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OUR LADY OF TEN THOUSAND HEARTS

BY GEORGINA JONES WALTON

TEN seven-year cycles are completed this year in the life of Annie Besant. On October first, 1847, she passed through the prison-gate of birth, turning back once more towards the struggle and the darkness, manifestly not because of earth desire but because of consecration. Seventy years ago! And today that tireless, dedicated body of hers is, in its turn, forced into a prison—a prison of inaction—and her golden voice is stilled; not because Autocracy commanded her to silence, but because Love bade her “speak!”

And she speaks in so many ways. It is not just one shining facet but three that she flashes upon men. Stifle her voice and her heroic deeds will sound along the centuries; confine her activities and her words preserved in heart or book shall help to change the course of human effort; hold her bound and dumb and what she *is* will ring around the world.

I confess that when I was asked to write this birthday tribute there was a trouble

within me—a trouble that increased as I came face to face with my task. For it was mine to make articulate the love, the loyalty, the respect and the undying gratitude of Mrs. Besant’s friends and champions in America, especially those within the Theosophical Society. Could I speak for them?

I remembered a slip of a woman who had told me that Mrs. Besant’s books were all that had kept her from suicide. I recalled the look in the eyes of an inspired writer who, at a lecture, instead of mentioning her name, slowly turned and gazed at her picture. He smiled at her some moments, then—“My Lady, too,” he said. Thus her image as it is held in men’s hearts flickered within my mind and humbled me to silence. But when there swept through me the vision of her, herself, not as a human outline against the background of time, but mighty, heroic, three-dimensional, going deep to the roots of things and stretching out in consciousness upon all sides; by virtue

of her life, beyond our appraisal—shaming our littleness, shaming our praise—what could I do but lay my task before Their holy feet Who can breathe through words a life contained not in the words themselves.

Always I think of her at Adyar on that day we called to say goodbye. We had seen her practically not at all during those busy weeks of our visit. Outer activities of a serious nature had claimed all her strength and all her time. Yet she graciously arranged an interview and awaited us in her study, sitting Hindu fashion among the cushions on the little dais, writing her endless letters. Oddly enough I fail to recall what she said—some polite formalities. We stayed about five minutes. As we were leaving she rose and gave us her hand. I was not feeling moved, the situation was most matter of fact—conventional. I remembered her warm palm against mine and her kind words in my ear. Then I looked into her eyes. You have heard that “the eyes are the windows of the soul,” they may also be the windows to the soul. I looked straight through Mrs. Besant’s eyes that day into something divine, into the eyes of the Master Himself—the One Master. It was the vision that humbles while it lifts, the Vision Beautiful that fills the heart with tears. It is felt at rare moments of spiritual exaltation—the birthdays of our liges. A Voice speaks, the Great Guest enters and we tremble at the love which floods our souls. It was all there in Mrs. Besant’s eyes as she smiled and said goodbye.

Later I told it to one who is her right hand and her left. He grasped my arm with a shining in his own eyes and said, “Now, now you understand.”

Was it this that the British Government feared? Is it this that they are trying to imprison?

They have sent her into the hills. Have

not the Illumined always gone to the hills? Did not Christ Himself go to the mountain?

Shall we not lift up our eyes unto the hills from whence cometh our help? May we not see in the present day the final dark which prophecies the dawn? For her, a still wider consciousness; for India, freedom in self-rule for us all, because of her, renewed consecration. And let us remember that the only measure of our love—for her, for man, for God—is our will to serve, and only as we serve have we the right to speak. That is why her words are winged. That is why an Empire takes note of them. Let us bear to her these gifts of our service. It is all she asks—all she has ever asked—not service to herself, but to those she serves.

The world is in agony. We are witnessing cosmic things and Angel wings are drooping low to earth. Shall we still be blinded with the illusion of the commonplace when His feet are thundering on the hills? Shall we hold back at this great time of giving, content with trivial things and little thoughts when all of heaven is breaking through to earth and humanity lies gasping for the dawn? To be inert now is to sow infinite regret for future lives.

This is Mrs. Besant’s message to us.

She may be alone this October. But whether or not, on her royal and significant day, there be gatherings of friends before her door, garlands of flowers woven by devoted hands to hang around her shoulders, and eager welcoming words, she will be, more than ever before, Our Lady of Ten Thousand Hearts, because we love her, because we revere her, because we have glimpsed her realities, because we have recognized her as one of the Awakeners, the Inspirers, the Light-Bringers—a burning-glass of the spirit that can set fire to the soul of a man or of a nation and bring it to white flame.

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

One of God’s own faithful few,
Whilst unknowing it, are you,
Annie Besant, bravely true.

—GERALD MARSEY

IDEALS

BY ANNA M. DE BOER

IDEALS are the forms of things perceived and accepted by the soul. They are the standard bearers of our hopes and aspirations.

That faculty which thinks and judges and knows, is always in advance of the self which wills and acts and lives, and all the spare capital of the soul that is not appropriated to the daily uses and experiences of its life is invested in ideals projected into forms, where it is kept, contemplated and worshiped as the instituted sources of its inspiration. That which is divine in man goes ahead of him in some form of his own choosing to beckon him toward perfection. God uses the ideals that we build as the medium by which he brings us to Himself. They are the agents by which we mould our character. So that if we could know a person's ideals, we would know just how far that person had evolved and the influences at work upon him for his elevation and perfection.

Nations have ideals as well as individuals, and if the ideals of a nation are peace, equity and the advancement of world brotherhood, those ideals shall yet be realized to all mankind though the way of their realization shall lead men through the valley and the shadow of death. The heavier the hand of despotism, capitalism, and injustice falls upon the world, the fiercer the world will recoil against it

some day and from the ruins shall arise a new world conception of brotherhood.

Every hour, every moment of the past is the servant of the present; the changes in politics, the overthrowing of crowns and scepters, have but one message to the world—the message of Liberty, Equity, and Universal Brotherhood. All through the ages a divine ideal has been working itself out. Obedient to a mighty impulse—the impulse of a resistless evolution—the soul of nations as the soul of individuals, is ever moving forward toward the highest uses of law, and the divinest privileges of liberty.

When Plato brought his ideal dream of a republic to Athens, he wrought for our republic, and when a patrician of Rome said to Cicero, "You are a plebian," and he answered him, thus:

"I am a plebian, the nobility of my family begins with me; that of yours ends with you. I hold no man deserves to be crowned with honor whose life is a failure; and he who only lives to eat and drink and accumulate money is a failure. The world is no better for his living in it," he spoke for true manhood everywhere, and the words of our American *Declaration of Independence*, and Lincoln's immortal Gettysburg Address, and President Wilson's recent message to Congress, will go ringing down through future ages as an inspiration to liberty and equality and the divine privilege of freedom.

"Oh! Thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchanged through time's devastating flight,
Thou only God, there is no God beside.

Being above all beings, Mighty One,
Whom none can comprehend and none explore,
Thou fill'st creation with Thyself alone,
Controlling all, supporting, ruling over,
Being whom we call God and know no more."

SOCIAL RESPONSIBILITY

BY ADELIA H. TAFFINDER

TWO thousand years ago Jesus commanded men to love their neighbors by serving them in their hours of need. The teachings of Jesus, based as they are upon the thought that each person is responsible for the welfare of his fellow, were merely a summary of the exhortations of the Hebrew prophets. In the Hebrew scriptures we are familiar with the issue raised by Cain: "Am I my brother's keeper?" The answer rings out through all the intervening ages: "You are." The care of the poor and the distressed—these concepts of social responsibility are emphasized repeatedly throughout the Old as well as the New Testament.

Studies of primitive races everywhere show a tendency to hold the individual responsible for any act that may injure the group. The member of the clan who was guilty of treason, or who in any way offended the gods of the clan, was severely punished, because by his indiscretion he was endangering the welfare of all. Even during the Middle Ages the concept of social responsibility existed, though emphasized in a somewhat different manner.

Tennyson's *Idylls of the King* indicate, in a most beautiful manner, the attempt to fulfill the prophecy of King Arthur that he would return to re-establish a kingdom of righteousness, honor and service.

The lord of the manor was responsible for those dependent on him; they lived upon his land, and were supplied by his bounty. We learn that each member of the group was responsible for the group welfare, while the lord was particularly bound to see that his retainers were provided with the necessities of life.

The pendulum swung to the other side during the 17th and 18th centuries. History shows a shifting from the group to the individual, from social responsibility to individual initiative. Social reformers attribute this change to two causes: (1) The substitution of competitive in-

dustry for the monopoly held for centuries by the medieval guilds; (2) the growth and political philosophy which emphasizes the individual rather than the group. The maxim became "Every man for himself." That era is passing, and on the upward spiral of progress is again the strong emphasis being laid on solidarity—the responsibility of the individual to the social group.

Those familiar with the steel industry of the United States know the power of co-operation, and that same power will produce a great human betterment, based upon social responsibility. This is the underlying cause of the organization of the co-operative societies which have been so successful in England. It is the cause of building loan associations, which have reached such a high standard in the United States; of the organization of splendid charitable societies, child welfare associations, and children's aid societies. The spirit of these organizations is to protect society; it is the Yea of "Am I my brother's keeper?" If we study closely this spirit of social reconstruction, we find that the factory and sweat-shop legislation is the outcome of this same feeling of social responsibility.

Associations have sprung up on all sides, similar in many respects to those mentioned, which have for their specific object the passage of legislation to regulate work in sweat-shops, to prevent child labor, and to ameliorate working conditions of all classes. Examples of such associations are found in the Consumers' League, in child labor committees, in civic associations, and organizations for the purpose of obtaining and securing social legislation.

The women of this country are playing a leading part in the development of this feeling of social responsibility. This is evidenced by their women's clubs, home and school clubs, parent-teacher associations, and women's civic societies. The

increasing number of gifts for philanthropic purposes indicates the prevalence of this feeling of social responsibility. The pioneer gift in America was the Peabody Education Fund, of over \$2,000,000, established shortly after the close of the Civil War, by George Peabody, a native of Massachusetts, who subsequently became a London banker. This Fund was designated for the promotion of popular education in the Southern States through co-operation with state and local officials.

Each year millions of dollars are provided by direct gifts or bequests for all conceivable forms of philanthropy, from the founding of professorships of social science to the maintenance of soup kitchens. Colleges are established, libraries donated, homes, hospitals, and the like institutions are endowed. The largest sum ever given by one man, in the history of the race, for any social or philanthropic purpose, is that of the Rockefeller Foundation of The General Education Board, given February 7, 1907. This Board is the guardian and administrator of a total fund of \$43,000,000. The administration of this fund entails upon The General Education Board the most far-reaching responsibility ever placed upon any educational organization in the world. The fifteen men chosen to form this Board, in their replies to their acceptance of this responsibility, affirmed: "We will use our best wisdom to transmute your gift into intellectual and moral power, counting it a supreme privilege to dedicate whatever strength we have to its just use in the service of men."

In many ways the surplus wealth of the American people is seeking an outlet, an opportunity for social service, through this voluntary expenditure. Most of these gifts are the direct outcome of a desire to use acquired or inherited wealth for the promotion of social welfare.

Organized charity—and the name is legion—factory legislation, the growth of women's clubs, the movement for better education, all have the same basic principle of social responsibility. The individual is recognizing his social duty, and

is seeking to perform it for the welfare of society. The old order changeth, and the Anglo Saxon race is awakening to the ideal of reform in the public school curriculum.

Herbert Spencer holds that the object of education is complete living. Industry has been changing and evolving thus, creating a demand in the modern world for specialists. The old education was calculated to prepare men and women for life in an average community, where there is no particular specialization in industry.

A survey of our Child Labor problems indicates that the schools of today fail to hold the interest and attention of the average child, particularly of the average boy, because the school learning has so little relation to the world in which the average man and woman are called on to live and work. The vast majority of the boys and girls, who attend the schools, all work with their hands in after life.

Andrew S. Draper says, in "American Education," that "Our elementary schools train for no industrial employments. They lead to nothing but the secondary schools, which in turn lead to the college."

The object of education is complete living. A perfect educational system would prepare those participating in it to really live every phase of their lives, and to derive from the various phases of life all possible benefits. Any educational system which would enable men to live completely would be therefore fulfilling its function. Any educational system, which does not prepare for life, is not meeting the necessary requirements.

There are something like twenty millions of children in the United States attending school, but only five or six per cent of the school children go to college. The social responsibility of the nation is awakening to the problems of adolescent youth. Those interested in vocational matters have learned that only about a third of those leaving the schools are forced by need to do so. What can a young boy or a girl, tired of school and eager for a small wage, find in the field

of occupation? A vocation which amounts to anything needs preparation.

The vocational movement in education not only seeks to bridge the vocational and the non-vocational elements in education, to the great benefit of all the pupils, but it seeks also to supply a great deal in the modern schemes of service to the growing generation. In the United States vocational assistance is as yet in process and calls for expert service. John Dewey says that this is a day of change and experiment. The schools of yesterday, that were designed to meet yesterday's demands, do not fit the requirements of to-day, and everywhere thoughtful people are recognizing this fact, and are working out theories and trying experiments. All these new vocational enterprises are intended to do mere justice to our children, who have thus far been without the opportunity they hunger for, to discover what work in the world they could best do.

