



# The Theosophic Messenger

November, 1909

Vol. 11. No. 2

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# The Theosophical Society

FOUNDED BY

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*First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.*

*Second—To encourage the study of comparative religion, philosophy and science.*

*Third—To investigate unexplained laws of Nature and the powers latent in man.*

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

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Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

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VOL. XI.

CHICAGO, NOVEMBER, 1909.

No. 2.

## THE WILLOWS OF COROT.

The distinguished French painter, Corot, was fond of painting willows. A group of these trees frequently are to be seen in his pictures, cheap reproductions of which may be found in all our shops.

Trees have often been objects of study by the modern French painters, some of whom have patiently spent days in drawing their sturdy trunks, their tentacle-like arms and their delicate and sensitive twigs and leaves.

Why did Corot love trees and, of all trees, the willows? Perhaps he felt that he was the one to tell us in his way how the trees feel—how the gentle, passive, patient life of the tree persists, scarcely differentiated from the harmony of the surrounding life in which it participates—the consciousness of the earth, the air and the birds and animals which it shelters. If each species of tree does not bring us a particular message of its own at least it bears a message from the Creator. In the mind of the Logos exist all those forms,—trees, great, dignified vegetable forms, the acme of vegetable evolution, for all zones, all climates, all ages, each species particularized from the Logoic conception by a mighty deva, its patterns in the matter of lower plans given to lesser devas who in turn wrought them into physical forms. Huge tree forms of fern-like quality made up

the forests of the carboniferous age. Mighty pines clothed our northern hills.

The oak tells of strength and daring, defiance of storm and hardship. The ash, the elm are our neighbors and friends. The apple, the pear and the walnut are our servants near and dear.

The alder and the willow, the poplar and the aspen are of the pensive side of life. Who knows but they may dream dreams of longing, of some unsatisfied yearning.

And Corot's willows—we know what poetic thoughts they brought him. Sometimes he painted them alone, but often girls danced in hand-linked circles under them. Or the nymphs and Satyrs of the olden time, now most shy and difficult, must frolic there. The willows could attract them. These trees, though made to grow near man long to lean over the running waters and to invite the beings of the streams, the earth, the air. They bring us even planted in our crowded parks a breath of the mystery of their tender sylvan lives.

A special clump of willows near Paris Corot loved and painted often. I wonder if some great deva or some mighty initiate of the Lodge may not have seen and blest that group of trees to the sweet uses of the great painter, consecrating them to a life beyond life.



## THEOSOPHY AND ARCHITECTURE.

## VI. Frozen Music.

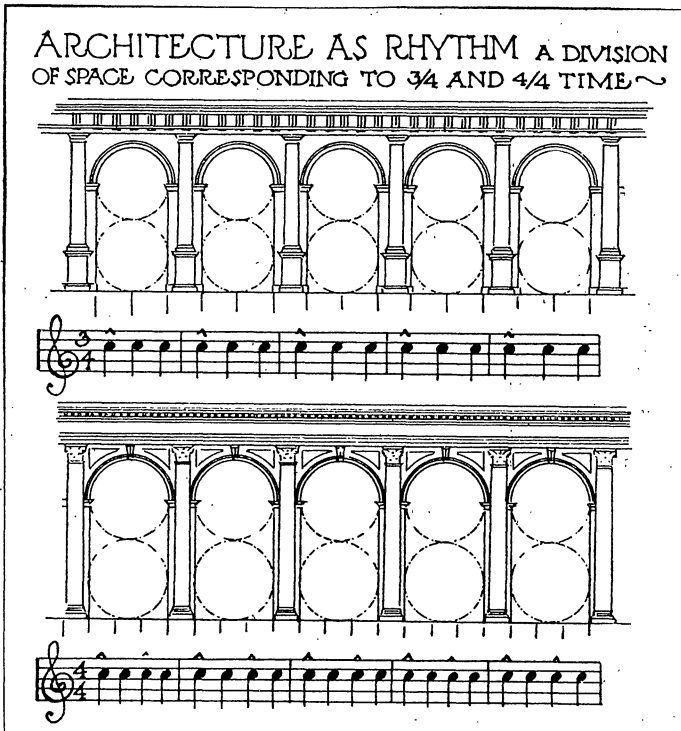
In the series of essays of which this is the final one, the author has undertaken to enforce the truth that creation, on any plane and on any scale, always proceeds according to certain laws which are in reality only ramifications of one ubiquitous and ever operative law; that this law registers itself in the thing created, leaving stamped thereon, as it were, fossil footprints by means of which it may be known. In the arts the creative spirit of man is at its freest and nowhere among the arts is it so free as in music. In music, accordingly, the universal law of becoming finds instant, direct, and perfect self-expression; music voices the inner nature of the will-to-live in all its moods and moments; in it, form and content, means and end, are perfectly fused. It is this fact which gives validity to Pater's famous saying that all of the arts "aspire towards the condition of music." All aspire to express the law, but music, being unincumbered by the leaden burden of gross physical matter, expresses it most easily and

adequately. This being so, there is nothing unreasonable in attempting to apply the known facts of musical harmony and rhythm to any other art, and since these essays concern themselves primarily with architecture, the final aspect in which that art will be presented here is as "frozen music"—ponderable matter governed by musical law.

Music depends primarily upon the equal and regular division of time into beats, and of these beats into measures. Over this soundless and invisible warp is woven an infinitely various melodic pattern, made up of tones of different pitch and duration arithmetically related and combined, according to the laws of harmony. Architecture, correspondingly, implies the rhythmical division of space, and obedience to laws numerical and geometrical. A certain identity, therefore, exists between simple harmony in music, and simple proportion in architecture. By translating the consonant tone intervals into number, the common denominator, as it were, of both arts, it is possible to give them a spatial, and hence an architectural expression.

Such expression, considered as proportion only and divorced from ornament, will prove pleasing to the eye in the same way that its correlative is pleasing to the ear, because in either case it is not alone the special organ of sense which is gratified, but that inner self, in which all senses are one. Containing within itself the mystery of number, it thrills responsive to every audible or visible presentment of that mystery.

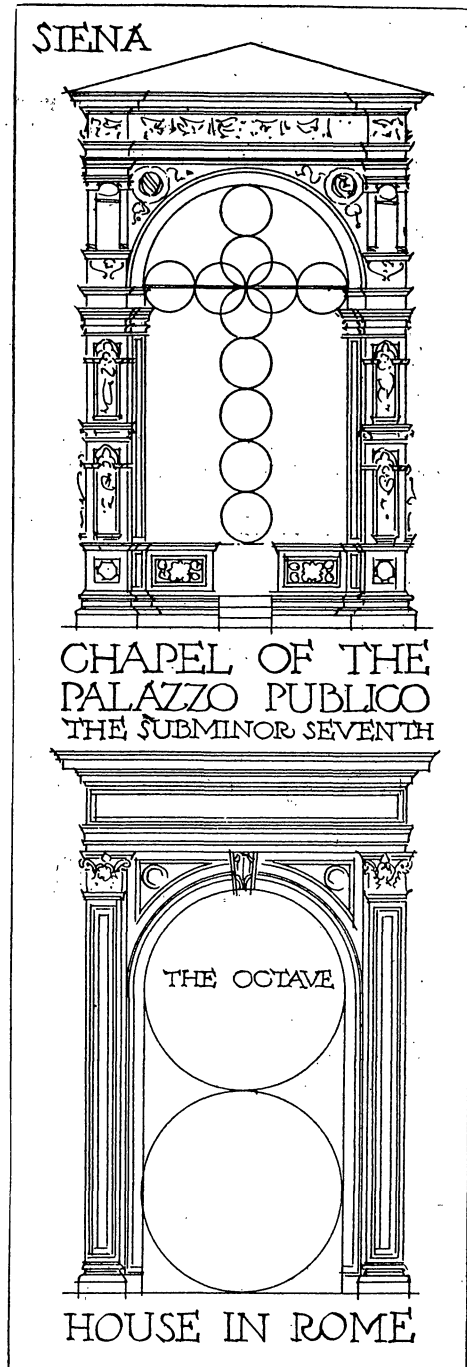
If a vibrating string yielding a certain musical note be stopped in its center, that is, divided by half it will then sound the octave of that note. The numerical ratio which expresses the interest of the octave is therefore



1 : 2. If one-third instead of one-half of the string be stopped, and the remaining two-thirds struck, it will yield the musical fifth of the original note, which thus corresponds to the ratio 2 : 3. The length represented by 3 : 4 yields the fourth, 4 : 5 the major third, and 5 : 6 the minor third. These comprise the principal consonant intervals within the scope of one octave. The ratios of inverted intervals, so called, are found by doubling the smaller number of the original interval as given above. 2 : 3, the fifth, gives 3 : 4, the fourth; 4 : 5, the major third, gives 5 : 8, the minor sixth; 5 : 6, the minor third, gives 6 : 10, or 3 : 5, the major sixth.

Of these various consonant intervals, the octave, fifth, and major third, are the most important, in the sense of being the most perfect, and they are expressed by numbers of the smallest quantity, an odd number and an even. It will be noted that all of the intervals above given are expressed by the numbers 1, 2, 3, 4, 5 and 6, except the minor sixth (5 : 8), and this is the most imperfect of all consonant intervals. The sub-minor seventh, expressed by the ratio 4 : 7, though included among the dissonances forms, according to Helmholtz, a more perfect consonance with the tonic than the minor sixth.

A natural deduction from these facts is that relations of architectural length and breadth, height and width, to be "musical" should be capable of being expressed by ratios of quantitatively small numbers, preferably an odd number and an even. Although, generally speaking, the simpler the ratio the more perfect the consonance, yet the intervals of the fifth and major third (2 : 3 and 4 : 5), are considered to be more pleasing than the octave (1 : 2), which is too obviously a repetition of the original note. From this it is reasonable to assume (and the assumption is borne out by experience), that proportions the numerical ratios of which the eye resolves too readily become at last wearisome. The relation should be felt rather than fathomed. There should be a perception of identity, and also of difference. As in music, where dissonances are introduced, to give value to consonances which follow them, so in architecture simple ratios should be employed in connection with those more complex.

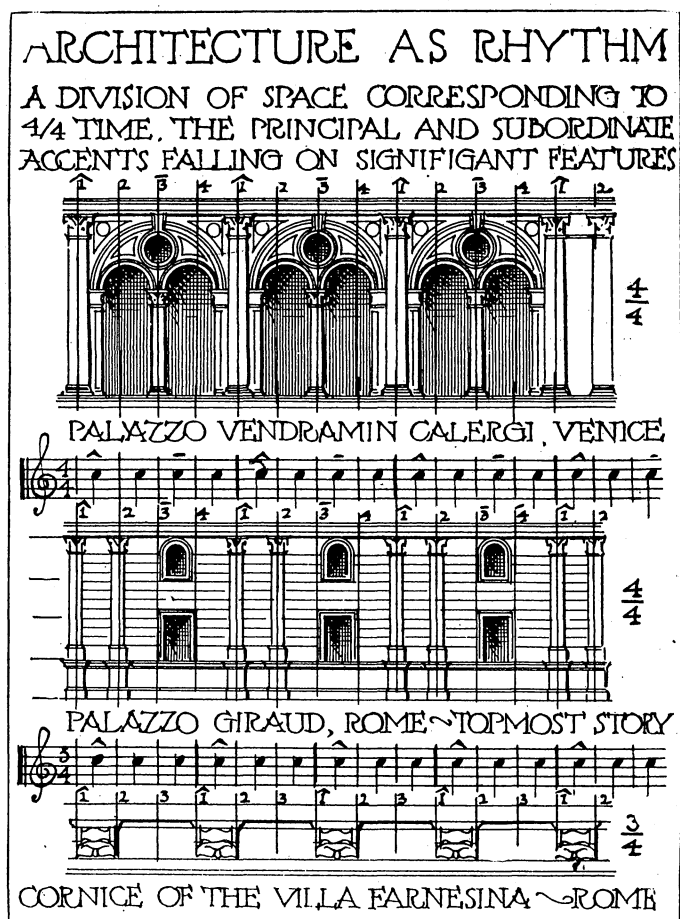


Harmonics are those tones which sound with and reinforce any musical note when it is sounded. The distinguishable harmonics of the tonic are given in a figure. They yield the ratios 1:2, 2:3, 3:4, 4:5 and 4:7. A note and its harmonics form a natural chord. They may be compared to the widening circles which

appear in still water when a stone is dropped into it, for when a musical sound disturbs the quietude of that pool of silence which we call the air, it ripples into overtones, which, becoming fainter and fainter, die away into silence. It would seem reasonable to assume that

the combination of numbers which express these overtones if translated into terms of space, would yield proportions agreeable to the eye, and such is the fact as the accompanying examples sufficiently indicate.

The interval of the minor seventh (4:7), used in this way, in connection with the simpler intervals of the octave (1:2), and the fifth (2:3), is particularly pleasing because it is neither too obvious nor too subtle. This ratio of 4:7 is important for the reason that it expresses the angle of sixty degrees, that is, the numbers 4 and 7 represent (very nearly) the ratio between one-half and base and the altitude of an equilateral triangle; also because they form part of the numerical series 1, 4, 7, 10, etc. Both are "mystic" numbers, and in Gothic architecture, particularly, proportions were frequently determined by numbers to which a mystic value was attached. According to Gwilt, the Gothic chapels of Windsor and Oxford are divided longitudinally by four, and transversely by seven equal parts. The arcade above the roses in the facade of the cathedral of Tours shows seven principal units across the front of the nave, and four in each of the towers.



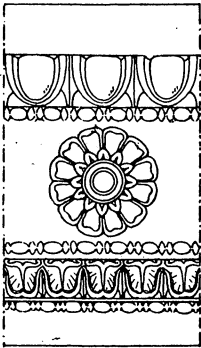
A distinguishing characteristic of the series of ratios which represent the consonant intervals within the compass of an octave is that it advances by the addition of 1 to both terms, 1:2, 2:3, 3:4, 4:5, and 5:6. Such a series always approaches unity, just as, represented graphically by means of parallelograms, it tends towards a square. According to W. Watkins Lloyd,—in an article published in *The American Architect* of March 31, 1888,—the scale of ratios which determined all the important proportions of the Parthenon is of this order, advancing by consecutive differ-

ences of 5. I have no means of verifying the truth of this statement, but give it here for what it is worth. Alberti in his book gives a design for a tower showing his ideas for its general proportions. It consists of six stories, in a sequence of orders. The lowest story is a perfect cube and each of the other stories is 11-12 of the story below, or diminishing practically in the proportion of 8, 7, 6, 5, 4, 3, allowing in each case for the amount hidden by the projection of the cornice below; each order to the story being accurate as regards column, entablature, etc. It is of interest to

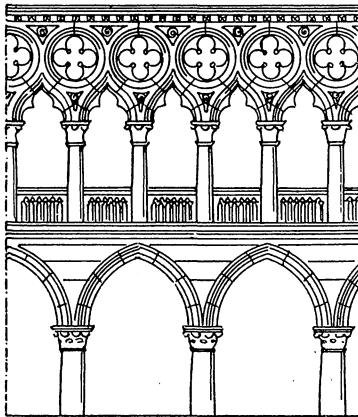
compare this with Ruskin's idea in his "Seven amps," where he takes the case of a plant called *Alisma Plantago*, in which the various branches diminish in the proportion of 7, 6, 5, 4, 3, respectively, and so carry out the same idea; on which Ruskin observes that diminution in a building should be after the same lines as Nature.

It would be a profitless task to attempt to formulate exact rules of architectural proportion based upon the laws of musical harmony. The two arts are too different from each other for that, and moreover the last appeal must always be to the eye, and not to a mathematical formula, just as in music the last appeal is to the ear. Laws there are, but they discover themselves to the artist as he proceeds, and are for the most part incommunicable. Rules and formulas are useful and valuable not as a substitute for inspiration, but as a guide; not as wings, but as a tail. In this connection perhaps all that is neces-

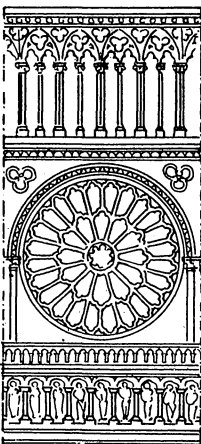
### ARCHITECTURE AS PATTERN (NO SCALE)



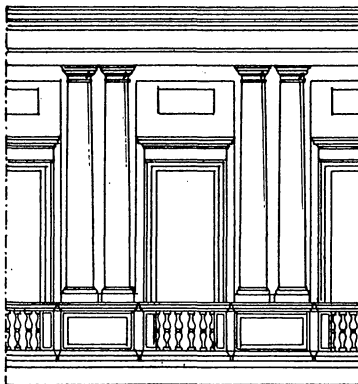
GREEK~FROM THE  
ERECHTHEION AT  
ATHENS



ITALIAN GOTHIC~FROM THE  
DUCAL PALACE AT VENICE



GOthic~FACADE  
OF NOTRE DAME

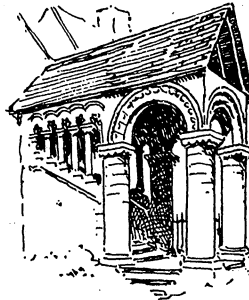
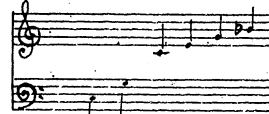


ITALIAN RENAISSANCE~THE  
PALAZZO STOPPIANI AT ROME

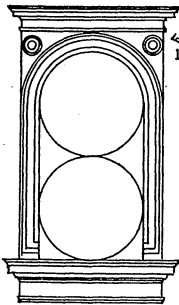
sary for the architectural designer to bear in mind is that important ratios of length and breadth, height and width, to be "musical" should be expressed by quantitatively small numbers, and that if possible they should obey some simple law of numerical progression. From this basic simplicity complexity will follow, but it will be an ordered and harmonious complexity, like that of a tree, or of a symphony.

In the same way that a musical composition implies the division of time into equal and regular beats, so a work of architecture should have for its basis some unit of space. This unit should be nowhere too obvious and may be varied within certain limits, just as musical time is retarded or accelerated. The underlying rhythm and symmetry will thus give value and distinction to such variation. Vasari tells how Brunelleschi, Bramante and Leonardo da Vinci used to work on paper ruled in

THE NORMAN PORCH CANTERBURY—AN ARCHITECTURAL EXPRESSION OF A NOTE & HARMONICS



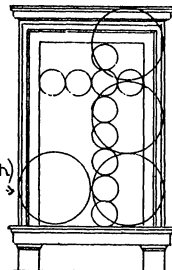
ARCHITECTURE AS HARMONY (NO SCALE)  
VARIOUS RENAISSANCE WINDOWS IN ROME



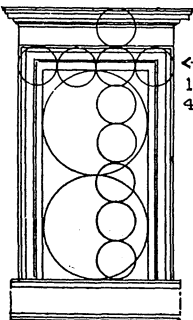
BY BRAMANTE

1 2 (THE OCTAVE)

2 3 (THE FIFTH)  
4 7 (SUBMINOR 7th)



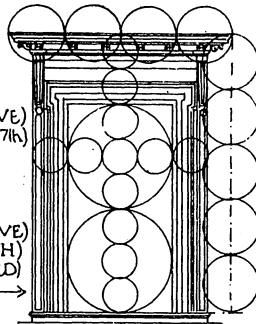
IN A MODERN PALACE



PALAZZO PIRRO

1 2 (THE OCTAVE)  
4 7 (SUBMINOR 7th)

1 2 (THE OCTAVE)  
2 3 (THE FIFTH)  
4 5 (THE THIRD)

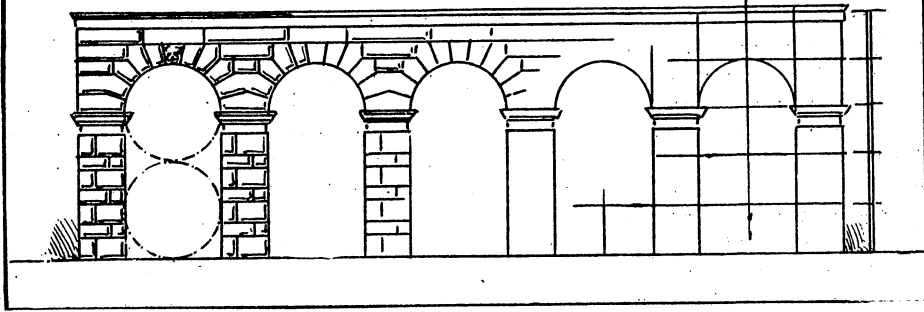


DOOR IN S. LORENZO  
IN DAMASCO—ROME

squares, describing it as a "truly ingenious thing, and of great utility in the work of design." By this means they set out proportions according to a definite scheme. They set to work with a division of space analogous to the musician's division of time. The examples given herewith indicate how close a parallel may exist between music and architecture in this matter of rhythm.

It is a demonstrable fact that musical sounds weave invisible patterns in the air. Architecture, correspondingly, in one of its aspects, is geometric pattern made fixed and enduring. What could be more essentially musical than the sea arcade of the Venetian Ducal Palace, for example? The sand forms braced by sound-waves on a musically vibrating steel plate might easily suggest architectural ornament did not the differences of scale and of material tend to confuse the mind. The architect should occupy himself with identities not differences.

THE PALAZZO VERZI AT VERONA (LOWER PORTION ONLY). A COMPOSITION FOUNDED ON THE EQUAL AND REGULAR DIVISION OF SPACE, AS MUSIC IS FOUNDED ON THE EQUAL AND REGULAR DIVISION OF TIME ~



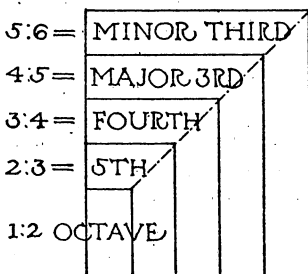
If he will but bear in mind that architecture is pattern in space, just as music is pattern in time, he will come to perceive the essential identity between, say a Greek rosette and a Gothic rose window; an arcade and an egg and dart moulding. All architectural forms and arrangements which give enduring pleasure are in their essence musical. Every well composed façade makes harmony in three dimensions, every good roof line sings a melody against the sky.

#### Conclusion.

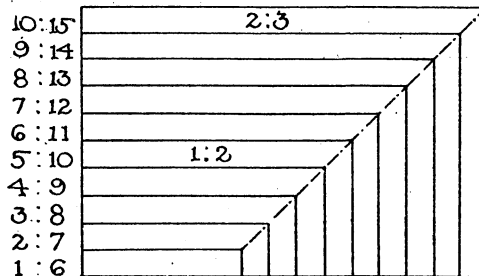
In taking leave of the reader at the end of this six-months excursion together among the by-ways of a beautiful art, the author must needs add a final word or two touching upon the purpose and scope of these essays. Architecture (like everything else) has two aspects: it may be viewed from the stand-

point of utility, that is, as construction: or from the standpoint of expressiveness, that is, as decoration. No attempt has been made here to deal with its first aspect, and of the second (which is again two-fold) only the universal, not the particular expressiveness has been sought. The literature of architecture is rich in works dealing with the utilitarian and constructive side of the art; indeed, it may be said that to this side that literature is almost exclusively devoted. This being so, it has seemed worth while to attempt to show the obverse of the medal, even though it be "tails" instead of "heads."

One possible criticism the author meets, not with apologies, but with defiance. The inductive method, that fetish of this age of mind, has not, in these pages, been honored by a due observance. It would have been easy to have



GRAPHICAL EXPRESSION  
OF MUSICAL INTERVALS



SCALE SHOWING PRINCIPAL PRO-  
PORTIONS OF THE PARTHENON~

treated the subject inductively, amassing facts and drawing conclusions, but to have done so the author would have been false to the very principle about which the work came into being. With the acceptance of the Ancient Wisdom, the inductive method becomes a thing of the past. Facts are no longer useful in order to establish a hypothesis, they are used rather to elucidate a truth intuitively known, and when Theosophy shall have become the universal religion of mankind, this work, if it survive at all, will be chiefly, perhaps solely remarkable by reason of the fact that it was among the first to attempt to again unify science, art, and religion, as they were unified in those ancient times and among those ancient peoples when the Wisdom swayed the hearts and minds of men.

Claude Bragdon.

#### ORGANIZATION.

In the continued successful growth of any worldly undertaking there comes a point where further success depends entirely upon ability to organize. Few people outside the important places in large corporations, or other business concerns, appreciate the vital importance of organization; while the great mass of people have next to no idea of it.

Life must have a vehicle through which to manifest itself, and its manifestation is limited by that vehicle. Even the most crude conception of what the Theosophical movement really is, must show, with startling clearness, the necessity for a highly organized vehicle, while it is equally clear that it has at present little more than the crude material for such an organization.

We are prone to think Theosophy is something new and different from other things, that the beautiful organizations that have been wrought by many mighty men of affairs are of little use to us, and that we should evolve something entirely new and independent, so to speak. We must remember that no mind, however mighty, can do more than bring down some fragments of the plan of organization existing in the Universal Mind. We have at hand already better plans of organization than we can get directly in a long time. With slight alteration of details they can be made to fit our wants.

There is but one life, there is but one force; there is one form including all forms; there

is but one motive, if we take the word in its broadest sense, that of the one moving force. Wherein, then, lies the difference between the Theosophical movement and those of worldly affairs? Simply in the manner of reaction of the one force in the material of the form, just as the magnetic currents circling the earth react in the two poles of the compass causing one to move toward the North and the other toward the South. So if we compare a spiritual movement with a worldly one, we find both have the basis material, humanity, as the two poles of the compass are made of the same basis material, steel, and we find the fundamental motive force is the same as in the case of the compass. The reaction, however, is different in the two as it is in the two poles of the compass. In one it shows itself as service, giving. In the others as personal gain, getting.

