

THE MESSENGER



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AS OTHERS SEE US

It is evident from her expressions in the *Watch-Tower* of THE THEOSOPHIST for February, 1915, and the editorial pages of THE ADYAR BULLETIN for the same month, that our President is disappointed in the attitude that the American government has taken in respect to the war. No doubt if our government had protested against the violation of the Belgian neutrality, her attitude might have been different. We, as American Theosophists, can have but little difficulty to understand the shock that was given to our foreign admirers when, in spite of the fact that our government was a signatory to the engagement assuring neutrality to Belgium, the first protest issued by the government was not because of the breach of this engagement—not because a most serious obligation in international relations had been violated—not because the weak had been trampled upon by the strong—not because the sacredness of international treaties had been repudiated—but because one of America's ships had been detained, because our own interests had been interfered with to some extent.

The abundant protests issued by the newspapers and individuals throughout the

country show clearly that the administration on this one point has not received universal approval, and I have faith that our country will yet rise to some superbly great position in this terrible world-travail and redeem its noble status in the world of nations. Already the stupendous philanthropic and Good-Samaritan deeds of our people in connection with the war are going far toward overbalancing the lack of chivalry on the part of our government in the Belgian matter.

Indeed, as has been observed by a member, the united thought-forms of the American people, millions upon millions in number, all sent in protest against the treatment of Belgium, coupled with the sympathy and aid we have given to that gallant little nation's people, may in the long run compensate in a powerful way for our lack of political honor.

OUR MAILING DATE

For the next few months THE MESSENGER will be mailed from Krotona about the first of each month instead of on the twenty-fifth, as heretofore. Since the war began our foreign mails have been delayed about

a week and, in order to have as many of the foreign publications as possible in our possession before making up the magazine, this postponement of its forwarding date for a few days is made necessary.

BOOTH AT THE FAIR

The General Secretary has supplied the T. S. booth at the San Francisco Fair with literature for distribution, but it has also been suggested that members throughout the Section may have some old pamphlets or magazines which they do not desire to keep on hand, and which perhaps they may wish to contribute for distribution at the booth. Anything of this kind will be welcomed by the San Francisco members. Address Mr. W. J. Walters, 393 Sutter Street, San Francisco, California.

DR. HODGSON'S ADMISSION

Apropos of the article by Mr. Mead *Concerning H. P. B.* reprinted in this issue, we here remind our readers of a part of the *Watch-Tower* memoranda in the August, 1914, THEOSOPHIST:

"Wisdom is justified of her children"—some day. But how slow is the justification in coming. Our splendid pioneer, H. P. Blavatsky, lies under a load of obloquy, hurled at her by ignorant and malicious men. But gradually one stone after another is being lifted off, and perhaps, in time, all will be removed. Much has been done to establish her knowledge by the more recent scientific discoveries, and now there appears in print Dr. Hodgson's frank confession of injustice done. (He said the same to me personally, many years ago.)

Mr. Scott Craven, writing in THE CLARION, states that "Richard Hodgson, an official investigator on behalf of the S. P. R., once told me that he had largely modified his opinion since making his report, fuller knowledge having brought him increasing humility."

And Mr. Craven remarks: "Whether charlatan or not, if other 'charlatans' will give us literature as inspiring as THE VOICE OF THE SILENCE or as PRACTICAL OCCULTISM, God rain down charlatans on us abundantly."

Mr. Scott Craven here suggests a great truth. Men try to measure with their average yard-measures the giants of Occultism; their measures are meant for the ordinary stature of the every-day man. The Occultist's test is what of knowledge, what of encouragement, what of inspiration to noble living, he can give to the

world. If he can pass this test, the less we judge him the better, lest in our narrow interpretations of the sin of blasphemy we may stone a Christ.

THE PSYCHOLOGY OF THE "FRAME-UP"

The world-famous detective, William J. Burns, has recently expressed his views on the above topic. His statement constitutes a general history of the "frame-up" and is valuable because of its relation to the all-important question of brotherhood.

The famous inspector says:

A "frame-up" is as old as crime, and as easily detected. The first ear-mark of a frame-up against a man can be found when he is completely stripped of morality and character and is made to appear a pervert. This is the first step taken in any frame-up game or blackmailing plot, because it instantly robs a man of public sympathy.

The man or set of men who frame something on another man count on public opinion, and not facts, to down him. They have a powerful weapon there, because there is no more deadly or subtle poison than suspicion, however slightly aroused, in the human mind.

Today there is a very wide movement in America to fight a frame-up or a blackmailing scheme. I have always advised it, but heretofore men and women alike have been afraid to fight, partly because they dreaded publicity and partly because any "framed-up" game usually contains a suggestion of truth.

Any such charges that suddenly make a man seem a moral pervert in close conjunction with an election at least have the ear-marks of a "frame-up," because it is a common election device. Sometimes such charges are used to blackmail a man from running for office; sometimes they are designed to strip him of public sympathy and create public antagonism against him.

SIR EDWIN ARNOLD'S SON

In a recent number of THE MESSENGER I mentioned a series of lectures which Mr. J. B. Lindon, one of our members residing in Chicago, had given at Besant Hall under the designation *Twilight Talks*. These lectures were so successful and drew such large audiences that a program of a new series of historical lectures has been announced by the same lecturer, which by the time this issue reaches the mails will be well on the way.

Our members no doubt have learned from

recent newspaper accounts that Mr. Lindon is none other than Mr. Julian B. Arnold, the son of the late Sir Edwin Arnold, the illustrious poet, scholar and interpreter of Indian ideals, whom Theosophists the world over have loved and revered for his immortal work.

When Mr. Julian B. Arnold came to America seven years ago he launched out in the chemical business, and for that and other reasons he adopted an old family name, so that he became known as J. B. Lindon. Owing to the encouragement which he received in his recent venture in the lecturing field, he has felt that he should no longer suppress his real identity.

I am sure that all Theosophists will join me in the hope that Mr. Arnold may some day become widely traveled as a lecturer throughout our country, where we hope he will always feel that he has a true home.