Any system which has for its aim the development of a feeling of social responsibility must be grounded in the elementary public schools, and must be developed with the public school curriculum up to and through the high schools to the universities. The public school presents practically the only organization which can be depended on to develop and evolve a broad, sane feeling of social responsibility in the body politic.

Advanced thinkers on Social Reform problems are affirming that the elementary schools should teach all of the great mass

of material which now exists on the subject of personal hygiene—the care of the body, food, exercise, fresh air, clothing, sex knowledge, and mental discipline. The most difficult problem confronting the schools is the teaching of a sense of social responsibility. Theories of reform are needed to instill into the public mind a knowledge of the fact that the most fundamental, far-reaching and effective work must be done by the elementary schools, because they reach all of the people, while they are yet impressionable children.

The American Section of the Theosophical Society, with its high ideals, must take part in the social reconstruction of education in the United States. We must spread and popularize theosophical ideals in education. If we memorize the ideals given in *EDUCATION AS SERVICE*—make them living ideals in our hearts—we naturally will express them in our daily conversation and life, and thus help to popularize them. Many could write short articles for home newspapers and educational journals.

The knowledge of the power of thought, and its direct application, in the American Section, should help immeasurably to modify, and in time to change the national mind in regard to opposing religion in our schools. Teach the children that God is All Wisdom and Love; that He is Eternal, and the One Life that pervades and maintains the world; that the Soul of man is immortal; and that the law of Cause and Effect exists throughout all Nature.

ENFORCEMENT OF THE FEDERAL CHILD-LABOR LAW

The child-labor law becomes effective in September. It applies to establishments whose products are shipped in interstate commerce the following restrictions: No child under sixteen can legally be employed in any mine or quarry at any time; no child under fourteen can legally be employed at any time; and no child under sixteen more than eight hours in any work-day, more than six days in any week, or before 6 a. m. or after 7 p. m., in any

mill, cannery, workshop, or manufacturing establishment.

Grace Abbott, who has been placed in direct charge of the enforcement of the act by Julia Lathrop, chief of the Children's Bureau, says:

The federal law specifically includes canneries. Vacation and poverty exemptions cannot be used under the federal law. To see that the law is enforced in every state and small community in the union is now the imperative task of the friends of children.

—From THE SURVEY of July 21, 1917

PETERS AND PROPAGANDA

BY IRVING S. COOPER

I do believe that a sweet young thing has fallen in love with Peters. At least she has written—of course in blushing confidence—asking shyly about his first name, his address, the color of his eyes and hair, and whether he is married! After receiving the perfumed missive I was stunned for a minute. Why, dash it all, Peters himself might fall in love. Then there would be a Mrs. Peters! The thought was appalling and I was strongly tempted to destroy the letter unanswered, but finally, after rising grandly to the situation, I sat down and wrote the following:

"Dear Miss X—: Your interest in Peters touches me deeply and I hasten to reply to your charming note. I feel sure that Peters will be delighted to hear from you—his address is 'Ichchha Bungalow, Pitri Terrace, Astral Plane.' In response to your question concerning the color of his eyes I confess to a certain difficulty in answering. Sometimes his eyes are a positive brown, but again they are blue, and not infrequently I have noticed in them a touch of gray. It is also hard to determine the color of his hair. Usually it is dark or at least brown, but on rare occasions I am obliged to affirm that it was an unmistakable red or even blond. So simply take your choice and you cannot make a mistake. I regret to inform you that for very deep occult reasons I cannot reveal Peters' other names. In truth they are so many that even to mention them would take more time than I can spare. Besides they exert a very curious effect upon all who hear them—they always remind one of some name that is very familiar. Perhaps the easiest and most natural way for you to do would be to call Peters *The Other Fellow*. Faithfully yours, etc."

PETERS' character is an astounding mixture of P's as he reveals it in action. He pesters, putters, pouts, prattles, psychs and palavers; he poetizes, psychometrizes, proselytizes, philosophizes and—paralyzes; but above all else he propagandizes. Worthy Peters!

Peters is an ardent admirer of his own ability as a propagandist, and he never fails to inform me down to the uttermost detail of his latest plan either to convert the unilluminated public to the sublime truths which sizzle in his brain, or to raise money for the printing and distribution of pamphlets which he is busily engaged in writing. He is particularly good on money-raising schemes. For example, he installed a coin-in-the-slot machine on the lodge room door, which makes it necessary to deposit a dime whenever one wishes to get out, although the door opens as if on oiled hinges when one wishes to enter.

I have noticed with some interest and not a little sympathy, that when members drop into the lodge room to borrow a book and incidentally to gossip a little—in confidence—with the librarian, they always become desperately eager to hurry out when Peters comes in and begins to clear his throat for a charming little afternoon

talk or reading. In fact, they are actually glad to deposit a dime in the coin-in-the-slot machine in order to get out. Why, do you know, Peters cleaned up exactly \$2.40 the other afternoon by means of his patent door-unlocking device. All he did was merely to suggest to those present that it might interest them if he read one of his latest inspirational poems. The effect was magical. Indeed, I never dreamed that a suggestion could be so effective. The room was cleared—with the exception of the unfortunate librarian—in just two minutes, but the atmosphere was heavy for an hour afterwards with the thought-forms of excuses which the members hurriedly invented as they made for the door. Peters is really a genius, for he has at last shown a good use to which a lodge can put its inspired poets—of the Peters' type. Think how much money could be raised each week! I do hope the Propaganda Department will take note of this plan and mention it in the next monthly letter to its local representatives.

Peters' very latest money-making plan, however, is absolutely unique, and I salute in admiration the profound mind that could think of such a scheme. *He plans to charge admission to his aura!* Heaven

knows from what source came the inspiration for the idea—I have my dark suspicions, but it seems wise to keep them strictly to myself. It may be of interest if I give the details of Peters' profound propaganda plan.

First of all, like many of us, he is absolutely convinced that his aura extends outwards quite a flattering distance on all sides. Secondly, he is sweetly sure that its vibrations are so rarified and spiritual, that to bask in them as before a glowing fire is a privilege worth paying for. Hence, with business ability unsuspected in a Theosophist, he intends to charge his circle of admirers a regular fee for sitting in his psychic atmosphere, and, in order that there may be no unfairness or confusion, he has drawn up a graduated scale of prices for each half-hour and fraction thereof. As this plan will no doubt arouse wide-spread enthusiasm, especially among our most aspiring members, it may be well for me to mention what Peters will charge for an aurified half-hour. If an admirer sits down within a radius of ten feet or more of Peters' physical manifestation, a charge of twenty-five cents will be made. (Peters argued with me for a long time that this fee was shamefully small considering what the people would get in return, but I finally convinced him, by tearfully appealing to his generosity of heart, to make a minimum charge of twenty-five cents. I cannot help but feel that the membership owes me a deep debt of gratitude for securing this rare and remarkable favor.) If the radius is narrowed to five feet the fee is to be fifty cents. A seat beside Peters, however, is rated at seventy-five cents, while the supreme privilege of taking a seat upon his knee costs no less than one dollar. For a thought-form Peters is certainly doing very well!

This morning, while enjoying a brisk walk, I met Peters hurrying along with a huge volume under each arm and the mark of a noble resolve upon his brow. (Yes, indeed, Peters really does possess a brow, though I doubt at times whether it is backed up by a brain.) So I hailed him,

saying gaily: "How are you, Peters? Is your aura on straight this morning?"

(I don't mind letting you know, if you will keep it to yourself, that I owe the inspiration of this witty greeting to a charming little lady who lives in the City of ———, well, never mind, it's a big city and some nice members live there.) One evening, after a class talk in that city, an unsigned question in the form of a limerrick was handed to me. Here it is:

"Oh wondrous revealer of Fate,
I've been so much worried of late,
So won't you look please,
Just to set me at ease,
And see if my aura's on straight."

I was so much amazed in finding this touch of humor in a Theosophist, that I made enquiries and finally discovered the name of the writer.)

Unfortunately, Peters does not possess a sense of humor, and so my facetious greeting did not evoke from him any fitting response. He spoke to me cordially, however, and we fell into conversation as we walked along. I noticed that the volumes tucked under his arms were the SECRET DOCTRINE. This surprised me. I had no notion that Peters was such a student.

"Pretty deep books," I remarked casually.

"You're right," returned Peters. "There are about eight hundred pages in each volume." I choked.

"How much have you read in them?" I enquired politely as soon as I could control my voice.

"Oh, I'm not reading them myself. I'm taking them to a man I interested in Theosophy last night." I experienced a sinking feeling in the region of my solar plexus.

"Is he an old student?" I asked in feverish anxiety.

"Oh, no," rejoined Peters calmly. "He had never heard of Theosophy before." I staggered and almost fell.

"What!" I shrieked. "And you are giving him the SECRET DOCTRINE to read?"

"Why not?" questioned Peters in utter surprise. "Isn't it the Bible of Theosophy?"

"Peters," I ejaculated feebly, "you are

worse than a fly on the bald head of an armless man. You are the original vacuum wherein nothing can be found. You are a chunk of absolute darkness through which not a ray of light penetrates. In truth, I am beginning to suspect that you are the one point in the whole Solar System where the Logos is not." I grabbed him by the arm. "Right about face, my boy, and come along to my room. You and I are going to have a heart-to-heart talk about books in particular and propaganda in general. March!"

"Peters," I continued earnestly, after we were comfortably seated, "I wonder if you realize the seriousness of lending books? A single book may make or mar a whole incarnation. A man is ready for Theosophy. His Karma brings him to you as the nearest available source of that information which he needs to hasten his evolution. You talk to him and lend him a book. If it is the right book which meets his need and appeals to his temperament, his whole life may be profoundly influenced for the better. If it is the wrong book, he may be repelled or become discouraged and therefore the whole incarnation made much less valuable to him. We assume a responsibility every time we lend a book, and every time we try to help another in this way we ought to bring all our intelligence and insight to bear upon the selection of the volume. Have you thought much about this matter?"

"No, I haven't," confessed Peters.

"Such thoughtlessness is unfortunately far too common. I have heard members recommend to beginners, and have seen lodge librarians lend to visitors, books which not only did not present *Theosophy*, but in many cases were actually misleading and harmful. Some members seem possessed to lend everything except our standard theosophical books, and then they wonder why enquirers lose interest and wander off into other movements. Yogi books, New Thought publications, Alchemical treatises, Astrological textbooks, works on the Arcane Science, Rosicrucian Philosophy, Palmistry, Spiritualism, Magic, Numbers, Soothsaying, Psychic Breathing, Orders of Christian

Mystics, Ancient Symbolism, have their place in the world, but *they are not representative of Theosophy in its purity*, nor do they give the enquirer any adequate idea as to what *Theosophy* is. Even our standard books are of many degrees of interest and difficulty, and we ought to learn to distinguish clearly the value and the message of each individual book before we recommend it to others."

"Here is a copy of the catalogue of the Theosophical Book Concern. It contains the titles of nearly five hundred books and pamphlets. But just because these titles appear in the catalogue we should not get the impression that all the publications are of equal value. Most of the books are excellent, but some of them are of little real value, so in all cases we must learn to use our discrimination. Have you ever thought of going carefully through the catalogue and sorting out the books into various groups according to their message, their difficulty, and their style of presentation?"

"I did think several times of doing this, but found I didn't know enough about the books," said Peters.

"Then let's do it now," I returned. "Take this pad of paper and pencil and we will start by noting down all *those books which are best suited to the needs of people commencing their study of Theosophy.*"

"But," interrupted Peters, "won't we have to divide this big group into several smaller groups according to the temperaments of the people we wish to help." I was overcome with emotion at this unexpected sign of intelligence.

"Peters," I cried as my eyes filled with tears of pride, "I am profoundly touched at this manifestation of intellect on your part. I do not know how you found the idea, but you are exactly right. Let us take then, first of all, those books of interest to the general reader, especially to one somewhat inclined to scientific thought. Probably the best way to start off the beginner is to lend him the lecture pamphlets by L. W. Rogers. One member always lends them in the following order: *Scientific Evidence of Future Life, The*

Invisible World About Us, The Logic of Reincarnation, Reincarnation from the Scientific Viewpoint, The Hidden Side of Evolution, Karma: Nature's Law of Justice, the others to follow in any desired order.

After these the inquirer might be given books from the following list:

POPULAR LECTURES ON THEOSOPHY
MAN'S LIFE IN THIS AND OTHER WORLDS,
both of these by Mrs. Besant.
AN OUTLINE OF THEOSOPHY, by C. W. Lead-
beater.
THEOSOPHY SIMPLIFIED
THE RIDDLE OF LIFE, by Annie Besant.
MAN AND HIS BODIES
HOW WE REMEMBER OUR PAST LIVES and
THEOSOPHY AND MODERN THOUGHT, both by
C. Jinaradajasa.
SOME GLIMPSES OF OCCULTISM, by C. W. L.