It naturally follows then, that if one enters the theosophical movement strongly imbued with the idea of gain, and weakly impressed with the idea of service, he is like a foreign substance in the tissues.

A little increased intensity of the life-current causes irritation, fever, suppuration and eruptions, and he is thrown out into the other pole where, for the time, he belongs. The very life of the theosophical movement depends on its ability to throw off from time to time this foreign substance. We should not be dismayed when we see this action going on. It is only an exhibition of a universal law.

If a man decides he will enter the service of say a railroad, he does not say: "Now I will enter this organization, I think the place of General Manager will be about the thing I want, with a salary of \$25,000," and forthwith walk into the office announcing himself as general manager. He accepts such service as may be offered, at such a salary as may be named, knowing that his future depends largely on the service he renders. So with the theosophical movement, one can only enter it by accepting the place that is offered, which is always open. To find it one must renounce all personal conditions and intentions and he will gravitate naturally into his place. Until that is done, one is not in the movement, but only a center of irritation hovering around it.

E. Holbrook.

## THE BUILDERS.

The world of the true archetypes of God is on an extremely high plane of consciousness which cannot be reached by the efforts of ordinary men. But on the planes of nature which we may know are the reflections of those wonderful thoughts, unmanifest, of God Himself. Hence it is as if we might not see directly into God's store-house but might do so with a system of mirrors. The store-house is filled with mighty plans and models all awaiting His servants' use in the world below when the time is come for their realization in actuality.

We in our way have the archetypes of all forms and methods of expression in our feelings. We feel that we would gladly express ourselves in this or that way. We are moved within to express ourselves agreeably to A. or B. We feel that this line of conduct is the proper one to pursue.

And it is not until we wish or will to take action in a given direction that the feeling is carried downward and given expression in thoughts. Feelings, then, in this sense, are of the buddhic plane of consciousness and may exist unexpressed in forms in any way. But they may meet with expression or reduction to form in thoughts, which may be further extended and expressed in language. Some psychologists insist that we cannot have definite activity of consciousness without thoughts and that these thoughts are consecutive in character, dependent upon one another for their one inner succession and outward expression. We maintain that it requires an effort of the will for the man to manifest himself in lower life, that the man himself first determines or decides to be actively conscious, that he then feels that he is to express himself in this or that manner with this or that purport or quality of thought. He then thinks in this or that language (he may have knowledge of one or more) and, if he wishes, expresses himself in words, written or spoken. We may by practice and effort arrest this process at any point. We may decide that we will not engage our feelings on this or that topic. We may, if we wish, feel without going so far as to think of a given topic and we may certainly refrain

from expressing a thought in the form of written or spoken words.

Now it is upon the mental and astral planes and the etheric levels of the physical planes that the actual builders and destroyers of forms really exist and do their work. Their consciousnesses are centered at these levels and there they are put into outward expression. It is devas and elementals that do this work and their activities ought constantly to be borne in mind.

The earnest disciple will try, then, to control his feelings. He will endeavor to find and feel that harmony with which he may be constantly imbued and having found it he will regard it as the greatest of earthly treasures. In that harmony he will know the peace which is the promise of that peace that passeth understanding and he will rejoice when, after wanderings, he is able to revert to it. But, if in his heart, in the center of his being, he is disturbed and loses his inner desire to express himself in sweetness or light he ought at least to refrain from expressing himself in the terms of language whether only inwardly thought or spoken. He ought instantly, when such a wrong feeling comes up, to repress it and demand the acceptance of a contradictory feeling. As for example, if he feels that A. or B. is not strictly to be trusted in business matters, he should at least think that A. or B. is fulfilling his dharma as best he may and he may send him a feeling of love and godspeed with a wish that he may clearly see the purpose of life for him in completeness.

In this manner no thought-forms or architect's plans are given the devas, whose duty it is to fill in and make effective on the lower planes the strong thought-forms of men.

The feelings one must correct as soon as possible. The very recognition that the original feeling was not a correct one is antidotal in character and corrective in influence. But the over-correction should be great; the feeling in the right direction should be heightened by meditation and the strong determination to maintain the same type of feelings in the future.

## THE HIDDEN SIDE OF LODGE MEETINGS.

Let us take another example of the hidden side of life—one which is specially associated with our own work. Let us consider the hidden side of a meeting of a Theosophical Branch.

For the purposes of our illustration I will take the ordinary weekly meeting, at which the Branch is prosecuting its definite line of study. I am, of course, referring to the meetings of members of the Branch only, for the occult effect which I wish to describe is entirely impossible in connection with any meetings to which non-members are admitted. Naturally the work of every Branch has its public side. There are lectures given to the public, and opportunities offered for their questions; all this is good and necessary. But every Branch which is worthy of the name is also doing something very far higher than any work on the physical plane, and this higher work can only be done by virtue of its own private meetings. Furthermore, it can be done only if these private meetings are properly conducted and entirely harmonious. If the members are thinking of themselves in any way—if they have personal vanity, such as might show itself in the desire to shine or to take a prominent part in the proceedings; if they have other personal feeling, so that they would be capable of taking offence or of being affected by envy or jealousy, no useful occult effect can possibly be produced. But if they have forgotten themselves in the earnest endeavor to comprehend the subject appointed for study, a very considerable and beneficial result, of which they usually have no conception, may very readily be produced. Let me explain the reason of this.

We will assume a series of meetings at which a certain book is being used for study. Every member knows beforehand what paragraph or page will be taken at the approaching meeting, and it is expected that he shall not come to that meeting without previous preparation. He must not be in the attitude of the young nestling, simply waiting with open mouth and expecting that someone else will feed him; on the contrary, every member should have an intelligent comprehension of the subject which is to be considered, and should be prepared to contribute his share of information with regard to it. A very good plan is

for each member of the circle to make himself responsible for the examination of certain of our Theosophical books—one taking the first volume of *The Secret Doctrine* let us say, another the second, another the third, another *The Ancient Wisdom*, another *Esoteric Buddhism*, and so on. Some of the members could easily take two or three of the smaller books, and on the other hand if the Branch were large enough a volume of *The Secret Doctrine* might very well be divided among several members, each taking up 100 or 150 pages. The exact subject to be considered at the next meeting would be announced at the previous one, and each member would make himself responsible for looking carefully through the book or books committed to his charge for any reference to it, so that when he comes to the meeting he is already possessed of any information about it which is contained in that particular book, and is prepared to contribute this when called upon. In this way every member has his work to do, and each is very greatly helped to a full and clear comprehension of the matter under consideration when all present are thus earnestly fixing their thought upon it. In order to grasp this fully let us think for a moment of the exact effect of a thought.

Every thought which is sufficiently definite to be worthy of the name produces two separate results. First, it is itself a vibration of the mental body, and it may take place at various levels in that body. Like every other vibration it tends to reproduce itself in surrounding matter. Just as a harp string when set in vibration communicates that vibration to the air about it, thus making an audible sound, so the thought-vibration established in matter of a certain density within the man's mental body communicates itself to matter of the same density in the mental plane which surrounds him. Secondly, each thought draws round itself the living matter of the mental plane and builds itself a vehicle, which we call a thought-form. If the thought be simply an exercise of the intellect, such as might be involved in the working out of a mathematical or geometrical problem, that thought-form remains on mental levels; but if the thought be in the least tinged with desire or emotion, or if it be in any way connected with the personal self, the thought-form at once draws round

itself a vesture of astral matter as well, and manifests itself upon the astral plane. An intense effort at the realization of the abstract—an attempt to comprehend what is meant by the fourth dimension or by the tabularity of the table—means an activity upon the higher mental levels; while if the thought is mingled with unselfish affection, with high aspiration or devotion, it is even possible that a vibration upon the buddhic plane may enter into it and multiply its power a hundred-fold. We must consider these two results separately and see what follows from each of them.

The vibration may be thought of as spreading on the mental plane through matter capable of responding to it—that is to say, through matter of the same degree of density as that in which it was originally generated. Radiating in this way it naturally comes into contact with the mental bodies of many other men, and its tendency is to reproduce itself in these bodies. The distance to which it can radiate effectively depends partly upon the nature of the vibration and partly upon the opposition with which it meets. Vibrations entangled with the lower types of astral matter may be deflected or overwhelmed by a multitude of other vibrations at the same level, just as in the midst of the roar of a great city a soft sound will be entirely drowned. The ordinary self-centered thought of the average man begins on the lowest of the mental levels, and instantly plunges down to correspondingly low levels of the astral. Its power in both the planes is, therefore, very limited, because, however violent it may be, there is such an immense and turbulent sea of similar thought surging all around, that the vibrations are inevitably very soon lost and overpowered in that confusion. A vibration generated at a higher level, however, has a much clearer field for its action, because at present the number of thoughts producing such vibration is very small—indeed Theosophical thought is almost a class by itself from this point of view. There are truly religious people whose thought is quite as elevated as ours, but never so precise and definite; there are large numbers of people whose thoughts on matters of business and money-making are as precise as could be desired, but they are not elevated or altruistic. Even scientific thought is scarcely ever in the same class as that of the true Theosophist, so

that our students have practically a field to themselves in the mental world.

The result of this is that when a man thinks on Theosophical subjects he is sending out all round him a vibration which is very powerful because it is practically unopposed, like a sound in the midst of a vast silence, or a light shining forth on the darkest night. It sets in motion a level of mental matter which is as yet very rarely used, and the radiations which are caused by it impinge upon the mental body of the average man at a point where it is quite dormant. This gives to this thought its peculiar value, not only to the thinker but to others around him; for its tendency is to awaken and to bring into use an entirely new part of the thinking apparatus. It must be understood that such a vibration does not necessarily convey Theosophical thought to those who are ignorant of it; but in awakening this higher portion of the mental body, it undoubtedly tends to elevate and liberalize the man's thought as a whole, along whatever lines it may be in the habit of moving, and in this way produces an incalculable benefit.

If the thought of a single man produces these results, it will be readily understood that the thought of twenty or thirty men directed to the same subject will achieve an effort enormously greater. The power of the united thought of a number of men is very far more than the sum of their separate thoughts; it would be much more nearly represented by their product. So it will be seen that, even from this point of view alone, it is an exceedingly good thing for any city or community that a Theosophical Lodge should be constantly meeting in its midst, since its proceedings, if they are conducted in a proper spirit, cannot but have a distinctly elevating and ennobling effect upon the thought of the surrounding population. Naturally there will be many people whose minds cannot yet be awakened at all upon those higher levels: but even for them the constant beating of the waves of this more advanced thought will at least bring nearer the time of their awakening.

Nor must we forget the result produced by the formation of definite thought-forms. These also will be radiated from the center of activity, but they can affect only such minds as are already to some extent responsive to ideas of this nature. In these days, however, there are

many such minds, and our members can attest the fact that after they have been discussing such a question as Reincarnation it not infrequently happens that they are themselves asked for information upon that very subject by persons whom they have not previously supposed to be interested in it. It should be observed that the thought-form is capable of conveying the exact nature of the thought to those who are somewhat prepared to receive it, whereas the thought-vibration, though it reaches a far wider circle, is much less definite in its action.

Here you see that we have already a very momentous effect upon the mental plane produced quite unintentionally by our members in the ordinary course of their study—something far greater in reality than their intentional efforts in the way of propaganda are ever likely to produce. But this is not all, for by far the most important part is yet to come. Every Lodge of this Society is a center of interest to the Great Masters of Wisdom, and when it works loyally their thoughts and those of their pupils are frequently turned towards it. In this way a force much greater than our own may often shine out from our gatherings, and an influence of inestimable value may be focussed where, so far as we know, it would not otherwise specially rest. This may indeed seem the ultimate limit which our work can attain, yet there is something even greater. All students of the occult are aware that the life and light of the Logos flood the whole of his system—that on every plane is outpoured from Him that especial manifestation of His strength which is appropriate to it. Naturally the higher the plane the less veiled is His glory, because as we ascend we are drawing nearer to its Source. Normally the force outpoured in each plane is strictly limited to it; but it can descend into and illuminate a lower plane if a special channel be prepared for it. Such a channel is always provided whenever any thought or feeling has an entirely unselfish aspect. The selfish emotion moves in a closed curve, and so brings its own response on its own plane; the utterly unselfish emotion is an outrush of energy which does not return, but in its upward movement provides a channel for a downpouring of divine power from the plane next above, which is the reality lying at the back of the old idea of the answer to prayer.

The man who is occupied in the earnest study of higher things is for the time lifted entirely out of himself, and generates a very powerful thought-form upon the mental plane, which is immediately employed as a channel by the force hovering upon the plane next above. When a body of men join together in a thought of this nature, the channel which they make is out of all proportion larger in its capacity than the sum of their separate channels; and such a body of men is therefore an inestimable blessing to the community amidst which it works, for through them, (even in their most ordinary meetings for study, when they are considering such subjects as rounds and races, or pitris and planetary chains), there may come an outpouring into the lower mental plane of that force which is normally peculiar to the higher mental; while if they turn their attention to the higher side of the Theosophical teaching and study such questions of ethics and of soul-development as we find in *Light on the Path*, and *The Voice of the Silence* and our other more devotional books, they may make a channel of more elevated thought through which the force of the buddhic plane itself may descend into the mental, and thus radiate out and influence for good many a soul who would not be in the least open to it if it had remained on its original level.

This is the real and greatest function of a Branch of the Theosophical Society—to furnish a channel for the distribution of the Divine life; and thus we have another illustration to show us how far greater is the unseen than the seen. To the dim physical eyes all that is visible is a small band of humble students meeting weekly in the earnest endeavor to learn and to qualify themselves to be of use to their fellowmen; but to those who can see more of the world, from this tiny root there springs a glorious flower, for no less than four mighty streams of influence are radiating from that seemingly insignificant center—the stream of thought vibration, the cluster of thought-forms, the magnetism of the Masters of Wisdom and the mighty torrent of the Divine Energy.

Here also is an instance of the eminent practical importance of a knowledge of the unseen side of life. For lack of such knowledge many a member has been lax in the performance of his duty, careless as to his attendance at

Branch meetings, and has thus lost the inestimable privilege of being part of a channel for the Divine Life. I have actually heard of members who were irregular in attendance because they thought the meetings dull, and found that they did not gain much from them! Such people have not yet grasped the elementary fact that they join, not to receive but to give, not to be interested and amused, but to take their share in a mighty work for the good of mankind.

These two points on which I have written are but specimens of a vast host, for to everything there is an unseen side, and to live the life of the occultist is to study this higher hidden side of nature, and then intelligently to adapt oneself to it. The occultist looks at the whole of each subject which is brought before him, instead of only at the lowest and least important part of it, and then orders his action according to what he sees; in obedience to the dictates of plain common-sense, and to the Law of Love which guides the Universe. Those, therefore, who would study and practice occultism must develop within themselves these three priceless possessions—Knowledge, Common-sense and Love.—C. W. Leadbeater, in *The Lotus Journal*, Vol. II.

#### QUESTIONS ANSWERED BY MRS. BESANT.

Q. What is the explanation of the fact that when some people make errors, they reap almost immediate Karma?

A. Where it is really what we call "ready-money Karma" that is paid, it is a good sign, because the person is not leaving much to be worked out later.

Q. If we are awake and fully conscious on the astral and mental planes, cannot we generate Karma there as well as here?

A. Certainly. Karma is not confined to a single plane. It is all action, on whatever plane.

Q. How would that work out?

A. It depends upon what you do. The more conscious you are on higher planes the more powerful the currents you generate. That is the general rule. You may grow very much more rapidly or injure yourself very much more seriously. The forces there are much more powerful.

Q. Is the germinal cell of Weismann the

same as the permanent physical atom of the occultist? If they are not one and the same thing, is the permanent atom attached to Weismann's germinal cell when the time comes for reincarnation?

A. The germinal cell of Weismann is not the same as the permanent physical atom of the occultist. The physical atom belongs to the individual. The reincarnating ego brings with him into incarnation the various permanent atoms of the different planes. Weismann's germinal cell carries with it the physical heredity of the ancestor, which is quite a different thing. That germinal cell has within it all the forces which it has gradually accumulated through the long physical continuous descent, the idea of Weismann being that the protoplasm is continuous through the whole line of ancestry. The difference is that the one belongs to the reincarnating individual, carrying with it his experience on the physical plane, and the other belongs to the physical ancestry of the body.

Q. Are the building elementals thought forms of the Lords of Karma, who are the directors of the nature spirits in the building of the physical body? Or is the building elemental and the nature spirit the same?

A. The Lords of Karma do not direct the building of the physical body. They are far too highly placed for that. They give a mold, which serves as a model for the physical body, according to the particular kinds of Karma which they see it is possible to get worked out in a single physical body—that is all. They choose the kinds of Karma which are to be worked out in the coming life, make a mold and hand it on. Then the building elemental, a nature spirit, receives that model and copies it, very much in the same way as a working sculptor would cut out in marble from the clay model which the real sculptor has made. This does not require any great skill, but only the following accurately of the model given.

Q. Do the physical permanent atoms remain within the envelope of the group-soul while gaining experience, or do they go out from it while attached—say to a flock of sheep?

A. They are outside from the physical standpoint; that is, according to the view that would be taken from the physical plane. They are inside it from the standpoint of the higher vision, where space is different from the con-

ditions of space here. I do not know whether that is a particularly intelligible answer, but you may be aware that it is possible for elementals, or for people who have passed out of the physical body by death, to pass a solid ring through the leg of a table, so that the ring will encircle the leg without any break of continuity. This is done by what is called "using the fourth dimension"—a very clumsy phrase. It indicates that there are certain possibilities in matter which are not susceptible of physical explanation, and which physical sight cannot recognize. The conditions of space are so different on the mental and astral planes that an answer in physical language is somewhat paradoxical. The group-soul envelope is not on the physical plane in the true sense of the word, and so the physical atom would be outside it.

Q. It is claimed that Mozart was a musician in a former life; but in those earlier times musical instruments were very crude. How do you explain this?

A. Mozart was a musician in former lives; and there were some earlier times when musical instruments were not at all crude. If you take the old instruments of India, for example, you will find that some of them were very much finer than any you have here, the music played on them is played in quarter and eighth tones, instead of half tones, as here. By this I do not mean to imply that later times do not have highly perfected instruments. Now, what a man brings back with him is enormous faculty, versatility, talent. What such a child as Mozart would inherit from the three or four generations of musical ancestors which preceded him would be a wonderful delicacy of physical touch and fineness of physical ear. A body has been builded up for the incoming of that particular soul through several generations. That is generally the case where you are dealing with an art which requires special characteristics on the physical plane. It does not so much apply to a natural genius as to an artist. The family is built up for generations to get a body suitable, and then that family has done its work, so to speak. You will have noticed that musical talent does not persist; sometimes the next generation shows a little before it vanishes. The work has been done in the preparation for that par-

ticular soul. Then something has to be learned by the person who comes into the body thus prepared. In Mozart's time, the piano was by no means the instrument you now have—it was very much simpler. None the less, the genius would have to learn finger facility, and in that he would be very much helped by the physical facility of the father and the grandfather, which would be transmitted to him by ordinary physical heredity. But he would have to learn a little. The wonder of the genius is that he does with so little effort what the ordinary person does with difficulty. The enormous power he brings with him dominates the physical body and so forces it to give expression to his genius.

Q. It is said that nature spirits will enter the Deva kingdom. But will there come a time when they will pass through the human kingdom?

A. No, not through humanity as we should do, but in this sense: They come to a stage where matter and spirit are balanced and fight for the mastery. That is the true meaning of the word "man," and that is what H. P. B. means when she speaks of the human kingdom—the stage of man as the great type, the equilibrium of matter and spirit.

Q. Were we ever Monadic Essence? Or did we, as Monads, merely use the Monadic Essence in coming through the kingdoms?

A. I am afraid some students are rather confused by the word Monad. It is not to be wondered at, because it is used in our older literature in a different sense; but if you read carefully, you ought to be able to avoid the confusion. In the "Secret Doctrine," the Monad is used in three or four different senses; lately we have been trying to make it concise, and have confined the word to one definite meaning. The fragment of Deity which is put forth on the Anupadaka plane, and is, as it were, in a sense separate from others, a center without a circumference, the Highest Self of each of us, is such a Monad, and it broods over the whole course of evolution, through the mineral, the vegetable, the animal and human kingdoms. Always the same, always coming more and more into relation as time goes on with its appropriated materials down below. That is the sense in which the Monad ought to be taken. H. P. B. uses it in that sense some-

times; also in a great many others. If you want to understand H. P. B., you must always read the context, not go by the words. You have to remember that she was not well versed in the languages from which she borrowed many of her terms. Take Sanscrit; she did not know that. If she was talking to a number of Hindoos, she would know with perfect accuracy the fact which she wished to impart to them; but she would not know Sanscrit, and they would not know the fact. She would describe as well as she could and say, "What do you call that?" They would say "Linga Sharira," perhaps; then down she would put "Linga Sharira" for that thing. Hence, much misunderstanding and confusion among our students. Before she passed away, she said to me "For God's sake, do get the nomenclature down clearly." The Hindoos have many schools of philosophy, and each school has its own nomenclature. If you know the school, you know the nomenclature; if you do not, you may be misled in reading the book, because the use of the terms is according to the particular school. The unfortunate Linga Sharira, which came to be used for what we call the etheric double, in the mind of no Hindoo means the etheric double. You have to learn the facts and then the nomenclature will not trouble you. Now, Monadic Essence is a very definite thing. The Monadic Essence is the second life-wave in the atomic matter of every plane, and you can read that definition in our printed literature. When the second life-wave comes forth, it modifies itself in the atomic matter of each successive plane; that is Monadic Essence. Quite clearly you have never been the Monadic Essence. You are not the second life-wave and are not the Logos, whatever you may be hereafter.

#### THE TRUTH AT LAST.

Churchmen are not permitted to monopolize all the glory for literary "finds" in aid of their theology. The Hindus have just dug up a valuable work, said to be written in Sanscrit, the English title of which is "The Surging of the Ocean of Time." An English scholar has made a translation, from which we learn for the first time how it chanced a woman was made; and how she gained a footing among men.

The narration commences with the information that the Hindu Vulcan, Twashtri, had exhausted all his material in making man, not an element remained. After profound meditation he took the roundness of the moon, the gliding motion of the serpent, the clinging of the vine, the velvet of the flower, the lightness of the leaf, the glance of the fawn, the gaiety of the sun's rays, the tears of the mist, the inconstancy of the wind, the timidity of the hare, the vanity of the peacock, the softness of the down on the breast of the swallow, the hardness of the diamond, the cruelty of the tiger, the warmth of fire, the chill of ice, the chatter of the jay, the cooing of the turtle dove. Blending all these in one he formed woman, and gave her to man.

Only eight days passed when the recipient of Twashtri's bounty put in an appearance and said: "My Lord: The creature you gave me poisons my existence. She chatters without rest. She takes all my time. She laments for nothing and is always ill."

Eight days later the man visited the God again and addressed him: "My Lord: My life is very solitary since I returned this creature. She danced and sung before me. Glancing at me from the corner of her eye she played with me, and clung to me." Twashtri returned the woman to him. Three days after the man called again and said: "My Lord: I do not understand exactly how, but I am sure the woman causes me more annoyance than pleasure."

Twashtri replied: "Go your way and do your best." To which the man replied: "I cannot live with her."

Then Twashtri replied: "Neither can you live without her."

Then the man said, sorrowing: "Woe is me. I can neither live with nor without her."

This version of woman's creation may be relied on as authentic, for it has been "dug up" quite recently, and carries on its face the evidence of its genuineness. Mrs. Tuttle.

I know not where His islands lift  
 Their fronded palms in air:  
 I only know I cannot drift  
 Beyond His love and care.

**TWENTY-THIRD ANNUAL CONVENTION  
OF THE AMERICAN SECTION OF THE  
THEOSOPHICAL SOCIETY.**

Held on Sunday, September 19, 1909, at  
Assembly Hall, Northwestern University  
Building, 87 Lake Street, Chicago.

The Convention was called to order at 10:15  
by the President of the Theosophical Society,  
Mrs. Annie Besant.

The President: "Friends and members of the  
Theosophical Society, I take great pleasure in  
meeting you all, and in opening this Convention  
at this time."

It was moved and seconded that Mrs. Janet  
McGovern of San Diego be appointed Tem-  
porary Secretary. Motion carried.

The President appointed the Committee on  
Credentials as follows: Mr. C. Jinarajadasa  
(chairman), Mr. W. H. Yarco of Vancouver,  
B. C., and Mr. Ruy H. Cason of Tampa, Fla.

The President read telegrams from the Indian  
and the British Sections, sending their warm  
greetings to the American Section in Conven-  
tion assembled.

The President: "I have been asked also to  
convey to you verbally, in addition to the tele-  
grams, which are naturally brief, the warm,  
friendly feelings of your friends in India; also  
to greet you, on behalf of Mr. Jehangir Sor-  
abji, the General Secretary of the Indian Sec-  
tion, one of our oldest members, belonging to  
the Zoroastrian faith. I mention that, because  
it shows how the theory and principle of mem-  
bership has spread, for he was unanimously  
elected as General Secretary, although not be-  
longing to the dominant faith of India. (Ap-  
plause.) He may be known to many of you  
under the nom de plume of Seeker. He has  
written a good many articles in different pa-  
pers, all distinguished, I think, by the purity  
and gentleness of their tone. He writes to me  
that everything is going on well in the Indian  
Section. We have been very fortunate there  
in losing no branches, and very few members;  
a large number of additional branches have  
been formed. Our membership roll is rapidly  
increasing at the rate of about 100 to 150 a  
month. You must remember, of course, that  
we are a very large section in India, having at  
our last annual reckoning up over five thousand  
members, so that a large monthly acquisition  
of that sort is not so very striking, if you will

bear in mind the enormous territory over which  
that National Society extends.

