation of the Dawn*.

Only one who has merged his life in Nature can depict her glories, only a lover of men can see that glory transcended by the Divine Beauty in human form, only a mystic can go to the "Temple of Silence" within and find God. In *God, The Beautiful* we feel the spell of one who can and who would lure us on to this land of enchantment.

Like all good writers Mr. Shepard keeps his best wine for the last of the feast. Article VI of his series, *One World Or Two*, has surely been poured from the top of the ladder—perhaps he will add a rung or two for another article.

Dr. Van Hook, too, is seeking everywhere the Master, the Christ, but he does it through the poet's rhythm. These two lines are most expressive:

. . . All that lies betwixt  
The magic center and the outer wall  
Are but imperfect parts of Thee.

A North American Indian's interpretation of *The Twenty-third Psalm* is very beautiful. Such expressions as "Some days my shadow self is weak," and "He puts his hand on my head and all the tired is gone," make us feel our mystic inferiority to some of these red children of the forest. And above all, read the Editor's interpretation of the opening lines of the Gospel of St. John. It has the Logos of the Theosophist and the Incarnation of the Christian most clearly expressed. E. E. P.

Two instructive articles appear in THEOSO-PHY IN AUSTRALIA for December. In notes of a lecture on Karma by C. W. Leadbeater, we have some interesting and helpful information, while J. I. Wedgewood writes on the subject of the Old Catholic Church. Mr. Wedgewood, formerly General Secretary of the English Section of the Theosophical Society, is now a bishop in the Old Catholic Church and is therefore in a position to write with authority upon his theme. The telling point that he makes is that the apostolic succession has been preserved unbroken in the Old Catholic Church together with an outright rejection of papal infallibility. Reminding the reader of C. W. Leadbeater's investigations that establish the facts about the occult side of the Mass, Mr. Wedgewood argues that in the Old Catholic Church there is the opportunity for the Theosophists to participate in the spiritual outpouring at the Sacraments without any uneasy feeling of disloyalty to liberal ideas and progressive thought. He quotes at length from the Statement of Principles of the Old Catholic Church to show the great liberality of thought that characterizes it—a liberality that one naturally expects from a church with the moral courage to reject papal infallibility.

L. W. R.



## BOOK REVIEWS

### THE LIFE OF REALITY

By John Herman Randall. (Dodge Publishing Co. 1916. pp. 369. \$1.50.)

It is with a profound stirring of the spirit that I lay aside Dr. Randall's masterly work. With words based on reason and illumined with intuition he leads us straight as the flight of a bird to "the Fairyland of our Realities" or rather Reality, for the Reality which Dr. Randall treats of is the one self, the one consciousness, the one truth from which all that we know and feel and are proceeds. The entire book is given up to the different applications of this central verity. *Reality in the Outer World, Reality in the Inner World, Unfolding Consciousness, Cosmic Consciousness*, etc. Dr. Randall is lucid, logical, compelling and is to be congratulated no less on his happy choice of phrases than on the profound and satisfying thoughts which they embody. The very essence of Theosophy is contained in the statements put forth—all those things which are not dependent on any authority but the infinite truth in the heart of man.

One feels that Dr. Randall has read Theosophy sympathetically. It is apparent that the ideas of reincarnation and karma are included in his philosophy, they are necessary to it and he refers to them openly though not calling them by name. He refers also to those who are looking for the return of the Christ. In this respect he is in line with Dr. Steiner, and others, for he says "We are not looking today for the birth of a Christ child, but of the Christ child in individual hearts and lives." But why not both, Dr. Randall?

In the Introduction he acknowledges his great debt to "four of our great modern spiritual seers: Walt Whitman, Maurice Maeterlinck, Edward Carpenter and Rabindranath Tagore." This is an invaluable book to be included among those given to enquirers—it will insure them a basis of reality for all their subsequent studying and no one, I feel, can read it in the spirit in which it is written without experiencing the wonder and the awe which descends upon the heart when we glimpse even for a moment the truth of what we are.

G. F. W.

### DISCOURSES ON THE SOBER LIFE

By Luigi Cornaro. (Thomas Y. Crowell Company, New York. pp. 64. 25 cents.)

This is a translation into English of the delightfully naive treatise of one Luigi Cornaro, a fifteenth-century centenarian of the famous old Venetian House of Cornaro. The life of

this exponent of the simple life could well serve as a creditable example of self-control to Theosophists. At the age of thirty-five, finding his health broken by excesses in the way of eating and drinking, he resolved to make Sobriety his God, reduced his diet to 12 ounces of solid and 14 ounces of liquid food a day, and became a strong and virile man. His argument is that as illness is thrown out of the system by a reduction of rations, any man in his senses ought to see that but slight increase over that reduction would keep him in health, overeating being the father of the ills of life. Also as age increases, the force and heat of the body lessen, making it imperative that even less food should be taken, as a decrease in the strain put upon the weakening organism. At the age of ninety-six he writes most cheerily of his stern regime, and paints a charming picture of the simple and happy pleasures that make up his life. Theoretically and scientifically we know that Cornaro found the truth and the way to health—but how many of us are yet ready to follow in his footsteps? E. L. H.

### LIVING THE RADIANT LIFE

By George Wharton James. (The Radiant Life Press, Pasadena, Calif. 1916. pp. 300. \$1.00 net.)

This book of twenty-three chapters is vibrant with joy, inspiration and serenity. Those who are sitting in the darkness of discouragement and depression will find in these pages an antidote for such soul sickness. The author gives the results of his earnest cogitations, deliberations, reflections and decisions, consequently they partake strongly of personal preachments applied to himself. They may be regarded as a record of personal aspirations and longings, of spiritual hopes, of living prayers and desires. As is stated in the *Foreword*, they are written in the personal form in the sincere hope that they will help others to put into similar form their own half-formed thoughts, desires and aspirations. The beautiful joyous spirit of the writer illumines every page. He shows how through all the seeming mists of doubt, fear and pain the true spiritual light forever shines to give immortal life. Many are his illustrations from the lives of those who in the heat of the day have borne joyfully their heavy loads. Professor James says:

My desire is to send forth a message that will bless body, mind and soul, just as a triple song whose melodies blend in perfect harmony carries healing, strength and inspiration.

A. H. T.



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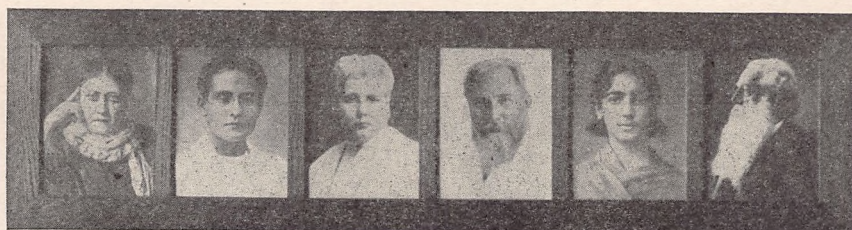
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