A large number of people have been studying along psychic or spiritualistic lines and when I come in touch with them I usually suggest the following:

INVISIBLE HELPERS, by C. W. L.
DREAMS, by C. W. L.
METHODS OF PSYCHIC DEVELOPMENT, by
J. C. Cooper.
THE LIFE AFTER DEATH and
THE OTHER SIDE OF DEATH
CLAIRVOYANCE and
THE ASTRAL PLANE, all by C. W. L.

To those of New Thought tendencies I frequently suggest the following:

THEOSOPHY AND THE NEW PSYCHOLOGY and
PSYCHOLOGY (Essays and Addresses), both by
Mrs. Besant.

If the thought of the reader is strongly tinged with Christian teaching you cannot do better than give him:

IS THEOSOPHY ANTI-CHRISTIAN?, by Herbert
Whyte.
ESOTERIC CHRISTIANITY, by A. B.
UNIVERSAL TEXT BOOK OF RELIGION AND
MORALS, by A. B.

Many people with whom we come in contact are interested in social service. For them the following books may be suggested:

THE CHANGING WORLD
THE IMMEDIATE FUTURE
THEOSOPHY IN RELATION TO HUMAN LIFE
SOME PROBLEMS OF LIFE, all written by Mrs.
Besant.
THEOSOPHY AND THE WOMAN'S MOVEMENT,
by Mrs. Despard.
THEOSOPHICAL RECONSTRUCTION.
THE IDEALS OF THEOSOPHY.

The appeal of the spiritual life is growing ever stronger and so when we find it appearing in one whom karma has sent to us for information, we ought to know what books to lend:

AT THE FEET OF THE MASTER.
IN HIS NAME and WHAT SHALL WE TEACH
THE SECRET OF HAPPINESS.
THOUGHT POWER
IN THE OUTER COURT
THE PATH OF DISCIPLESHIP
LAWS OF THE HIGHER LIFE, the last four
by Mrs. Besant.
THE DOCTRINE OF THE HEART.
THE SPIRITUAL LIFE (Essays and Addresses),
by A. B.
FLOWERS AND GARDENS, by C. J.

An excellent series to introduce people to the idea of the Path is:

SUPERHUMAN MEN IN RELIGION AND HIS-
TORY
THE PATH OF THE MASTERS
THE MASTERS
INITIATION: THE PERFECTING OF MAN.

In our second big group which I think might well be called *The Intermediate Group*, we can place all those books which are a little too difficult for beginners but can be easily understood after a little preliminary study:

THE TEXT BOOK OF THEOSOPHY
THE ANCIENT WISDOM
A STUDY IN KARMA
CLAIRVOYANCE
THOUGHT FORMS
MAN VISIBLE AND INVISIBLE
EVOLUTION AND OCCULTISM (Essays and Ad-
addresses.)
THE INNER LIFE
THE HIDDEN SIDE OF THINGS
THE ASTRAL PLANE
THE DEVACHANIC PLANE

In another large group I should place all the difficult books such as:

A STUDY IN CONSCIOUSNESS
THE CHRISTIAN CREED
MAN: WHENCE, HOW AND WHITHER
LIGHT ON THE PATH
THE VOICE OF THE SILENCE
THE KEY TO THEOSOPHY
ISIS UNVEILED
THE SECRET DOCTRINE

In yet another group I believe it would be well to put all those theosophical books which are so strongly tinged with Hindu thought as to be difficult of assimilation by the typical western mind:

THEOSOPHY AND LIFE'S DEEPER PROBLEMS,
by Annie Besant.

THE BUILDING OF THE KOSMOS

THE EVOLUTION OF LIFE AND FORM

INDIA (Essays and Addresses.)

AN INTRODUCTION TO YOGA

THE PATH OF DISCIPLESHIP

DHARMA

THREE PATHS TO UNION WITH GOD

HINTS ON THE STUDY OF THE BHAVAGAD
GITA

THE WISDOM OF THE UPANISHADS

ANCIENT IDEALS IN MODERN LIFE

IN DEFENSE OF HINDUISM, all by A. B.

THE SCIENCE OF PEACE

THE SCIENCE OF THE EMOTIONS

THE SCIENCE OF SOCIAL RECONSTRUCTION

And lastly would it not be well to form a group of those books which are so much out of date that they are of

largely historical value only? In this group I should place:

THE PEDIGREE OF MAN

THE SELF AND ITS SHEATHS

The first four manuals: THE SEVEN PRINCIPLES OF MAN, DEATH—AND AFTER, REINCARNATION and KARMA. All of these last have been superseded by later works.

I drew a deep breath of satisfaction at a long job well done and turned to Peters saying: "Well, Peters, what do you think of *that* for a fine course of reading in Theosophy?"

There was no reply and I looked more sharply at him.

Peters was sound asleep!

A STATEMENT AND AN APPEAL

WE of the Bureau of Social Reconstruction are eager to direct the force of the members of the American Section into channels, which will reach speedily to definite, practical and tangible results.

We are desirous that this work be not limited to the mental plane, as so much theosophical work has been. It is, of course, important to send out proper thoughts and thought forms, and we yield to no one in our realization of the importance of such efforts. Thoughts **are** things, and Theosophists have pretty much succeeded in teaching the world that fact in the last forty years. But our efforts must not be restricted to the astral, mental and spiritual planes. This is a work-a-day world, and humanity is thoroughly enmeshed in matter, ponderous and full of inertia. We seek to improve working and living conditions of our brothers in a tangible, palpable way, and to do it forthwith. Just now, in this critical stage of the world, we can not afford to be somnolent, even though there may be a truth concealed in the philosophical concept that "time and space do not exist." Manifestly, for the time being, we all are conditioned by the limitation, not only of time and space, but of matter. We are confronted by a condition and

not a theory. The world is in travail. Shrieks and moans of agony mount continuously to the sky, off the battlefield as well as on it; and so did they mount prior to the war; so will they continue to mount after the war, unless the practical, clanging, remorseless machinery of life be re-designed in accordance with a better plan—in accordance with a spiritual plan. Humanity is being tortured on the rack of materialistic civilization. Henceforth the human soul must be taken into calculation by governments. The eternal spiritual verities must be reckoned with. To every man in accordance with his need, from every man in accordance with his capacities. Yes, and the same for the woman, and the same for each child. The flood of illumination poured by the fact of reincarnation must permeate the minds of our statesmen and our law makers; and laws must be re-made, and industrial systems must be altered in the light thereof.

The work of the Bureau of Social Reconstruction, and, I venture to think, of the Theosophical Society, will assuredly fall far short of its mark, unless we take a hand in the making of laws and the drafting of measures. We must inspire legislation for the public weal; we must aid on the public campaigns for good bills;

we must assist with initiative measures, when suitable to our high purpose. The opportunities are endless. All this requires co-operation and numbers. The voice of one will be as the voice of one howling in the wilderness, but the voice of thousands will wield a mighty force. Thus, then, we hope to work.

Will you help when the time comes? Will you, in your lodges, help?

This is not a matter of days or of months. The work of social reconstruction is a matter of years. We must build steadily and firmly. We need money, and we need workers. There is a surprising dearth. All money received goes into practical effort. The workers in the Bureau are voluntary. No money has been paid for services, except a small amount for typewriting; and the Bureau has been almost entirely supported to date by cash

contributions from its workers or founders. This is not right. This Bureau ought to have an income from members of the American Section of at least \$5000 a year. Even that is less than one dollar a year per member. Without your support we shall do something; but with it, he would be a bold man who would put a limit on the amount of ultimate good that would be exerted in bringing about the New Day, through the effort of your Bureau of Social Reconstruction.

Will you write the Bureau today and make it a pledge of a monthly contribution to its work, your work, and Their Work?

Yours for humanity,
BUREAU OF SOCIAL RECONSTRUCTION,

By ROBERT WALTON

Director

THE JOY OF LABOR

I am just a laborer; my place is on the ground, out of doors. But I love my work.

When I lay down my weary head to rest at night, pictures steal into my mind of bright sunshine, the smell of the soft, warm earth, the songs of the birds.

And I feel so happy, and my deliciously tired body falls into a sweet, dreamless sleep.

Does it matter that I cannot scan Greek verbs, or square the circle, or exhaust the complex phantasmagoria of mental stunts that men are mad to do and teach their children—the adoration of dollar-success, the struggle with ambition, the pursuit of desire, the high carnival of selfishness I see idealized all about me?

Ah! No. I am happy with my birds, and my sunshine and my warm soft-smelling earth, for in them I feel a Presence that is joy and hope and life. Yes, my God, your God, the God of life, of all life, the God even of those darkened sons who seek Him in degenerate use of His divine love—that is the Presence I feel.

Oh! I love the great out-of-doors, and even the weight of my heavy labors is a joy to me, just because in toil do I touch the garment of my God, and while I work He sings to me through the throat of His birds, carresses me with His breezes, and warms me with the sunlight of His radiant face, and I am filled with His divine rewards. And I am content.

PARTHE

God's peace sinks into my soul;
What though the light be gray,
The clouds may threaten and roll
But behind them dawns the day.

—GLADYS B. JOHNSON

FROM THE NATIONAL PRESIDENT

JUSTICE TO MRS. BESANT

Some serious questions have arisen as the result of the internment of Mrs. Besant and her two colleagues. Was she guilty of sedition? Was she spurring the Indians to revolt? Or was she peaceably pursuing a political ideal by orderly and constitutional means guaranteed to everyone in all liberty-loving states? If her actions were insurgent and unlawful, then the stigma that would inevitably attach to her name would indelibly mark also the theosophical banner she bears so far as the minds of the masses were concerned. But if, having caught sight of a great ideal whose realization would bring civic happiness and spiritual growth to millions upon millions of people, she has lawfully and rightly held that ideal before those whom she believed it would benefit, she has made of herself a public benefactor and by this action will have insured lasting honor to her name and to the orders and societies whom she honors with her wise guidance. If this be so, then none is more deeply involved in her becoming a prisoner at the hands of the Government than the Theosophical Society and its individual members.

I therefore reproduce here the excerpts from NEW INDIA following these remarks as containing the truth of this matter from the Indian standpoint. An editorial in the same journal on *Mr. Chamberlain* and *Mrs. Besant* says:

Mr. Chamberlain's reply to Sir A. Williamson on the internments has given us some idea of the manner in which the Indian and Provincial Governments had obtained the Secretary of State's general sanction for the policy of repression which they started a year ago and which they are apparently resolved upon pursuing with increasing severity and unwisdom. The representation made to the Secretary of State was that the activities of Mrs. Besant and her associates had excited unrest which might easily be dangerous at present. We do not know whether the Secretary of State enquired or cared to enquire what the nature of the activities were which Mrs. Besant pursued and what the nature of the unrest was which she is thereby stated to have created.

It was sufficient for him that the local governments in India had satisfied themselves about these things. We have, however, had it on the authority of the highest court of justice which had to consider this matter that Mrs. Besant's loyalty and the entirely patriotic purpose of her activities are unquestioned. We also have it now on the authority of H. E. Lord Pentland himself that he was aware that "these critics" (*Mrs. Besant, et al.*) have declared themselves to be the opponents of revolutionary methods of agitation and that they advocate their views on the ground of their loyalty to the person of the King-Emperor and to the British monarchy as an essential link of the Empire." *If the activities then, of which the Indian bureaucratic Governments complained, were neither disloyal nor unpatriotic*, there were other positively acceptable activities on behalf of the authorities conducted by Mrs. Besant, of which apparently the Secretary of State has allowed himself to be kept in studied ignorance. But all of us here know that these activities directly contributed to strengthen the loyalty, patriotism and co-operation of the people of India in the cause of the Empire and of the War which is now being waged in the cause of liberty. Mrs. Besant's activities were, again, directed repeatedly to warning the Indian public against any form of violence, disorder or other questionable methods of opposing the Government of the country. She has denounced anarchical outrages in a manner which has served to restrain the youth of the country entirely within the bounds of law and order. She has throughout supported every appeal made to the Indian public for the vigorous prosecution of the War. She has strongly urged the youth of the country to enlist in the Indian Defence Force, and until the day of her internment, she carried on this recruiting campaign despite the discouragement of many in the official hierarchy. We do hope really that the bureaucratically controlled Governments in India do not consider that this activity of hers also had created an unrest dangerous to the prosecution of the War or the defence of the Empire.