In Great Britain, also, things are going well.  
During the time that I was there, during al-  
most two months before I came on to your own  
body, I visited a very large number of our  
Branches, and lectured in all the leading towns  
in England. You will be glad to know that in  
all those towns there is a great increased in-  
terest in Theosophy, and I have never had, in  
my long experience with the Theosophical So-  
ciety of twenty years, such large, enthusiastic  
audiences as I have had during my last visit  
to England.

It is noteworthy also that those audiences  
are remarkable for two points: first, the very  
large number of young people who are now  
attending, and, second, the large number, also,  
of young men and young women who have  
come into the Society from them during the  
last few months. It is the most comforting  
feature in England that has been presented,  
and I may say in passing that for the most  
part they are young men and women of high  
education, who are likely to be extremely val-  
uable to us in a few years' time, when a little  
time has enabled them to utilize the high edu-  
cation that they have received, and to carry  
it all over the country as lecturers. How  
strong the feeling of some of them is may be  
shown to you by one brief example. A young  
civil engineer, who had been making his way  
very successfully, and who was offered a posi-  
tion at 500 pounds a year by one of the larg-  
est manufacturing firms to take charge of the  
whole of the machinery employed in their work,  
—he has no money at all, he is dependent  
entirely upon his own work, though he will  
have money some years hence—refused that  
appointment in order that he might devote  
himself wholly and completely to the work  
of the Theosophical Society. (Applause.) So  
I sent him across to Adyar, to train for the  
work. He promises to be a good sectional  
speaker. He is already well read on our theo-  
sophical subjects. The fact that he gave up so  
large a remuneration—you must remember I  
am speaking of pounds sterling, not dollars—  
shows his devotion, as he is only between four  
and five and twenty. I think we may look for  
good service in the future from a young man  
of that kind. (Applause.)

Then, during my stay in England, some eight new branches were formed, and some others are now forming. I know that you will be glad to have that message from England and Scotland. (Applause.) In regard to Ireland, I have to visit Ireland when I am leaving your own shores; in fact, it is because of Ireland that I am cutting my stay here one week in carrying on propaganda work in Ireland. short. There has always been some difficulty. Public meetings have practically not been held there. There seems to be an opportunity now. There are a number of young university men in Dublin who have come forward and who are strongly interested in the Gaelic movement in Ireland. There seems to be some chance of really making a Theosophical movement there.

The position in Ireland is a very peculiar one. The Roman Catholic Church, of course, exercises tremendous power over the greater part of the Emerald Isle. The upper part is occupied by a Protestant community, and the bitterest hatred separates these two sections of the Christian Church. They have clashes often, as you know from reading the reports in the newspapers. In London they have fights in the streets, and in some other towns in many instances the police are obliged to intervene in order to separate the enthusiastic adherents of—I was going to say—the two factions, but they really belong to one; so there is a good opportunity for the work of the Theosophical Society toward trying to overcome the feeling of religious bitterness and animosity, and trying to draw together those who are at present so widely divided.

I have been invited to go to Dublin, by this group of young men, some of whom are members already, and some of whom hope to be, and it is because of that that I have stolen a week away from America. I hope you will pardon me for this, in consideration of the value of starting a Theosophic movement under very favorable circumstances and conditions, so that we may have there gradually building up another National Society.

I do not propose, and this is agreed to by the Secretary of Great Britain as well as those who are to form the movement, that it should form part of the British Society. There is so much feeling between England and Ireland that they would become embittered with a kind of "Home

Rule" Theosophical Society (laughter), and the result of that would be that they would ask me to attach them only to the Headquarters, leaving them in that condition of being non-sectionalized, which is the present condition, until they can gather together their members, and form a definite national section. I have agreed to do that, having brought it under the rules granting such liberty, so that the Dublin Theosophical Society—I think they call it the Irish Theosophical Society—will be affiliated with Adyar, in a non-sectionalized way; then they will try to gather together in the different towns people who are willing to work for the movement, and to carry it, we hope, to a successful issue.

Ireland is a country of peculiar interest to us of the Theosophical Society, for it has kept, you will remember, the Celtic spirit very, very strongly. Now those of you who have studied carefully our literature, will know that the emotional force of the fourth sub-race, by virtue of its nature, is more related to the sixth sub-race than to the intervening sub-race of the Teutonic, in which the constructive mind is being carried to its highest point; hence, on the whole, you may almost look upon Ireland as the India of Europe, where we shall be likely to have a movement not so strongly intellectual, but more spiritual perhaps, and it is likely that a good many people for our next sub-race will be drawn from our Celtic Race in Ireland. You have attracted a good many of them over here, as you know, because you offer them very much better conditions than they have unfortunately in their own mother land. So they will be able to contribute on their own soil, in Ireland, to the building up of the sixth sub-race, and we hope we shall have a real center in Western Europe where spirituality of brotherhood and a brotherhood of spirituality, two terms practically interchangeable, may find a footing in that Isle of the Ocean, which was once called "The Isle of the Saints."

While the Committee on Credentials were at work, with the consent of Convention, the reports of the absent General Secretary and Treasurer were read by Mr. A. P. Warrington.

The report of the General Secretary is as follows:

The work of the past year of the American Section of the Theosophical Society is inextricably interwoven with that of the preceding year, the policies which guided it being the same. Statistically there is a continuation of gain and loss along the same lines as before. The losses have not been so much by resignation as was predicted by some would be the case, but simply by members being dropped for non-payment of dues. The total number of those who have ceased to be members on this account is not large, numbering only three hundred and twenty-three (323), while the number of those resigning is eighty-six (86). The loss by death is thirty-three. At the same time it will be noted that the number of new members coming in each year has been gratifyingly large with the result that at the present time we have twenty-eight hundred and sixteen members. On the first day of the fiscal year, September 1, 1909, the number was twenty-seven hundred and sixty-three, fifty-three new members being admitted after August 31. Sixty members have been reinstated. The personnel of the Section will thus be seen to be widely different from that of 1906. Six hundred and eighteen new members were admitted.

It may be said that we now have a larger number of branches and a larger number of members than at any time since the secession in 1895; there are now ninety-one lodges (91). It is also to be remembered in making a comparison that the number of members in a branch at that time might be as low as five, whereas now seven are required. Five lodges have been dissolved during the year,—Lotus, February 4, 1909; Sacramento, October 5, 1908; St. Louis, December 9, 1908; Peabody, January 3, 1909; Long Beach January, 1909; charters have been issued to eleven branches during the fiscal year, viz., Austin, Blavatsky, Central of Chicago, Council Bluffs, Danvers, Genesee, Iron City, Kenwood, Roxbury, Tampa and Viveka.

The cause for the growth of the Society, from the physical plane point of view, has lain largely in the fact that the members of lodges have taken upon themselves a great deal of local activity in the propaganda work. Moreover, a number of new lodges have been established chiefly through the energy and devotion

of Mr. Rogers, Mr. Cooper and Mr. Jinarajadasa.

Our entire existence as a physical plane organization depends, of course, upon the preservation of exact records of our membership and exact mailing lists as far as possible, in order that all members may be known and accessible to us. The latter is particularly necessary in view of the fact that our membership is geographically so extremely scattered over an immense territory; we have, therefore, taken extraordinary pains to prepare and preserve in a fire-proof safe fresh and exact copies of the records of each member.

We believe it may be said that the records of the Section are now in excellent condition. We plead with members always to aid us in the correction of our records at every possible point, particularly in the matter of our mailing list, which is so difficult to keep in order.

From the outset it seemed necessary that the tiny *Messenger* should be made use of as a medium of communication with all members and that from time to time it should be enlarged and be made more extensive and valuable. Its progress and growth are well known to all the members and we believe that the commendation which it has met is sincere and that the magazine is now on so dignified a footing that it is unlikely in future, unless some great misfortune occurs in its administration, to fall into a condition of uselessness. In *Messenger* it has been the intent throughout to present new material of various kinds and particularly to endeavor to aid our members in taking views of life from the theosophic point of view as wide as possible. Controversy has been entirely eliminated from the columns of *Messenger*.

It is gratifying to note that we now have 193 paid subscriptions without our having made any extraordinary effort to obtain them. This testifies to the good will with which the paper is regarded and also to the fact that it may be possible that our magazine in the future may be still further developed in this direction.

The policy of *Messenger* has been to adopt an entirely filial attitude in every possible way toward *Theosophist* and to urge our members wherever it is possible to subscribe for *Theosophist*. We wish here also to urge all those present at Convention to make the utmost ef-

fort, on returning to their homes, to aid in enlarging the subscription list of the chief magazine of our Society. It should be the unifying link throughout the entire world for all our members.

At the very beginning of our work it was apparent that while abundance of literary matter had from time to time been prepared with a view of informing inquirers about Theosophy, with something of its meaning and of the Society's organization, there was then no single publication which would at once give a systematic, condensed discussion of Theosophy and describe the organization, explaining to the aspirant the ways in which membership might be obtained and lodges chartered. The little *Primer of Theosophy* was compiled and written to meet this need and through the great generosity of Mr. Holbrook and Mr. Kunz plates for the printing of the book were given to the Section. The remaining expense of the issuance of ten thousand copies as a first edition was borne by the Sectional funds, but a large part of the money has been returned and we have now in stock no Primers for distribution, but must wait until a new edition is issued! This means that ten thousand copies of the books have been disposed of in four months! We trust that the form of the work, which is of library type, will cause it to be preserved in thousands of homes and libraries where it may be consulted as the time passes by many people into whose hands our theosophic literature might not otherwise fall. A new edition will soon be issued.

During the past year a considerable number of books have been reviewed in the columns of *Messenger*; these have been obtained by donations from the publishers and we now have as the possession of the Section about one hundred and twenty-five volumes of very interesting matter which can be used to form a nucleus for a reference library or for exchange.

It is most desirable that in future sectional headquarters with a sectional book concern and publishing house be provided by the Section for its work. In fact, with the prospect of a Section of from five to ten thousand members in a comparatively short period, it cannot be long before headquarters will be a positive necessity.

The amount of money allowed the Executive Committee for their work is so limited that if it were not for the donations of a few men, who have sacrificed far more than one could well speak of in public, it would have been impossible for the Section to do the work which it has done in the last two years. In future it should be arranged by the Section itself that adequate funds be provided for the comparatively tiny needs of the Executive Committee. It is legitimate that, in a country like America, where labor saving devices are provided with the utmost freedom, the Theosophical Society shall be provided with all such facilities for work as will result in the increased efficiency of workers. This, however, will be a matter which will be developed in future years.

Meanwhile it is worth while considering whether it will not be well to adopt the suggestion which has been made by many of our members, that the annual dues of the Section be increased from one dollar to one dollar and a half or even two dollars. The habit of paying a single dollar has grown too old and there is no reason why an increase of fifty cents or a dollar, which, after all, represents but the value of a few postage stamps, should not be made.

The following topics seem to press upon the Section for study and discussion.

First, the Constitution urgently needs revision and this work should at once be undertaken.

One of the most useful activities of the year is the Convention Week programme. This programme, which is, as you know, so largely carried out by members themselves, brings them in touch with one another in such a way that we have opportunity to discuss personally matters which otherwise we could only present to each other through the medium of the press. It is well to consider whether or not a summer school, such as has this year been tried in England, should not be inaugurated in this country. It would be easy indeed to have a summer school, if desired, in addition to the Post Convention Programme.

Finally, whatever else may be done, it remains our duty to press forward the banner of Theosophy at every possible point; it is the duty of each member to let the doctrines of

Theosophy be known in that dignified way which our Teachers for so long have taught us how to make use of, not thrusting the doctrines upon any, but offering them freely everywhere to all. If each member but feels it his duty to talk to his neighbors, as time goes by, our work will be done. The prospect is bright, there is abundance of beautiful and happy service for every one of us. Let us stand side by side, and with our hearts loyal to our President and to our Great Unseen Leaders press on in the performance of our duty.

The President: "I might mention in regard to the balance sheet one point. You will note that last year Headquarters largely reduced its claim on the various sections, and instead of taking a quarter of the entrance fees and a quarter of the dues, there was a fixed fund of sixteen cents per head, for every paying member; that meant a reduction of 200 pounds sterling a year to the Headquarters, but we felt we ought to be able to cover that by better administration in Adyar itself. So far as we have gone, I think that our idea has been successfully carried out, and that therefore we shall probably be able at Christmas, when the matter comes up to incorporate that lower demand from the Sections, to make it into a regular rule. I mention that to you, in order that when you discuss the Balance Sheet, you will understand that there will not be made upon you next year the old claim, but only such a one as you have had during the present year, 16 cents per member. We have now a very large amount of land in the hands of the Society; the expense of carrying it on has been very considerably reduced, and I see no reason to think or suppose that it is not possible, at the end of a few years, when the land becomes as productive as it ought to be, to entirely eliminate the contributions from the Sections. That is what I am aiming to do, because I think the money is more wanted in the sections than at the Headquarters. I think there is little doubt but that from the general gifts to Headquarters we shall have quite enough, if we do good work, to carry on that work effectively, without putting a regular tax upon the Sections. You know we are aiming to do this, in order, as far as possible, to facilitate money matters in the Society,

leaving the money in the country, where it is really the most needed."

The Committee on Credentials presented their report, and it was moved and seconded and carried that the report be adopted.

Upon motion proposed, seconded and carried, Mrs. McGovern was elected permanent secretary of the Convention.

It was moved, seconded and carried that the reports of the General Secretary and Treasurer be adopted.

The President: "Before we pass on to the other business of the Convention, will you allow me—I am sure you will—to put from the chair and to express your good wishes for Dr. Van Hook. He is unable to leave his bed. A sudden attack of illness necessitated an operation, and he has not sufficiently recovered to be amongst you. I feel sure you will all desire to send him your good wishes for his safe recovery. Those who are in favor of it, kindly indicate it in the usual way?"

The President then appointed the special committees as follows:

(a) On Audit: Mr. J. D. Dawkins, of Austin, Texas (chairman); Mr. G. H. Wilson, of Louisville, Ky.; Miss Poutz, of Norfolk, Va.

(b) On Nominations: Mr. C. O. Scudder, of Los Angeles, Cal.; Mrs. M. C. Holbrook, of Newton Highlands, Mass.; Mr. Lauritz Rusten, of Minneapolis, Minn.

(c) On Resolutions: Mr. J. H. Carnes, of Washington, D. C. (Chairman); Mr. D. D. Chidester, of Philadelphia, Pa.; Mr. Eliot Holbrook, of Kansas City, Mo.

The various resolutions were then presented to the Committee and read before Convention. (For text of resolutions see further on, in report of afternoon session.)

The Committee on Nominations reported and recommended,

For General Secretary, Dr. Weller Van Hook;

For Executive Committee, Mr. A. P. Warrington, of Norfolk, Va.; Mr. F. A. Kunz, of Freeport, Ill.; Mr. J. H. Carnes, of Washington, D. C., and Mr. Thomas H. Talbot, of Oakland, Cal.

It was moved and seconded that the report be adopted.

There was nominated from the floor, for General Secretary, Mr. Louis P. Tolby, of Lima, O.

Upon demand for a roll call, Mr. Irving S. Cooper and Mr. A. B. Grossman were appointed tellers, and voting was proceeded with in the usual way.

The President announced the result of the voting as follows: for Dr. Weller Van Hook, 244 votes; for Mr. Louis P. Tolby, 36 votes.

The President: "Next to a vote which is quite unanimous, a vote so good humored as this has been is certainly the next best thing. I am sure that the whole section will work thoroughly and conscientiously with the General Secretary who has just been elected, and as President I thank you earnestly for giving me on the General Council a helper whom I have found so valuable in the past."

It was moved and seconded that the vote for the General Secretary carry with it the election of the Executive Committee recommended by the Committee on Nominations. Motion was carried.

The Convention then adjourned till 2:30.

The Convention at 2:30 resumed its deliberations, the President being in the chair.

The Committee on Resolutions reported and recommended for adoption Resolution No. 1 offered by Mr. J. H. Carnes:

"RESOLVED: That this Convention extend to Mr. Alexander Fullerton, of New York, its former General Secretary, its cordial greetings and best wishes, regretting his inability to be present with us in person."

The President: "Presumably there will be no discussion on that. Mr. Fullerton's long and earnest work entitles him to all of our congratulations and greetings."

The resolution was unanimously carried.

The Committee also recommended for adoption Resolution No. 2, offered by Mr. J. H. Carnes:

"WHEREAS, It has been proposed to raise or increase the annual dues of the membership of the American Section, Therefore be it

RESOLVED, 1st, That this question shall be determined by a referendum vote, in accordance with the provisions of Article 3, Section 16, of the Constitution and Rules of the American Section T. S., as amended September, 1907.

2nd. That the amount of this raise, or increase, if any, shall not exceed One Dollar.

3rd. That the amount of this raise or increase, if any, shall be either fifty cents or one

dollar, and which one of these two amounts shall also be determined by the same method and at the same time as the question first mentioned."

After some discussion for and against the resolution, it was carried, unanimously.

The Committee also recommended the adoption of Resolution No. 3, offered by Mr. Jinara-jadasa:

"RESOLVED, That this Convention, taking note of the general excellence of the "Theosophic Messenger" during the past year, hereby congratulates the Executive Committee upon making the Sectional Organ of greater service than ever to the cause of Theosophy."

The resolution was unanimously carried.

The Committee not being ready to report on Resolutions No. 4 and No. 5, resolution No. 6 was next taken up, presented by Mr. L. W. Rogers, and recommended for adoption by the Committee:

"WHEREAS, The order of proceedings of the Convention gives no place to the subject of Propaganda work, and the Post-Convention meetings will have no authority to legislate on the subject, should it be found desirable, and,

WHEREAS, Believing that the field and other propaganda work is of vital importance to the growth of the Society, Therefore, be it

RESOLVED, That it is the sense of the Convention, that a place be assigned to the subject of Propaganda work in the proceedings of Monday, September 20th."

Upon assurance that the Program Committee would change the order of Post-Convention work and place the subject of propaganda in the meeting for Monday morning, it was moved, seconded and carried that the resolution be laid on the table. Mr. Rogers subsequently stated that this resolution was presented through a misunderstanding on his part of the program.

The Committee requiring further time for deliberation on Nos. 4 and 5, it was granted.

Resolution was carried thanking Mr. D. S. M. Unger for the beautiful souvenir presented by him to Convention.

While the Committee was deliberating the Convention called for the unfinished work of the Committee.

Resolution No. 5 was presented by Mrs. Blackman, and is as follows:

"WHEREAS, The Report of the General

Secretary urges the preservation of the records of the Theosophical Society, and,

WHEREAS, The minutes of the Annual Convention are its most important records, Therefore, be it

RESOLVED, That the minutes of this Convention be published in full, without omission, in the 'Messenger.'"

The author of the resolution explained to the Committee that the resolution was in the nature of a protest against what was considered an injustice to the minority in the editing of the report of the Convention proceedings of the two preceding years.

The Committee considered the resolution to be in such form as to preclude intelligent action thereon since the original minutes are always preserved and are accessible to any member upon a proper showing of interest, and further that good and sufficient reasons require that they be condensed as they have always been. The motion was then withdrawn and time allowed to present a substitute. No substitute was, however, presented in view of the assurance of the committee to the author of the resolution that an opportunity would be afforded a representative of the minority this year, as in the year preceding, to inspect the original and condensed copy of the minutes prior to the printing of the latter.

Resolution No. 7, offered by Mr. A. Ross Read, was as follows:

"WHEREAS, It has been proposed to hold a summer school, in the interests of Theosophy, for one week succeeding the annual convention of the American Section, T. S.,

RESOLVED, That this convention be held in August next year, so as to give those whose occupation prevents them from attending the convention in September, the opportunity to be present.

RESOLVED, That the above resolution be submitted to a Referendum Vote of the members, by or before the middle of April, 1910."

The resolution was withdrawn, as the matter was to be considered in the resolutions to follow:

Resolution No. 8 was offered by Mr. A. P. Warrington:

"RESOLVED, That a Committee of three be appointed by the Chair, to draft a recommendation for a new Constitution for the

American Section, and that said Committee report the results of its deliberations to the Section, through the Messenger, not later than the June, 1910, number."

Amendment was moved by Mr. E. H. Alling that the Committee report not later than April, instead of June. Amendment carried. Resolution as amended carried.

The President stated that prior to the appointment of this committee she would like to receive from the convention suggestions as to the personnel of this committee. Only three names were suggested, and these were appointed. They are as follows: Mr. D. D. Chidester, of Philadelphia, Pa.; Mr. J. H. Carnes, and Mr. Geo. H. Shibley, of Washington, D. C.

Resolution No. 9 was moved from the floor by Mr. R. S. Hoar,

"That it is the sense of this meeting, that the annual Convention be held alternately in the east, west, and middle part of this country."

This motion was withdrawn, and then Mr. A. R. Read made the following motion:

"RESOLVED, That the Convention of the American Section T. S. be held in Chicago each alternate year, and the other years at such places as the Convention may decide from year to year."

During the discussion it was pointed out that a Convention sitting at a given time was without power to fix the time and place for meeting, except when immediately following it.

Mr. C. O. Scudder then offered an amendment to the motion by striking out all the language following the word "Resolved," and substituting therefor the following:

"That this Convention recommend to the Revision Committee that it call the convention hereafter to meet at some city on the east coast, some city on the west coast, and at Chicago, the meeting at Chicago not to be oftener than every alternate year."

Resolution as amended was carried.

Resolution No. 4, offered by Mr. M. J. Whitty, of New York, through proxy, Mr. Jinarajadasa, was now read, as follows:

"WHEREAS, The majority of the members of the Society are by reason of the distance from Chicago of the cities and towns in which they live, unable as a rule to be present at the convention, and their respective lodges are

often not personally represented, and,

WHEREAS, There are many strong and active lodges on both the east and west coasts of the United States, who should have the privilege of having a convention held in their city, Therefore, be it

RESOLVED, That the annual convention of the American Section T. S. be held once in every three years in New York city, or Boston; once in every three years in San Francisco, or other large cities on the Pacific coast, and once in every three years in Chicago, the particular city on the east or west coast to be chosen by vote at the present convention, and be it further

RESOLVED, That the resolution is to take effect at once, and that an eastern city be chosen at this convention for the convention of 1910."

The resolution was discussed but not acted upon, because of the action taken in connection with the recommendations to the Revision Committee set forth in the last motion of Mr. Read as amended by Mr. Scudder.

Furthermore, in place of Resolution No. 4 the Committee on Resolutions offered a substitute resolution, as follows:

"RESOLVED, 1st. That the location of the annual convention shall be decided by a referendum vote, in accordance with the provisions of Article 3, Section 16, of the Constitution and Rules of the American Section T. S., as amended September, 1907.

"2nd. That for the purpose of this Referendum Vote, the territory embraced within the limits of the American Section be considered to be divided into three parts, to-wit: Eastern, Central, and Western, and that an opportunity shall be given each member to express, by the proposed vote, his or her preference for any one of these three portions of territory for the convention of 1910.

"3rd. That a plurality of votes for any of these three portions shall be conclusive and final as to them, and without reference to the locality.

"4th. That upon due consideration of all the advantages and disadvantages of any particular locality, within the territory chosen by the referendum vote, the Executive Committee is empowered to select a locality therein for the purpose of the meeting of the convention."

In view of the resolution passed already, with recommendations to the Revision Committee, this substitute resolution of the Committee on Resolutions was not acted upon by Convention, leaving it as a recommendation to the Executive Committee of the Section.

There being no further business, the President closed the Convention with the following address:

Friends and Members of the Theosophical Society:

Will you permit me first to call your attention to one or two points in the General Secretary's report, which appear to me to be full of promise for the future, and to show that the American Section is very distinctly going forward, and has reached a point at which its members are more numerous than even in the very successful days when Mr. Judge met with his memorable success.

In this year your membership has gone up to 2,816; you have lost a very small number by resignation, of 86. The dropping of 303 members for non-payment of subscription dues is an item which for very many years I have noticed in the annual reports; there are always hundreds of members dropping out in that way, even in the most quiet times, and I will almost venture to suggest to you whether there may not be some amendment in that respect; I mention it because among all the sections of the Society there is none which loses so many members by the mere process of dropping out, and if it be that they are dropped out merely for the non-payment of subscription, without any further inquiry, I cannot but think that that is rather a mistake. In a society such as ours, if people are very poor, I presume the rule here is also that the dues may be entirely remitted. If that be not done, then it would seem very desirable that before dropping the name from the roll it should be quite clear to the General Secretary that that person desires to drop out; that he should not simply drop out with very little notice being taken of it, and no one knowing why he has left the ranks; it might be merely a temporary money difficulty which the Society should certainly overlook. Along that point your Society has

\*The stenographer's report has not been corrected or revised by Mrs. Besant.

always been so extraordinarily rigid that I venture to suggest that it might be wise, perhaps, to think more of the member than of the dues. Care should be taken to be quite sure before he is dropped out for non-payment of dues that he has deliberately withheld them, because he desires to leave the Society.\* Of course, he clearly has a right to go, but if it be only a question of money, a temporary difficulty, a trouble which may arise from carelessness, then a little trouble might be taken to retain within our branches members who may have gone to sleep for a little time and may wake up presently and be again active and useful members. There is a provision in the Indian Constitution which I think is good; they take a good deal of trouble in writing to people and generally fussing around with them before they drop them out at all, and even then they can always take up their membership again by payment of arrears, so that we look on them as dormant rather than as entirely deceased. We have a little list of dormant people, and they have been revived from time to time; last year a good many of the branches revived their dormant people and they were recognized as simply sleeping, having dropped from the active list in the Society; a good many of those people have in time come back. I don't know whether you might not relieve yourselves from your very heavy loss every year by showing perhaps a little more consideration for the people who are dropping out temporarily through financial reasons.