MR. LEADBEATER

A Melbourne correspondent of THE SEEKER writes:

Mr. Leadbeater's presence here was a source of great inspiration to all. He is staying on in Sydney, I understand, for six months, so we shall probably see more of him at the Convention which takes place here. I hope that you will be fortunate enough one day to have him in South Africa. One's whole being is uplifted while he is near. It helps one to realize dimly what standing in the presence of the Masters must mean.

ESOTERIC CHRISTIANITY MAGAZINE

The little magazine bearing the above title which, under the able editorship of the late David S. M. Unger, has been carrying the message of Theosophy in Christian form to the people of the religions of the West, will continue its good work under the editorship of Mr. Max Wardall, of Seattle. Mr. Wardall was a warm personal friend of Mr. Unger, and he is himself especially interested in the Christian side of Theosophy. He and his brother Ray are the active spirits of our movement in the Northwest, and the Division to which they are especially devoting their energies has become one of the most vital in the Section. I am sure that these brothers, who are inseparable in any work that they do,

will make this little magazine as vital a proposition as they have succeeded in making the Division of the Northwest for Theosophy. I therefore congratulate the readers of ESOTERIC CHRISTIANITY upon the successful outcome of the difficulties which arose when the magazine had the misfortune to lose its editor.

PASSED OVER

Information comes of the death of Mr. Arvid Knos, the General Secretary of the Scandinavian Section, after a week's illness with pneumonia; also of the death of the wife of Mr. Charles Nelson, the General Secretary of the South African Section. Through Mr. Knos' death the Scandinavian Section has suffered a painful and severe loss on the physical plane. Dr. Emil Zender succeeds him as Vice-president of the Executive Committee.

The death of Mrs. Jacob Bright is also recorded. Mrs. Bright was the long-time friend of our President and always was her hostess in London. She had been prominent in public altruistic work for many years.

KROTONA INSTITUTE

The Winter Session of the Krotona Institute was well attended, and both the lecturers and students declared themselves pleased with the winter's work. The courses were given on each day of the week, except Saturday and Sunday, the hours for the lectures being 11 a. m., 2:30 and 4 p. m.

Mrs. Rosner gave the usual course in *Elementary Theosophy*, Miss Poutz that in *THE ANCIENT WISDOM*, and Miss Holbrook those in *A STUDY IN CONSCIOUSNESS* and *Theosophy Applied to Biology*. Mr. Knudsen's work was divided into two parts—one along the lines of *Geology* and "*The Secret Doctrine*," and the other in *Practical Philosophy*. Dr. and Mr. Kramer alternated in *Astrology*, the one presenting the technical side, the other the symbolic and philosophical. Mrs. van Vliet presented her *Esoteric Interpretation of Wagner's Musical Dramas*, but Mr. van Vliet's *Lessons in Library Administration* were not given. Mrs. Duff gave four of her lessons

in *Theosophy Applied to Bible Study* and her course was completed by Miss Holbrook. Only Mrs. Galigher's course on *Psychology* was given.

We hope in time that the Institute can be continued throughout the ordinary scholastic year, but for the present it seems best to have the Winter and Summer Sessions only, with a few courses extending through the intersessional periods.

It is planned to have two sessions during the coming summer: one of three weeks immediately preceding Convention and one for a similar period after Convention. In the next issue the announcements will be definitely made of the plan to be decided upon.

THE JEWS AND JERUSALEM

It is significant of the present extraordinary age that the Jews should be preparing to realize a long cherished prophecy. THE PHILADELPHIA EVENING TIMES says:

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their home land. Ten years ago there were only 1,000 Jews in the city of Jerusalem; there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than \$20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have \$5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms; 10,000 olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old the market-place of the Orient, and that Palestine will again "flow with milk and honey."

A POET'S BELIEF

The poet, Edwin Markham, in an address recently given in Pasadena gave expression to the following thought which will be interesting to Theosophists:

Mr. Markham opened his heart in a most interesting way and described his faith in immortality and his conception of the passing of a mortal life into the world beyond. He conceived of an immortal body which we use today and which we are building up from day to day by our thoughts and deeds.

We are building this immortal body within the mortal body now and here, and the new body which we shall inherit is not a thing apart from us, but rather the immortal structure which we have reared ourselves, freed from the trammels of the outer structure of flesh which has served us here but which has always to an extent been our prison house.

Mr. Markham also gave to his hearers this definition of the word responsible: viz., *able to respond*. If a man is pressed with moral responsibilities, it is proof that he has within himself the power to meet them. According to this idea, the one who holds heavy responsibilities is he who has a great ability to respond to opportunities.

DREAM CLAIRVOYANCE

A well authenticated case of clairvoyance in the future was enacted in the Jahn case of Pasadena, recently reported in the press. Miss Jahn dreamed on a Sunday of an absent brother, seeing him on the streets of a strange city. She saw him running and crying with fear and, drawing a revolver, he shot four times, falling dead in a heap. She arose and told her dream, impressing upon her father its intense reality. The latter started Monday night for Salt Lake where the son was. On arriving there Wednesday he found that on the day before—or a day and a half after the dream—his son had gone through the precise experience seen by his sister and was dead.

This is a clear case of prophetic vision, and an interesting feature of it is that it should have been experienced in dream rather than in waking consciousness. Evidently the sister while out of her physical body in sleep had risen to a plane of consciousness where past and future are inseparable, and succeeded in recording in the physical brain at her return the memory of what she had seen.

Such evidences of a fulfilment in the physical life of events enacted in higher

states makes one feel that the life "down here" is only a reverberation of a reality experienced in a region where the real causes exist.

Such sporadic visions become a part of the normal power of the man far advanced in occult development, for the past and the future lie before him as an open book, comprehensible in proportion to the effort he makes and the stage of his progress.