What, then, is the danger which they apprehended, and against which they have provided? So far as the Indian public could make out, there was only one danger which by anticipation the Indian Governments may have wanted to guard against and that is, the danger to the perpetuation of bureaucratic domination, which any sustained demand for reforms leading to the attainment of Home Rule for India must necessarily cause. Unless, therefore, the Secretary of State for India assented to the proposition, firstly, that no such reforms were needed, and, secondly, that steps should be taken to put down the propaganda which would

lead to a knowledge among the people of the reforms asked for by their leaders, of the benefits of Self-Government which they inaugurate and of the acquisition of the necessary fitness to exercise the powers and responsibilities involved in Home Rule—we cannot understand how the Secretary of State could have assented to the Indian Government's view that Mrs. Besant's activities were producing an unrest likely to become dangerous. The danger apprehended by the Indian Government, whatever it was, was not a danger which could have affected the internal tranquillity of the country or the external safety of the Empire. Yet, it was a law which provided for the latter contingencies that the Indian Governments have been allowed to put in motion. The Secretary of State, at any rate, has so far not endorsed the ground which the order of the Government of India avers, *viz.*, that Mrs. Besant "*has acted and is about to act*, in a manner prejudicial to the public safety." He has only said that "her activities *might easily be dangerous*."

Did Mr. Chamberlain bestow a single thought upon what they were themselves doing in England and what their co-adjutors were doing in the Dominions and elsewhere? How did he, indeed, persuade himself to sanction a deprivation of the fundamental liberties of British citizens—because, forsooth, they asked that the principle for which Great Britain was pouring out blood and treasure in such abundance, should be equally well recognized and acted upon in British India, in the interests of the permanence of the Imperial connection and for the contentment and happiness of a great and grateful people? Apparently, he never paused to reflect on what they are now trying to do in Ireland, what they are doing in South Africa and what they are doing in Canada and Australia also, to help the people there to a full realization of their position and responsibilities in the cause of that liberty and autonomy for which the Empire stood. The open revolutions of South Africa and Ireland have been dealt with on principles very different from that which the Secretary of State has thought fit to allow the Indian Government to pursue. The difficulties of Mr. Hughes and Sir Robert Borden in Australia and Canada in persuading powerful sections of their people to accept conscription and the several other burdens which the War has imposed, may not be so well known in India, but they must have been fully within the knowledge of Mr. Chamberlain. Nor can Mr. Chamberlain have forgotten that activities were not only permitted, but promoted in all other parts of the Empire to discuss and propagate proposals for the reconstruction of the Empire and for the reform of the British Constitution itself, involving the grant of full Home Rule and the creation of new constitutional bodies for the entire Empire.

Why the Indian people alone should be denied the right of such discussion and the

propagation of such political education is a question which evidently never troubled the thoughts of the Indian Secretary of State. But it seems to have troubled the minds of his more statesmenlike chiefs, both of the late and the present Ministry in England. It is unnecessary to re-quote the words of the present Premier, Mr. Lloyd George, in which he definitely encouraged the hopes of Indian publicists for reforms in the Indian Constitution in the direction of Self-Government. We will only quote here what the Ex-Premier, Mr. Asquith, has stated in regard to what has to be done everywhere in the Empire in the present situation. Far from putting down the growth of new ideas, far from shutting his eyes to the great problems facing them—as the Indian Governments are doing in true ostrich manner—he has urged them to make, and they are making every effort to face them, to discuss them, to propagate a knowledge of them and to deal with active sympathy the unrest which activities in this behalf have generated. They have done this because they have realized that this is the sole and certain means of averting danger. In his speech at the Eighty Club early last month he observed:

"The War has created new ties and new obligations, founded on common efforts and common sacrifices in a cause which is as dear to Ireland as it is to Great Britain and to our Dominions beyond the seas, and indeed to all lovers of freedom of every race and in every climate. We are face to face—I have said it before; I repeat it today with a strong and solemn sense of responsibility—we are face to face with one of these golden opportunities which history seldom offers, and still more rarely repeats. Let us bring to it—and I am speaking not only to you, members of my own old party, but, if I may, to men of all parties and all schools of opinion in every part of His Majesty's Dominions—let us bring to it, while we can, the varied experience, the combined wisdom, the fervent good will of an Empire which, except indeed in Ireland (and in India—we may add) has everywhere found in the union of liberty with justice—liberty for all; justice for the few—the secret and the safeguard alike of local contentment and of Imperial strength." (Cheers.)

How can we measure the perversity of a Government which has so obviously disregarded the secret and the safeguard of local contentment and Imperial strength—the "union of liberty with justice"!

FROM "NEW INDIA"

Is the writ of *Habeas Corpus*, that bulwark of freedom in England and America, inoperative in India? If not, how are we to understand the following paragraph which I quote from NEW INDIA:

We are glad to announce that two Indian Barristers, Mr. Joseph Baptista, of Bombay, and Mr. E. L. Iyer, of Madras, will shortly proceed to England to take out a writ of *Habeas Corpus* on behalf of Mr. George S. Arundale, one of our three interned Home Rulers. We wish them Godspeed.

WHAT INDIAN HOME RULE MEANS

It may perhaps not be clear to some who have not studied the problem as to what Mrs. Besant has been working for in India under the term "Home Rule," therefore the following taken from a recent number of NEW INDIA will prove *informative*:

The second lesson, which we hope is now in process of assimilation, is, that the cause of Home Rule is not going to suffer by arbitrary repressive acts directed towards gagging its leaders. It is going to gain, and has already gained, greater strength thereby. At the risk of wearisome repetition let us state once more briefly what the policy of Home Rule, the Home Rule League and Mrs. Besant is. It is:

1. The ultimate attainment of full Self-Government within the British Empire.
2. The *early grant*, as demanded in the congress resolution, of a measure of self-government.
3. The immediate introduction after the war of the scheme of reforms drawn up by the congress and the Muslim League, in which the power of the purse and all legislation shall be under the control of legislative councils, to be elected by the people, in the proportion of four-fifths, and the executive councils or "cabinets" of the viceroy and the provincial governors, shall consist, in the proportion of one-half, of Indians to be elected by the respective legislative councils.

That is the policy of the Home Rule League. It is the policy for which Mrs. Besant, through the Home Rule League, and through NEW INDIA, has worked. It is the policy of the Indian National Congress. The idea has been assiduously cultivated, that Mrs. Besant and the Home Rule League stood for some extreme policy, going far beyond the congress program, and that the bulk of the congress workers looked at her askance. That, no doubt, is what Lord Pentland, who actually did not know—so he told Mrs. Besant in her interview with him—what the congress resolution was, was led to believe. And it was hoped that, by exposing this supposititious extremist propaganda to the condemnation of Government, threatening its leaders with pains and penalties, and carrying the threats into action, so far as Mrs. Besant is concerned, a definite cleavage would be created between her and

the congress party. All this, of course, sounds extraordinary enough to those who know the real state of Indian politics. But it is evidently what Lord Pentland, in his supreme ignorance of what is going on around him, has been led to believe. There is no doubt that those who organized, as well as those who dealt, the blow at Mrs. Besant, supposed that they were discriminating between an extremist and a moderate movement, and that the adherents of the latter would stand aside when the blow was dealt. The Lucknow session of the congress, when moderates and extremists closed their ranks, had taught them nothing.

AN OFT TOLD TALE

Perhaps there has never been a time when more discrimination was needed to determine the real from the unreal in psychic phenomena than now. The world war has opened the doors of the borderland to an unusual degree. Moreover, the invisible forces accustomed to use mediums must feel their doom in foreseeing the oncoming spirit of the future's higher ideals, and to have become unusually active. The popularization of the truths concerning the invisible life has, too, made their efforts easier. Therefore there is danger on every side for those who would dabble in such things. It is made so easy. Now and then something great and real may come through, but rarely so. In the literary world outside such things stacks and stacks of books are written by thousands of people, yet it is rare that anything of permanent value is ever produced. So it is in psychic matters.

The following correspondence tells its own story—one that is so common that I have deemed it useful to publish almost *in extenso*, so that the reader may follow the psychological phases step by step, from skepticism to interest, then to open credulity, to unrestrained acceptance and finally to a common-sense understanding of the entire comedy.

Nov. 17th, 1916.

My dear Miss P.:

Some time ago, my sister-in-law in M., wrote me saying that my nephew's young wife was being used as a medium through which a disembodied entity was writing a book and that she was communicating it under the direction of a great Adept. I took very little "stock" in what I considered a "fishy" proposi-

tion, altho I was interested in the claim they made of being also in touch with my dear old Father. You may judge my surprise last Sunday night to get a telephone message from my nephew asking if H. (his wife) could come to us for a visit, at the express order of "The Master," as it was necessary owing to the completion of the book in C. We assented with some misgivings, as I was at a loss to know what to expect, as my brother's, and sister's letter had been quite ambiguous. But as she would bring a copy of the manuscript with her, we withheld forming any opinion until we had a chance to look it through and see what it contained. She arrived Wednesday morning and we were most agreeably surprised to find that it was theosophical from start to finish, and this is all the more wonderful, as H. would not have anything to do with Theosophy nor had she ever read a book or even a pamphlet, altho she had attended one of Mr. Rogers' lectures during his last visit. The author of the book claims to be a Mrs. T., whose son was a friend of the family, and he is absolutely convinced that it is his mother.

The book itself is somewhat along the lines of *LETTERS FROM A LIVING DEAD MAN* but has it discounted very largely. The title is *LETTERS FROM A WOMAN WHO WAS*.

I have had several talks with my father, which have been most interesting and he has assured us all that we are "absolutely right" as regards Theosophy, which he has acquired since passing out nearly two years ago.

The Master told us last night in answer to the question "Are you a brother of the Masters M. and K. H.?" answered "yes," and further told us he was our Master, but that Mrs. X. and Mrs. Z. were pupils of the Master K. H.

He always commences by making a sign, and signs himself "The Master." Both my father and Mrs. T. speak of him as the Master K. X., and I asked him if that was correct and he at once replied "It is."

Can you give me any information on this question, as I am somewhat at sea, never having heard of him before? But he certainly brings with him the most profound reverence, and elevating atmosphere I have ever experienced.

I will write more later but wish to ask your opinion before accepting fully this wonderful experience.

Nov. 21st, 1916.

My dear Miss P.:

Little did we ever dream that we should be deemed worthy of the wonderful experience through which we have just passed, and to think that our little home was chosen to contain the Body of the young candidate, is more than I can grasp.

I cannot write more than just a few lines at present, but have the permission of the Master to tell you which I will try and do

shortly, when I am better able to express my feelings.

What has transpired took place Sunday evening, November 19th, 1916 in the presence of six of us, the candidate being my nephew's young wife, and in the house were also our little grandson and H.'s little daughter aged 2½ years.

Last night again we met as requested and further help given, each one of us being sent to our room in turn, and the Blessed Master told us He had come and had magnetized each room in turn. He will do the same today for Mrs. L., Mrs. G. and S. at their homes.

Oh Miss P., I cannot write collectedly but wished to let you know that our thoughts went to you and Mr. W., who I know will rejoice with us.

I know that you know what happened, because the Master told us.

Nov. 25th, 1916.

My dear Miss P.:

Had any one even suggested to any of us 10 days ago that we would have the blessed experience that we have had each evening, especially during the past week, I for one would have laughed at them. Just to think that the Blessed Master should have come and manifested himself to us to the fullest extent, that we were able to stand, and to have him give us the instruction that he has, fills us all with joy unspeakable, so you may understand how difficult it is for me, even now when I might say I am growing used to his presence, to express myself clearly.

I am awaiting your reply with much pleasure, and now that I know a little more of what my work will be in the future, rejoice that it means being near you all at Krotona.

Try and picture our little home, thoroughly magnetized by the Master himself, and then picture to yourself, the big Arm Chair that I made myself as being the place of repose of the Physical Body during the time of absence and realize the tremendous vibrations which thrilled us all to the depths of our beings. Some day I hope to be able to tell you all about it. H. is still with us, and will remain for some time, I understand, and is then to go to Krotona, so you will see and hear and can judge for yourself, of the truth of what has taken place.

Nov. 28th, 1916.

My dear Miss P.:

Many thanks for your kind letter, which I have read over twice most carefully and thoughtfully. Can you tell me the name of the Master "Jupiter" of the lives, who you may remember was the Master of the Master Morya, and was also known as the Old Gentleman of Tiruvallum? If so please let me know? In my notes I find that he lives in his Nilgiri retreat, some 80 miles from Adyar

where he was visited by T. Subba Row and Mr. Leadbeater.

While I do not know definitely, the description given of his appearance by my niece, and my intuition seems to identify him with the mighty personage who, has communicated with us and revealed so many wonderful things.

Your letter was not a surprise, as I was told what to expect, so await further developments. We have sent on a copy of the Mss of the book to Dr. — at his request, and by direction. H. returned to M— Sunday night, but we expect her back about Christmas time.

I might add that my father has explained what took place before the Master did, regarding several incidents.

Dec. 2nd, 1916.

My dear Miss P.:

Your dear kind letter reached me just on my way home to supper, and as I have a little time to spare, I am going to devote it to you, and try if I can to describe what has taken place here

In the first place, I wish to impress upon you most strongly the very important fact that my niece, has never read one book or even a pamphlet on Theosophy, and it was not until Mr. Rogers' last visit to M— that she had ever attended a lecture and then only one.