Now, the very, very satisfactory point this year is, that even taking all of those who have ceased to be members—86 who resigned, 33 who died, and 303 who dropped out, making a total loss altogether of 422, which would have reduced your membership to a little over 2,000—you find your membership 2,800, giving you a net gain this year of 337 members, as against a net loss last year of 130, showing the immense amount of vitality that has gone through your movement during the present year. I should like to bring up those actual figures before you so that you may realize not only the enthusiasm and vitality going through the Society, but also the clear proof of interest in the movement which leads men and women to enroll themselves among its workers.

Then may I congratulate you on your sectional organ, because it is quite unique, among the various papers that are published by

national societies all over the world; it is going towards the position which once was held in the whole of the Theosophical Society by "*The Path*," the magazine which was for so long a time edited by Mr. Judge. "*The Path*" was never regarded entirely as a sectional magazine; everybody all over the world who read English was glad to take an interest in "*The Path*," and a large number of subscriptions from all the societies came in, so valuable was that paper as then edited. The rest of the magazines are literally sectional magazines, but the "*Messenger*" is not; it has distinctly risen above that point, and I sincerely think that we owe the most hearty congratulations to the section as a whole, and to the officials connected with the "*Messenger*" that they have made it a paper that all of us are glad to read. If that paper does not arrive, there is always a question by its subscribers, "*What has become of the Messenger?*" I don't know whether I ought not to begin to be a little bit jealous, being myself the editor of two magazines, but I can heartily say to you that I am not in the least jealous; the more anybody goes forward, the more delighted I am; it is only a question of the rapidity of the progress that can be made, and that some one shall have done such admirable literary work of this kind is a matter of congratulation for the whole Society, not only for one part of the Society in which the good work is being done.

And, also, I should like to add a very earnest word of recognition as President of the Society, for the splendid work which is being done by your General Secretary. (Applause.) If I may say so, there are some points of his valuable services, and of the sacrifices which he has made for the movement, which are probably very much better known to me than they are known to you; you may hardly realize how much in a financial way he has lost by taking up the position he has held amongst you. Not that he would call it a loss, for the one thing that his whole life is given to, is to serve the Masters and to do Their work; and to have such a man at the head of your movement, a man whose one desire, whose one endeavor is to serve, and to serve with his best brain and his best energy, that is a thing upon which this section cannot be too highly congratulated. (Great and prolonged applause.)

For the one thing that we want is whole-hearted devotion. Every one of us from time to time may make mistakes; every one of us from time to time might do a thing better than we do it. That is true of the member least in importance in this Society, and it is also true of the one who before the world stands as the outside head of the Society. We all blunder, but when you find a man whose whole heart, soul and intellect is devoted in the way that he believes to be best to the service of the Masters, Who stand behind the Society, then treasure such a worker in your heart of hearts; if he makes errors do not hide it from him, for he would be the most eager to know if he makes a mistake; but remember they are but as dust on gold, and that the errors of such a man will always be corrected whenever they are made. I am not saying that in the section he has made many errors, but we all make mistakes from time to time; but the value of one who serves, loves and sacrifices, that is a value which is priceless, and happy are you to have such a man at your head. (Loud and prolonged applause.)

With regard to the other countries in the world, I have visited most of them since I last had the pleasure of being amongst you, having gone last year to Australia, New Zealand, and India, having been this year to Great Britain and to Hungary. After leaving America I have a number of the other European societies to visit, when I shall return to India for the work there.

I am happy to be able to report to you that in all parts of the world similar conditions prevail, that there is a new life, a new energy, a new devotion in the Society and in no place is it more marked than in London. The meetings that I have held there, in a considerable course of lectures, have been held in a hall twice as large as the one I had before. I took it because we always had to turn people away; but the big hall didn't make a bit of difference, hundreds of people were turned away, Sunday after Sunday. But one point which seemed to me very significant was the change of the position of the Society in the opinion of the public; those lectures on Sunday had always been ignored before by the London press; they never by any chance gave us a report; but this year for the first time a leading Christian

weekly newspaper, the "Christian Commonwealth," gave a verbatim report of every lecture that was delivered there on Sunday. At first they said they would report the first lecture verbatim, and summarize the rest, but their circulation went up so markedly with the first lecture that they reported every one of them verbatim the entire way through; so that for the first time in England what was said in London on behalf of Theosophy went over the whole country and thousands upon thousands of thoughtful readers had the benefit thereof. It seems to me a very great sign of the changed position we hold as regards perfect respect that such a thing could take place in so conservative a country as England, and it looks as though we had gotten over practically all of the difficulty that we had in getting a hearing. For when you can once touch the English press you are sure then of a hearing over the whole country of educated people, and if the press in England does touch us at all it generally touches us fairly. It either ignores us completely, leaves us out as unimportant, or else it reports really what we really say; it is singularly free, in fact, as a press, from misrepresentation.

We find then this hopeful condition in the movement, this life, this energy, and in the outer public this willingness to listen, that very clearly points, I think, to the lines along which our future work should be carried. We ought to make propaganda in every direction that we can, in order that all who are willing to hear us may hear us; we do not desire to press that which we believe to be valuable offensively or forcibly on the attention of those who do not care about it, but it is our bounden duty to place the great truth that we believe we hold, within the reach of every human being so that he can have the opportunity of accepting it if he will or of rejecting it; and to do that means that each one of us should feel it to be a personal duty to spread theosophical ideas in every direction that he can. We study in order that we may teach, not in order that we may simply make personal progress. Unless we give out that which we have learned, our knowledge tends to become stagnant within ourselves, and rather to poison than to irrigate. You may remember that one of the Masters once said: "There is no theosophist

who could not at least correct a misconception on the part of some one more ignorant than himself," and if, going out from your convention to your various towns, you would remember, that while some one may be able to write and some may be able to lecture, everyone is able to do something in talking to friends and acquaintances to spread the ideas, then at least you may correct the endless misconceptions which you will find on every side. Go away, then, from Chicago when the convention is over with the determination that you will not be misers, keeping for yourselves the treasures that you have found; spread them everywhere, so that every one who is thirsty may be able to drink of the water of life which has been placed in our hands for distribution; and that especially at this time, for you know from written articles and spoken words that we are standing at a very important point now in the general progress of the world. Practically all of you also know that the next sub-race is to reshape American civilization; that it will be on this continent that that sub-race will live and work; that many of us will have to come over here to be born in America in order to help in the building up of that new civilization. Great, then, is your responsibility and your duty in this way; and that can never be discharged unless you make it personal.

There is one line of work along which each one of you can go, which will do more than anything else to prepare for the building and the shaping of that new sub-race, which is the great new departure of our own days, and that is by practising in your ledge work and in the work of the national Society, as also in your work in the outer world, the principle of coöperation. (Prolonged applause.)

Now, I don't mean by that the merely impersonal meaning that is conveyed by that word in the outer world of commerce, of production, of distribution; I mean the inner spirit of coöperation which is willing to work with any human being, on any point on which you agree, and when you disagree with any one, is willing to let him go his own way while you go yours, realizing that there are many ways to reach the same end, and that the way which is best for you is not necessarily best for your neighbor. Coming into the Society

individually each of you will be a person of what is called a strong personality. Some people think that is a bad thing; quite frankly, I do not, I think it is a very good thing. Strong personality is a most valuable possession, for it is the expression partly of a strong individuality; there is only one of you and there is only one of you to be either strong or weak. The strong individual shows out stronger and throws out strength through his lower body, and when he is throwing out his strength you call it a strong personality; whereas when he throws it out through his higher vehicles, the gods above you call it a strong individuality; but it is the same monad. But you seem sometimes to forget that you cannot make anything out of weakness; you can make a great deal out of strength; even if the strength goes wrong it is more hopeful than the weakness that goes right because there is more of it to work with, and something will come out of it in the long run when it has found itself and recognized its own power. So do not be troubled about your strong personalities. Don't say, with a tone of reproach, and criticism, "Oh, so and so has such a terribly strong personality," but, on the contrary, say it in a cheerful, hopeful tone, finishing it up by saying, "So and so has such a strong personality, what a splendid worker he will be when he gives it to the highest and most unselfish use it may be put to." That is the truth with regard to personality. Now, the fact that you are in the Society shows that all of you have a great deal of personality about you, otherwise you would have run along in the old way; you would have done as your fathers and mothers did, you would have followed the teachings of the old church clergy and attended the church you did as a child and followed the teachings of the Sunday-school which you attended; you would have just trotted along in your regular groove, like an ordinary man or woman of the world. Instead of that you have come out, and the very fact that you have come out shows a certain amount of strength.

Now, I think there is a liability to quarrel, there is a tendency to quarrel; we have plenty of quarrels in the Theosophical Society. It is time, I think, that we should begin to try to get over that instinct of quarrelling; it has its value, it shows a certain strength. But there are a number of people who feel that everybody

else should think as they think, and that thinking it is a matter of life and death. This is a good thing, it has numerous recommendations, but it is not the best thing; the best thing is to keep it as a matter of life and death, but also to realize that another man's road is equally good for him; and that is very hard to do. The indifferent people find it easy, the really earnest and strenuous people find it difficult; and yet that is the lesson that we have to learn. We have to develop strength in the highest degree and then we have to learn how to blend that strength with the strength around it so that the union of many who are strong may make an overwhelming power; the first part we are learning, in the first part we are growing stronger; the second lesson we have hardly learned at all at present, largely because we are fifth-race of people, and fifth sub-race people, and the whole of our tendency is to emphasize the "I." But having emphasized it, take up anew the preparation of the sixth sub-race, learn to realize that your brother's "I" is part of yours, that there is really only the one great "I," the Self; that each of you is really working in the bodies of all the people around you, and not only in your own; that the common work of the Masters is of more importance than the individual work, and that it is a much greater thing to do a small thing in a great work than to do a comparatively great thing by yourself—a hard lesson for many to learn, but vital for the coming days.

The work in which we are engaged is the work of the Theosophical Society, which is a million times bigger than any one piece of work, and to do any scrap of drudgery in that Society is a greater thing from the standpoint of the higher knowledge, than to be the most prominent man in the world carrying on the most successful and wealth-producing business of the world. There is no small and great to us, but only work, and if that idea could get to you and be lived out by you our quarrels would disappear. Take a town where there are three or four branches; they are all a little bit jealous of each other; each wants to have the lead, each wants to be the one to do a part if not all of the work. But what does it matter what branch does it, provided the work is done? Of what importance is it whether it is this group or the other, so long as it is well done? Why cannot one branch be glad that another branch has got the opportunity of

doing part of the work that it has to do; why can it not throw all its thought, power, energy and life into the one into whose hands the opportunity has fallen, in order that the one who was doing it apparently and wholly may do it really? That is a lesson which is very, very much needed here, where individualities are so strong, and it struck me very forcibly in the preparation for my own visit here.

I found in several towns where there was more than one branch, that I was becoming the bone of contention. And in more than one case I cancelled the whole thing because the branches were quarreling as to who should entertain me. (Laughter.) Now, it is really too childish for a society that is looking forward to the building of a sub-race and of a root-race for the members to quarrel as to who shall entertain a passing person; that is really looking at things in a quite upside down way. I know it is love that does it, but it is not love according to knowledge; I know that the feeling is a feeling of strong affection, but mutual love for the Masters should be greater than the love for Their servants; They are outraged by division amongst Their children, and to make Their servants a bone of contention seems even to make it worse. I would rather never come to America at all, never visit one of your branches than be the cause of contention between two members within your ranks. Harmony is so immensely important and these things about which we quarrel are so utterly insignificant! What will it matter one hundred years hence whether the actual President of the Society went to so and so's house or to somebody else's hotel? (Laughter.) Well, you laugh at it, but yet it has a very serious side, when you see that because of it people whose work is wanted for the spreading of Theosophy fall out and quarrel. And even one branch wanted to go out and attach itself to Adyar! I declined to have it attached to Adyar because Adyar is a place of peace, and if I persuaded the Council last year to pass a resolution allowing any branch to separate itself from its own Society for some serious point of principle, yet I certainly could not call the entertainment of the President a serious point of principle, or bring it within the rule. (Laughter.)

Now, friends, you laugh at it, but I put it to you here. Are you quite sure that going back again to your homes none of those blunders will occur in your own towns? If

they do not, then the movement will go on very rapidly, then everything will be harmonious, and only where there is harmony can the Master's work be done. Wherever there is division, through the forces of disintegration the work is impeded; wherever there is harmony the constructive forces work, and if you once realize that, there is not one of you who would allow this petty feeling to interfere with the smooth passage of our mighty work. Think, then, of coöperation as the thing that you are to work out more than anything else during the years to come, and let your petition be not "Let me do that piece of work," if it is a desirable piece of work, but rather, "Let me stand back and give others a chance to do it"; then the work will be well done.

That is the way in which the work in the great Lodge always goes; there are often discussions as to the best methods, but there is never any dissension when the method is chosen; everybody throws himself into carrying it out, whether it was the one that he would advocate or not; it is the only principle upon which a Society like ours can work. I do not pretend that I am personally a Democrat, but our Society is based on the Democratic basis, that of your own United States of America. The only way in which such a Society can work is with full and free discussion, and then the willingness to accept that on all points that turn up—points of action.—the decision of the majority should rule. Not on points of opinion; no majority has any right on that; but on points of action, yes.

Just as you want to strengthen the spirit of coöperation, feel yourself in your brother's life, so do you want to develop that great virtue of toleration which means that you recognize that the Self in each is the maker of his own path. It is unspeakably important for the work that lies in front that we should have the spirit of toleration which leaves to each his individual right of judgment, and never tries to impose upon another either the opinion that we hold ourselves or the opinion of the majority. Absolute freedom of opinion is the very life of the Society, for we have to develop very rapidly many points of view, as a foundation for the building up of the new race. In the midst of error there is often a truth that is valuable, and if we try to push back the view of another, because we do not agree with it, it is possible that we may lose a fragment of truth which we should have

gained if we had considered that view and realized, even when we did not agree with it, that the speaker was perfectly sincere in putting it forward and acting upon it.

Looking from the larger standpoint none of us knows or can know the truth—the whole truth. We have not yet reached the point where an all round view is possible to us; we see a side, an aspect, and that we put forward. Put it forth as strongly as you will, only admit that your brother may see a different aspect that you may have overlooked, and that therefore he also has the same duty of putting forward his view as you have of putting forward yours; learn to disagree with good will, with mutual respect, with not the least desire to silence or to dominate; that is the great work that we have to do during the next few centuries. Working on the basis of the fifth self-assertive principle and developing gradually a wholly good thing, let us also develop the spiritual soul which learns to unite the many partial truths in one and ever seeks to learn from an opponent, rather than to attack him. When I was very much engaged in political life I always found that those who were opposed to me in politics were those whose views were the best worth studying; I knew my own view, but the views of those who were opposed to me were the very ones that gave me something I did not know, which I then could take up and blend with mine and so enrich; so that in those days I always made it a rule to read newspapers of the political party with which I disagreed, not of the one with which I agreed, for I knew ours already, while the others gave me points of view that I was not able to see. On a higher plane, all of us ought to try to do the same. Try to see what it is that your opponent is aiming at, for you may be sure with all of us that we are trying to see the truth; we may not sometimes see it, we may blunder, we may be blinded by prejudice, by ignorance, by a dozen things, but we are all trying to see the truth and we all ought to give each other credit for that. No matter how strongly opposed a person may be to us, let us realize that he is trying to express the truth as he sees it. Try to look over any casual harshness of expression; let that go, it doesn't matter except as we take notice of it; and if each of us could rise to that point, then we could make a finer and a richer union in our Society by our very differences of opinion; we should have a great chord

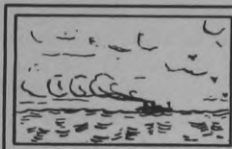
all harmonious, instead of a monotone, which, after all, is rather dull and dreary. To learn from those who differ, and to see that we all have the same aim, though often going different roads—that is the secret of preserving the breadth of our Society, of keeping it from narrowness, so that it shall never become a sect, guided by any one opinion, having a right to impose itself upon others, by any view of any person being taken as a law for others.

We have many problems to solve and we cannot solve them if we are all in agreement, because then we shall only have the repetition of one part of the problem; we may solve them if we can gather together the most divergent views and then compare them with each other, taking out the truth that each has expressed, and welding all those truths into one. It means this great virtue of tolerance; it means a recognition of the divinity of the Self in every one of us, a recognition of that great Egyptian saying regarding the Self that, "He makes his way according to the Word," nature sounded out by himself; it cannot be sounded out by another.

And so in the year that lies before us let us frankly look forward and recognize the fact that there will be many differences of opinion amongst us; let us be glad that it should be so, and not sorry; let us welcome and study them and not get angry with them, and above all, if a view is harshly put, make up by your charity for the lack of charity in the other; that is the great law of life, the law of the emotions; "The more evil that comes from him," said the Buddha of one who attacked him, "the more good shall flow from me." You have to balance up, supplying in yourselves what is lacking in that which comes to you from another, and only by realizing that that is the law of the higher life shall we be able to hold together over the many difficulties which lie in front of us in this world-work of the making of the new race; for remember, we are concerned with the sixth root-race as well as the sixth sub-race, and remember what a tremendous change is intended by the Manu in the conditions of the present by the departure of the new root-race. When you remember that the first great segregation of that race is to take place only seven centuries from the present time, you will see how brief is the

period which we have to build ourselves up to be worthy to take part in that world movement. Think of the big things and the small will lose their importance; realize the wide horizons and the little stones in the path will take their right proportion, and there will be little danger of your seeing those tremendous obstacles that it is impossible to overcome. Behind the Society is the great force of the coming Manu, of the coming Bodhisattva. What more can we ask in leadership? And can any effort be too strenuous to make us worthy to follow where those feet are treading? How petty our little quarrels, how childish our foolish disagreements, when we think of the splendor of the work, of the greatness of the opportunities before us. (Prolonged applause.)

So let us keep liberty, and with liberty let us keep charity and tolerance; let us remember that we have been chosen for a mighty work, but the builders are cast for a particular part of the building, and if a builder fails, another then must take his place. The Society is destined to give redemption to millions and to open up the great work of the future. (Applause.) It will not fail, for it has been declared by one greater than the Masters that, "As long as three members hold together in the Theosophical Society it will have our Lord's blessing." It cannot fail; and so whatever difficulties may arise, however much we may lose in number (though, we are going really to grow and not to lose), yet let every one of us register a vow, a vow to our own inner Self that, "If every one leaves the Society, I will be one of the three to remain," and if each of us resolves to be one of the three, then thousands upon thousands will follow the Theosophical banner; then we shall offer material which the great Builder of the race will not be ashamed to use, and we shall have the glory of the service of working with Those Who guide humanity, the greatest privilege that can come to any human being, a crown greater than the crown of any earthly monarch, giving the reward of services in the past, to be worn and treasured through many centuries of service in the future. (Loud and prolonged applause.) I declare this convention raised.



## Adyar Letter



FROM ADYAR.

### The People.

The study of human nature is of absorbing interest. Nothing helps a man so much in his growth as knowing himself and his fellow-men. To read the human heart is the most important albeit the most difficult of tasks. Groping as we do in the dark without sights and senses of spiritual worlds we **naturally** blunder and often the task seems to be an utterly hopeless one. We dwell so much in the hall of ignorance, our knowledge is so little and so limited that under our charming flowers we find serpents coiled, while, on the other hand what seemed not beautiful or wholesome or good proves to be full of grand and marvelous potentialities that quite amaze us.

But from the very hoary antiquity the injunction has come down to us: "Man know thyself," and to know the self one must perforce know the other selves; for at a very early stage of our search we find an identity of nature and a unity at the basis of all selves—parts of the one great self. Therefore, the study of people around us forms a part of the study of our selves and consciously or unconsciously all men do so.

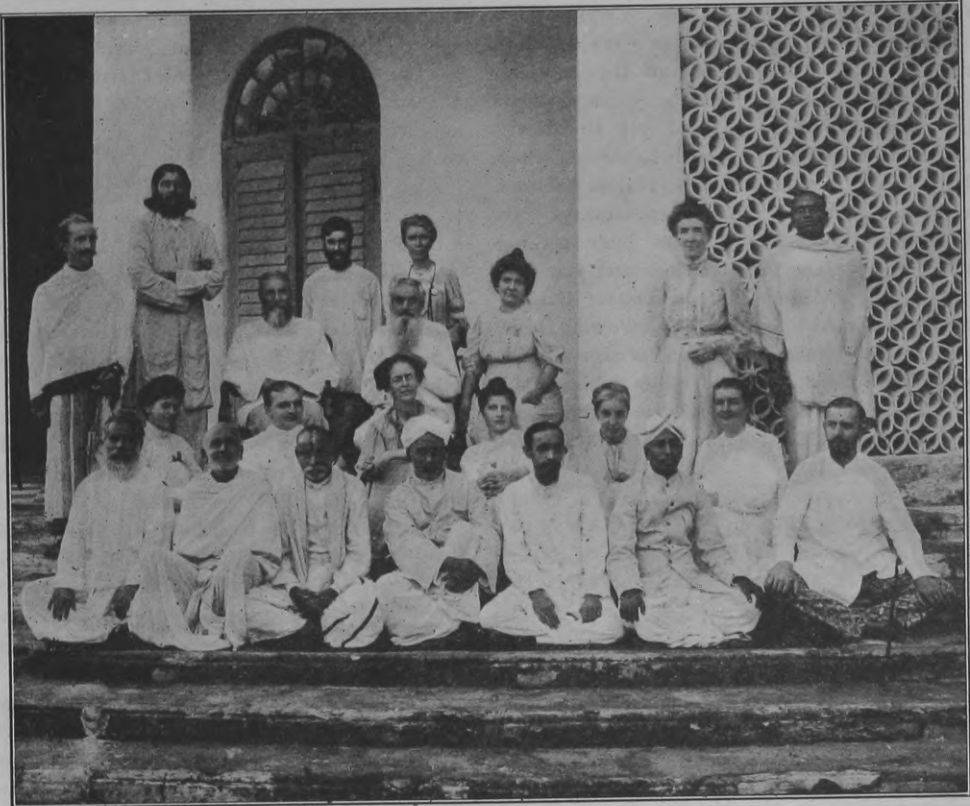
"We are a curious lot, but an harmonious one," remarked some one the other day—a remark that contains a good deal of truth. We have our individual idiosyncrasies, etc., that make each one of us what he is. But we are a good, harmonious, loving band. Sometimes the spirit of mischief moves me to

picture amongst us a "good" gruesome entity quarreling with everybody and everything, fidgeting, fault finding, envying, embarrassing! But—I am not magian for nothing! I know the wisdom of the words, fuyez les dangers de loisir and therefore refrain from producing that phenomenon even in the mental atmosphere of Adyar.

Were an untheosophic elemental to obsess

but unlike the mischievous elemental Majiana see the good and beautiful in men and things and refuse to see the bad and ugly. Though we dwell in Adyar we are children of imperfection. The ideal painter, however, paints the grand and the good and I will follow him.

Well, the chief person of great interest here is our beloved President. She is now in your part of the world and Adyar is so different



me and write this Adyar letter for the edification of the Messenger readers he would provide such "fine" excitement that you, dear editor, would pension me off and bid him welcome to write for you every month. For, the elemental would hold on your papery canvas a realistic picture of lurid colors, perhaps so life-like and truthful in its gruesome aspect that your intelligent beholders might enthusiastically uproar and cry for "more in the same style." But that shall not be. I will try and paint a life-like and true group of my Adyar folk

without her. It is a privilege to be under the protection of her shadowing wings. When she is here Adyar pulsates with quite a unique life. Here is a photograph which shows her at her lowly desk which will give you some idea of her office. You find her in her nice Indian dress in which she looks so grand and beautiful, and see how she is surrounded by books and papers and things. Why should I speak of her? Every one in the Theosophical Society knows and appreciates her though perhaps not to the extent they could know her

or ought to appreciate her. To me she is the most perfect person in whom I have seen my high ideals fully realized. None that I know of stands equal to her, within or without the Theosophical Society. Her life is a great example and inspiration to all of us. Adyar would be a desert place without her.

Next to her comes our good friend Mr. C. W. Leadbeater. "My fellow Initiate" our President calls him, and yet he is so different from her. It is indeed a study to watch these two disciples of the Masters in every day life. Living in the same regions of the universe, working together, serving the great Ones of the same White Lodge, and yet so utterly different in their ways and habits, in their dispositions, in their methods, yes, as different as they are in their physical appearances. Mr. Leadbeater is at the moment busy making some higher plane investigations and you over in America will do well to watch for the October Theosophist and the five following numbers. A most interesting piece of work which will be read and discussed all over the world and it ought to be studied first in America, for it has to do with the future America of the Sixth Race.

And let me now present the Adyar group. Here is a study in itself. Let me speak of the individuals. I will begin with our good Superintendent, Mr. Soobiah Chetty, for he is the "boss of the shanty." He buys and builds Adyar, plants and sells its cocoanuts, provides houses and food for men as well as horses and is excellent for every kind of odd job or even work, which latter takes long days for completion in metaphysical India. An old and trusted friend of H. P. B., he fills a conspicuous place in the history of our Headquarters, for it was he who purchased the grounds in the early eighties for our Founders and bought the properties which are now Blavatsky and Olcott gardens and Besant Grove.

His great friend, B. Ranga Reddy, is the manager of the Theosophist office, and is looked up to with some interest, for he is a source of income to Mrs. Besant. He is perhaps the most silent man at Adyar, as most of his time is taken up in counting and re-counting the daily money and postal orders,

and he takes a genuine interest in hoarding wealth for our President, who disposes of Renga Reddy's amounts in as many minutes as it has taken our friend days to amass.