THE SLEEP MIND

It is noteworthy that the modern press writers are using the above term to describe the dream consciousness. Like the "sub-conscious mind," the *sleep mind* has become a useful term. We all know that one of the chief points in scientific respectability is to possess a scientifically acceptable name. Shall we not hope that dreams may no longer be classed among the vagaries of consciousness, but that with their new name assured they may soon become worthy of a legitimate place in consciousness?

INDIVIDUAL PROPAGANDA

Our fellow member, Mr. Rem. A. Johnston of Ossian, Indiana, has undertaken an interesting form of propaganda for Theosophy. He has issued an admirable little four-leaf circular on *Tolerance*, showing how forcefully Theosophy stands for that great virtue. He also has had printed for his use little individual stickers to go on his envelopes, reading:

"Theosophy solves all of life's perplexities. It is in agreement with all religions, but identical with none. The one who sent this letter would be glad to tell you about Theosophy."

Mr. Johnston's practice is to put these stamps or stickers on each letter mailed out, and he uses his judgment as to enclosing the printed leaflets. His work constitutes a preliminary step to the usual and regular propaganda on the part of the Society. It is obvious that any one who may be interested will be apt to respond to the personal invitation to inquire for information, and a correspondence of this nature

will naturally ripen into a reference later on to the normal official sources.

Theosophists who wish to do so may purchase the leaflets and stamps from Mr. Johnston, or of course they may have them printed for themselves. Mr. Johnston's only purpose is to help spread our great message in an individual way—a way which opens before all Theosophists alike.

WHO MAY JUDGE

The following communication is written in a spirit that unfortunately has not yet disappeared from our ranks:

I am sure that it were better for the Lodge to send in its charter than to exist under the present conditions. The present state of *impurity* can never develop a vehicle for use. I cannot lend my influence to anything of this sort I do not expect perfection, but I demand *respectability* and this does not exist among a few people, and they presume to be *the* leaders.

Can we really judge our brother? Can we ever be sure that we have *all* the facts; and even supposing so, have we the wisdom to judge wisely upon them?

Even the Master said when asked to pass judgment, "Man, who made me a judge or divider over you?" Again He said: "I came not to judge." If He could not judge, how dare we? Did He not instruct us to judge not that we be not judged?

After all, *why* should we judge? To what possible good can it lead? Can we not leave the Lords of Karma to do their own work unhampered by our pretentious interference? We can only complicate the karma of the world by our petty conceited judgments. Not until we learn to look intelligently into the hearts of our brothers at the Adept stage, can we form true conceptions of others. So *why* can we not cease condemning one another and realize that for every fault we find in another there is a corresponding fault in ourselves? Paul said: "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." And how true it is today! If we could only accept our brothers for the good they have and

leave the rest to their own karmic future, how our work would get on!

We are all, yes, *all* of us, living in glass houses, and what sane purpose is there in throwing stones at one another? It is madness! Always let him who is guiltless of fault cast the first stone—let him pass the first judgment.

Again, in all common sense, let us realize that a very perfect and wonderful message may quite successfully be borne by an imperfect messenger. If the messenger be faithful to his trust and delivers the message, is that not enough? What else concerns those to whom the message belongs, except a grateful consideration for the bringer? And how despicable it would be to condemn the messenger if he were found not to measure up to *our* notions of what he ought to be; how basely ungrateful!

So it is with earnest workers for Theosophy. The great message of the Masters belongs to Their children; some have seen it and are willing to take it to others; such workers are of course imperfect, but they are willing to expend much energy and time to take the message to their brothers. Then why should we condemn them for personal shortcomings? It can only limit the spread of the Masters' message. Can we not suppress the passion for evil judgment at least for the sake of the message? I hold that the gossip—the revealer of the worst in others, the one who carries the tongue of evil report—is a less worthy character than those in whom he finds so many faults.

We must all realize that there is a terrific pressure upon the world just now from the hidden side. Everybody is feeling it—some more and some less. Its tendency is toward separation and destruction. Theosophists should be the first to recognize this and to take a firm stand for spiritual steadiness and strength. The stronger and steadier we are, the more shall we work for the age of spiritual regeneration when all things will be made new. Let the people who in their natures are committed to the Fifth Race ideals give vent to their hysterically maniac bent, but we Theosophists, who are so particularly engaged in making ready the way for the Sixth Race and all

its fraternal greatness, should realize that upon us rests a stupendous obligation to prove our worthiness in *real* brotherhood here and now.

Wise, thrice wise, was the immortal Pythagoras when he enjoined the many years of silence upon his neophytes.

FIELD WORK FOR MARCH

All proof-readers are humorists, and those of THE MESSENGER seem to be no exception to the general rule. In the April number they made me say "fanned" instead of "formed." Fanning a new Lodge is a unique addition to the multitudinous duties of a field worker!

March saw the birth of two new Lodges—Fort Wayne and Peoria. Both are good Lodges. Fort Wayne was organized at the close of a second lecture course, while Peoria was given two weeks at one time. Only one of its nineteen new members has ever before been in the Society. Two had been looking our way for a long time, however, and presented applications signed by Mr. Unger as voucher.

A beginning was also made at Canton, Ohio, but it was only a beginning.

The last week of March was given to Kansas City, and thereby hangs a tale. The president and executive committee were studying the psychology of audiences and trying to deduce the correct method of procedure for future lectures, with a strong leaning toward paid admissions only. The difficulty arises from meagre collections in spite of large and enthusiastic audiences. I often hear expressions and get letters from committees containing propositions which show that it is a common belief that a lecturer who gets the collections must necessarily have more money than he can possibly need! They seem always to forget that he is in honor bound to go at heavy expense to the places where Lodges are so weak and small that little money or none comes to him, and he can only hope to get even at the few strong points we have.