In the 2nd place what I am permitted to communicate at this time is not all that has occurred, as there are some things that we were enjoined to keep to ourselves, that are of great importance, especially to ourselves. But I think I can tell enough to convince you that what has taken place is entirely out of the ordinary, and of great moment.

To commence, early in October I received a letter from my sister-in-law in M—, telling me of the (to them) wonderful experiences they were having there and asking how I could explain them. As time went on they told of a book that H. was to write and had commenced at first through the "Alphabet Control," which is I now know a sheet of paper with large letters on it, and a jelly glass. This continued for some time I believe, and then she was told to put it away, and they would write directly through her hand. After this she wrote very rapidly, and the book was about completed when she was told that it would only be finished in C—. The entity claims to be a Mrs. T., whose son was a friend of theirs, a Dr. T., and I am told that she convinced her son most thoroughly that it was his mother. Mrs. T. constantly spoke of the work she was doing as being directed by a great Adept, whom she spoke of as the "Master." As time went on my father communicated with them and confirmed this statement, and then the Master Himself commenced to write, at first without any definite means of identification. If my memory serves me rightly I think that on one occasion some other entity tried to use H.'s hand. However, the Master told her that

whenever He wished to communicate he would always make a peculiar sign, and has so done ever since. In this connection I wish to say that H. on being shown a picture of Mme. Blavatsky, at Mrs. G.'s the other day, was greatly startled when she recognized the ring as showing the same sign. She has told us that she has tried to reproduce it at other times herself, but cannot do so. On Sunday evening, the 12th of November, just as we were about to sit down to supper, my nephew called me on long distance and asked if H. could come up for a visit, explaining that the Master wished her to go. As we had some friends with us I told him I would write that evening later, and did so.

In order to make our position as clear as possible, I will tell you just what we thought about the whole thing in order that you may understand that we were not carried away by what had been told us regarding what had taken place in M—. While it seemed quite interesting, I for one did not take much stock in it, nor was I overly interested, as I reviewed what C. W. L. had to say regarding such things and had my doubts about its being genuine. However, I wrote my nephew and told him we would be very glad to have H. come up and would do our best to make her stay pleasant.

On Wednesday morning she arrived and I met her at the train. She had her little daughter aged 2½ years along with her, although she had expected to come alone.

At breakfast she told us about what had taken place and explained how the Master had told her to go to C—. As my time has gone and in order not to tire you I will stop at this point and send it ahead and then continue with the facts as I saw them tomorrow night.

Dec. 2nd, 1916.

My dear Miss P.:

In compliance with my promise to you of last night, I will resume trying to express in words the events which followed the conversation related at the end of last night's letter.

After breakfast I asked H. if she could get in touch with my father, and she said I am sure we can, and almost at once she commenced to write, and as each paragraph was completed she read it to us. But as these are of a personal and family nature I will not try and recall them at this time. That evening in the presence of seven of us, father came and wrote for us. (I should perhaps say at this point that he had previously explained to H. that as he was unable as yet to influence H. sufficiently to write through her directly, he merely dictated what was written by someone else). After this had gone on for a short time, Mrs. T. came and said the Master wished to speak to us. Directly He commenced by making the sign I referred to last night, and then gave us a benediction and spoke to me in person, always addressing me by my initials; but

the details I will omit for the present, as I wish to cover the much more interesting incidents without wearying you

Sunday evening we again assembled in our living room; H. sitting in my big arm chair, in which C. J. so often sat, near the front window. After remaining quiet for a few minutes H. remarked, "The Master is here" and took up her pencil, and the usual sign was formed and a beautiful blessing given. We were all deeply affected by the vibrations that always accompany His coming even when we were not expecting Him, and we all were conscious of the most delightful aroma of "lilly Flower" we since learned, and eagerly awaited each sentence as it was read. After referring to what had taken place we were told that "great things were here but greater were to come" and some of us felt that He was about to materialize. S. commenced to show signs of what I thought was hysteria, due to the tension which we all felt so strongly, but when I spoke to her trying to quiet her, the Master spoke to her most comfortingly and she was soon herself once more. Then quite without any warning H. seemed to faint, and her body dropped over the arm of the chair. As I seemed to realize that she was all right I did not attempt to go to her assistance, but we all remained deeply moved by the wonderful manifestation of some great unseen power. As nearly as we can agree she remained unconscious for about seven minutes and then straightened up, but seemed dazed, so I lifted her onto the couch, and she gradually regained her normal condition. The first thing she said was "How did I get here?" I explained it to her and asked her how she felt. She looked at each one of us and said in a most surprised tone, "The Master came and took me with Him." She slowly and very gradually described the Master to us as being very tall, with white hair and beard, and having the most beautiful flashing dark eyes, and also spoke of the wonderfully beautiful, intensely brilliant radiance that surrounded him. On being shown the picture of the Adept in "Man Visible and Invisible" she said that was nothing to compare with his in color. She then told all their occult names except myself, and while she said she knew who I was, she did not have permission to tell me my name. The memory seemed to come back very gradually and so it was late before we retired on that ever memorable night.

While I somehow seemed intuitively to grasp what had taken place, I did not know, but at noon the next day (Monday) Father wrote that what we had witnessed the night before was H.'s introduction to the Great White Lodge. (I neglected to say that H. told us that the Master had come for her and had taken her

with him to a large room in which around a very large table were sitting many other Masters just like her own, but that the light was so bright that she could not see them very distinctly, explaining that they looked as if they were all veiled.) Then the Master Himself told us all that had transpired. He explained that the cause of S.'s uneasiness was due to his having tried to use her body to manifest himself through to us, but that his vibrations were too severe on her, and then He had taken H. with him and introduced her to the Great White Brotherhood, and spoke most affectionately of each one of us, blessing us each in turn, and having sent each of us to our rooms (Mrs. R., E. and I.), magnetizing them in turn, and then the whole house, and the following day had H. go to Mrs. L.'s, Mrs. G.'s and then S.'s homes and He came and did theirs also against all evil influences.

Tuesday evening, very shortly after he came, H. seemed to sink back against the cushions and fall asleep, remaining in that condition for 15 or 20 minutes, then she gradually awoke and slowly as though recalling something that had happened she told us that the Master had again taken her away and had clothed her in a loose white gown which reached to about her knees, and had put the most lovely rings on each hand. While asleep she acted out part of what she afterwards told us, *viz.*, placed her hands over her eyes, crossed herself, and then cried out most piteously, "Oh please don't go; don't leave me." She later explained that she crossed herself because the Master did so, and had told her to do so, and that she had cried because he was going to leave her. The whole scene affected us all most profoundly and the ladies were all in tears as well as H. We asked her why she was crying and she said it was for joy.

The things she has told us that the Master had told her to tell are more wonderful, and she has since then been able to bring back with her the minute details of what has taken place during the sleep of her body, and has evidently undergone a most wonderful change.

If what has been told us comes true, as I firmly believe it will, ere long we will be with you at Krotona, and then I can tell you all much more than I am able to write.

She did not understand when the Master told us of her Initiation, what it meant until we explained it to her, nor did she know anything about the Great White Lodge.

I asked the Master if you knew Him, and He answered, "I believe not, but Mrs. H. can identify me."

I have tried in a very indifferent manner to tell you of what we have been privileged to see and have been told, and while I have no doubts as to the reality of it all, I can only await the physical plane corroboration which I feel sure will come ere long, and hope that you may be able to understand what I have tried to write.

P. S.—The Master Himself told us that now H. is an Initiate of the G. W. L. She returned home last Sunday night, but we expect she will return by Christmas, so we are told.

Miss P.'s Reply

Dec. 18th, 1916.

My dear —:

Your various letters have reached me, and after thinking the matter over very carefully, I feel that it is my duty to tell you exactly what I think in the matter. I know very well what your present opinion of myself will be, but later on you will remember what I am writing and it may then help you.

I have no manner of doubt that in the present instance some entity on the astral plane has been deceiving you all. That happens rather frequently, for we have so little experience about the matters concerning the inner invisible worlds. Some day you will probably be undeceived, as a number have been. I heartily wish that it may be soon. Meanwhile, I will call your attention to two facts in your letters.

In the first one you wrote you said that the "Master" told you you might write to me, as I knew all that had transpired, and in the last one the same "Master" is said to have answered you when you asked whether I knew him, "I believe not." Here at once you have a contradiction, but the other case is far more serious. You state that your niece left her body once for seven minutes, and the next day for 15 to 20 minutes, and then you add the postscript that the "Master" told you "Now H. is an Initiate of the Great White Lodge." It takes far more than seven minutes to become an Initiate of the Great White Lodge, my friend. If you remember in the Bible which gives the symbology of Initiation, the Initiate spent three days in the under worlds, and when Alcyone took his first Initiation things were very still at Adyar for a whole day and many hours afterwards, everybody walking on tiptoe and avoiding to make any noise. Remember also the Egyptian description of three days spent in a sarcophagus. The entity who spoke to you evidently did not even know the time needed for such Initiations. More than that I will not say now, but I ask you to show this letter to the others. They have a right to know my opinion in the matter. Please also show them my two previous letters, if you have kept them.

My kindest wishes are with you all ever, and I know that all will be well after a while.

Jan. 5th, 1917.

My dear Miss P.:

Your kind letter regarding the experience that we recently had, came some time ago, and I sketched out a form of reply, but now need not send it as we have one and all fully had our eyes opened and the maya fully shaken off, although at the time it did seem most wonderfully real, and so far as I know nothing harmful to any of us has resulted. Some day I hope

to know just what it was that tried to impersonate the Master.

I had read your former letters to Mrs. L. and G. when they came, but none of us were convinced, as we only thought that you did not fully understand the nature of the (to us) lofty spirituality of what he had told us, and while at first I, as well as the others, had grave doubts as to the authenticity of the instructions given, they gradually grew less, and while we could not harmonize our conceptions of the manner in which a Master would communicate, still we did not wish to antagonize him on that account.

I think it was the same evening that your last letter came and I was reading it over with Mrs. ——— in a quandary when the thought came to me to look up what Mr. L. had to say about the Masters, so picked out the first volume of *THE INNER LIFE* and opened it at page 31 and read it aloud as far as page 33. This commenced to open our eyes, and when we all got together a day or so after the "illusion" very quickly revealed itself to us all.

Was it one of the dark brothers seeking to unsettle our minds? If so, he is badly worsted.

While there are very many questions that have occurred to us since the experience, as well as at the time, that we would like to have answered, still I have not the time just now to "inflict" them upon you, nor do I wish to add to your already too heavy work, but I know you will be pleased to hear that it has come out all right and we are just the same loyal bunch as before, if anything more so.

But if at any time you can throw any light on the matter we will be most grateful and appreciative.

With warmest regards and best wishes for the New Year from us all, and thanking you for your most kind letters which we now fully appreciate.

Jan. 21st, 1917.

My dear Miss P.:

Many thanks for your kind, encouraging letter which reached me a few days ago, and I know I am only voicing the feelings of those who participated in the recent experience when I thank you most cordially for your kind advice and admonition.

To recall "ancient history," when I knew that H. was coming I had the strongest feeling that it was a test, and so real did this assert itself that I offered a most earnest "prayer" to the Masters to help us. When she arrived this seemed to me to have been unnecessary, as nothing but what seemed to emanate from a high source was communicated to us. But as Mrs. L. has told you, my doubts asserted themselves so strongly that it drew from the "entity" the reprimand that she also referred to, and I really believe that had it not been for the distress of the others

I would have then and there renounced him to his "face." But I yielded to their entreaties and crushed out all doubt although they were by no means dormant. And I must say that we are all very glad it came, as we learned the lesson, and will not be so easily influenced again. And I know that it had only had the effect of deepening our devotion and loyalty to the Masters, and at our closing meditation I chose the subject of sending thoughts of gratitude to the Masters for the help we all realize they conferred upon us. And we "know for certain that the Lords of Compassion are always watching their true devotees and never allow honest hearts and earnest seekers for light to remain under an illusion for any length of time"; and that "the Wise Lords bring out of even their temporary recessions lessons which "will serve them in good stead through the rest of their lives." (DOCTRINE OF THE HEART, page 80.)

Again thanking you most sincerely for your kindness and apologizing for causing your uneasiness.

It is indeed pathetic to note how often the usual joyous enthusiasm felt by the sitters over such things is so soon followed by the final disclosure of the fraud.

If we Theosophists would only remember the words of our Foundress and realize the greatness and true nature of the work she came to do, we would place our ideals far higher and so be of use in properly instructing those who need just that which she brought, rather than be victims of these lesser things.

A very sane view of the situation is expressed in the following letter received from a correspondent:

What Mrs. Besant and Mr. Leadbeater have told us as to the deceptions in connection with spiritualism seems to have no weight with some of our members. They say, "O times have changed and the veil is being lifted." I have responded that the law is always the same and Mrs. Besant and Mr. Leadbeater as well as H. P. B. have pretty well covered this phenomena.