The Theosophist office reminds me of the Press, our own Vasanta Press, where the presiding god is our good Brother A. K. Sitarama Shastri. Energetic, methodical, orderly, punctual, he is a most useful worker and we really sympathize with him for in the discharge of his responsible duties he has to shout at and spur his men, threaten them, and sometimes has to lose even his genial temper! Mr. Naraniah is his assistant in the E. S. office, another old member who met H. P. B., listened to her talks and wondered at her phenomena. I must be careful in what I write of him for he is the head of the Dharmasuta (Hindu kitchen) and provides me with rice and dal and milk and fruits every day. Therefore, friends, he is an excellent man! Mr. Naraniah is a pensioned government servant and brings to his E. S. corresponding work—long experience of men, as also business tact.

Judge Ramachandra Row is the head corresponding secretary of the E. S. for Southern India. Old age and weak health are the debts he is faithfully paying off to the Lords of Karma; and it is indeed pathetic to see this old and devoted Theosophist going on long tours inspecting T. S. Lodges and E. S. Groups. He and his good wife are members of the Adyar household. Unfortunately, they are not to be found in our group.

Another indefatigable inspector of our lodges is Mr. J. Sreenivasa Row, respected for his knowledge and piety. An excellent Talegu lecturer and a well-read Sanscrit Pandit he has already at his credit very good theosophical work.

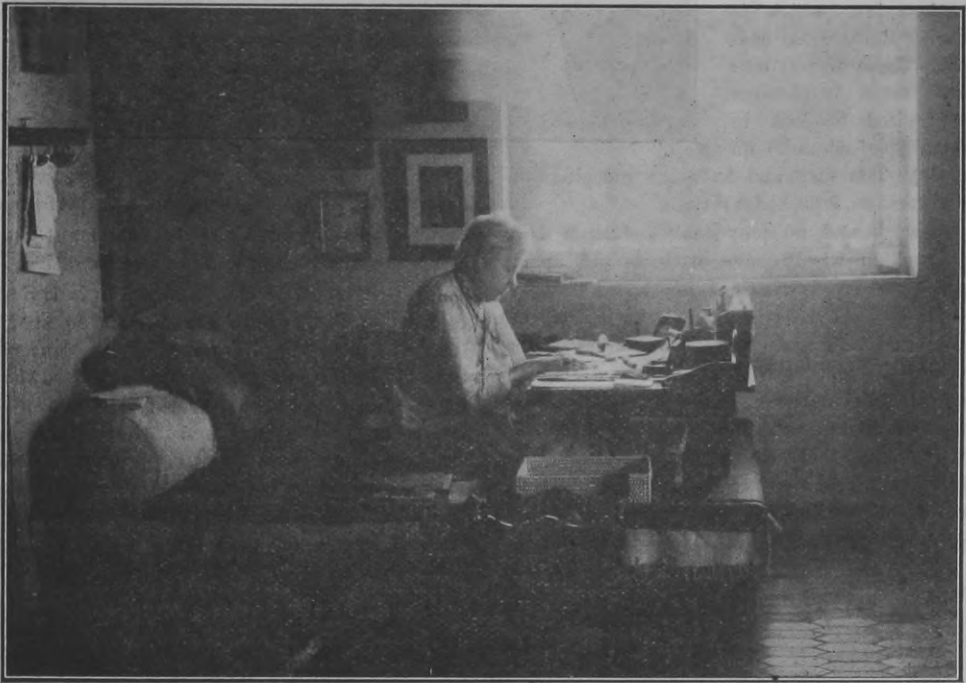
Dr. English and his daughter are living quietly at Adyar. The good old doctor rendered invaluable service to Colonel Olcott for a long term of years by taking upon himself the arduous duties of editing the Theosophist and seeing it through the press month after month. He now enjoys his well-earned rest in quiet study in the company of his dearly beloved daughter. While mentioning Dr. English I must not forget another old but

faithful retired gentleman, Mr. Sambiah Chetty, our consulting engineer, a good friend of the late President-Founder.

The two chief officials of the Society are Mr. Schwarz, our treasurer, and Mr. Aria, the recording secretary. Mr. Schwarz is now in Europe and was not present for our group specially taken for the Messenger. His business experience is of great value to the T. S., and it is no exaggeration to say that it cannot possess a better treasurer. He is a practical man who knows how to handle money—So-

Bulletin in his charge. That finishes our workers and we must now repair to the Blavatsky Gardens—the nest of students.

Countess Olga Schack is the presiding fairy of the place. "My people," she calls the residents at Blavatsky Gardens. She is a sort of a mother to them, though one of the youngest among them. She is good and kind and is generally loved. Her devotion to duty is excellent and her difficult task is on the whole well discharged. Frau Lübke is a great friend of hers, who has proved her usefulness by



ciety's as well as his own, a proof whereof can be found in his silent but valuable presents in one shape or another to the Headquarters. By the way, Lakshmi is favorably disposed to our good friend Schwarz!

Mr. Aria is a Parsi from Bombay, who came to serve for a year, but talks of remaining for good! He is busy putting in order our old records and bringing them up to date, and is also looking after the treasury while Mr. Schwarz is away. He is a devoted worker and an earnest member. Mr. Wadia is another Parsi who has the Theosophist and the Adyar

translating from the German H. P. B.'s Mysterious Tribes for the Theosophist. Miss Fuller hails from Australia and is an able painter. She has little schemes of her own for the beautifying of Adyar. New Zealand has sent Miss Christie and Miss Kate Browning. M. A. Chitra is well known as a Lotus worker and with Miss Browning is at present putting in some very useful work in connection with our Panchama Schools. Miss Christie's pamphlet on Brown Babies is already bringing in some money for the schools. She is a lover of children and expects to mother a big family in the

distant future! "Miss Browning looks like a Jesuit Father; she must have been one in the past," was a side remark poured into my ears the other day and I may as well whisper it for my American friends. She is a keen student and leads the Secret Doctrine class at the Blavatsky Gardens. Here is a picture of the class which is growing daily in attendance. Those of you who want some inspiration are invited to look in (astrally, of course!) on Tuesday, Thursday and Saturday mornings of each week at 7:30, Adyar time.

All work and no play makes Jack a dull boy, and so wisely have students set apart some time for recreation, for broad, honest enjoyment. At afternoon tea some gather together and talk and chat. Their happy faces in the little picture will speak to you thus if you can talk to them. Then on Sunday evenings you should peep in if you would have a proof that sober theosophists also laugh! There is a little music and singing and recitation which occasionally sets free a couple of ladies (of course, they shall be nameless) danc-



ing, which brings in its turn the queer, fancy, jumping dances of a gentleman who performs his task all singly and alone! Poor man! But let me not break the thread of my narrative.

Mrs. Godefroy is a Dutch lady who is trying to pick up Sanscrit as she intends to study Gargarin philosophy from original Sanscrit works. Prince Gargarin is a young theosophist, but a very earnest and devoted one. His chief interest is that he is a Russian—fellow countryman of our beloved H. P. B. He is busy translating into Russian and Polish our President's books. His charming wife is an American lady, so good

and thoughtful, collected and well-balanced that we often wonder if she really hails from America! We have heard too much of the "American Woman"! We call her Princess, not only because she is her husband's wife, but also because she is princess in another sense. Her genial ways, her generous disposition, her silent and dignified behavior, her motherly and sympathetic nature have already made her a favorite at



Adyar. If America can send us such good and earnest theosophists, Adyar, I feel sure, will be glad to welcome them. That reminds me of Dr. (Miss) Davies from Toronto, who hopes to be here in a few months' time.

Rev. C. Spurgeon Medhurst, our latest arrival, is a serious, weather-beaten man of mature judgment, who has served in China, California and South Africa. He has published a spiritual translation of Laotze's Tao Teh King (Independent Book Concern). He has started a Bible class at Adyar for the study of Christianity, and we expect some good lectures and papers on Chinese subjects from him. Mr. Earnest Wood and Mr. Subramania Iyer are two young students full of promise for the future. Mr. Wood at present is assistant to Mr. Leadbeater. Mr. Subramania is a student of dictionaries as half-an-hour's chat with him would show! His Johnsonian expressions are our tired brains' delight! They have won good certificate for his "cranial arrangement"!

But jumping from Mr. Leadbeater's River Bungalow to the Blavatsky Gardens I passed unnoticed Mr. Johan von Manen. I ought not to have done so. He is another acquisition to the group: a pleasant companion with a fund

of humor and wit all his own, a strange collector gathering every scrap of printed matter, including advertisements and rejected manuscripts—even from people's waste paper baskets and filing and heaping all sorts of things, a most useful perpetual note of interrogation at meetings and study-classes, an excellent man for picking wrong fonts in galley proofs, a painstaking scholar, and last, but not least, a swimmer who has organized a party of young boys from school and some elders who walk out at the close of day to buffet the breaking waves! Mr. Leadbeater is, of course, one of the party, and Messrs. Wood and Subramania and sometimes our recording secretary and our printing press manager also join, and I, "old Magian," too, go thither sometimes.

Dr. Schrader and Miss Kofel are paid servants of the Society for Library and Panchama Schools respectively. Of them I will speak when I write of these institutions. Then, also, will I mention the good Mrs. Schrader, who is helping her husband in his work.

This is our household. It is to increase considerably shortly and you will find names of new comers in the *Adyar Bulletin* from time to time. But I have been long today, and you, good reader, must bear with me. Magian.



#### LONDON LETTER.

August.

There are many signs, most of them very palpable to anyone of acute observation, that Theosophical ideas are spreading in theatrical circles. Already the Hungarians have a splendid drama by Emerick Madach, the subject of which is reincarnation. It was performed before our President and many other members of the Society during the recent Federation of the European Congresses at Buda-Pesth, and though we have, as yet, no drama in England of a like nature, nevertheless crude jokes are sometimes cracked at the expense of theosophical ideas, showing that they are becoming

more and more familiar. One was rather astonished to hear something of that sort from a comedian in a London play, a scene from which showed him up in a tree, apparently doing nothing in particular, but in reality, as he shortly informed us, looking up his past lives, and he had just discovered he had been a winkle! The joke was a crude one, but certainly unlike anything heard before from the footlights for many a century.

Mr. Henry Hamilton, the well-known playwright, who is a Theosophist, is considering a play in which reincarnation will play a conspicuous part. Perhaps the most successful playwright in Europe, as far as the sewing of

occult ideas through his plays is concerned, exists in the person of that distinguished Frenchman, Mr. Brioux. So strongly does the cheery note of optimism and the gradual perfecting of humanity through experience sound out in all his plays, that Mr. Brioux is known throughout France as "The Apostle." A play of his, dealing with ancient Egypt and its mysteries, which has had great success in France, is to be produced in London shortly by Sir Herbert Tree, under the name of "False Gods."

The British section in England numbers several actors among its members. The thespian temperament is certainly one which seems to take very easily to theosophical ideals. The free and unconventional life of the actor, his wide and constant travels, the extraordinarily strong sense of brotherhood that obtains amongst them together make him tolerant and wide-minded, give him a consciousness of the unreality of temporal changes and make him very helpful and kindly. Every actor has something of the artistic nature about him, which forms yet another channel through which the Divine Wisdom can flow.

The very life of the actor itself is an excellent symbol of the life of the immortal ego, for, as Shakespeare says, a man in his time plays many parts. Very truly said, too, as our various incarnations are nothing more than parts we play, with the world for our stage, as Shakespeare again says; and, just as the actor, after long experience, can play almost any part, so can the experienced ego play almost any sort of role or show any type of personality which it may be necessary to present to the world at the different stages of evolution.

Mr. Bernard Shaw is, of course, an author and playwright who has many distinctly theosophical ideas, but he has such a hatred of the puritanical hypocrisy of our time that most of his plays present some hideous eyesore of our social system and our very hypocritical attitude towards it. This causes many a good play of his to come under the ban of the censor.

Quite recently Mr. Shaw wrote an exceedingly clever play, which, I fear, will not see the light here owing to its very unconventional nature. It represented a backwoodsmen's camp in the far west. Half of the men were cut-throats and horse-thieves of the worst type,

whose conception of virtue and manliness consisted in volleying forth frightful oaths, shooting a man on the slightest excuse, and whose chief excitement was lynching obstreperous negroes. Into this welter of blasphemous savagery, the idea of an all-loving and powerful God descended, affecting the consciences of these men in such a manner that their entire lives became changed. The ingenious moral of the play comes in here, the actors in the piece being represented as fully believing themselves to be doing their own work all the time, but in reality they are seen by the spectators as doing all along God's work. This is presented to the audience in a very clear and highly diverting manner. Unfortunately the censor took very strong objection to some parts of the play, in which a horse-thief gave his opinion as to what the Almighty should be like, and so there is little chance of its being presented in public.

It is with very great pleasure that we hear of our good President's successful visit to America. She has there an infinitely better field to sow than here, owing to the readiness to take up new ideas, which is such a marked characteristic of the American. The amount of work the President gets through is something marvelous. It would soon kill a strong man, but she seems to thrive on it.

Dr. Steiner, the distinguished General Secretary of the German Section, is another member who works from early morn till midnight, year after year, contenting himself with about four or five hours sleep a night. To an inquirer who asked him how he managed to keep well on such a strenuous program, the Doctor is reported to have said, "When you have spiritual knowledge, you can adjust the body." That surely must be the case with our revered President also!

H. O. W.-M.

### September.

We have recently been hearing of great progress in the realm of aviation, and much surprise has been felt at the rapidity with which our Germanic sub-race is proceeding to the conquest of its last element, the air; but it is doubtful if these things have caused anything like the surprise that the establishment of Mr. W. T. Stead's "Julia's Bureau" has aroused.

I suppose that all readers of "*Messenger*" are acquainted with W. T. Stead, journalist, author and peace-maker. He has always been noted for his upholding of high ideals before the public, despite the fiercest opposition. He is a very old friend of our President, and has been almost as violently abused and defamed as she was in early life.

"Julia's Bureau" is an organization, open to the public, for communications with those who have shuffled off this mortal coil. It can hardly be called a spiritualistic method of communication, as Mr. Stead employs clairvoyants who are in touch with his dead friends on the astral, chief of which is "Julia," a lady who had been an ardent spiritualist in life, and had promised Mr. Stead to help the movement after her death. "Julia" is present in astral form at the office in the Strand every morning. She is informed by the clairvoyants to look up dead friends of inquirers and get messages from them. She has done this with remarkable success so far, and has given timely warning of accidents more than once.

No fee is made for services rendered by the clairvoyants, but enquirers are requested to subscribe to the "Borderland Library" or to some occult magazines. Mr. Stead was forced to do this to put a check on the large numbers of inquirers, many of whom came out of mere curiosity, and others to scoff. One of these successful cases of warnings given by "Julia" is mentioned in the September "*Theosophist*" in the article "In the Twilight."

We were, however, surprised to wake up one morning and find the newspapers full of a remarkable communication and warning received from a dead aviator named Lefevre. This young man was one who had aroused great admiration in France owing to the skilful and daring way in which he handled his "Wright" aeroplane. A few weeks ago, however, he had a bad fall, in which he was killed.

Reading the account of the communications in various papers, in most of which there were discrepancies and exaggerations, I thought it would be worth while to get an accurate account of the whole affair for the "*Messenger*," so I hid me down to Mr. Stead's office and obtained permission to publish a full account in "*Messenger*." The following is therefore a perfectly accurate one. It was first of all pub-

lished in the Paris "*Matin*," as Mr. Stead was in France at the time of writing.

Mr. Stead relates first of all how he came to know of the possibility of communication with the dead, and says he founded the Julia Bureau in order to put his claims to the severest possible tests. He then proceeds to relate that the members of the Bureau meet every morning at ten o'clock to confer with their dead directress, who, visible to the clairvoyants, takes the chair.

The account goes on: The clairvoyant, covering his face with his hands, describes the forms which he sees and repeats the messages which he hears. Generally these latter refer to affairs connected with the Bureau, but sometimes entities, attracted by the sympathetic conditions formed by the little gathering, make their appearance and deliver messages to those who are present. It was an unexpected intervention of this nature about which I am going to tell you. It was on the morning of Thursday, September 16. The day before I had promised to accompany the Princess Wiasemsky to Marmelon-le-Grande, near Chalons, to witness some aeroplane flights, which her son was to come to on the following Monday. After having received two brief messages from Julia, the clairvoyant said, 'I hear another voice speaking.' I quote now the following notes taken from my secretary's note book:

"If you go to Chalons, I shall go with you."

Mr. Stead—"Who is it that is communicating?"

Clairvoyant—"I have been dead some time; my name is Lefevre."

(Strange as it may seem, this name awoke in me no recollections. I was abroad when Lefevre was killed, and I thought that this was possibly some one who had been dead a long time. No member of the circle recognized the name.)

Mr. Stead—"Do you know Bolotoff's aeroplane?"

"Yes. Tell that young man not to be too rash. It is very probable that his motor will not work properly. I do not think there will be what you can call an accident, but see that he examines his motor carefully; try and moderate his impetuosity. As for you—you must not go up with him. I must go down there with you, because afterwards I want to write on this subject through you."

Mr. Stead—"Did Bolotoff know you?"

"No. I've only just met him."

Mr. Stead—"What did you do for a living?"

"I was a mechanic."

Another entity began to speak, and the matter remained there. The next day Julia, in the course of her messages, made the following remark: "This man Lefevre says that he is going with you to Chalons. He hopes you will go."

Mr. Stead—"Ask Lefevre if he was the man who was killed in the aeroplane accident."

"Yes. I thought you knew that."

Mr. Stead (to Lefevre)—"You can communicate with me direct. Do you know English?"

to the clairvoyant, and he translates them into English."

Mr. Stead—"Do you know Bolotoff?"

"I happened to meet him. I think his triplane is a very good one, but he would do well to keep an eye on his motor and to see that all goes well."

Mr. Stead—"What was it that caused your sudden fall?"

"I hadn't time to think. You scarcely have, you know, when you fall."

Mr. Stead—"In your unexpected fall, did you keep your presence of mind?"

"This is what I felt: I was conscious of falling, but before touching the ground I lost consciousness. I felt no pain nor any sensation in my physical body. It seemed to me that my spirit was projected out of it. I had a sensation of rapid rotation, then suddenly something gave way, and I found myself in the air, seeing beneath me my mortal remains and the machine. It wasn't disagreeable. I noticed, too, that a being, who was very powerful, and who calmed me, was near me, and tomorrow this same being will try to write by your hand when you are at Chalons."

On Sunday evening, September 18, I telephoned to Mr. Bolotoff the warning I had received with regard to his motor from the spirit calling himself Lefevre. He replied that he would be on the lookout. On the Monday we arrived at Mourmelon. The motor, having been carefully gone over, seemed to be in perfect

working order. No one who was in the crowd and knew about aeroplanes thought that this motor could possibly give trouble. It was a four-cylinder Panhard. It had undergone so many tests, and had been tried so often, that it seemed impossible that anything could be wrong with it.

But at six o'clock, when Mr. Bolotoff got onto the seat of his aeroplane, it was impossible to make the machine go. Something wasn't working. The starting-handle broke, and to our great regret, the attempt had to be abandoned.

I leave to others the duty of explaining this phenomenon. As for me, I gladly guarantee the absolute accuracy of the story you have just read, an accuracy which is confirmed, in addition, by the stenographic notes taken, as well as by the declarations of four or five persons who heard this warning.

(Signed) W. T. Stead.

That, then, is the account of this remarkable warning. It is absolutely incontrovertible, and scoffers will be put to a very severe test to explain it away. Perhaps they will try to do so with that feeble, brainless utterance, "It is all hallucination." Mr. Bolotoff's aeroplane is a fact, however, so is the accident which happened to the motor, so is Mr. Stead, and these three will all be hard nuts to crack.

Members are very glad to hear of the great success of Mrs. Besant's tour. Our membership has increased rapidly in consequence of her visit to England.

I hear from our Mr. Udney, of deep Baconian knowledge and erudition, that we are on the eve of a great Baconian discovery. Not long ago a certain gentleman, who shall be nameless, discovered another Baconian cipher, in which the great occultist states that the manuscripts of his Shakespeare plays will be discovered between 1909 and 1910. This new cipher is shortly to be published. It is sure to cause a considerable sensation, and if its prediction as to the manuscript discovery shall prove to be true, John Bull will have food for a good deal of hard thinking.

H. O. Wolfe Murray.



### THE BEGINNINGS OF THE SIXTH ROOT-RACE.

#### The Vision of King Asoka.

Some twelve years ago I had the honor to be associated with our President in an examination of some of the earlier lives of Colonel H. S. Olcott. Most members of the Society are aware that in the incarnation preceding this last one he was the great Buddhist King Asoka; and those who have read a little memorandum upon his previous history which I wrote for last year's American Convention will remember that when the end of that life was approaching he had a time of great depression and doubt, to relieve which his Master showed him two remarkable pictures, one of the past and the other of the future. He had been mourning over his failure to realize all of his plans, and his chief doubt had been as to his power to persevere to the end, to retain his link with his Master until the goal should be attained. To dispel this doubt the Master first explained to him by a vision of the past how the connection between them had originally been established long ago in Atlantis, and how the promise had then been given that that link should never be broken; and then by another vision of the future He showed Himself as the Manu of the sixth Root-Race, and King Asoka as a lieutenant serving under Him in that high office. The former vision I have already described in the article "Faithful unto Death"; the latter I wish to describe now as an introduction to a further account which I have to give.

The scene was laid in a beautiful park-like country, where flower-covered hills sloped down to a sapphire sea. The Master M. was seen standing surrounded by a small army of pupils and helpers, and even while the fascinated King watched the lovely scene the Master K. H. entered upon it, followed by His band of disciples. The two Masters embraced, the groups of pupils mingled with joyous greetings, and the wondrous picture faded from before our entranced eyes. But the impression which it left has remained undimmed, and it carries with it a certain knowledge, strange beyond words and full of awe. The sight which we were then using was that of the causal body, and so the Egos composing that crowd were clearly distinguishable to our vision. Many of them we instantly recognized;

others, not then known to us, we have since met on the physical plane. Strange beyond words, truly, to meet (perhaps on the other side of the world) some member whom physically we have never seen before, and to exchange behind his back the glance which telegraphs our recognition of him—which says: "Here is yet another who will be with us to the end."

We know also who will not be there; but from that, thank God, we are not called upon to draw any deductions, for we know that large numbers who are not at the inception of the Race will join it later, and also that there are other centres of activity connected with the Master's work. This particular centre at which we were looking will exist for the special purpose of the foundation of the new Root-Race, and therefore will be unique; and only those who have by careful previous self-training fitted themselves to share in its peculiar work can bear a part in it. It is precisely in order that the nature of that work, and the character of the education necessary for it, may be clearly known that I have been permitted to lay before our members this sketch of that future life. That self-training involves supreme self-sacrifice and rigorous self-effacement, as will be made abundantly clear as our story progresses; and it involves also complete confidence in the wisdom of the Masters. Many very good members of our Society do not yet possess these qualifications, and therefore, however highly developed they may be in other directions, they could not take their place in this particular band of workers; for the labors of the Manu are strenuous, and He has neither time nor force to waste in arguing with recalcitrant assistants who think they know better than He does. The exterior work of this Society will, however, still be going on in those future centuries, and in its enormously extended ramifications there will be room enough for all who are willing to help, even though they may not yet be capable of the sublime self-renunciation which is required of the assistants of the Manu.

Nothing that we saw at that time, in that vision shown to the King gave us any clue either to the date of the event foreseen or to the place where it is to occur, though full information on these points is now in our possession. Then we knew only that the oc-

casian was an important one connected with the founding of the new Race; indeed, that much was told to King Asoka—and, knowing as we did the offices which our two revered Masters are to hold in the sixth Root-Race, we were easily able to associate the two ideas.

#### The Deva Helper.

So the matter remained until a few weeks ago, and we had no expectation that any further elucidation of it would be vouchsafed to us. Suddenly, and apparently by the merest accident, the question was re-opened, and an enquiry in a department of the teaching utterly remote from the founding of the sixth Root-Race was found to lead straight into the very heart of its history, and to pour a flood of light upon its methods. I was talking to a group of friends about the passage in the Jnaneshwari which describes the yogi as "hearing and comprehending the language of the devas," and trying to explain in what wonderful extasies of color and sound certain orders of the great angels express themselves, when I was aware of the presence of one of them who has on several previous occasions been good enough to give me some help in my efforts to understand the mysteries of their glorious existence. Seeing, I suppose, the inadequacy of my attempts at description, he put before me two singularly vivid little pictures, and said to me: "There, describe this to them."

Each of the pictures showed the interior of a great temple, of architecture unlike any with which I am familiar, and in each a deva was acting as priest or minister, and leading the devotions of a vast congregation. In one of these the officiant was producing his results entirely by the manipulation of an indescribably splendid display of colors, while in the other case music was the medium through which he on the one hand appealed to the emotions of his congregation, and on the other expressed their aspirations to the deity. I shall give later a more detailed description of these temples and of the methods adopted in them; for the moment I must pass on to the later investigation of which this was only the starting-point. The deva who showed these pictures explained that they represented scenes from a future in which devas would move far more freely among men than they do at present, and would help them not only in their

devotions but also in many other ways. Thanking him for his kind assistance I described the lovely pictures as well as I could to my group, he himself making occasional suggestions.

#### Seeing the Future.

When the meeting was over, in the privacy of my chamber I recalled these pictures with the greatest pleasure, fixed them upon my mind in the minutest detail, and endeavored to discover how far it was possible to see in connection with them other surrounding circumstances. To my great delight I found that this was perfectly possible—that I could, by an effort, extend my vision from the temples to the town and country surrounding them, and could in this way see and describe in detail this life of the future. This naturally raises a host of questions as to the type of clairvoyance by which the future is thus foreseen, the extent to which such future may be thought of as foreordained, and how far, if at all, what is seen is modifiable by the wills of those who are observed as actors in the drama; for if all is already arranged, and they cannot change it, are we not once more face to face with the wearisome old theory of predestination? I am no more competent to settle satisfactorily the question of free-will and predestination than any of the thousands of people who have written upon it, but at least I can bear testimony to one undoubted fact—that there is a plane from which the past, the present, and the future have lost their relative characteristics, and one is as actually and absolutely present in consciousness as the others.