Now Kansas City has a fine hall, seating perhaps two hundred and fifty, and with our thorough advertising methods we filled it to overflowing. The president distinctly helped the collections with some pertinent

suggestions, and yet the total for the course of six lectures was under seventy dollars. The two items alone of advertising and traveling expenses for Mr. Hampton and myself were substantially one-half of the collections. It can be seen at a glance that even if all Lodges were up to the Kansas City level (and very few are), it would not be possible to make all lectures free unless somebody is willing to make good the losses. It was so self-evident at Kansas City that emphatic opinions were expressed by members in favor of all paid lectures hereafter. It was said that St. Louis is making a great success of that plan and has so well educated the public that it is taken as a matter of course.

There are two sides to the question, but one thing is clear: If we use modern methods, lecture in good halls and maintain an advance agent whose work can fill them, we must find means of inducing the audiences to bear a reasonable share of the expense. Last night I lectured before an audience of 640 people in an auditorium where the rent was \$35. The collection was only \$22.98 and consisted of a total of 258 coins. From this it will be seen that at least 382 people present put not one cent in the collection. How can we reach these "dead-heads" who knew that the advertisements read "collection" and that somebody must pay for the seats they occupied? They were all well-dressed people and probably the majority belong to the business and professional classes. It was not because they could not pay, but because they did not have to. I do not believe they would remain away if they knew they could not escape the collection, because they are enough interested to pay ten cents for car-fare. Why not, then, try the plan of collections *at the door* as they enter? It requires considerable "nerve" to walk past a collector! Might not such a plan solve the problem and give longer life to the free lecture system?

L. W. ROGERS

LODGE WORK

We will ask the Tri-City Lodge of Davenport, Iowa, to give place on May 5 to the *Des Moines* Lodge, because it is just one year old by its charter on that day, and I

know the entire Section will take pleasure in attending its birthday party, which will be continued for a week. Although the candles are few on this first birthday, we trust that every Lodge in the Section will send its greetings and good wishes for many happy returns of the day.

Still in the State of Iowa, beginning on May 12, we will work with the members of the Tri-City Lodge in *Davenport*. If difficulties at the start are indicative of great success eventually, we should find those conditions here, for of all the Lodges on our records the members of this one met with many annoying obstacles before its charter was finally procured. Through this experience it must have developed remarkable one-pointedness and persistence in its deva while still in embryo. With such a start it is natural to look for unusual strength and devotion here. If the star shines brightly with the development of one quality, it is surely twinkling over *Davenport*.

We come to *Denver*, Colorado, on May 19. It was on the twenty-seventh of this same month in 1897 that this charter was granted. This is one of the oldest Lodges in the country. Mrs. Blakemore acts as the magnet for the other four members; but the question arises: How long can a charter be held when there is no more life than this shows? There are no reports beyond the regular payment of the members' dues. It was my pleasure when I visited Denver to meet Mrs. Blakemore personally, and then she told me it was her desire to arrange with the other Lodge so that the wonderful collection of books which forms the library in the Denver Lodge should be accessible to all who are interested in reading Theosophical literature. This older Lodge could hardly serve better than to share with the younger one its pearls gathered in the early days.

Let us not forget that in Denver there is another Lodge which was founded on July 20, 1906, known as Colorado Lodge. It has thirty-four members on its roll and carries on a very active propaganda. The secretary says Denver is a hard city to interest in Theosophy. It seems strange, since the study of Occultism has evidently been

known there for many years, but it may be the result of this very fact, for where there are many students of Occultism there are often to be found people representing the different schools and, with these, contentions sometimes arise that make it difficult for any one system to grow strong and steady. The T. S. members here have an opportunity by their dedicated lives to set forth the great truths that are so dear to them, in order that the laymen may recognize that there is great value in our philosophy. Let us do our part in linking these members more closely to the National Centre.

On May 26 we will try to build strength into that great deva over the city of *Detroit*, Michigan, where there are still two Lodges: Detroit, chartered August 24, 1897, with fifteen members, and Vivelius, chartered February 4, 1905, at present numbering nineteen members, as Alcyone Lodge, which was chartered December 1, 1911, combined (on July 2, 1914) its deva with that of Vivelius. There has been much propaganda work done here this winter through public lectures, and it is hoped that the membership will grow accordingly. Let us fill a May-basket for the Detroit centre with all that will help to make this deva strong, wise and loving.

June 2 we can no longer offer May-baskets, but a June box will be in order for the members of *Duluth* Lodge. The last few years have shown remarkable growth here. The secretary writes, in effect:

The charter is dated August 20, 1906. Shortly before this date two ladies from Superior, Wisconsin, our sister city across the Bay, came to Duluth, having advertised that they would be here, inviting all interested in Theosophy to meet them. Nearly all those who answered the call signed the charter—ten in all. Their signatures were all secured at the first meeting. One has passed on from the physical plane, two have fallen away and seven of these have remained staunch throughout, although two lapsed for a time and were afterwards reinstated.

The first president, Mrs. Alice A. Taylor, served seven years, and was succeeded nearly two years ago by our present one, Mrs. Ruth Shepherd. For the first five or six years the number did not increase; more fell away than came in. But the Lodge was very active and never at any time thought it could not keep on. The Superior friends helped for a time, older students of Theosophy passing our way

taught classes now and then, Mr. Hotchner lectured twice, Mr. Cooper was here nearly a week. Mrs. Besant lectured to a crowded house and left us a blessing in the memory of her greatness. We now number thirty-four and have a strong, active centre. Within the past three years we have had with us Mrs. Russak and Mrs. Broenniman, Mr. Cooper and Mr. Rogers, Mrs. de Leeuw and our dear Mr. Unger, the latter several times. Mr. Blum, of Kansas City, was here in February, delivering one public lecture.

We recognize our debt of gratitude to the faithful ones who were the instruments through whom Theosophy came directly to us, to our charter members who did the pioneer work, and to the lecturers and teachers who have been such an inspiration to us. For the future of Theosophy in Duluth we have great faith and hope, and to this end we ask the strength of the loving thought of our sister Lodges throughout the Section.