Each of us, in the magnetic field about us, is carrying a long stream like the tail of a comet. In this stream is everything that ever had an existence in connection with us and anyone can tell our past who is able to put himself in connection with this current—all the images of our personalities—all our past deeds and thoughts—exist in this magnetic tail that is sweeping far back to the beginning of our pilgrimage. I have investigated spiritualism in

the past and while I could not but admit the seeming truth of some of it, I also saw how far short it fell from what I should consider spiritual revelations. None of the communications were of great importance and the mediums themselves were not people who impressed me as having wisdom, and I believe in bringing good common sense to bear on even so-called spiritual revelations. We know that our animal creatures (witness our household pets) like to be noticed and especially do they like attention. The cat will purr, the dog will frisk about and they are extremely jealous if they are set aside. They like to imitate also. In the etheric and astral worlds are many creatures—not yet human—with tendencies like unto our pets. They ape the human and we are told they love to deceive him. They also love to be noticed. They have a small intelligence and with this intelligence they are easily able to contact the vibrations of our comet's tail—up to the limit of their understanding. I say easily, because they are closer to this etheric or astral atmosphere than we are, so they read what they see (where our eyes would be blinded) and communicate it through what we call mediums. These communications are trivial—never any big problem and never any knowledge of the Good Law, for that is beyond the range of their intelligence. People will say, O I know it is my departed friends for they told me things no other person could know. Of course they did, for these creatures have been in touch with the tail of our comet—that is on the lower levels of the tail, just next to the earth and to its connection with us. I believe that everything is explained under a law and when I look at it in this manner, I see how easily the above explanation may cover spiritualism, also how materializing may be done. You know there is always the image of the departed in the magnetic tail of our comet and it is ready to form the likeness from that image and so we think our dead friend stands before us, for it looks just like him.

I also know that one may seemingly have conversations on the astral plane with people on subjects that pertain to their most intimate affairs—things of which they would never speak to any one, so I felt something was wrong here, though I knew not what. When I came into Theosophy (blessed be its name) I found the key to the enigma. I know now that one may be reading these currents of thought and believe they are speaking to people, for they also see the personalities of the people as well, stamped in the magnetic ether, much as a photographic plate before it is developed. I also believe that spiritualism is not a benefit to humanity. It is exactly at the point it was fifty years ago. No progress has been made. Nothing has been put forth beyond the phenomena—nothing about living a pure life and nothing as to pure food—so important an item with all the great teachers of the earth.

EDITORIAL COMMENT

INTERCOLLEGIATE THEOSOPHICAL CLUB

Placing the theosophical philosophy before students of universities is a work of great importance. These are the people who will mould the thought and influence the lives of many for here will be found the future educators, clergymen, doctors, lawyers, writers, besides the hundreds who will take prominent places in social and commercial life and those whom we may expect to have a large part in the coming reconstruction. Therefore the value of such an organization as exists in the University of California described in the following extract, cannot be overestimated:

"This club was brought into being last year at the University of California by one of our members, Mr. Alwyn Baker, a student of the university. His object is to establish a centre for the spreading of Theosophy in each university of the United States. It is inter-collegiate in name only as yet, for no one of our members has heretofore been able to brave the ridicule in which so many who aspire to the higher things of life hold Theosophy.

Mr. Baker succeeded in obtaining a class-room in California Hall one evening each week for the use of Theosophy, and thereby established its teachings as one of the student activities. Not only has he had constant use of this room weekly, but has been able to secure the auditorium in the same building for the use of our national lecturers, and even for our local lecturers when they have had audiences too large for the smaller hall. The meetings here draw larger crowds than anywhere else around the bay. Over 450 listened to Mr. Rogers when he lectured there in May on *The Scientific Evidence of Life After Death*.

INCIDENT TO THE WAR

When we read of the sacrifices our

brothers in Canada are now making and the hardships they are enduring we glimpse the war at closer range than we have ever yet come to it here. When we have been at the front as long, it may well be that experiences like the following, taken from a letter just received from one of our very active members in British Columbia, shall be ours, too.

Early in the summer the call went forth for the women and girls of Canada to voluntarily mobilize for national service, which in many cases meant to help with the planting, caring for or harvesting of the food crop.

With hundreds of other women and girls, I came and have worked as never before for such a long stretch of time. It may sound easy to "pick berries" but I really was never so tired in my life as when after my first day in the strawberry field, after working for 11 hours at a stretch, I stumbled into camp and fell on my bed exhausted. The next morning we got up at daylight and started again—this, day after day, Sunday and Saturday alike. We never know the date nor the day of the week!

The only break came when on two occasions the weather clerk took compassion on us and sent a rain storm. On these happy occasions we washed our towels and clothing and cleaned our camps and did more elaborate cooking. With us on this farm there are high school girls, university girls, teachers, nurses, clerks from the department stores, house mothers and people from all classes and grades of society.

We are in cottages, tents, shacks; in the garage are the high school girls with a matron and in the barn about 75 who did not expect to be here but for a few weeks. Good oil stoves and comfortable beds are provided.

We sing a good deal—about once a day someone starts "God save our men," and everyone sings. Then you hear someone on our right say: "My boy went down in the North Sea battle." And someone else: "My husband is a prisoner in Germany, my boy was killed at the Marne." And a quiet voice in a Scottish accent says: "I have just finished three hundred pairs of socks."

"What's the time, please?" is shouted over the tall rows of raspberry cans, until the reply comes: "Five thirty." Then an answering wail: "Nearly six o'clock and my row not half done. Help, help for number 112."

"At your berries again, girls, the boys must have jam." And so it goes. A new phase of life for most of us and an opportunity to *live* our Theosophy and *practice* our brotherhood.

SIR RABINDRANATH'S MESSAGE

The following message was received by the Commonwealth, Adyar, from Sir Aabindranath Tagore. It will interest his many Theosophist friends in America:

Kindly convey my heartfelt sympathy and gratitude to Mrs. Besant and tell her that her martyrdom for the cause of suffering humanity will produce more good than any small favor that might have been thrown to us to silence our clamor.

GOOD NEWS!

The following press dispatch from Bombay has arrived just as THE MESSENGER goes to press:

According to a private telegram: Mrs. Annie Besant, head of the Theosophical Society, and George Arundale and B. P. Wadia have been released from internment by the Madras government.

This order will bring a sense of relief and joy to thousands both within the ranks of the T. S. and outside. Our President is once more free! The article states, however, that it is understood by the government that these people "will refrain from political agitation for the remainder of the war." This suggests a limited freedom and until we have more information we cannot know the real *status*.

A cablegram from Mr. Irving Cooper brings us the surprising news that he is *en route* to Australia. He expects to reach Krotona about September 27 and will be with us a week or ten days before continuing his journey.

THE BEST THING THAT CAN HAPPEN

BY C. F. HOLLAND

Are you sad and worn and weary
With your heavy load of care?
Is your way so long and dreary
That you give up in despair?
Just take heart and hold your courage,
Keep on smiling, don't feel vexed;
For the best thing that can happen
Is the thing that happens next.

Did you fail to win the battle
When you did your very best?
Never mind the jeers and prattle
Of your friends and all the rest.
Keep on trying, there's no failure
While you strive; don't be perplexed,
For the best thing that can happen
Is the thing that happens next.

Life is full of care and sorrow
As you wend your weary way.
Find the lessons for tomorrow
In the pain you feel today.
Whether life's a song or sermon,
Keep this always for your text—
Just the best thing that can happen
Is the thing that happens next.

FROM THE NATIONAL SECRETARY

The July and August reports showing the financial condition of the Section and the status of the membership is given in this issue. Reports of various activities in the Section and among the lodges will be postponed for subsequent editions. Names of those not yet appearing on the Roll of Honor should be forwarded at once.

FINANCIAL STATEMENT

STATEMENT FOR JULY, 1917

Receipts	
Fees and Dues	\$ 4023.93
General Fund Donations.....	6.00
Propaganda Donations	62.50
Year Book Donations	17.00
Discretionary Fund Donations...	69.25
Messenger Subscriptions	9.64
Exchange and Interest.....	10.96
Incidentals	26.65
	<u>\$ 4225.93</u>
Cash on hand July 1, 1917.....	\$ 7204.14
	\$11430.07

Disbursements	
Salaries	\$ 277.35
Stationery and Supplies.....	76.50
T. S. Postage	20.00
Rent and Light	62.25
Telephone and Telegraph.....	19.75
Suggestion for Theosophical	
Reading	22.00
Members' Booklet	120.00
Furniture and Fixtures	15.00
Incidentals	16.50
	<u>\$ 629.35</u>

FIELD WORK

Wolfer Printing Company (for printing at South Pasadena).\$	3.50
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MESSENGER DEPARTMENT

Rent	\$ 7.50
Salaries	36.25
Printing	177.00
Postage	14.00
Deposit	20.00
	<u>254.75</u>

PROPAGANDA

Rent	13.50
Salaries	84.35
Postage	5.66
	<u>103.51</u>

	\$ 991.11
Cash on hand August 1, 1917.....	\$10438.96
	\$11430.07

FINANCIAL STATEMENT

STATEMENT FOR AUGUST, 1917

Receipts	
Fees and Dues	\$ 1256.04
Propaganda Donations	166.50
Year Book Donations	7.00
Furniture and Fixtures	5.00
Messenger Subscriptions	3.88
Interest and Discount	17.04
Incidentals	8.37
	<u>\$ 1463.83</u>
Cash on hand August 1, 1917....	\$10438.96
	\$11902.79

Disbursements	
Salaries	\$ 353.50
Stationery and Supplies	103.15
T. S. Postage	59.25
Rent and Light	120.68
Telephone and Telegraph.....	21.57
Members' Booklet	135.00
National President's Traveling	
Expense	500.00
J. I. Wedgewood Expense	40.57
Furniture and Fixtures	41.50
Incidentals	107.92
	<u>\$ 1483.14</u>

Field Work

Reimbursement for cash paid out in new territory.	
Railway fare for May S. Rogers to Ontario, California	\$ 4.25
Advance Expense for Mr. Eugene W. Munson	50.00
Railway fare to Boise, Idaho (L. W. Rogers)	50.00
Hall Rent at Boise, Idaho (Gottfried Lohr)	35.00
	<u>139.25</u>

MESSENGER DEPARTMENT

Salaries	35.10
Rent	15.00
Postage	14.00
Printing	123.50
	<u>187.60</u>

PROPAGANDA

Rent	27.00
Salaries	121.65
Literature	3.80
Stationery & Supplies..	21.33
Postage	24.16
Furniture & Fixtures..	70.00
	<u>267.94</u>

	\$ 2077.93
Cash on hand September 1, 1917..	\$ 9824.86
	\$11902.79

MONTHLY LODGE AND MEMBERSHIP RECORD

JULY, 1917

Total number of Lodges.....	187	
Lodges chartered	1	
New Members	96	
Reinstated	23	
Transfer from other Sections	3	
Total Active Membership	6512	
Lodges Dissolved		2
Deceased		7
Resigned		11
Transfers to other Sections		0
Transfers to Inactive Membership.....		0

AUGUST, 1917

Total number of Lodges.....	187	
Lodges Chartered	0	
New Members	28	
Reinstated	17	
Transfers from other Sections.....	0	
Total Active Membership	6549	
Lodges Dissolved		0
Deceased		3
Resigned		4
Transfert to other Sections		0
Transfers to Inactive Membership		1

PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

REPORT FROM DR. BARNARD

Dr. T. P. C. Barnard of North Tona-
wanda, N. Y. (Divisional Lecturer) sub-
mits the following brief report of his ac-
tivities since Oct. 1st, 1916:

Public lectures delivered..... 24
Lodge talks 9
Mileage traveled.....12,000 miles

This work has all been done over week-
ends only, and in addition to a number of
lectures before his own lodge at Buffalo,
N. Y. The territory covered was Detroit,
Boston, Springfield, Holyoke, Brooklyn,
Albany, Rochester, Kenmore and New
York. Dr. Barnard gave one series of six
lectures at New York, traveling between
that city and Buffalo each week-end for
six consecutive weeks. This is indeed a
good record for one who must give at-
tention to his work as a physician.

FROM MRS. BARTLETT

Mrs. Harriet Tuttle Bartlett reports a
very busy vacation period. She writes:

I have been trying to get myself routed for
the coming year and at the same time get some
pamphlets written to help pay the itinerary
expenses so that I can go to lodges which can-
not afford to give me anything, and also to
take in new towns, lecturing to clubs, etc.
Clubs are the natural mediators between Theo-
sophy and the orthodox churches, and they al-
ways listen with keen appreciation.

On July 31st I gave a public lecture for the
Rutland Lodge upon *The Message of the Ages*
to a good audience, considering the youth of
the lodge. On August 12th, at the home of
Mrs. Helme, I gave a talk on *Thought Power*
with her assistance, and as she has a good lan-
tern and slides it was quite effective. Again
on August 21st in Mrs. Helme's home I gave a
lecture to the Rutland lodge on *Truth: the*
Great Harmonizer. August 12th I was enter-
tained by the Rutland Lodge at the home of
Mrs. Dunn and talked on *The Order of the*
Star in the East, gaining many prospective
members for the Order.