I have in very many cases examined the records of the past, and have more than once described how utterly real and living those records of the past are to the investigator. He is simply living in the scene, and he can train himself to look upon it from the outside merely as a spectator, or to identify his consciousness for the time with that of some person who is taking part in that scene, and so have the very great advantage of contemporary opinion on the subject under review. I can only say that in this, the first long and connected vision of the future which I have undertaken, the experience was precisely similar; that this future also was in every way as actual, as vividly present, as any of those scenes of the past, or as the room in which I

sit as I write; that in this case also precisely the same two possibilities existed—that of looking on the whole thing as a spectator, or identifying oneself with the consciousness of one who was living in it, and thereby realizing exactly what were his motives and how life appeared to him.

As, during part of the investigation, I happened to have present with me in the physical body one of those whom I clearly saw taking part in that community of the future, I made some special effort to see how far it might be possible for that Ego by action in the intervening centuries to prevent himself from taking part in that movement or to modify his attitude with regard to it. It seemed clear to me, after repeated and most careful examination, that he could not avoid or appreciably modify this destiny which lay before him; but the reason that he could not do this was that the Monad above him, the very Spirit within him, acting through the as yet undeveloped part of himself as an Ego, had already determined upon this, and set in motion the causes which must inevitably produce it. The Ego had unquestionably a large amount of freedom in these intervening centuries. He could move aside from the path marked out for him to this side or to that; he could hurry his progress along it or delay it, but yet the inexorable compelling power (which was still at the same time his truest Self) would not permit such absolute and final divergence from it as would have caused him to lose the opportunity which lay before him. The will of the true man is already set, and that Will will certainly prevail.

I know very well the exceeding difficulty of thought upon this subject, and I am not in the least presuming to propound any new solution for it; I am simply offering a contribution to the study of the subject in the shape of a piece of testimony. Let it be sufficient for the moment to state that I for my part know this to be an accurate picture of what will inevitably happen; and, knowing that, I put it thus before our readers as a matter which I think will be of deep interest to them and a great encouragement to those who find themselves able to accept it, while at the same time I have not the slightest wish to press it upon the notice of those who have not as yet acquired the certainty that it is possible to

foresee the distant future even in the minutest detail.

#### The Sixth Root-Race.

It was discovered that these gorgeous temple services did not represent the ordinary worship of the period, but that they were taking place among a certain community of persons living apart from the rest of the world; and very little further research was necessary to show us that this was the very same community, the foundation of which had formed the basis of the vision shown so long ago to King Asoka. This community is in fact the segregation made by the Manu of the sixth Root-Race; but instead of carrying it away into remote desert places inaccessible to the rest of the world (as did the Manu of the fifth Root-Race) our Master plants it in the midst of a populous country and preserves it from admixture with earlier races by a moral boundary only. Just as the material for the fifth Root-Race had to be taken from the fifth sub-race of the Atlantean stock, so the material bodies from which the sixth Root-Race is to be developed are to be selected from the sixth sub-race of our present Aryan race. It is therefore perfectly natural that this community should be established, as it was found to be, on the great continent of North America, where even already steps are being taken towards the development of the sixth sub-race. Equally natural is it that the part of that continent chosen should be that which in scenery and climate approaches most nearly to our ideal of Paradise, that is to say, Lower California. It is found that the date of the events portrayed in the vision of King Asoka—the actual founding of the community—is almost exactly seven hundred years from the present time; but the pictures shown by the deva, and those revealed by the investigations which sprang from them, belong to a period about one hundred and fifty years later, when the community is already thoroughly established and fully self-reliant.

#### Founding the Community.

The plan is this. From the Theosophical Society as it is now, and as it will be in the centuries to come, the Manu and the High-Priest of the coming Race select such people as are thoroughly in earnest and devoted to Their service, and offer to them the opportunity of becoming Their assistants in this

great work. It is not to be denied that the work will be arduous, and that it will require the utmost sacrifice on the part of those who are privileged to share in it. The Logos, before He called into existence this part of His system, had in His mind a detailed plan of what He intended to do with it—to what level each Race in each round should attain, and in what particulars it must differ from its predecessors. The whole of His mighty thought-form exists even now upon the plane of the Divine Mind; and when a Manu is appointed to take charge of a Root-Race, His first proceeding is to materialize this thought-form down to some plane where He can have it at hand for ready reference. His task is then to take from the existing world such men as most nearly resemble this type, to draw them apart from the rest, and gradually to develop in them, so far as may be, the qualities which are to be specially characteristic of the new Race. When He has carried this process as far as He thinks possible with the material ready to His hand, He will Himself incarnate in the segregated group. Since He has long ago exhausted all hindering karma, He is perfectly free to mould all His vehicles, causal, mental and astral, exactly to the copy set before Him by the Logos. No doubt He can also exercise a very great influence even upon His physical vehicle, though He must owe that to parents who, after all, belong still to the fifth Root-Race, even though themselves specialized to a very large extent.

Only those bodies which are physically descended in a direct line from Him constitute the new Root-Race; and, since He in His turn must obviously marry into the old fifth Root-Race, it is clear that the type will not be absolutely pure. For the first generation His children must also take to themselves partners from the old race, though of course only within the limits of the segregated group; but after that generation there is no further admixture of the older blood, intermarriage outside of the newly constituted family being absolutely forbidden. Later on the Manu Himself will re-incarnate, probably as His own great-grandchild, and so will further purify the race, and all the while He will never relax His efforts to mould all their vehicles, now including even the physical, into closer and closer resemblance to the model given to Him by the Logos.

#### Gathering the Members.

In order that this work of special moulding should be done as quickly and as completely as possible it is eminently necessary that all the Egos incarnating in these new vehicles should themselves fully understand what is being done, and be utterly devoted to the work. Therefore the Manu gathers round Him for this purpose a large number of His pupils and helpers, and puts them into the bodies which He Himself provides, the arrangement being that they shall wholly dedicate themselves to this task, taking up a new body as soon as they find it necessary to lay aside the old one. Therefore, as we have said, exceedingly arduous labor will be involved for those who become His assistants; they must take birth again and again without the usual interval on other planes, and further, every one of this unbroken string of physical lives must be absolutely unselfish—must be entirely consecrated to the interests of the new Race without the slightest thought of self or of personal interest. In fact, the man who undertakes this must live not for himself but for the race, and this for century after century. This is no light burden to assume; but on the other side of the account it must be said that those who undertake it will inevitably make abnormally rapid progress, and will have not only the glory of taking a leading part in the evolution of humanity but also the inestimable privilege of working through many lives under the immediate physical direction of the Masters whom they love so dearly. And those who have already been so blest as to taste the sweetness of Their presence know well that in that presence no labor seems arduous, no obstacles seem insurmountable; rather all difficulties vanish, and we look back in wonder at the stumbles of yesterday, finding it impossible to comprehend how we could have felt discouraged or despairing. The feeling is exactly that which the Apostle so well expressed when he said: "I can do all things through Christ who strengtheneth me."

#### Entering the Estate.

When the time draws near which in His judgment is the most suitable for the actual founding of the Race He will see to it that all these disciples whom He has selected shall take birth in that sixth sub-race. When they have all attained maturity He (or they joint-

ly) will purchase a large estate in a convenient spot, and all will journey thither and commence their new life as a community. It was this scene of the taking possession of the estate which was shown to King Asoka, and the particular spot at which the two Masters were seen to meet is one near the boundary of the estate. They then lead Their followers to the central site which has already been selected for the principal city of the community, and there they take possession of the dwellings which have been previously prepared for them. For, long before this, the Manu and His immediate lieutenants have supervised the erection of a magnificent group of buildings in preparation for this occasion—a great central temple or cathedral, vast buildings arranged as libraries, museums and council-halls, and, surrounding these, perhaps some four hundred dwelling-houses, each standing in the midst of its own plot of ground. Though differing much in style and detail, these houses are all built according to a certain general plan which shall be described later. All this work has been done by ordinary laborers working under a contractor—a large body of men, many of whom seem to have been brought from a distance; and they seem to have been highly paid in order to ensure that the work should be of the best. A great deal of complicated machinery is required for the work of the colony, and in their early days men from without are employed to manage this and to instruct the colonists in its use, but after a few years the colonists have learnt how to make and to repair everything that is necessary for their well-being, and so they are able to dispense altogether with outside help. Even within the first generation the colony becomes entirely self-supporting, and after this no labor is imported from outside. A vast amount of money appears to have been expended in establishing the colony and bringing it into working order, but when once it is firmly established it is entirely self-supporting and independent of the outer world. The community does not, however, lose touch with the rest of the world, for it always takes care to acquaint itself with all new discoveries and inventions and with any improvements in machinery.

#### Children of the Manu.

The principal investigations which we made,

however, concern a period about one hundred and fifty years later than this, when the community has already enormously increased, and numbers somewhere about a hundred thousand people, all of them direct physical descendants of the Manu, with the exception of a very few who have been admitted from the outer world under conditions which I shall presently describe. It at first seemed to us improbable that the descendants of one man could in that period amount to so large a number; but such cursory examination as could be made of the intervening period showed that all this had happened quite naturally. When the Manu sees fit to marry, certain of His pupils, selected by Him, stand ready voluntarily to resign their old bodies as soon as He is able to provide them with new ones. He has twelve children in all, and it is noteworthy that He arranges that each shall be born under a special influence—as astrologers would say, one under each sign of the zodiac. All these children grow up in due course, and marry selected children of other members of the community.

Every precaution is taken to supply perfectly healthy and suitable surroundings, so that there is no infant mortality, and what we should now call quite large families seem to be the rule. At a period of fifty years after the founding of the community one hundred and four grand-children of the Manu were already living. At eighty years from the commencement, the number of descendants proved altogether unmanageable from the point of view of the clairvoyant; but taking at random ten out of the hundred and four grand-children, we find that those ten, by that time, have between them ninety-five children, which gives us a rough estimate of one thousand direct descendants in that generation, not counting the original twelve children and one hundred and four grand-children. Moving on another quarter of a century—that is to say, one hundred and five years from the original founding of the community, we find fully ten thousand direct descendants, and it becomes clear that in the course of the next forty-five years there would not be the slightest difficulty in accounting for fully one hundred thousand.

#### Government.

It will now be necessary to describe the gov-

ernment and the general conditions of our community, to see what are its methods of education and of worship, and its relation with the outer world. This last appears entirely amicable; apparently the community pays some quite nominal tax for its land to the general government of the country, and in return it seems to be left almost entirely alone, since it makes its own roads and requires no services of any sort from the outside government.

It appears to be popularly regarded with great respect; its members are considered as very good and earnest people, though unnecessarily ascetic in certain ways. Visitors from outside sometimes come in parties, just as tourists might in the twentieth century, to admire the temples and other buildings. They are not in any way hindered, though they are certainly not in any way encouraged. The comment of the visitors generally seems to be along the lines: "Well, it is all very beautiful and interesting, yet I should not like to have to live as they do!"

As the members have been separated from the outside world for a century and a half, old family connections have fallen very much into the background. In a very few cases such relationships are still remembered, and occasionally visits are interchanged. There is no restriction whatever upon this; a member of the colony may go and visit a friend outside of it, or may invite a friend quite freely to come and stay with him. The only rule with regard to these matters is that intermarriage between those within the community and those without it is strictly forbidden. Even such visits as have been described are not very frequent, for the whole thought of the community is so entirely one-pointed that persons from the outside world are scarcely likely to find its daily life interesting to them.

#### **The Spirit of the New Race.**

For the one great dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a certain definite purpose, of which he never for a moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the

wisdom of the Manu and would never dream of disputing any regulation which He made. We must remember that these people are, as it were, a selection of a selection. During the intervening centuries many thousands have been attracted by Theosophy and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen. Most of them have recently taken a number of repeated incarnations, bringing through to a large extent their memory, and in all of those incarnations they have known that their lives in the new Race would have to be entirely lives of self-sacrifice for the sake of that Race. They have therefore trained themselves in the putting aside of all personal desires, and there is consequently an exceedingly strong public opinion among them in favor of unselfishness, so that anything like even the slightest manifestation of personality would be considered as a shame and a disgrace.

The idea is very strongly ingrained that in this selection a glorious opportunity has been offered to them, and that to prove themselves unworthy of it, and in consequence to have to leave the community for the outer world, would be an indelible stain upon their honor. In addition the praise of the Manu goes to those who make advancement, who can suggest anything new and useful, and assist in the development of the community, and not to anyone who does anything in the least personal. The existence among them of this great force of public opinion practically obviates the necessity of laws in the ordinary sense of the word. The whole community may not inaptly be compared to an army going into battle; if there should be any private differences between individual soldiers, for the moment all these are lost in the one thought of perfect co-operation for the purpose of defeating the enemy. If any sort of difference of opinion should arise between two members of the community, it would immediately be submitted either to the Manu or to the nearest member of His council, and no one would think of disputing the decision which would be given.

#### **The Manu and His Council.**

It will be seen, therefore, that government in the ordinary sense of the term scarcely exists in this community. The Manu's ruling is undisputed, and He gathers round Him a

council of about a dozen of the most highly developed of His pupils, some of them already adepts at the Asekha level, who are also the heads of departments in the management of affairs, and are constantly making new experiments with a view to increasing the welfare and efficiency of the Race. All members of the council are sufficiently developed to function quite freely on all the lower planes, at least up to the level of the causal body; consequently we may think of them as practically in perpetual session—as constantly consulting, even in the very act of administration.

Anything in the nature either of courts of law or a police force does not exist, as far as I can see, nor do they seem to be required, for there is naturally no criminality nor violence amongst a body of people so entirely devoted to one object. Clearly, if it were conceivable that any member of the community could offend against the spirit of it, the only punishment which would or could be meted out to him would be expulsion from it; but as that would be to him the end of all his hopes, the utter failure of aspirations cherished through many lives, it is not to be supposed that anyone would run the slightest risk of it.

In thinking of the general temper of the people it must also be borne in mind that some degree of psychical perception is practically universal, and that in the case of many it is already quite highly developed; so that all can see for themselves something of the working of the forces with which they have to deal, and the enormously greater advancement of the Manu, the Chief-Priest and Their council is obvious as a definite and indubitable fact, so that all have before their eyes the strongest of reasons for accepting Their decisions. In ordinary physical life, even when men have perfect confidence in the wisdom and good-will of a ruler, there still remains the doubt that that ruler may be misinformed on certain points, and that for that reason his decisions may not always be in accordance with abstract justice. Here, however, no shadow of such a doubt is possible, since by daily experience it is thoroughly well known that the Manu is practically omniscient as far as the community is concerned, and that it is therefore impossible that any circumstances can escape His observation. Even if His judgment upon any

case should be different from what was expected, it would be fully understood by His people that that was not because any circumstances affecting it were unknown to Him, but rather because He was taking into account circumstances unknown to them.

Thus we see that the two types of people which are perpetually causing trouble in ordinary life do not exist in this community—those who intentionally break laws with the object of gaining something for themselves, and those others who cause disturbance because they fancy themselves wronged or misunderstood. The first class cannot exist here, because only those are admitted to the community who leave self behind and entirely devote themselves to its good; the second class cannot exist because it is clear to all of them that misunderstanding or injustice is an impossibility. Under conditions such as these the problem of government becomes an easy one.

#### Religion.

This practical absence of all regulations gives to the whole place an air of remarkable freedom, although at the same time the atmosphere of one-pointedness impresses itself upon us very forcibly. Men are of many different types and are moving along lines of development through intellect, devotion and action; but all alike recognize that the Manu knows thoroughly well what He is doing, and that all these different ways are only so many methods of serving Him—that whatever development comes to one comes to him not for himself, but for the Race, that it may be handed on to his children. There are no longer different religions in our sense of the word, though the one teaching is given in different typical forms. The subject of religious worship is, however, of such great importance that we will now devote a special section to its consideration, following this up with the new methods of education, and the particulars of the personal, social and corporate life of the community.—C. W. Leadbeater in October *Theosophist*.

(To be continued.)

Duty is not an ogre but an angel. How few understand this! Most confuse it as they do **conscience**.

### SOCIALISM AND THEOSOPHY.

There are two great movements taking place in the world at the present time—one spiritual—one material; from one a higher conception of God and man, from the other a realization of the evil conditions of society and methods of government, and a definite scheme for their improvement.

One is to a great extent the result of the giving to the world the Wisdom of the Ages, and the efforts of the Theosophical Society to spread the truths. The other is Socialism.

Theosophy is a light bringer to all religion, philosophy and science and will therefore illumine and show what truths and errors there may be in socialism which, in its larger aspect, is a branch of political science.

Mrs. Besant says: "There is now dawning on the earth a vast Teutonic World Empire, composed of the English and their colonies, the Americans and Germans; a world empire next to dominate humanity in order that it may be the cradle of the next sub-race—whose watchword is 'Peace and Brotherhood,' instead of War and Competition. That race will be born in the midst of world peace and Peace will be the characteristic of its civilization."

If this be so, religion has a most important part to play in emphasizing the ideals now formulating in men's minds, of Brotherhood, of man's responsibility to man, and the sin of war. What system can do it better than the Wisdom which is the source of all religion and which not only declares it, but through its teachings of reincarnation and karma explains why peace and brotherhood should be, and will, moreover, more intelligently direct this tendency towards unity, of which Socialism is the principal outcome.

Almost every one will admit the need, the urgent necessity of bettering the social conditions of the vast number of people in this country and most other countries.

The unequal distribution of wealth, the immense power of the trusts and combines, which the possession of this wealth gives over the destinies of both individuals and nations by men who, in the main, are intensely selfish and unscrupulous, has and is resulting in the degradation and misery of the mass of humanity; an enslaving of men, much more disgrace-

ful and immoral than the slavery of the past. Then a man was a chattel, he was worth something to his owner, it paid to keep him in good condition and able to work. The modern slave owner pays his slaves as little as possible, barely sufficient to provide the bare necessities of life, and works his slaves as long and as hard as possible, knowing that when that slave becomes worn out and useless he can be thrown out and left to die, as there are many others eager and anxious to take his place. This does not only apply to men; weak women and poor children are forced to toil for a bare livelihood, crippling their bodies and stunting their souls in the terrific struggle for existence. Hundreds of thousands of our fellow human beings cannot even get the privilege of being slaves. They are simply starving to death, dying because the conditions of society will not permit them to work and earn enough food, lodging and clothing to keep their bodies alive. While all this terrible condition exists there is plenty for all. Our brothers and sisters, men, women and children are hungry and cold, miserable and unhappy, and all the time there is an abundance of food and clothing and wealth which would keep every one of them and millions more in ease and comfort. What wonder that under these circumstances we have drunkenness, suicide, crime, immorality and bestiality among us,—much, or rather most, of which is directly attributable to these conditions and the despair and desperation they bring.

Some students of Theosophy will say it is the Karma of such people—that they are in their right places for the learning of their particular lessons. It may be that in a way this is true—but we have not to consider their karma, but our karma, for allowing such conditions to be, for permitting for a moment such suffering and unhappiness to our brothers. The causes of these terrible conditions are not far to seek. One is that they are a result of new conditions of production and industrial life being regulated under old forms and methods of Government, which are not suitable. Another is the lack of religion:—a faith which will explain what God is, what man is, and the relation between them, why he is here, whence he comes and whither he goes, and a

system of ethics or moral precepts based on these explanations, which will provide the incentive to better living, better thinking, and which will, in fact, color all men's thoughts and actions in their daily lives.

A knowledge of Theosophy would do this. It would show why people should be good and not evil. It would give all high ideals to work towards and the best of incentives to the work; and this is applicable equally to both wealthy and poor, cultured and ignorant. Nothing is apparently more needed in the world than the Theosophic teaching of Immortality, Brotherhood, Re-incarnation and Karma.

All this, we, who have the knowledge, see to be essential to human betterment. We know that a general understanding of these great laws would indeed make a new society and would bring Peace, Prosperity, Culture and Virtue to the world; would indeed bring about "The Kingdom of God upon Earth"; but, alas, we cannot do it. Why? Because it is next to impossible to interest people whose whole attention is concentrated on the struggle for existence. We cannot get at people's minds when those minds are full of schemes for getting the better of their competitors in order that they may live. We cannot get any one to listen to, much less to practise, high moral precepts, when, if they did live or practice them, they would inevitably perish.

Under existing conditions the tendency of education and of life of man—aye, and of woman also—is to equip them, not to love their fellows, not to be gentle, sympathetic, helpful, but to fight them; to be cruel, callous, selfish, ferocious—beasts of prey—not God's in the becoming.

Modern civilization points to one goal only of which there are three aspects—Money, Power, Selfishness. What wonder then that we cannot reach humanity with our teachings. What wonder that our Ideals are ridiculed as impractical chimeras.

What is the cause of this prominence of the worst instead of the better side of human nature? Socialism says it is Competition. Now competition is not a bad thing in itself; it depends on the object competed for. Competition in physical prowess, to shine in Arts and Sciences; in ability to serve; in endeavor

to excel in knowledge, wisdom and virtue, is both good and desirable, generating physical, mental, moral strength and nobility of character—but—competition in economics, competition for the wherewithal to keep body and soul together and for things, the deprivation of which means pain and suffering for the deprived is insufferable and deadly to all moral and spiritual progress.

Ruskin says: "We have learned that a man must not use his muscles to plunder his neighbors. We have yet to learn that he must not use his brains to the same end."

So Socialism declares for the abolition of competition in economics and the raising its necessity to higher planes. It advocates the substitution of co-operation—co-operation through Government, but a democratic, not an autocratic government. Socialists hold that every man, woman and child has a right to be supported, fed, clothed, and have equal opportunities to every other in return for their labor. That the nation is responsible for the well being of each of its units. That all land and means of production should be for the benefit of the whole and not for the few. Their mottoes are, "Each for all—all for each." To everyone according to their needs—for everyone according to their ability. Their ideals are Brotherhood, Unity, Unselfishness. The greatest honor to the ablest service.

Eugene V. Debs defines Socialism as:

"The next natural stage in the evolution of human society. An organization of all men into an ordered Co-operative Commonwealth in which they work together conspicuously for a common purpose—the good of all, not of the few, not of the majority, but of ALL."

They hold that the ownership and cultivation of land, industrial production, the exploitation of all resources should be by the Government for everyone, and that this system would cause the disappearance of the terrible inequalities of present conditions. Under this system there would be no idle rich, no leisure class as we now know them, who are but parasites on the community, but to all there would be an equal distribution of labor—ample leisure, and the wherewithal to enjoy it. By labor is not meant that all would have

to perform physical labor. The differences of individual ability is recognized—and the laborer, statesman, artist, scientist and philosopher would have their places. It is a mistake to imagine that Socialists believe in the equality of man in character and capacity, but they do believe that all men have equal rights, rights of enjoyment and of the possibilities of national life, rights of a voice in their own governing, etc.

Socialism means peace and not war; comparative happiness for all, not for the few; competence and plenty for everyone, great wealth and power for none. The struggle for existence would cease and with it most of the poverty and misery and human degradation it entails. Much of the present vice, immorality and crime would disappear with more pleasant physical conditions, the freedom from anxiety and the opportunity which more leisure would give for moral and mental growth. We may think this is a dream, not a prophecy, that it is Utopian, not practicable—and perhaps it may be so, but it is going to be tried, as the steady growth of the movement in Europe and America indicates, and as nothing can be much worse than the present system and this at least has the promise of a great improvement, all who have the welfare of their fellows at heart should help in every way possible to let it be tried.

Anarchism does not believe in any form of government; it is purely individualistic, and fundamentally opposite in its views to the Socialistic ideals. To all those who will study the history of Socialism it will be apparent that not only is there an evolution going on towards Socialism, but also an evolution of Socialism; and all those familiar with the tenets of Theosophy will also note that there are many errors caused through ignorance of the Divine Wisdom—such, for instance, as the law of reincarnation and the differences in ages of Egos, which would show conclusively that manhood suffrage at this stage is inadvisable, government by the majority being necessarily government by the least intelligent.

So far the vast majority of Socialists have been drawn from the so-called working classes, because it is these people who are the prin-

cipal sufferers from the present methods of government, and who experience most of the evils of the system, but the thought is rapidly spreading into other strata of society. Until late years religion has had no apparent connection and no influence on the movement, but there is now a strong and growing organization calling themselves Christian Socialists. Many Christian ministers of all denominations have come to realize that the teachings of Christ are antagonistic to existing social conditions—that the Master, Christ, was essentially a Socialist, teaching brotherhood and all that the word means, and duty to one's neighbors. That so far Christianity has concerned itself with the individual only, but that it has also a message to Society. This is Socialism with a soul in it. It points to the Great Master's example and precepts, and appeals therefore to all Christians with added effect. It brings to Socialism a proper breaking down of the class distinctions which has hitherto hampered the growth of the movement; and will make it more general and place it above the basis of material exigencies, and on a better foundation, that of ethics. It also means a greater accession to Socialism of men, of intellectual ability, scholarship, mental balance, etc., which will be of great benefit to the movement. So, as Mrs. Besant prophesies, there is a new era dawning upon the world. Of that era it would seem as if Socialism was the body and Theosophy the Spirit, and perhaps Christianity will be the Soul. Socialism will supply the conditions in which Theosophy can spread much more rapidly than it can at present. It may be that Theosophy will have to work largely through Christianity, but whichever way, there will be a better soil and better conditions in which to sow the seed.