E. R. B.

CORRESPONDENCE

HELP OUR BOOTH AT THE FAIR

TO THE MESSENGER:

An unprecedented opportunity has now come to the Theosophical Society to give forth its teaching to the world. In times past many of our efforts have met with opposition, making it seem that humanity was not quite ready for our philosophy. We have now been shown conclusively, however, that the minds of men are prepared to assimilate the truths that have been given us. The trouble is that we are not fully prepared—that is, financially—to give them out, now that the time is ripe.

Our booth in the Palace of Education, at the Panama-Pacific International Exposition in San Francisco, has shown this to the earnest members of the Bay Cities Lodges who have struggled so hard to obtain and to maintain space which could represent in a dignified manner our great Society.

Through the strenuous efforts of Mr. Walters, president of the San Francisco Lodge, this booth was in working order on the opening day of the Exposition and is, through his able supervision, aided by self-sacrificing members from the local Lodges, doing most excellent work. It is attractive in appearance, homelike and inviting, with its pictures of our Founders, the President,

and others prominent in our activities. The booth is well supplied with books and charts, the latter being especially attractive to the public eye, calling forth many intelligent questions. Our workers are kept busy answering these questions and trying to give the inquirers a clear understanding of what our philosophy really is.

It is surprising to know how many are anxious to be enlightened. Some come from our larger cities, where there are Theosophical Lodges of which they have never heard. Others come from secluded towns, and have never been able to come in touch with any of our members. All these are given the addresses of the Lodges nearest them, also that of our Headquarters at Krotona.

They gladly take away all the propaganda leaflets and pamphlets that we can give them; and it is in this part of the work that every member of the Theosophical Society can very materially aid the few now over-burdened local Lodges. People do not have to be asked to accept our literature, but are only disappointed because we are unable to give them more. The truth is being spread in this way to all parts of the world.

This is our great opportunity, and all members of the American Section should do their utmost to be helpers—visible helpers—who are so sorely needed in this present great work. The immediate need for more funds is pressing, and all who wish to assist are urged to avail themselves of the opportunity of doing so.

ONE OF THE WORKERS

LODGE SUPPORT

To THE MESSENGER:

Lodges that find the financial problem a struggle may be interested in the effort of Harmony Lodge of Albany (New York) to add to its book fund. In this case a temporary solution of the problem seems to have come through a chocolate sale, the details of which may be welcomed in other Lodges.

The last of February a case containing 40 boxes, each holding 24 five-cent cakes of sweet nut chocolate, was ordered from The Ideal Cocoa and Chocolate Company, 46 Clinton Street, Boston, Massachusetts,

which makes a specialty of sales to lodges, churches and societies. The wholesale cost was \$26.00 plus \$1.08 expressage, sixty days' credit being allowed with 2% discount for cash within ten days. Each box, at five cents a cake, retailed for \$1.20, aggregating \$48.00. Then the members undertook to sell the chocolate among friends and acquaintances in lots varying from one cake to a whole box. Within ten days, fortunately, enough was sold to pay for the entire case, thereby securing the discount—which meant another book for the library. By the middle of March the entire contents of the first case had been disposed of, netting \$21.40. As one member expressed it, "the chocolate sells itself." It is wholesome, it provides good value for the money—the price being the same as that asked in regular stores—no preparation is required, and the sale takes very little time.

(Signed) EMOGENE S. SIMONS

AN INTERPRETATION

To THE MESSENGER:

On page 502 of the April MESSENGER, the question about the man born blind is answered by the expression of a doubt as to whether the incident took place as recorded.

Perhaps your questioner might find the following interpretation of the Master's words more satisfactory: St. John 9:3, "Jesus answered, Neither hath this man (the personality put on for that present incarnation) sinned nor his parents: but that the works of (the) God (within) should be made manifest." In other words: It is not this personality that is responsible nor yet the parents; but the blindness has been sent that the "works of the God" (meaning the deeds of the immortal ego) in the past and now incarnated as that man should be made manifest on the physical plane, as all past causes sometime become, in order to be worked out and the debt cancelled.

In this light the Master's words, far from denying karma, beautifully reveal it, and the distinction between personality and "the God within" is carefully drawn.

ISABEL H. S. DEVEREUX

CONCERNING H. P. B.

BY G. R. S. MEAD

I (Wisdom) love them that love me.—Prov. viii:17

Where there is mystery, it is generally supposed that there must also be evil.

BYRON

LET us for a few minutes turn our thoughts together to the woman without whom in every probability there would have been no Theosophical movement today as we understand it. Let us consider briefly the crude and blundering question: "Do you believe in Blavatsky?"

To me this question sounds strange, sounds even, if I may say so, vulgar. "Blavatsky?" No one who knew her, knew her thus *tout court*. For her enemies even, while she lived, she was Madame Blavatsky, or at least H. P. Blavatsky; while for her friends and lovers she was Helena Petrovna, or H. P. B., or the "Old Lady"—which last once gave occasion to a pretty witticism of a friend, who slyly remarked that it would have been awkward had Madame been Monsieur.

When then such an uncompromising question as this is put to us, how are we to answer it in utter honesty, if, as is the case with most of us who have studied the subject, we refuse to adopt either the ignorant position of blind prejudice, which thinks it answers infallibly by screaming the parrot-cry of "trickster," or the, to me, still more ignorant view of blind credulity, that once on a time tried to parade our Theosophic streets proclaiming the Bandar-log mantra "H. P. B. says," as the universal panacea for every ill and solvent of every problem—a species of aberration which, I rejoice to say, has long ceased from troubling us?

To this question, the only answer that the vast majority of our present-day fellowship can give is perhaps somewhat on these lines: We never knew Madame Blavatsky personally, and now at this late date, in face of the absolutely contradic-

tory assertions made concerning her by her friends and her foes, it is not to be expected that we can pronounce magisterially on a problem which has baffled even her most intimate friends, or solve an enigma which is as mysterious as the riddle of the ancient Sphinx. What we know is, that in spite of all that people have said against this extravagantly abused woman for upwards of a quarter of a century, the fundamentals of Theosophy stand firm, and this for the very simple reason that they are entirely independent of Madame Blavatsky. It is Theosophy in which we are interested, and *this* would remain an immovable rock of strength and comfort, an inexhaustible source of study, the most noble of all quests, and the most desirable of paths on which to set our feet, even if it were possible, which it is not, conclusively to prove that H. P. Blavatsky was the cleverest trickster and most consummate charlatan of the ages.