Mrs. Bartlett speaks of Rutland Lodge
as "a live little lodge" and states that it
is making arrangements for her to speak
for them again in a public way before she

leaves. "As there are only an even dozen
of them," she writes, "this is quite he-
roic, for they have to pay good rent for a
hall. I consider it to be one of the most
promising lodges we have."

Mrs. Bartlett will be in New York for
the Convention.

A CORRECTION

In my report on April work last Spring, done
in Phoenix, I used the following expression:
"About ten 'never came back.'" It was used
mostly for the popular expression within its
wording, but at the time, of course, was thought
to be correct. Certain statements had been
made to me by members of the lodge that
formed the basis of my estimate; but the Presi-
dent of the lodge—Mr. John Johnson—has been
so good as to set me right. I haven't his letter
by me, but he shows that in reality only about
five did not return, and that we have no reason
to suppose that they have lost interest. I am
very glad indeed to know that this is the case,
and also to make this correction.

E. W. MUNSON

L. W. ROGERS' ITINERARY

Cleveland, O.....Sept. 26, 27, 28, 29, 30
Buffalo, N. Y.....Oct. 1, 2, 3
ConventionOct. 4, 5, 6
Rochester, N. Y.....Oct. 7, 8, 9
Hamilton, Ont., Can.....Oct. 10
Toronto, Ont.....Oct. 11, 12, 13, 14, 15, 16
Ottawa, Ont.....Oct. 17, 18, 19, 20, 21, 22
Montreal, Que.....Oct. 23, 24, 25
Portland, Maine.....Oct. 26, 27, 28
Boston, Mass.....Oct. 29, 30, 31, Nov. 1, 2
Holyoke, Mass.....Nov. 3, 4, 5, 6
Hartford, Conn.....Nov. 7, 8, 9, 10
Albany, N. Y.....Nov. 11, 12, 13, 14

PROPAGANDA RECEIPTS

Mrs. Adelaide Cox, Santa Rosa, Cal.....\$ 2.00
Dr. O. E. Severence, Milwaukee, Wis..... 5.00
Butte Lodge, Butte, Mont..... 3.25
Mrs. Laura S. Hunt, Los Angeles, Cal..... 20.00
New Haven Lodge, New Haven, Conn..... 1.00
Mr. F. X. Muller, Anaconda, Mont..... .50
Mr. H. Carter, Anaconda, Mont..... .50
Dora G. Hudler, Buffalo, N. Y..... 1.00
Harmony Lodge, Toledo, Ohio..... 2.00
Ada H. Bird, Graford, Texas..... 7.00
Mrs. Minnie Young, Kansas City, Mo..... 3.00
Mrs. Vera Frisbie, Fresno, Cal..... 2.00
Dr. Grant Craig, Chicago, Ill..... 2.00
Miss Mary Fouraker, Dallas, Tex..... 1.00
Scott van Etten, Columbus, Ohio..... 3.00
R. H. Conklin, Stockton, Cal..... .50

\$53.75

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

Outline of Lotus Work

BY LESLIE LEIGH DU CROS

Subject for October is *Brotherhood*

Motto (for the Teacher)

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

From Coleridge's *Ancient Mariner*

This month provide the class with the printed cards of Mrs. Besant's Golden Chain Pledge,* distributing them to be memorized. Illustrate the golden chain by drawing links on the blackboard and naming one America. Let the children add names of other nations to the remain-

ing links. Make a chain of gold paper and write each child's name on a link. The table work may consist of drawing, painting and cutting different conceptions of brotherhood and fraternity. The song for the month is especially *Little Links of Gold*¹ as well as the songs learned last month.

WEEKLY TOPICS

First week: *How we join the T. S. The only belief required is that of Brotherhood.* For the lesson, explain the Golden Chain Pledge.

Reference: GOLDEN CHAIN TALKS and LOTUS JOURNAL, Oct., 1912. *The King of the Golden River*, story by Ruskin.

Second week: *Our Younger Brothers—animals and plants.* Read or tell any good animal story or let the children tell about their own pets. Explain that the Masters are our elder brothers.

Reference: *How Mr. Lorry Learnt his Lesson* from THE YOUNG CITIZEN (magazine) Aug. 1914.

Third week: *Analogy of the Logos.* We are cells in His body. The world is

God's school wherein we learn lessons. The sun has its rays which stand as servers to the sun, so we stand as servers to God.

Reference: *Brotherhood Applied to Social Conditions*, LOTUS JOURNAL, Aug., Sept. & Oct. 1910. *A Wonderful School*, LOTUS JOURNAL, April and May, 1911.

Fourth week: *Different Types of People*, English, Japanese, Hindu, Chinese, etc. Show that different customs of races all spring from similar origin.

Reference: *Little Brothers in Many Lands*, AMERICAN THEOSOPHIST, April, 1913.

Topic for next month (November) is *Reincarnation*.

*Golden Chain cards, price 50c per 100, may be had from Mr. John Heckman, 509 Chestnut St., Reading, Pennsylvania.

The Theosophical Book Concern at Krotona can supply the following:

¹ LOTUS SONG BOOK, with music, price postpaid.....	\$1.00
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QUESTIONS ANSWERED

Q. In the Order of the Star, what is the meaning of the Star?

A. The Star is the symbol of the King of the World—"Sanat Kumara." His thought to us shows as a star, not silver, but blue, like an electric spark. It flashes out at Initiation, thus showing his approval of the new Initiate. It flashed out at the birth of Jesus and was seen by the Magi.

G. S. A.

Q. What provision is there in the T. S. for the gaining of spiritual teaching by those who cannot or do not feel inclined to enter the E. S.

A. If we wish to give up all to the Masters and the feeling is very strong (even though we cannot always live up to it) it will show itself out in the life. In that case the light of the soul will be shining more brightly than ever before and the Master will see it and send someone into our life, who will be able to help or whom we shall be able to help. There is no distinction between the helper and the helped, they are but the two sides of one whole. There would be no theatrical display, but the helper would come quite naturally into the life as if by accident. The person will ever grow stronger and stronger and although greater storms will come the power to bear them will make them appear lighter. The troubles will be of a more serious nature. The Master does not come suddenly into the life but by degrees, and through those who are his pupils. Thus these troubles are stepping stones to Him. Build every teaching into your lives and you will ever come closer to the Teacher. To be saved means to be saved ever from the loss of the power to help. The only way is to give ourselves always to the Great Work. After some piece of useful service the one who is striving is often personally thanked by the Master.

G. S. A.

Q. Why should one be terribly afraid of infinity—infinite time or space? It began when I was about 7 years old.

This condition is always worst when I am tired or working under strain. It does not attack me when I have plenty of sleep and am happy. It swoops down on me like a vulture and it sometimes feels as if I were drowning in the sea.

M. C. S.

A. There are certain types of nervous disorders that bring with them a haunting sense of dread. This fearfulness takes many forms—the one described above is not uncommon. A perfectly healthy person is normally hopeful and buoyant. When, however, the nerve forces run low a feeling of depression, helplessness and inadequacy supervene. It may be readily understood why this is so when we appreciate that the prana or life-force in the nerve stream is the essential energizing element in all activity and when it ebbs, a sense of deadness remains in the physical and etheric vehicles.

To avoid this condition the subject should take regular and systematic exercise, live in the open air, sleep soundly and eat wisely. Meat is not necessary in the diet, indeed it increases the toxic condition of the body and the nerve forces are exhausted in the house cleaning.

Nerve depletion renders the subject more liable to a negative and despairing condition from the astral plane as well.

M. W.

Q. Can one live without the spleen?

A. The spleen has been removed in many instances without ill effects. It is the regular treatment for certain injuries and diseases affecting the spleen, to remove it.

The function of the spleen is not fully known. By some it is thought to be a blood former and by some a blood destroyer; and from time to time physiologists have put forward various theories regarding its function. However this may be, it has been clearly proved many times it is not essential to life and its removal causes no ill effects.

M. M. M.

AMONG THE MAGAZINES

MISCELLANEOUS

India's Home-Rule Martyr is a title that no Theosophist will pass by. It heads an article in the LITERARY DIGEST for September 8th—a most sympathetic review of Mrs. Besant's last words before her internment, as they were printed in *New India* and later in a little pamphlet—*To My Brothers and Sisters in India*, that has just reached America. The DIGEST gives excerpts from this message but as they are naturally curtailed, all who are really following this thrilling drama with mind and heart should not fail to read the pamphlet in full.

Mrs. Besant denies categorically "entering into or taking cognizance of any conspiracy, or holding communication with the enemy"; she also denies having carried on a "campaign of calumny." Her political activities, she affirms, are entirely loyal and in line with the demands made by Indians belonging to the India National Congress and the Muslim League.

"My real crime is," she writes "that I have awakened in India the national self-respect which was asleep, and have made thousands of educated men feel that to be content with being a 'subject-race' is a dishonor."

She believes that the only way in which India can secure her material prosperity is by winning Home Rule.

Indian Labor is wanted for the Foreign firms. Indian capital is being drained away by the war loan (\$500,000,000), which is to bring no freedom to India, if the autocracy has its way. Indian taxation to pay the interest on the war loan will be crushing. When that comes India will realize why I have striven for Home Rule after the war. Only by that can she be saved from ruin, from becoming a nation of coolies, toiling for the enrichment of others.

I write plainly for this is my last word. I go into enforced silence and imprisonment because I love India and have striven to arouse her before it is too late. It is better to suffer than to consent to wrong. It is better to lose liberty than to lose honor.

I am old, but I believe that I shall see India win Home Rule before I die. If I have helped ever so little for the realization of that glorious hope, I am more than satisfied.

God save India! *Bande Mataram.*

Sir Arthur Conan Doyle has his say on spiritualism in this month's *Metropolitan*. Without reservation he affirms his belief in survival and to the heading of his article, *Is Sir Oliver Lodge Right?* he answers in an emphatic affirmative. He tells of his slow transition from a Theist who disbelieved in the continuance of the personality after death, to an ardent survivalist. But first he had to become convinced of telepathy and it was years after that before he felt he could admit anything further. There is no doubt that spiritualism has helped mightily in breaking down the fear of death in men's minds. Like-

wise it has brought out the fact that "death causes no change in the character, and that so long as a stream of very undeveloped people are passing from this world the population of the next will contain these folks," as a friend of Sir Arthur puts it. But when the author sees it as "a new kind of Christianity," it is harder to concur. The fact of the continuance after death with the proof of this is not in itself a religion, except perhaps for those just emerging from the blankness of materialism. Religion as the spiritually illumined in our humanity have known it and as many hold it to be is the conscious realization of man's relation to God and to his fellows—a transcendent awareness with the light and wisdom which goes with this in its fullness. The fact that men live and move and have their being in a finer sphere with the details which go with it, is just as much and no more religion *per se* than is the fact of physical existence. Sir Arthur admits that in regard to phenomena he pushed caution to excess. The time may come when that same caution will hold him back from exploring the great ocean of his own inner consciousness and the Happy Isles be missed because he did not dare to sail beyond the sunset. This may happily however not be so. Sir Arthur in this article for popular consumption is probably not telling all he knows.

There is a fine word that is given us in McCURE'S (September) by Ernest Poole (of the Vigilantes). It is hardly more than a word and it is on *The Fighters and the Haters*. "Fighters have no time to hate," he tells us. "Look about you for the quiet men. They are the ones who will help you most, for they will be the real fighters here." In Germany the stay-at-homes sing the "Hymn of Hate" with frenzy but the men in the trenches have other things to do. "It is the same in the French and English trenches. They are too busy killing Germans to hate them." He sees the haters as interested in revenge and in the bitterness that ensues, not in the victory of a great principle in the enemy country as well as at home.

"The haters do not especially care to see a new Germany on the earth, with its Kaiser and its junkers and its militarists deposed, its menace destroyed and its good retained." As one of them said to the author, they want to see "The whole damned German nation wiped right off the planet!"

We are reminded of what was once said by a big American concerning malice towards none, and charity for all.

Mr. Poole wants efficiency in this struggle for democracy and therefore deprecates hate

which is always noisy and non-constructive even in a fight. He evidently holds that "To know, to dare, to will" means "to be silent."

A very well bred cow, a surly brigand of a bull dog, a perfectly poised Persian kitten, a bright eyed frizzly headed pony, a cold and calculating rooster, and an "angel child" of a puppy look out at us from a page of EVERY WEEK for August 27. They are the illustrations for "A Little Lecture on Reincarnation" aptly entitled *On Their Way*. It is a relief to come across the idea of individualization treated in this amusing manner rather than the perverted conception of retrogression into animal forms. We can easily discern with the author the latent Clubwoman in the mild eyed motherly and virtuous appearing cow. But though we can vision her acting as Patroness for the Byron League's annual recep-

tion we see her in plum color rather than in sand color. But this is a minor detail. The Persian kitten looks as if she were almost ready now to take "a million languid curtain calls on Broadway." She already bears the stamp of "The most beautiful woman on the American Stage" and will, unless all signs fail, follow the "Home-wrecking, cold-cream-naming" career which the author has glimpsed for her.