It is the part of Theosophists to sow this seed and sow it well and carefully, and not only sow, but till and cultivate the soil so that humanity may reap a rich and glorious harvest.

M. J. Whitty.

Sorrows, crosses,—these are our opportunities, could we but see it so; but he is far along who does so see it. He has fully attained who fully realizes it.

## THE SUBMISSION OF THE ANIMALS TO

## GILSHADENG.\*

Mezdam selected Gilshadeng and made the animals subject unto him; so that prince divided them all into seven classes: first, grazing animals, and he gave the sovereignty of them to the horse called Ferjeng; secondly, ravenous animals, and the sovereignty over them he bestowed on the lion called the Bold; thirdly, birds, and he gave the rule over this class to the zadrus (Simurgh) called the Sage; fourthly, birds of prey, and the rule over this class he gave to the eagle, styled the Mighty; fifthly, water animals, and the command over them he entrusted to the crocodile, denominated the Powerful; sixthly, crawling animals, and the chiefship of them he bestowed on the dragon, named the Strong, and seventhly, insects, and the authority over them he conferred on the bee, called the Sweet.

From these seven kings who were subject to Gilshadeng, seven sages having come to the king of kings, solicited redress from the tyranny of Mankind. First of all the Wise Camel said, "O prophet of Mezdam, in what consists the superiority of mankind over us, to entitle them in this manner to exercise tyranny over us? Let them speak that we may hear and let them hear what we have to say."

A Sage, Huristch by name, lifted up his voice: "There are many proofs of man's superiority over them; one of these is speech, a faculty which they do not possess."

The Camel answered, "As for speech, if the object of speech be to make the hearer understand, animals too possess speech."

Huristch said, "The speech of man is plain and intelligible, and what camel's speak is hidden."

The Camel replied, "Animals too possess an intelligent tongue; because thou dost not understand it, dost thou imagine that it is unintelligible? Ignorance that thou art! Thy deficiency ariseth from that very circumstance that thou deemest thy excellence. Thou sayest that the speech of animals is unintelligible and that the excellence of man is that his is intelligible; whereas the hearer receiveth the

same benefit from both and both possess the same quality. Now 'f any one speak even much in an unintelligible tongue, he is not understood, while he is comprehended if he speak in an intelligible one. And as there is no necessity for men to speak the language of animals; so there is no necessity for animals to talk the language of men. And knowest thou not how the speech of the inhabitant of the West giveth a sound not to be understood by the inhabitant of the East; and in like manner that of the natives of the East to the native of the West? One who doth not understand the speech of another is not therefore justified in calling it an unintelligible language."

Huristch said, "You have been ordained for our service."

The Camel answered, "And you also have been ordained to bring us water, and grain, and grass." Buristch said nothing in answer.

Then the Sage Ant came forward: "King of animals and of mankind! I wish to be informed wherein consisteth the surpassing excellence of man above animals."

A sage, Shasar by name, hastily answered, "One proof of the decided superiority of man over them is the excellence of his shape and his upright deportment."

The Wise Ant replied, "The intelligent do not pride themselves on shape, and yet we are all on a level in regard to the combinations of the members of our body. And even you, when you would praise any beautiful person describe her as being stag-eyed, as having the gait of a partridge, as having a peacock's waist; whence it may be understood that the superiority is ours."

To this Shasar returned no answer.

Next the Knowing Fox taking up the speech said, "What superiority in arts doth man possess?"

The Wise Jewanchir answered: "The superiority of man consisteth in the good dress and agreeable food and drink which they formerly had, and at the present time in their covering their obscene parts."

The Wise Fox said, "In former times your clothes were of wool and hair and skins of

\*From the "Desatir."

animals and still are so. And your sweetest food is from the vomit of the bee; and animals do not require any covering for their natural parts; for all that requireth to be covered, is covered naturally and if it be not, Mezdám hath not directed them."

Jewanchir replied, "It ill becometh you to join in this controversy; you, who cruelly tear each other to pieces."

The Fox rejoined, "We have learned this practice from you, for Jilmis slew Tilmis. Moreover, ravenous animals live on flesh; but why do ye fall out with each other? And whereas you become evil-doers, the Histasp retiring far from you, dwelt with us in hill and waste and we are his servants." Jewanchir returned no answer.

Next the Sagacious Spider, coming forward, said: "Wherein consisteth the superior excellence of man? Tell us that we may know it."

The Sage, Simrash by name, said, "Men understand talismans, and charms, and magic arts, and such like, while animals do not."

The Spider answered, "Animals exceed men in this respect; knowest thou not that crawling things and insects build triangular and square houses, without wood or brick? Behold my work, how, without a loom, I weave fine cloth."

Simrash replied, "Man can write and express his thoughts on paper, while animals cannot."

The Spider said, "Animals do not transfer the secrets of Mezdám from a living heart to a lifeless body." Simrash hung down his head from shame.

The Wise Tortoise next advancing, said, "What proof is there of the superiority of man?"

The Sage, named Shalish-hesta, said, "Kings and ministers, and generals and physicians and astronomers afford proofs of man's superiority."

The Tortoise said, "Animals, too, possess the classes that you have mentioned. Observe the sovereignty of the Bee and the Ant in their kind; and attend to the visiership of the Fox and recollect the generalship of the Elephant and learn medicine from the Dog, who healeth wounds by licking them with his tongue; and the cock is an astronomer, who knoweth right well the time of the day and

the night." On hearing these things, Shalish-hesta remained silent.

Next the Sage Peacock, sailing in, said, "What proof is there of man's superior dignity?"

The Wise Visier, Virlus by name, said, "Man-kind possesses the faculty of judgment and discrimination."

The Sage Peacock answered, "If during the darkness of a single night, a hundred sheep have young, each knoweth its own lamb and in like manner each lamb knoweth its mother."

The Wise Virlus said, "Men are brave."

The Sage Peacock answered, "They are not bolder than the lion." Virlus had nothing to reply.

Next the Wise Huma, advancing, said, "Where is the Sage who will afford me a proof of man's superiority?"

The Sage named Mezdám-hertajendeh, answered, "One superiority of man consisteth in knowledge, as by means of it he ascendeth from a low to an exalted station."

The Wise Huma said, "If you pride yourselves on this, animals, too, possess it, since by it they distinguish the flower from the thorn."

The Sage Mezdám-hertajendeh replied, "Knowledge has a root and branch. You have got the branches, but the root of knowledge consisteth in the sayings of prophets, which belong to man alone."

The Wise Huma said, "This benefit we, too, possess and each tribe hath different customs; and in like manner as among you prophets reveal their prophecies, among us there are counsellors, one of whom is the Bee."

The Sage Mezdám-hertajendeh said, "The heart of man attaineth self-possession and effecteth a union with the soul and by means of knowledge is elevated to the glorious nature of the angels."

The Wise Huma answered, "The animals likewise become tame."

Abstracted by Mary Adams.

All those who believe in no God, in no spiritual or transcendental world, stand in horror at the awful spectacle of the cosmic process.



Mrs. Marie Drinkhouse, of Fair Oaks, California, passed from this life August 2, 1909.

Will any one who is willing to lend for two months a copy of the third volume of *The Secret Doctrine* kindly write us?

Members are requested to aid as far as possible in obtaining paid subscriptions for *Messenger*.

The article by Mr. C. W. Leadbeater entitled *Small Worries*, printed in October *Messenger*, was reprinted from *Theosophist* and by error no note of that fact was made.

A man giving his name as Stein, a Jew, has imposed upon theosophists in Philadelphia and Denver, claiming to be a theosophist and a member of some lodge, obtaining money under false pretenses.

Viveli Lodge, Detroit, will have Mr. Irving Cooper to lecture for one week about the middle of October. Three public and four private lectures will be given. A cordial welcome is extended to all members of other lodges. Any one wishing further information may telephone Mrs. L. F. Dick, East 1748L.

It is a great pleasure to see the increased activity which our friends in Great Britain are manifesting. The *Vahan* is showing signs of great activity; a national organized lecturer has been appointed and a training school for theosophic studies has been established at Harrogate. A large number of copies of a valuable article by Mr. Leadbeater on the subject of the *Hidden Side of Lodge Meetings* is being printed and distributed. No doubt Mrs. Besant's work in Ireland will have a stimulating effect upon the society in Great Britain, especially if a section is established there.

Copies of *Messenger* for January and February, 1909, are desired.

Officers of lodges and individuals are informed that Christmas number is to be of unusual interest. Please send orders early.

All members are urged to send their correct addresses at once when a change is made, so that *Messenger* and other matter sent may reach them promptly.

Recently a friend of the *Primer* has paid for and sent to the Navy Department a quantity of *Primers* to supply the library of each of the battleships of the Navy with a copy of the work.

Members everywhere are urged to bind their copies of *Messenger*. Lodges especially should take care that at least one bound copy of *Messenger* is set aside for the uses of their libraries, even if systematic libraries are not yet maintained.

*Co-Mason* for October is a distinct improvement upon the preceding numbers and it is a pleasure to announce the enlargement of the pages and increase in the care with which the articles have been written. The *Co-Mason* bids fair to be a paper of great value and should be in the hands of those interested in Masonry.

A study class has been formed among the Finns in Chicago at 2721 South Halsted street. The class meets on Saturday evening at 8 o'clock. *Man and His Bodies* is being studied in the Finnish language. General discussion and the answering of questions follows. The attendance is about eight or nine. Literature is obtained from the Finnish Section. The class is conducted by Mr. J. Forssell.

## THE THEOSOPHIC MESSENGER

Our foreign friends, especially orientals, should read with careful criticism articles that they see in American newspapers. Our newspapers are, we regret to say, inclined to make use of almost any story that will entertain their readers without much reference to its truthfulness. In fact, the discrimination of the reader is often tested with sly humor by writers for newspapers to see how gigantic a hoax can be perpetrated upon the public. The result is that all American readers peruse their newspapers with considerable care and take for the truth only that which bears with it some internal evidence of its probability. We note frequently in Indian and other theosophical journals grave references to articles printed in American newspapers which, to the American mind, do not seem worthy of attention at all. Various ghost stories and queer happenings are judged by American readers as probable only in case internal evidence of the story is satisfactory.

American Theosophists who are able to write stories and novels will find the present moment auspicious for their work since both the drama and the field of the story-teller are being invaded extensively by stories illustrative of psychism and of happenings upon the astral plane. We need much more than stories of this type those that will make plain to the public not only the actuality of the higher planes but the fact that they, like the physical plane, are realms in which spiritual progress can be made, realms in which actual experiences of a higher type may be obtained and in which far more can be accomplished for the progress of humanity than the physical plane. Such stories and novels should be so written as to engage the interest of the general public. It is most important that our people everywhere should do their utmost to spread the doctrines of karma and reincarnation.

In her Convention speech Mrs. Besant refers with much wisdom to the propriety of our taking great pains in regard to the dropping of members from our rolls on account

of the non-payment of dues. This point has been fully considered and all persons whose dues have not been paid have been carefully notified of the fact that they were in arrears. It must be remembered that a great many people in America take this very ungraceful means of severing their connection with institutions whose by-laws make it possible.

No member is ever dropped because of his inability to pay dues. People who wish to join the Society and are unable to pay its fees are cared for out of the General Fund. We have not had more than half a dozen cases of these two kinds in the last two years.

Through the efforts of Mr. L. W. Rogers a new lodge was established at Reno, Nevada, on September 29th. A new lodge has been chartered at Baltimore, Md., through the efforts of Dr. Baker and Mrs. Florence Duffie on the same date.

The artificial languages which have been brought to the world's attention have found a curious and rather extensive response. The attempt to do away with the cumbersome phases of languages, to substitute comparative simplicity for complexity and to please the peoples of a number of countries, has given Esperanto a greater vogue, apparently, than was enjoyed by its immediate predecessor, Volapuk.

As a means of transmitting many of the ideas of commerce, of politics and of international small talk, Esperanto will no doubt prove of great service. Travelers and those who would please them are especially likely to find it of value. But as a medium for the exercise of literary genius it is likely to remain a negative quantity.

It is especially desirable that advantage be taken of the present enthusiasm for the language to introduce to its form a part at least of the literature of Theosophy.

One of the most frequent "openings into the Infinite" is the character of spiritually minded men.



## The Field



The correspondence with new members was continued along the same lines as last year. Members were given assistance in their studies whenever required, and wherever any were found who were anxious to spread theosophy, they were helped in every way. Several members living in cities where lodges have not as yet been formed, are busy trying to form centers. They were assisted in this by the Freeport Lodge sending "*Primers*," copies of "*An Outline of Theosophy*" and "*Messengers*" to the public libraries. It is impossible to give the names of all the energetic members who, though new to theosophy as members of the society, are nevertheless very likely souls old in the service, for the eagerness with which these assist in spreading and teaching theosophy, shows undeniable familiarity with it. In Reading, Pa., when theosophy was attacked in the newspapers, it was warmly defended by Mr. Edw. F. Kinginger, of that city, through the same medium. In Tucson, Ariz., Mr. Edwin A. Galindo was instrumental in placing books in the two public libraries. Mrs. Scoley of Beloit, Wis., performed the same service for Beloit people. A member of the Chicago Branch, once a resident of Dixon, Ill., is doing good work by sending "*Messengers*" and other reading matter to many Dixon natives. This "silent propaganda" has been found very effective and might well be taken up by any one who, while anxious to serve, does not feel capable of giving lectures. One of the most needed services was or will be rendered by Mr. P. Johnson, of Pt. Richmond, Cal., who has offered to place two copies of the "*Primer of Theosophy*" in every State Prison Library in the United States where they will be accepted. The work of sending out the books will begin after Convention. These and many other services have been rendered by our new members and although those who are newly come into the society are usually expected to ask for, rather than to give help, it is very gratifying to know that the ma-

jority have shown that spirit of helpfulness which is the first step towards the realization of the Brotherhood towards which the society is striving.

Alma Kunz.

I have been actively engaged in lecture work for the last year. After completing a somewhat strenuous lecture trip commenced immediately after the 1908 Convention (as related in the *Messenger* some months ago), I returned to my home in Berkeley, California, about the middle of December. A few weeks were spent in assisting San Francisco Lodge locate and move into its new down-town headquarters. It was at this time that I decided to devote every minute to theosophical propaganda and trust the Good Law for funds necessary to keep me in the field.

I commenced lecturing at the first of the year, speaking in Berkeley each Sunday afternoon and in San Francisco the same evening. A course of three Sunday lectures followed in Oakland, between which I sandwiched in three lectures in Palo Alto, where Stanford University is located. This resulted in a center under the leadership of Mr. Allen F. Beaufait. Then came more lectures in San Francisco, a series in Santa Maria, a small town in Southern California, and another series in San Jose, where a lodge used to exist many years ago. The lecturing and class work in San Jose, rendered possible through a gift from Mr. L. E. Blochman of Santa Maria, produced a center in charge of Mr. Octavius Morling of Santa Clara. Additional lectures were given in Oakland and San Francisco, continuing until September 12 of this year.

During the year I delivered the following lectures: Chicago, 1; Freeport, 3; Buffalo, 3; Rochester, 4; Albany, 1; Boston, 4; Melrose Highlands, 2; New York, 2; Newark, 1; Springfield, 1; Detroit, 3; Grand Rapids, 2; Battle Creek, 2; Leavenworth, 1; Kansas City, Kan., 1; Kansas City, Mo., 3; Anaconda, 1; Butte, 1; Seattle, 4; Berkeley, 14; Oakland, 12; San Francisco, 17; Santa Maria, 6; Palo Alto, 3; San Jose, 4. This makes a total of 96 lec-

tures. In addition to this I have either taught or presided over 150 lodge meetings and classes during the year.

My expenses during this period have been \$1,375, of which the item of traveling alone amounted to over \$420. To meet these expenses I received \$1,535 from the sources listed as follows: Donations from seven members of San Francisco Lodge, \$644; donations from other F. T. S., \$369; collections at public lectures, \$246; gifts from lodges and classes, \$80; San Francisco Propaganda League, \$70; profits from sale of literature, \$26, and from National Propaganda Fund, \$100. Irving S. Cooper.

Since being enabled to devote my entire time to theosophical work, my activities have been confined chiefly to Southern California.

En route from Chicago to the further west last autumn, however, I stopped by invitation in Denver and gave four talks under the auspices of the Colorado Branch, one to the members only, the other three public lectures.

After a little work of the most elementary sort in attempting to introduce theosophical ideas in Western Utah and Southern Nevada among the mining and Mormon population of that section, I made my headquarters last January in Southern California and worked chiefly in Los Angeles and its vicinity. After investigating a little I threw the greater part of my energy and personal activity into the strengthening of centers already existing rather than to attempt to form new ones. To this end for some little while I divided my time chiefly between Los Angeles and Pasadena, lecturing in Pasadena on Thursday evenings, in Los Angeles at T. S. headquarters on Friday evenings; and to a group of ladies, chiefly club-women who had previously been interested in talks along theosophical lines which I had given before women's clubs in a different part of the city, on Saturday morning. On alternate Sunday mornings I lectured along devotional lines in Pasadena, the devotional meeting on the intervening Sunday being conducted most ably by the president of the Pasadena Lodge, Mr. Colville. This Sunday morning devotional meeting proved a great success, and seemed to act as a harmonizing and unifying influence. At the conclusion of the talk there were no questions as at the evening lec-

ture but a benediction, and all dispersed quietly, not speaking until after leaving the room.

On Monday evenings during my stay there, I conducted a theosophical study-class in Pasadena, and one in Esperanto, in which the discussion of theosophy was introduced on Tuesday evening.

In speaking of theosophical activities in Pasadena a word must be said in regard to the efficient and active work being done there by both the president and secretary, without whose aid and co-operation lecturing and other public work would have been much more difficult.

Classes are being actively conducted by the Los Angeles lodge, one for the members by the president, and others by different members of the lodge, one in Esoteric Christianity taught by Mr. Fernand, being of particular interest to the more earnest students.

During the summer months my time was devoted chiefly to propaganda work in the smaller towns in Southern California, where, in most places, I met with a somewhat greater measure of success than I had been led to expect owing to various conditions in that section within the past few years. Then a flying trip to San Diego the latter part of the summer, where the long established lodge gives promise of carrying on some active work both among the members and in the presentation of theosophy to the public during the coming season, completed my year's work with the exception of a public lecture in Los Angeles and one in Pasadena given just before leaving for Chicago, in order that the iron of public interest might be struck while still hot with the interest aroused by Mrs. Besant's recent visit.

Other work of course connected with presenting theosophy through the press, and also in connection with correspondence with members-at-large, those in Mexico in particular, naturally have taken up a good deal of time but can scarcely come under the head of "Field Work."

In no section of the United States is there greater need for the sane and vigorous presentation of theosophy than in Southern California, where, as is now generally recognized, there is a greater proportion than elsewhere

of persons whose psychic faculties are developed, and who, through ignorance of psychic laws often rush into dangers and become entangled in difficulties unsuspected by those with whom psychism is a name and not a realization.

In connection with theosophical activities in Los Angeles, I should like to express appreciation of the services rendered the cause there by Bruce Gordon Kingsley, whose work in the occult interpretation of music is so well known throughout the Section. Janet B. McGovern.

On September 22 and 23 the Cleveland Theosophists had the pleasure of having Mrs. Besant, our beloved President, and her party, consisting of Mr. A. P. Warrington, Mrs. Kochersperger, Mrs. Bullen, and Miss Poutz, for two days in their midst. The party, with the exception of Miss Poutz, were entertained at the home of Mrs. S. M. Harding, secretary of the Cleveland Branch, and where Mrs. Besant and Mr. Warrington interviewed the press and received members and visitors. In the afternoon of the first day Mrs. Besant held an E. S. meeting at the club rooms of our branch, and in the evening gave a public lecture to a very large and select audience, the subject of the lecture being "The Power of Thought." Mrs. Besant spoke for over an hour without notes, and held the attention of her audience, as usual, by her wonderful power of reasoning on this most abstruse of all subjects—Thought. At the close of the lecture theosophists and guests alike gave vent to their overcharged feelings in the one word, whispered everywhere—"Magnificent!"

The seating capacity of the hall was twelve hundred, and it proved none too large, as with the exception of a stray seat here and there, the house was sold out. Mrs. Besant's visit to Cleveland proved a great success financially as well as intellectually.

On the afternoon of the second day Mrs. Besant gave a talk to members at the Branch club rooms, which was so well attended that even standing room was taken, as many members brought interested friends at Mrs. Besant's special invitation. The subject of this talk was "The Coming of the Christ and the Work of the Manu in Preparing for the Coming of the Sixth-Root-Race," and the share of American Theosophists in the work. After the lecture

many questions were asked and answered and a great deal of advice given to Theosophists generally.

Central Lodge of New York has not increased in numbers, its membership being nineteen. So far from feeling discouraged Central Lodge feels greatly encouraged to work. Mrs. Besant's presence in America has awakened great interest and we feel it and are striving to rise to its great opportunity.

Golden Gate Lodge during the past year has carried on its usual activities. Some difficulty was experienced in getting suitable headquarters but finally we secured very pleasant rooms at 1472 Golden Gate avenue. Our library is kept open daily from two to four p. m. We give a public lecture every Sunday evening; our lodge meets on Wednesday evening each week and at present we are studying the Ancient Wisdom. We co-operated with the San Francisco Lodge in entertaining Mrs. Besant. Golden Gate Lodge received a visit from Mrs. Besant and in a short informal talk she referred to having visited us on two previous occasions. She said she was pleased to again visit the oldest branch on the Pacific coast. We believe that the coming year will be one of prosperity and harmony.—E. J. Eaton.

The past year has been a prosperous one for the Fremont Lodge. We began the year with a membership of 11, and end the year with a membership of 20, making an addition of 9 new members during the year, one of whom was demitted from the Chicago Lodge.

The visit of Mr. Jinarajadasa to our city in February was an occasion for increased activity. The Lodge sent out 500 circulars to individuals announcing the lectures besides again announcing them in the daily papers, and securing excellent reviews of each lecture, thus awakening considerable interest throughout the city. The latter part of August 500 cards were sent out announcing Mrs. Besant's lecture in Omaha for September 10. Twenty-one tickets for her lecture have already been secured, while many others also expect to attend. The results of this latter activity will be seen throughout the coming year, while five new members were the direct and visible results of Mr. Jinarajadasa's lectures, aside from the incalculable benefits derived by the members in

## THE THEOSOPHIC MESSENGER

further enlightenment and renewed enthusiasm, and by the public in having presented to them, to many for the first time, the truths of Theosophy in a clear, concise and logical manner.

During the early part of the year we studied Mrs. Besant's "1907 Convention Lectures," and during the last nine months we have been studying "A Study in Consciousness," which will not be finished for several months yet. This has been the work at the regular lodge meeting. At the close of Mr. Jinarajadasa's visit a public study class was formed which still meets every Sunday evening with a fair attendance, both classes having been kept up during the summer. At the public study class we have read and discussed an "Outline of Theosophy," "Man and His Bodies," and are now reading "The Astral Plane" manual.

We have no lodge library, but a private library of about fifty volumes is being freely circulated among the members and their friends. It has been a remarkable coincidence that each member who has served in the capacity of secretary of our lodge has left the city to make her home elsewhere. These changes have all occurred during the past year. Mrs. Chas. Derick (nee Miss Daisy McGiverin), makes her home at Bellwood, Pa.; Mrs. Frances Wallis has gone to Los Angeles, Cal., and Mrs. E. T. Simpson will leave the first of October for Pueblo, Colorado. So we are now on the eve of electing a new secretary.—Mrs. H. B. Stephens.

Los Angeles and Pasadena Branches combined their programmes in the entertainment of Mrs. Besant and her party. A large number of the members of the Los Angeles Lodge met at the Southern Pacific depot on September 3 before eight o'clock in the morning to give our dear teacher welcome; the train was half an hour late, but what of that! I believe they would have waited all day for the chance of the first sight of her. After the arrival of Mrs. Besant and party and greetings had been exchanged, the travelers were taken to the Angelus Hotel, where another party of members welcomed them.

In the afternoon Mrs. Besant presided at a question meeting for the members at the Branch rooms, which was a very enjoyable affair. In the evening at the Majestic Theatre (which is a copy of the Amsterdam Theatre in New York, excepting the interior decorations)

we heard the lecture "The Coming Race and the Coming Christ."

Mr. Holland, president of the Los Angeles Lodge, presided and with a brief and well turned speech introduced Mrs. Besant. The lecture was simply grand; the house was filled, the audience appreciative and applauding often.

Saturday morning we held a large E. S. meeting. Saturday afternoon the Los Angeles Lodge listened to a talk given to the Pasadena Lodge at the Shakespeare Club room. The lecture on "Reincarnation" in the evening was given at the Majestic Theatre under the auspices of the Pasadena Branch. It was a great success. Sunday morning Mrs. Besant and her party left Los Angeles accompanied by the President and a number of the branch members who made the trip to San Diego to be with our dear leader a little longer. The public has had an opportunity to learn somewhat of Theosophy first hand from the President. We have all been strengthened, uplifted and encouraged to a great degree by contact with a grand soul; the benediction of her presence will remain with us for a long time.

Mrs. George E. Ross.

Pittsburg Lodge, chartered two years ago, is in strong and healthy condition, full of life and activity. It has been adding to its membership, the number of workers steadily increasing. Several members have given lectures and talks in churches, clubs and private homes. Centers have been established in Pennsylvania at Meadville, Washington, Homestead, McKeesport, Crafton, New Bethlehem, Sutersville and Allegheny.

The outlook is bright, harmonious and pleasant. The coming year promises to give wider and greater opportunity for Theosophical lectures outside the regular study work. The lodge realizes that it has barely commenced to touch the splendid Theosophical field in which it is planted.

There have been two study classes held weekly, one public, one private. The former dealt with "The Ancient Wisdom," the latter completed "A Study in Consciousness" as a text book. The different centers worked along various lines.