For surely even the most prodigal of sons may recall dim—nay, even bright—memories of the glories of the mansions of his father's house; his report need not be necessarily false because he is in exile, feeding with the "swine," and grown like unto them. He may by chance have eaten of the "moly"; his memory of home may be coming back. Nay, in this case, it had come back, though seemingly in a chaotic rush, for in fact and truth—and this is what really counts in the whole matter—it has awakened the same memory in many a one of us, his fellow exiles, who bless him for the story—a true "myth"—which he has told.

All this and more, even the most cautious of us can answer, and so set H. P. B.'s testimony concerning herself, the "mem-

ories" concealed within her books, which memories none but the knowing can know, against, on the one hand, the faults of their scholarship—for she was no scholar and never claimed to be one, a fact that makes her work the more extraordinary rather than helps to clarify the problem—and, on the other hand, against the twenty-year-old inimical report of a member of a society which is now distinguished but was then in its infancy. Indeed the enigma of H. P. B. is ridiculously far from being so simple as the fervent believers in the infallibility of that very one-sided account would have it to be.

The enigma of H. P. B. is, even for those who knew her most intimately, insoluble, as anyone may see for himself by reading the straightforward objective account of her given by her life-long colleague in the work, H. S. Olcott, in his *OLD DIARY LEAVES*. No one has in any way given so true a portrait of H. P. B. in her ordinary daily life as has our President-Founder; it is an account of utter honesty, hiding nothing, palliating nothing, but painting in bold strokes the picture of that to me most humanly loveable bundle of inexplicable contradictions; that puzzling mixture of wisdom and folly; that Sphinx clad in motley; that successful pioneer of a truly spiritual movement (who was yet to all appearances the least fitted to inaugurate such an effort, because of her almost mischievous delight not only in outraging the taboos of conventional thought but also in setting at naught the canons of deportment which tradition has decreed as the outer and visible signs of a spiritual teacher); that frequent cause of despair even to her best friends, and yet in spite of her utter incomprehensibility the most winsome of creatures.

As for myself, when I am confronted with the notorious *S. P. R. Report*—though I must confess that I rarely hear anything about it now-a-days—I have a very simple answer to make; and it runs somewhat on these lines.

You who believe in the *S. P. R.* investigator's account say that Mme. Blavatsky was a trickster. You did not know her per-

sonally; nor, as a matter of fact, did the Committee who adopted the investigator's account. Even the investigator himself had to get the data on which he based his theory from others when he arrived at Madras. It is thus all at second-hand at the best; even the investigator saw nothing at first-hand. Like the investigator, and like you who believe in his theory, I too was not there; I, therefore, have no means of judging at first-hand. I can only put the very ample written testimony and the still ampler unwritten evidence of her friends who were present in favor of H. P. B. against the accusations of two dismissed employees adopted by the missionaries, and afterwards endorsed by the *S. P. R.* investigator, who at that time seems to have had no first-hand acquaintance with the simplest psychic phenomena, and to have felt himself compelled to exhaust every possible hypothesis of fraud, even the most absurd, before giving Mme. Blavatsky the benefit even of the slightest doubt.

Since those days, however, such a change has come over the general opinion of the *S. P. R.* with regard to psychic matters, and Dr. Hodgson himself has so fundamentally altered his own position owing to his now mature first-hand experience, that one need not be held to be departing entirely from an impartial judgment in thinking it more probable that Dr. Hodgson's inexperienced hypotheses with regard to Mme. Blavatsky are not to be preferred to the many years of testimony in her favor brought forward by her friends in all countries.

Oh, but—someone will say under the influence of this notorious *Report*—they were all deluded, hypnotized. She was on the showing of the evidence helped by many skilful confederates all over the world; it was all a clever system of deception.

This is indeed the main burden of the hypotheses put forward by this *Report*; on all occasions, confederates, trap-doors, etc., hypnotism. Anything, everything, but the admission that H. P. B. was, even at times, so common a thing as an ordinary spiritualistic medium! No; she must be proved lower even than that—an unmitigated fraud in every direction. Even an impar-

tial outsider must feel inclined to exclaim: *Surtout pas trop de zèle, Messieurs les Inquisiteurs!* We have throughout presented to us the picture of nothing but a cunning *préstdigitatrice*, with elaborate preparations and carefully planned surprises, carried out by astute confederates. It is true that this host of confederates has never been brought into court; they have disappeared into the invisible. Indeed they have, and that too not metaphorically; or rather, perhaps they have never been anywhere else than in the invisible, for did not H. P. B. call them elementals?

Be that as it may be, I for my part when investigating a subject prefer first-hand evidence. I have, therefore, as opposed to the endorsers of and the believers in this *Report*, so to speak, investigated H. P. B. at first-hand. For three years I practically never left her side; I worked with her in the greatest intimacy, was her private secretary. The picture which the *Report* paints of H. P. B. flatly contradicts all my own personal experience of her, and therefore I cannot but decline to accept it.

I went to her after the publication of the *Report*, three years after, when the outcry was still loud and suspicion in the air; for the general public of that day, believing in the impossibility of all psychic phenomena, naturally condemned H. P. B. without any enquiry. I went with an accurate knowledge of the *Report* and of all its elaborate hypotheses in my head; it could not have been otherwise. But a very few months' first-hand acquaintance with H. P. B. convinced me that the very faults of her character were such that she could not have possibly carried on a carefully planned fraud, even had she wanted to do so, least of all an elaborate scheme of deception depending on the manipulation of mechanical devices and the help of crafty confederates.