Mr. Rooster, we grant, looks the part of old skin flint and the pony, bless its heart, is almost ready to break into the Fox Trot and take her place as "the most popular bud of the season."

We shall be waiting to greet you little brothers and sisters when you are permitted to enter humanity somewhere in the next round. Till then—pleasant dreams! G. J. W.

THEOSOPHICAL

Upon opening the July number of ADYAR BULLETIN the first thing to attract the eye is the statement from the editor regarding the interment of our beloved President and her co-workers.

She had seven days in which to arrange for the change of her home, not being allowed to remain in the "City of Madras or the district of Chingleput." Six places were named, to one of which they were expected to go. The place chosen was Ootacamund in the Nilgiri Hills.

All three, Mrs. Besant, Mr. Arundale and Mr. Wadia, can in no way communicate with the outside world; even all letters, telegrams, etc., must first be passed on by the Commissioner of the Police, Madras.

No book or pamphlet written by our President, not even those in which she has only written the foreword, can be sold; it is the same with the works of the other two.

From the Gokhale Hall, Madras, where the Adyar residents were present at a public meeting of protest on the eve of her departure, Mrs. Besant passed along a pathway of roses to her motor-car "giving a word here and a special smile there." "Lifted hands gave a final salutation, and with a triumphant purring the machine carried away its passenger." The other two followed the next day and with them went Mr. Tarini Sinha into voluntary exile.

When Friends Meet always contains a nutty kernel put in a most attractive form, and is refreshing even if the thermometer did register 101 in the shade at the writing.

Mr. Leadbeater's article on *Efficiency and Democracy in the T. S.* gives much to think about; and do let us do some thinking and acting also in this direction.

H. J. S.

An admirable survey of the extended scope of work of the Order of the Star in the East, with valuable suggestions, together with an outline of the objects of the newly formed League of Meditation is contributed by Lady Emily Lutyens in the HERALD OF THE STAR for August.

E. F. Maynard, in his article *John the Baptist as a Recurring Character in History*, elaborates the idea that that grand personage is less an historical figure than a principle, a recurring character in all important periods of history. In a lesser degree that Spirit may be seen at the present time in social reformers and all those who thunder against sin.

A comprehensive and broad-minded article on the important subject of *Sex Education through the School* comes from the pen of Norah March. She insists, however, on the co-operation of the home with the school, and also that "a more or less impersonal attitude towards the body functions" should be cultivated. The writer advocates co-education as tending to inculcate a "mutual respect and an appreciation of the differences" between the sexes.

Everyone should read and ponder over the forceful words of Mr. E. J. Smith under the caption *When the Boys Come Home*. Now is the time to act and make forever after impossible "the power of wealth to dominate, direct and control men." "Wealth must be subjugated to welfare," if we are to have a reformed country to reward the valor of our returning heroes, a land holding a nobler conception of life, so that the numberless lives given up with such unparalleled devotion shall not have been sacrificed in vain.

If ignorance can be pleaded by the wearers of kid gloves surely no one will ever have such gloves after reading Mr. G. Colmore's fourth article on *Trades That Transgress*. Equal, if not worse cruelty is connected with the trade in tortoise-shell. A second's thought should show the cruelty of caging birds, and all three trades need have no existence. Can anyone so transgress after reading these lines?

Kurukshetra, by E. V. Hayes is a striking story illustrating the present almost universal trend of thought towards the belief of the near Coming of the Great Teacher.

A fascinating article by Mme. Anna Kemensky on the *Music of the Future* gives a sketch of the wonderful work of Mme. Alexandra Ounkovsky in developing the correspondence between color and sound. "On the threshold of a new age the Spirit is seeking new forms of expression," and this talented Russian lady is one of the pioneers of this beautiful art.

G. I. W.

The September ESOTERIC CHRISTIANITY is full of the spirit of its name. The initial article, *Things that Matter Most* and the account of generous contributions to the Seattle Boys' Club indicate how well this magazine is dedicated to practical service. The editorials deal with timely issues. Mr. Max Wardall, the Editor, has obeyed the inner call to active service in the war—"Our prayers, our hopes follow him to his new field." In his article *The Spirit Militant* he beautifully illustrates the prowess of souls today—"courage not heroism, has become the exception."

W. G. Shepard writes of the mystery of the invisible worlds, the Kingdom of God within, the Kingdom of Heaven without—in his article *New Stones in the Temple of Faith*... He quotes from Mr. Myers and John Fisk, two scientific

minds, who clearly perceived this duality of invisible worlds.

F. K. contributes an esoteric interpretation of *The Light of the World*. The *International Sunday School Lessons* under the superintendence of Jean Stovel are attractively arranged and should be very helpful to the student. Grace Shaw Duff's page devoted to *Meditation* is always uplifting like the "benediction which cometh after prayer."

A. H. T.

The August number of THEOSOPHY IN AUSTRALASIA has several timely articles in *The Outlook* department which bring to the reader's notice the fact that the most vital issues of life are broadening.

Mr. Leadbeater's article *A Curious Case* deals with apparition of material objects which seem to him to be sufficiently curious to be placed on record. He gives the translation of a French letter describing the phenomena, with his own explanation, thus making the article particularly valuable to occult students.

Food and Health by T. H. Martyn is a lengthy dissertation concerning the values of different foods and their relation to the nourishment of the physical body. *The Yucatan Brotherhood* is based on an article on the subject which appeared in the May THEOSOPHIST.

THEOSOPHY IN AUSTRALASIA has contributed much to the general fund of current knowledge concerning the Old Catholic Church and the Eucharist. In this issue *Some Aspects of the Eucharist* will interest those who are studying this important subject.

A beautiful story about *Unity* is the closing article. It is a translation of a lecture given by a Holland lady. *Questions and Answers, Social Activities and Magazine Reviews* complete the number

A. H. T.

SPIRIT INTERCOURSE: ITS THEORY AND PRACTICE

By J. Hewat McKenzie. (Mitchell Kennedy, New York, 1917. pp. 295. Price \$1.50 net.)

Mr. McKenzie is a well-known figure in the English world of psychical research. Since the outbreak of the war he has attracted very large audiences to his lectures on the after-death life at the Queen's Hall, London, holding rightly that the present opportunity is unprecedentedly favorable for such work. His outlook is mainly that of a spiritualist who maintains that the generality of people need the objective demonstration afforded by spiritualistic phenomena before they will be induced to take up the more important study of the underlying philosophy. He is friendly and very well disposed towards the Theosophical Society and its work, but observes quite truly that "only a very limited number of its members have any real claim to be called occultists."

Mr. McKenzie's book is evidently the out-

come of many years' experience in psychical research, and of a mind that is at once sympathetic, judicial and practical. This combination of qualities has enabled him to give us a chapter on *Materialization* which may be regarded as a valuable and in many respects an original contribution to the literature of the subject. He describes several varieties of materialization, indicating their salient characteristics and the conditions under which they are likely to be produced. Thus we are told that the length of time during which the "solid form" materialization will persist is governed by the time in giving it birth? Mr. McKenzie's theory is that a "spirit artist" moulds the psycho-plastic matter withdrawn from the entranced (or partially entranced) medium to a passable likeness of the being who intends to manifest and who then enters this mould, "by intense will power takes control of it and

further modifies it to a still more accurate representation of his earthly body." He claims that two souls now reside within this form—that of the manifesting entity and that of the medium! This, perhaps, is not quite accurately expressed. In as much as the etheric matter has been definitely extruded from the medium and only a slight connection is maintained therewith by the psychic umbilicus, the medium's soul can scarcely be said to be inhabiting this detached matter; rather it would be truer to say, we suggest, that there exists a strong natural affinity and sympathetic vibration between the medium and this extruded substance which explains the interesting point that Mr. McKenzie proceeds to make—that because there is a powerful tendency for the medium's influence to predominate, the result is sometimes a composite likeness of the medium and the entity, leading at some stages of the fluctuating materializing process, to the suspicion of fraudulent impersonation on the medium's part.

Another form of materialization is the "shell" form, in which only a shallow mesh of etheric substance is used. This obviously requires less power for its production. Still another phase is the use of the "etheric skin envelope" moulded around the features of the entity desiring to manifest. With all due respect to Mr. McKenzie's greater experience, it seems to us that this method is far the more probable one because the easiest to be used in materialization phenomena. The simplest procedure in the disintegration of objects to be carried to a distance involves the formation of an etheric mould around the object while still solid, so that its reintegration in the correct shape does not demand detailed memory on the part of the operator but merely the ability to condense the matter in the etheric mould, which itself imparts the correct shape. The plan of simply moulding the extruded etheric substance around the astral features of the manifesting entity would permit of the result being obtained with far less technical artistic skill on the part of the operators or "controls."

Our author imparts the rather interesting piece of information that some of this "psychoplastic" matter, solidified so as to withstand light, has been placed under a microscope and is "found to be dissimilar in its cellular structure to that of either the vegetable or animal kingdom." One could wish that Mr. McKenzie had given further details of this experiment. In part his book would have been more convincing had he elaborated some of his points in footnote and given chapter and verse for various statements which, as they now appear, are simply unsupported assertions. For instance he tells us, on page 43, that "Indian fakirs can eject their souls, and allow the physical body to be placed in a sealed coffin, to be buried many feet beneath the ground, and to remain there for several months." We

do not doubt the possibility of this, but the difficulty is to discover properly attested records of the supernormal performances of these Eastern yogis—too many of them rest on the *on dit* basis.

Not the least interesting portion of the book is where the author boldly asserts that several of the famous stage performances of recent times have been accomplished by occult agency. In this category he included Houdini, the "Hand-cuff King," Mrs. Thompson, the Zancigs, Miss Fay, and others, giving a description of their feats. He claims that Madame Zancig could project her consciousness into a room unknown to herself and read accurately a passage on a given page of a given book.

Mr. McKenzie does not confine himself to objective phenomena; he has a chapter dealing with clairvoyance and another one full of sound advice on the *Culture of the Soul*. The last two chapters of the book, whilst they are interesting, are of more doubtful validity, in our opinion, than the remainder. They constitute a kind of Boedeker to the higher worlds. The author writes of seven spheres giving their mileage from the earth, light power, vegetation, inhabitants and so on. The seventh, or Christ sphere, is 18,250 miles from earth. We do not know, of course, how these conclusions were reached; they appear to us to be largely the result of painstaking and careful inquiry from spirit guides rather than of direct observation by any trained clairvoyance. They do not, we would suggest, allow sufficiently for the fact that the super-physical scenery, where it is not merely the counterpart, in higher matter, of physical substance, is largely a *mirage* produced by the thoughts of the inhabitants or investigators—hence the cigar factories and whisky distilleries of the *post mortem* world of which Sir Oliver Lodge's *RAYMOND* speaks. Mr. A. P. Sinnett once related how that when he was questioning a dead man about his environment, the latter admitted that the scenery around the home in which he was living changed from time to time. Mr. McKenzie gives us some lurid but instructive descriptions of the lower astral region. It seems inevitable that *post mortem* guide books should mainly expatiate on the fate of the drunkard *et hoc genus omne*—should, in fact, deal with those spheres nearest to earth and therefore most within the cognizance of entities able to communicate or ordinary investigators. When there are more advanced people able to make the higher exploration at first hand, we shall have accounts more in perspective so far as the less disreputable majority of mankind is concerned.

Mr. McKenzie's book is useful for the enquirer, informing and interesting to the student, but we say with all respect and no patronage, that it would have been a more balanced presentation if he had been as much spiritualist but a little more Theosophist.

J. I. WEDGWOOD

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MRS. BESANT'S PUBLICATIONS

In a letter from Georgia Gagarin, Acting Manager for the Theosophical Publishing House, Adyar, Madras, India, is the following sentence, which will interest all members, especially subscribers to the Indian magazines:

I regret to say no books by Mrs. Besant or Mr. Arundale may be despatched from here for the present, owing to the government order of internment, and this includes all magazines published here prior to date of July, 1917; so that we would thank you to inform your subscribers that we are keeping all the back copies, which will be sent them after the Order has been rescinded, in case they wish them.

In regard to the July number of THE THEOSOPHIST, a notice in *New India* states that an order from the government has compelled the cutting down to the

margin of the articles in said number by Mrs. Besant and Mr. Arundale. The article by the former was on *Questions and Answers* (along the occult and theosophical lines purely). The article by the latter was the completion of his lecture on education. The notice also says that whereas Annie Besant's name on the outside cover has always been preceded by the words, "Edited by," it now reads, "Which was edited by," and after her name follows the words, "until June 16, 1917" (the date of internment).

From the above, the subscribers may feel assured that they will receive the July number in due time, and the copies thereafter will no doubt come regularly, although they will, for the present, not contain articles by Mrs. Besant and Mr. Arundale.

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