Every now and again a study night was given to a review of the literature of our time in regard to its relation to the life and thought for which Theosophical students stand. These

evenings are particularly helpful in a public study class.

Last October several of our members formed a second lodge, the Iron City Lodge.

Our membership a year ago was thirty-four. To this were added twenty-one members, demits were granted to twelve and one was dropped, making our total membership at present forty-two.

Interest in the movement, outside the lodge, is considerable. Jeannette M. Eaton.

The Santa Cruz lodge has had a pleasant and profitable summer in studying Mrs. Besant's "A Study in Consciousness." After a vacation of a few weeks, the members have shown a lively interest by regularly attending the meetings; the average attendance during the past three months in which seven meetings were held was six. In addition to our regular work we have a committee of two ladies to supply the county jail, the poorhouse and county hospital with theosophical leaflets, booklets and magazines.—Mrs. Fannie E. Harris.

The rooms of the Yggdrasil lodge are away from the center of Scandinavian population, the people amongst whom we work, and are not as well attended as might be, but a couple of English lectures brought quite an audience. During the hot weather we changed our time of meeting from Sunday afternoon to Sunday evening. We have helped to get English Sunday meetings started, something very much needed in this city. Mrs. Griswold, a member of Minneapolis Lodge, has helped us very much with these meetings, having given most of the talks.

While this work is going on our members have not forgotten the object for which our lodge was started, viz.: to work among the Scandinavians. Mr. J. Meyer has evolved a

plan which will probably help to solve the problem that has been puzzling us. The plan is to form a number of groups in the different parts of the city for the purpose of studying the deeper problems of life, not, however, under the name of Theosophy. Being guided by members of our branch, theosophic thought will be brought to the front and thus gradually the members of these groups will be brought into the theosophic fold. The different groups are to be combined into a central society with public lectures once a month.

Mr. Meyer conducted a private class in North Minneapolis last winter and spring with much success.

When Mr. Jinarajadasa was here last November and December he started a Monday evening study class which he entrusted to one of our members when he left. It is still being continued, but of late the members decided to take up the study of Astrology under the leadership of Mrs. Marsh, of the Minneapolis Lodge; when this study has been completed, it is the intention to again take up some theosophic book.

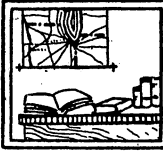
At our Thursday evening meetings the "Pedigree of Man" has been studied.

Mrs. Besant's recent visit was a great uplift.

The membership of the Yggdrasil Lodge during the past year has been increased by a net gain of two. J. Johnsen.

Hold your purpose and your ideals clearly and steadily before you. Desiring truth, you shall surely have it. Intending righteousness, you shall surely so perform, though all things seem to conspire against you. In time of confusion and difficulty, rest upon that, and you may then, unshaken, see no agreement, no light ahead.





## Current Literature



The *Westminster Gazette* says that there are five packing cases of 150 pounds each stored in a Finsbury office, but how they got there is not explained. If the Dalai Lama took them along on his recently unexplained trip into the world, as gifts, to whom did he give these volumes in Finsbury? The *Gazette* does not say. This is the story it tells:—

When the Dalai Lama made his pilgrimage to Peking last year he thoughtfully provided himself with a store of rich gifts. Among these were two sets of a work that is, as a rule, only to be found in the richest and most important monasteries of Thibet—the Kahgyur. Each of these sets was in 103 volumes; and in its ample bulk it contained, according to Thibetan ideas, all knowledge—everything worth knowing. This was enshrined in the original instructions and precepts of Buddha himself, translated into Thibetan from the Sanskrit 1,000 years ago. And of the two sets with which the Dalai Lama—the first of his kind to go out of Lhasa for nearly 350 years—started on his journey, one was presented to the late dowager empress (of China), and the other is lying, half unpacked, in Finsbury.

The work will be an awkward one for the library certainly. Its volumes are unbound. They consist of bundles of slips, measuring some 30 inches by 8, of a coarse, tough paper, made from the inner bark of a Himalayan laurel or from the root-fiber of a certain Thibetan plant. The outer leaves are rough and thick, but some of those within are thin as cigaret papers and of a silky texture that belies their remarkable toughness and strength. They are covered with large black characters, of a round, graceful type, within a narrow black border. Notwithstanding that they are hundreds of years old their state of preservation is wonderful, thanks to the fact that both mold and the book-worm have been kept away by the treatment of each slip with a preparation of arsenic. Each bundle, or "volume," is wrapped carefully in a thin sheet of what

appears to be a delicate translucent parchment, and has an outer covering of a thick, soft, bright-colored material of native manufacture; but the boards, carved with figures of Buddha, between which it must have lain flat for centuries in the pigeon-holes of some temple, have been left out of the parcel. When the process of unpacking is completed it will probably be found that the favorite volumes of the work (such, for instance, as an apocryphal "gospel" on transcendental wisdom, known as the *Prajna Paramita*) are elaborately illuminated and possibly even printed in letters of gold.

In Thibet, though each volume of the work is held to be intrinsically sacred, the Kahgyur is less used than it deserves to be, for the teachings of Buddha, like those of Mahomet, have much in them that is good and still more that is deeply interesting. Col. Waddell, who found an elaborate set in the House of the Gods at Gyantse, when he went there with the Thibetan mission with an escort in 1903, says that, although the preparation of each set must have been the work of several laborious years, yet few of them are ever read. They are simply kept near, or on the altar of some temple, tied up in their wooden covers, until the time comes for their ceremonial use; and those volumes that are opened now and then are the ones that contain more or less unintelligible spells prescribed for the banishment of disease and other evils, and for obtaining good luck. When they are removed from their places at all, it is by some Lama, who places each volume that he touches reverently on his head.

Now, however, the seven tons or so of Buddhist wisdom and philosophy are out of the hands of the Lamas, and their contents should prove to be a mine of treasures to the oriental scholar. They may, of course, share the fate of other literary treasures and go abroad; but it is to be hoped that some public benefactor will come forward with a check large enough

to buy them and place them at the disposal of the students at one or other of our universities. If his generosity tempts him to go even further than this, it may be pointed out that the work is, in Thibet, usually accompanied with a set of commentaries—the Tangyur—that adds another 250 volumes to the collection; but another journey would be necessary, and a larger expedition, to bring these into the outer world, and the Dalai Lama is not likely to repeat his visit for some time to come.—Springfield (Mass.) Republican.

Madame Maeterlinck, who, it will be recalled by our readers, is an actress of great ability, conceived the idea some time since of producing the play *Macbeth* in an ancient ruin near the French town where is located her home. She speaks of the enterprise which was duly carried out some time since in the following interesting words:

"When the idea came to me last year I was afraid I might not live a year to put it into execution. I cannot talk of it even now without becoming ecstatic.

"Think of the glorious setting for such a play. The shadowed ruins almost breathe the tragedy without the aid of players. Here there can be no feeling of fiction, of the theater, the tinsel, or the mechanism behind the scenes.

"Into these noble scenes just at gloaming you readily can picture for yourself the effectiveness of the drama. From the wood came King Duncan and all the rest, as real as in the long ago. I see it all before me now. *Macbeth* lived again, right where we stood!

"The number of visitors was limited, because each paid the same amount to charity, so all had to be equally seated. Nor could chairs be placed at a large number of points from which, unobserved, the spectators might view the unfolding of the drama in its various scenes. Moreover, I was afraid the noise of the spectator's footsteps might break the necessary silence.

"Every detail had been thought of to produce in their minds the realism of the performance. As they arrived at the great gate, opening from the quiet village, they found themselves passing clear out of modernity. They were filled with the illusion that they were indeed *Macbeth's* guests.

"Each group of ten was received by a servi-

tor clad in the garb of *Macbeth's* castle and he led them from spot to spot, so that between the acts they could take their places round the natural stages, which were not fixed, but varied through the ruins as was appropriate. From first to last they saw none but persons dressed in the costume of the period.

"They witnessed the drama as if by chance. It was as if passing by, like wayfarers, they glanced through the window of the castle and so became the accidental witnesses of medieval life with all its thrilling incidents.

"From their chairs, half hidden in the masonry, they saw the cauldron boil and the witches dancing in the heather amid the will o' the wisps. Under the flare of torches they witnessed the reception of King Duncan and his mounted escort.

"To their affrighted sight came the figure of Lady *Macbeth*, lamp in hand, pacing the dim corridors, with agonized sighs, cries of 'Out, damned spot!' and eyes that gazed into vacancy. Past them in her sleep went the tortured lady with no eye for their presence.

"On their minds was impressed the horror of *Macbeth* as he beheld the ghost of Banquo seated in his place, and later still their blood was stirred by Macduff and *Macbeth* preparing for a death struggle, while *Macbeth* cried, 'Lay on, Macduff, and damned be him that first cries 'Hold, enough!'

"Till next day no one knew the identity of the players, but all agreed it was the most convincing performance of the tragedy ever given. I had studied at Bayeux the tapestries of Queen Matilda to get all the costumes, colors, and lines historically correct. Was it not an idea to cause a thrill to an artist's soul?"

—The Tribune.

"The fatal quality of atomic dissociation appears to be universal, and operates whenever we brush a piece of glass with silk: it works in the sunshine and raindrops, in the lightning and flame. It prevails in the waterfall and the stormy sea: and, although the whole range of human experience is all too short to afford a parallax by which the date of the extinction of matter can be calculated, 'protile'—the 'formless mist' may once again reign supreme, and the hour-hand of eternity will have completed one revolution."



*The Changing World and Lectures to Theosophical Students. Fifteen Lectures delivered in London during May, June and July, 1909, by Annie Besant, President of the Theosophical Society. The Theosophical Publishing Society, London.*

The London Theosophical Publishing Society is to be warmly congratulated upon its promptness in getting out this neat volume of Mrs. Besant's lectures so soon after their delivery. The excellence with which the reports of the lectures have been made and the correctness of the revising and printing are gratifying indeed. The lectures, as indicated in the title, consist of fifteen addresses, eight of which were before the public, the remaining seven being given to theosophic students.

These lectures are practically a *sine qua non* for all theosophists. A copy should be in the library of every branch and members themselves ought carefully to read them. As indicated in a previous note these lectures contain such messages to the Western world as are of prime importance not only to theosophists but to the general public.

It is not likely that large numbers will seriously take to heart Mrs. Besant's statement as to the coming of the Great Ones Who are back of the religions of the world, in order that a new message may be given to humanity, but it is probable that many a soul will be touched in a way that it is difficult for him to analyze and that life will seem different after learning that great and beautiful changes for the increasing happiness of mankind will soon be brought about. The promise of the future is so rich and the certainty that it cannot be long before upon the upward swinging evolutionary arc points will be touched where humanity will be blessed beyond all the previous conceptions could hope to even the most confirmed pessimists in regard to the future.

A great variety of topics in addition have been touched upon. With the growing years Mrs. Besant's certainty of touch increases as her strength of association with the Great

Ones grows and so almost every word, almost every sentence breathes of a spiritual activity with which we should all come in contact as much as possible.

We make some quotations from the work which are only suggestive and beg all our readers to purchase the little volume and read it carefully:

"Those, roughly, then, are the conditions: meditation for the consciousness, purity for the evolution of the instrument. If you are willing to accept those conditions, then the path of the higher evolution opens before you, and according to your courage, your perseverance, and your ability will be the rapidity with which you can tread that path. The object before you should be the helping of others, the gaining of these powers in order that you may be more useful, not in order that you may be greater than your fellow-men. Of the purity of your motive there is only one test: are you using the powers you have now for the helping of your race? If you are not, then no profession that you will use the higher powers for good will be effective in bringing you help in their unfolding. I have met many a man, many a woman, who is anxious to be an invisible helper—that is, a worker on the astral plane—but I do not always find that those people are visible helpers as far as their present powers go. And I do not understand why people should want to go about in astral slums when they keep carefully away from the physical slums which are already within their reach. So far as you can go by your own power you have the right to go, but if you ask for help from those more highly developed—from the great Teachers of the race—then you have to bring in your hands the proof—and that proof is life, and not words—that as you are using well the talent you have you deserve to be helped in the gaining of others. There is the underlying meaning of those strange words ascribed to the Christ, that he who has much, to him shall be given. Those who have used well that which they have,

those alone have claim to be helped in gaining more; for, by their life they have shown that they do the best with what they possess, and that is the guarantee that with more they will utilize that also for the race. And so in the old rules of discipleship it was said that when the disciple came to the Teacher he must bring with him in his hands the fuel for the fire; it was the fire of sacrifice, and the fuel was everything that the pupil possessed in mind, body, and estate; and he brought that in his hands as offering to the Teacher, and then alone was he accepted by the One Who knew. And so in these days also that higher evolution, quickened by the power of the great Ones, can only be opened up to those who bring in their hands the fuel for the fire of sacrifice; you must be willing to give up everything you have, and own nothing, material or immaterial; you must hold everything you have and everything you are at the service of the great One from Whom you ask the gift of knowledge. When that is brought the gift is never refused; when that door is thus knocked at it never remains closed. True it is that the gateway is narrow; true it is, now as of old, "Straight is the gate, narrow is the way, and few there be that find it." But the fewness does not depend on the grudging of the Teacher—it depends on the want of self-surrender by the disciple. Bring all you have and all you are, lay it at the feet of the Master of the Wisdom; He will open the gateway, He will guide you along the path. But dream not that words are heard in that high atmosphere where the Master lives and breathes; only high thoughts can reach Him, only noble acts can speak the thoughts you have conceived; for voice there is the life that is lived, and only the life that speaks of sacrifice can claim the teaching at His hands."

\* \* \*

"And so from this White Lotus Day look forward more than backward, rather to the work that is coming than to the difficulties that are now well-nigh over. Remember, for your strengthening, that the only great shaking has been here and in America, nowhere else. You can count on your fingers practically in other countries those who have been shaken out. You have had the struggle and have come out well. It is practically over now. There may be some slight effort made now to make things difficult, but what does it matter, with such

hopes before us, with such strength behind us, with such knowledge within us? Why should we allow ourselves to be ruffled by anything that can take place in this outer world of men? We have been through many such struggles in past lives, shall have to go through many greater ones in lives to come; why make too much of present day trouble? Those whose lives are in eternity need not be troubled with even what seem to be great difficulties to the men and women of the world. And so to you I would say: Gather together on the Day of Memory, but turn it now more into a day of looking forward. Let the past go; it has done its work, it is over. Turn your eyes to the work that is opening before us, more splendid than any work of the past. And remember it is not the Messengers who may stand in front who are the strength of the Society, but that the life comes from the Masters and the strength from the Lodge. Knowing that, you, need not mind even if those of us who are well-known in the world make mistakes, are attacked, or evil spoken of. Never yet a Messenger of the Lodge that went through life without being evil spoken of, and you need not grudge us the sign of our apostolate; for such has ever been the sign of the Messengers through all ages. Rather rejoice with us that the stress for the time is over, and the days of going forward are upon us; do not let the remnant of the trouble shake any one of you, but know that the Masters are with us, and where They are no failure can come."

\* \* \*

What should be the attitude of the theosophical student to books of observations? To all such books you must take up the attitude of the scientific student, not of the believer. You must bring to bear upon them a bright intelligence, a keen mind, an eager intellect, a thoughtful and critical reason. You must not accept as final, observations made by other students, even though those students are using faculties which you yourself have not as yet developed. You should accept them only for what they are—observations liable to modification, to correction, to reviewal. You should hold them with a light grasp, as hypotheses temporarily accepted until confirmed or negated by further observations, including your own. If they illuminate obscurities, if they conduce to sound morality, take them and use them; but

never let them become fetters to your mind, jailors of your thought. Study these books, but do not swallow them; understand them, but hold your judgment in suspense; these books are useful servants but dangerous masters; they are to be studied, not worshipped. Make your own opinions, do not borrow those of others; do not be in such a hurry to know that you accept other people's knowledge, for ready-made opinions, like ready-made clothes, are neither well-fitting nor becoming.

There is a dangerous tendency in the Theosophical Society to make books of observation authoritative instead of using them as materials for study. We must not add to the number of blind believers who already exist, but to the number of sane and sober students, who patiently form their own opinions and educate their own faculties. Use your own judgment on every observation submitted to you; examine it as thoroughly as possible; criticise it as fully as you can. It is a poor service you do us when you turn students into popes, and parrot-like, repeat as authoritative, statements that you do not know to be true. Moreover, blind belief is the road to equally blind scepticism; you place a student on a pedestal and loudly proclaim him to be a prophet, despite his protests; and then, when you find he has made some mistake, as he warned you was likely, you turn round, pull him down, and trample on him. You belabor him when you should belabor your own blindness, your own stupidity, your own anxiety to believe.

Is it not time that we should cease to be children, and begin to be men and women, realizing the greatness of our opportunities and the smallness of our achievements? Is it not time to offer to Truth the homage of study instead of that of blind credulity? Let us ever be ready to correct a mistaken impression or an imperfect observation, to walk with open eyes and mind alert, remembering that the best service to Truth is examination. Truth is a sun, shining by its own light; once seen, it cannot be rejected. "Let Truth and falsehood grapple; who ever knew Truth put to the worse in a fair encounter?"

Weltsprache und Wissenschaft. Gedanken über die Einführung der internationalen Hilfsprache in die Wissenschaft. By L. Couturat, L. Pfaundler. Pp. iv.+83. (Jena: Gustav Fischer, 1909.) Price 1 mark.

That an international language for scientific communication is desirable no one will question; that an artificial language will ever be generally adopted for such a purpose is more than doubtful. If success in this direction is to be attained, it will probably be on the lines indicated in the present pamphlet, which is a kind of unofficial manifesto of the "Delegation pour l'adoption d'une langue auxiliaire internationale" appointed in 1900. A commission including scientific and linguistic experts of different nationalities is more likely to devise an acceptable language than any individual, who of necessity suffers from the prejudice of his mother-tongue and a comparatively limited knowledge of the requirements of the new medium. After seven years' deliberation, the international delegation has adopted most of the principles of Esperanto, but with great modifications in detail.

For Europeans and Americans the fundamental requisites of a common artificial language are:—(1) a simple phonology and alphabet, only such sounds being admitted as are in actual use amongst all the principal European peoples (exclusion of English *w* and *th*, German modified vowels, French nasals); (2) a vocabulary composed, as far as may be, of words comprehensible at sight to cultivated Europeans; (3) as little grammar as possible.

Notwithstanding its shortcomings, "Ilo" is a great advance on its predecessors, and men of science who are interested in the general scheme may be cordially invited to join the "Uniono di l'amiki di la lingvo internaciana." But for the general adoption of the language much enthusiasm will be needed, and it is rather disquieting to read in a specimen sentence:—"Omna entuziasmo posedas per su la tendenco, ne klarigar, sed trublari l'okulo di l'intelektulo."

## Children's Department

*This department is conducted by Laleta, 4730 Malden St., Sheridan Park, Chicago.*

### CAL THE COWARD.

To see him hurrying along the mountain road, casting frightened glances behind him, no one would have doubted for a moment that his sobriquet was most appropriate. It was his custom to be indoors before darkness fell, but this time the dusk of Christmas eve had caught him fairly, and as he half ran, half stumbled along, almost sobbing aloud in his terror, his cowardly imagination peopled the pure white snow drifts about him with awful and terrifying shapes. When an errand was to be performed, Cal usually managed to evade the task and his younger brothers assumed the duty with good-natured contempt. For everyone for miles around knew that Cal was a coward. And though the poor boy was ashamed of his weakness, he knew not how to overcome it and so kept within doors after the sun had gone down. But today it was different, for when the necessity for going to the distant village had arisen, two of his brothers were away from home and little Robert could not be sent. So Cal, cowardly sixteen-year-old Cal, was forced to set out on his hateful journey. Robert wept and clung to him, promising faithfully to have a light in the window against his return, for Robert loved Cal with all a small boy's fondness for an older and larger brother. For who, like Cal, could invent wonderful games to make the long winter evenings pass more quickly? Who, like Cal, could tell strange, creepy stories, which, while they made Robert press close to mother's side, filled him with a fearful joy? And who was it, but Cal, who was ever ready to join in a friendly romp and race with Robert? Gladly would Robert have spared his idol the real terror of the lonely walk, but even had he been old enough to go, he was only just recovering from a childish ailment and had been strictly forbidden to set foot outside the door. And, besides, had not father said only yesterday that it was high time Cal was cured of

his silly nonsense? Thus it was that little Robert, with tear-dimmed eyes, stood by the window, watching Cal's departure, and mournfully pictured to himself the terrors of the mountain road.

Meanwhile, Cal had hurried to the village, made his purchases and begun to retrace his steps. With beating heart, he observed that the dusk was even now coming on and he walked more quickly, but the darkness was even more swift and descended, with what was to poor Cal, horrible swiftness. To add to his alarm, the snow began to fall, lightly at first, but ever with increasing thickness, making his progress more and more difficult at every step. He tried to run, but the ever deepening snow made haste almost impossible, and sobbing and crying, he staggered along.

When it seemed to him that he must fairly shriek aloud in his fright, he was astonished to behold, only a few feet before him in the path, the small figure of a child, moving along with unhurried and even steps. As Cal approached, the child raised its face to him with a little smile. Somehow, the smile warmed Cal's heart, making him feel ashamed of his terror of a moment ago. The child put out its hand and Cal clasped it tightly in his own, realizing that, though the tiny hand was quite bare, it was warm and throbbing to the touch. As he felt the soft fingers close round his own, he wondered if he had ever been afraid. And as he thought thus, the child again raised its face and the tender smile on its face deepened. It spoke softly, saying, "That is right, Cal, that is brave." No one had ever called him brave before and Cal's heart swelled with pride and gratitude. He longed to do a brave deed. And once more the child smiled and this time when it raised its face, it bent its large, dark eyes long upon him and Cal knew that no task was too great or too difficult for him to perform. Then the child spoke again, even more softly, saying, "A little boy who has lost his way in the snow has fallen down at the end

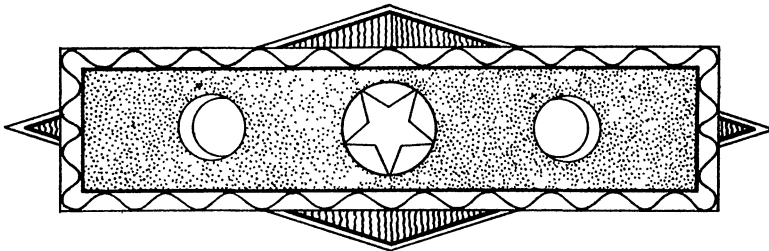
of this path, let us find him." The path which the child indicated was an old, unused trail, which, under ordinary circumstances, Cal would hardly have trodden in broad daylight, but under the spell of the dark eyes and the warm hand-clasp, he turned unhesitatingly, allowing the child to lead him along the unfrequented way until they came to a small gully, at the bottom of which was lying a small, dark form, half covered with snow. At the child's direction the boy clambered down, brushed the snow from the recumbent figure, which seemed strangely familiar, and raising the inert body, managed, with infinite pains, to reach the path above once more. Staggering along under his heavy burden, he stumbled again and again, each time it seemed as though he could not go on, but the child moving beside him pressed its little body close and seemed to give him support.

Before they reached the main road, the snow had ceased to fall and the moon came out, lighting the mountain with a brightness that was almost like day. So light was it that when Cal and his companion came out into the broad mountain road, he distinctly saw the expressions of amazement on the faces of a small group of men, who were coming up the road. These, the moment they beheld the boy, rushed towards him. Then the child spoke for the third time, saying, "Remember, Cal, that you are no longer a coward," and the next instant he was surrounded by the excited party.

As in a dream, Cal beheld his father rush to him, crying, "Robert!" felt him take the unconscious boy from his arms and hurry away,

accompanied by two members of the party. Those who remained, explained to the bewildered boy, how Robert, grieving because "his Cal" was alone in the dark, had slipped away from his mother and had gone to meet him; how the little fellow must have lost his way in the snow and had turned into the unused path, so that the searching party, going on to the village, had missed him, evidently passing the path after Cal himself had turned into it, their tracks having become obliterated by the wind and snow. Not finding either Cal or Robert at the village, with their fears increased a thousandfold, the party had hurried back over the road, to meet Cal as he emerged upon the road. But now it was the turn of the searching party to wonder, and they questioned Cal as to how he had learned that his brother was lost and where to look for him. And Cal, turning to where the child had been standing, found no child there! Nor had it been seen by the men, who declared that, had he had a companion, he must have been visible in the broad moonlight. But when Cal described the child's appearance and his meeting with it, a sudden hush fell upon the group and as the men silently bared their heads, the boy realized Who was the Child who had that night been his guide, and he whispered a prayer of thanksgiving to the Babe of Babes, Who on his birth-night had graciously led him to find, not only his lost brother, but his own lost self, for, as one by one, the men came forward and clasped his hand as that of an equal. Cal felt his cowardice drop away from him and he stood erect at last, a man among men, through the Grace of a little child.

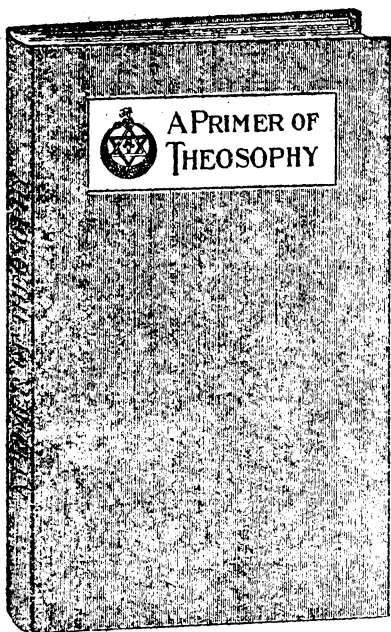
A. K.



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