She was frequently most unwise in her utterances, and if angry would blurt out anything that might come into her head, no matter who was present. She did not seem to care what anyone might think, and would sometimes accuse herself of all kinds of things—faults and failings—but never, under any circumstances, even in her wildest moods, did she ever utter a syllable that in

any way would confirm the speculations and accusations of Dr. Hodgson. I am myself convinced that had she been guilty of the things charged against her in this respect, she could not have failed, in one or other of her frequent outbursts or confidences, to have let some word or hint escape her of an incriminating nature. Two things in all the chaos of her cosmos stood firm in every mood—that her Teachers existed and that she had not cheated.

But the irreconcilables will say: Oh, she was too cunning for you; and, besides, she glamourous you.

The irreconcilables are of course privileged to say anything their fancy may dictate; it is far easier to be seemingly wise at a long distance and to imagine things as one would desire them to have been, than to have, like myself, to try to solve the actual problem that was daily before my own eyes for three years and more, and the further and still more complex problem contained in a most voluminous literary output, every page of which one has read, and many of which one has had one way or other to edit. What, however, has always been a personal proof to myself of H. P. B.'s *bona fides* is a purely objective thing, incapable of being explained away by impatiently casting it into the waste-paper basket of psychological theoretics.

To all intents and purposes, as far as any objective knowledge was concerned, I went to work with H. P. B. as an entirely untried factor. I might, for all she knew to the contrary, have been a secret emissary of the enemy, for she was to my knowledge spied on by many. In any case, supposing she had been a cheat, she must have known that it was a very dangerous experiment to admit an untried person to her most intimate environment. Not only, however, did she do this, but she overwhelmed me with the whole-heartedness of her confidence. She handed over to me the charge of all her keys, of her MSS., her writing-desk and the nests of drawers in which she kept her most private papers; not only this, but she further, on the plea of being left in peace for her writing, absolutely refused to be bothered with her letters, and made me take over her voluminous correspondence, and that too without opening it first

herself. She not only metaphorically but sometimes actually flung the offending mis-sives at my head. I accordingly had frequently to open all her letters and not only to read them but to answer them as best I could; for this strange old lady cried out with loud outcry to be relieved of the burden of letter writing, that she might write her articles and books, and would wax most wrathful and drive me out whenever I pestered her to answer the most pressing correspondence or even to give me some idea of what to reply in her name.

Now I am not saying it was right of a woman who day by day received a large batch of letters, some of them—many of them—containing the most private thoughts of men and women all over the world, admitting the reader to the intimacy of their inner life,* thus to entrust them to a young man comparatively ignorant of life and almost entirely unable to deal with them, otherwise than each morning, so to speak, to beard the lion in his den—for the Old Lady was leonine—and persist in parading the most important of this correspondence before the eyes of H. P. B., to her ever-increasing annoyance and a regular periodical outburst, when both correspondence and secretary were first committed to an infernal w. p. b., and finally some sort of a compromise arrived at.

I grumbled then, but now I rejoice, for so I learned in short time what might otherwise have taken me many long years to acquire; but it seemed to me, and still so seems, to have been somewhat rough on her correspondents, unless indeed in many cases the fool had to be answered according to his folly and I was a useful fool for the answering side of the business.

But be this as it may be, it convinced me wholly and surely that whatever else H. P. B. may have been, she was not a cheat or trickster—she had nothing to hide; for a woman who, according to the main hypothesis of the *S. P. R. Report*, had had

confederates all over the world and had lived the life of a scheming adventuress, would have been not only incredibly foolhardy but positively mad to have let all her private correspondence pass into the hands of a third party, and that, too, without even previously opening it herself.

All this and much else proved to me that H. P. B. was assuredly not a cheat and a trickster, certainly not while I knew her; and in every probability was not in the past when I did not know her. Of one thing, however, I am certain, that I know far more about H. P. B., her life and work, than those members of the S. P. R. who have persistently done their best to disgrace her before the world, and that their hypotheses are ludicrously insufficient to unriddle that Sphinx of the nineteenth century, H. P. Blavatsky, who was at the lowest computation not only as interesting as a dozen Mrs. So-and-so's, on whom the S. P. R. have expended so much energy, but who further was the chief means of opening many windows into the greatness of things, no one of which will be shut again, for the life-work of the greatest of her detractors in the S. P. R. does but ever more and more support her own contentions.

"Do you believe in H. P. B.?" Yes; I believe in H. P. B. As for H. P. Blavatsky, I have no more high opinion of her than had H. P. B. herself, for she straitly distinguished the two; but I reject with scorn the ludicrous attempt to explain even H. P. Blavatsky by calling her a trickster and a common charlatan. I believe firmly in H. P. B.'s *bona fides*; but above all things I believe with all my soul in the great things she fought for, in the deep mysteries of which she gave tidings. I should, however, like always to be allowed, if I can, to state them in my own way, and, if I am able, to support them in my own way, for I frequently dissent from H. P. B.'s methods and from her manner.

She was filled with imperfections, even as we all are, but she was great. Even her imperfections were great; and being great, when she touched a height it was a great height. There was something colossal, Titanic, even cosmic about H. P. B. at times; indeed I have sometimes had the apparently whimsical notion that she did not be-

*When some of her bitterest foes were attacking her—men and women who previously had poured forth their confidences into her unwilling ears—she exclaimed to me: "God! how they must respect me!" They knew she would not make use of their confessions against them.

long to this planet, did not fit into this evolution. But, indeed, who shall unriddle the enigma of H. P. B.? What did she not touch at times? Multiplex personality in contact with multiplex personalities—as complex perchance as man's whole nature, in miniature at least!

I make the surface critic an unconditional present of the faulty apparatus of her controversial writings—though that is perhaps somewhat too generous a gift on all occasions. She was no scholar, had no training at school, or college, or university; was no scientist, had presumably never witnessed a laboratory experiment in her life; she was no mathematician,* no formal philosopher of the schools, could not most probably have told you the difference between the positions of Kant and Schopenhauer had you asked her—and yet she wrote on all these things, and frequently with the greatest acumen.

Of all this I make a present to the critic; I class all this as mostly ephemeral, as what will to a large extent pass away, as what has in some measure already passed away, for science has grown much in later years and is now denying many things that she denied, and affirming many that she affirmed twenty years ago. But the giant's grip of the whole scheme of things, the Titanic sweep of world-processes envisaged, the cyclopean piling of hypothesis on hypothesis till her hypothetical Ossas and Pelions reached to heaven, and to the heaven of heavens—the fresh atmosphere of life and reality with which she surrounded her great expositions—all this I claim for her enduring reputation. She was a Titan among mortals; she pointed the way to me and to many others, and that is why we

*Indeed, her favorite habit was to count on her fingers. On one occasion when she was engaged on a chapter of THE SECRET DOCTRINE, she called her niece into her room and addressed her somewhat as follows: "Here, my dear, you are a mathematical pundit; where does the comma go? I am certain of the figures but can't see where the confounded comma comes in." This was the value of π , the circular measure of two right angles, and anyone who has read the learned disquisition of the matter in THE SECRET DOCTRINE will be somewhat puzzled to account for the fact that the writer knew so little of mathematics as to confuse the decimal point with a comma!

love her. Setting forth on the way she showed, we know she lied not as to the direction. Our Titan was elemental, as indeed are all Titans; but in laying foundations it is necessary to have giants, and giants when they move cannot but knock over the idols in the shrines of the dwarfs.

Let me then speak of a subject of which I presumably know as much as even the most industrious adverse critic of H. P. B.'s work—her literary remains. I have carefully read all she has written; much of it I have edited, some of it I have read many, many times. I think I may say without any undue boasting that no one knows better than I do the books from which she quotes and the use she makes of quotations. She was, indeed, more or less medieval or even, at times, early Christian, in her quotation work; let us grant this fully in every way—though perhaps we are a little inclined to go too far in this now-a-days. But what I have been most interested in in her writing is precisely that which she does not quote from known sources, and this it is which forms for me the main factor in the enigma of H. P. B. I perpetually ask myself the question: Whence did she get her information—apparent translations of texts and commentaries the originals of which are unknown to the Western world?

Some ten years ago or more the late Professor Max Müller, to whom all lovers of the SACRED BOOKS OF THE EAST owe so deep a debt of gratitude, published his most instructive set of Gifford Lectures, entitled *Theosophy, or Psychological Religion*. These I reviewed in much detail in a series of three articles in this REVIEW. The aged professor wrote to me a kindly note on the subject, taking exception to one or two points, and we exchanged several letters.

He then expressed himself as surprised that I should waste, as he thought, what he was good enough to call my abilities on "Theosophy," when the whole field of Oriental studies lay before me, in which he was kind enough to think I could do useful work. Above all, he was puzzled to understand why I treated seriously that charlatan, Mme. Blavatsky, who had done so much harm to the cause of genuine Oriental studies by her parodies of Buddhism and Vedanta which she had mixed up with Western ideas. Her whole Theosophy was

a *réchauffé* of misunderstood translations of Sanskrit and Pali texts.

To this I replied that as I had no object to serve but the cause of truth, if he could convince me that Mme. Blavatsky's Theosophy was merely a clever or ignorant manipulation of Sanskrit and Pali texts, I would do everything in my power to make the facts known to the Theosophic world; for I naturally did not wish to waste my life on a "swindle"—the epithet he once used of ESOTERIC BUDDHISM at an Oriental Congress. I therefore asked him to be so good as to point out what in his opinion were the original texts in Sanskrit and Pali, or any other language, on which were based either the STANZAS OF DZYAN and their commentaries in THE SECRET DOCTRINE or any of the three treatises contained in THE VOICE OF THE SILENCE. I had myself for years been searching for any trace of the originals or of fragments resembling them, and had so far found nothing. If we could get the originals, we asked nothing better; it was the material we wanted.

To this Professor Max Müller replied in a short note, pointing to two verses in THE VOICE OF THE SILENCE, which he said were quite Western in thought, and therefore betrayed their unguineness.

I answered that I was extremely sorry he had not pointed out the texts on which any sentence of the PRECEPTS or any stanza of the BOOK OF DZYAN was based; nevertheless, I should like to publish his criticism, reserving to myself the right of commenting on it.

To this Professor Max Müller hastily rejoined that he begged I would not do so, but that I would return his letter at once, as he wished to write something more worthy of the REVIEW. I, of course, returned his letter, but I have been waiting from that day to this for the promised proof that H. P. B. was in these marvelous literary creations nothing but a sorry centonist who out of tags of misunderstood translations patched together a fantastic motley for fools to wear. And I may add the offer is still open for any and every Orientalist who desires to make good the, to me, ludicrous contention of the late Nestor of Orientalism.

I advisedly call these passages enshrined

in her works marvelous literary creations, not from the point of view of an enthusiast who knows nothing of Oriental literature, or the great cosmogonical system of the past, or the Theosophy of the world faiths, but as the mature judgment of one who has been for some twenty years studying just such subjects. Nor can it be maintained with any show of confidence that the STANZAS and their COMMENTARIES and the FRAGMENTS from what is called the BOOK OF THE GOLDEN PRECEPTS are adequately paralleled by the writings of spiritualistic mediumship; they are different from all these, belong to a different class of transmission.

The STANZAS set forth a cosmogenesis and anthropogenesis which in their sweep and detail leave far behind any existing record of such things from the past; they cannot be explained as the clever piecing together of the disconnected archaic fragments still preserved in sacred books and classical authors; they have an individuality of their own and yet they bear the hall mark of an antiquity and the warrant of an economy which the Western world thinks to have long passed away. Further, they are set in an atmosphere of commentary apparently translated or paraphrased from Far Eastern tongues, producing a general impression of genuineness that is difficult for a scholar who has sufficiently overcome his initial prejudices to study them, to withstand.

As for the FRAGMENTS which purport to be treatises of a mystic Buddhist school, they too bear on their faces every mark of genuineness, even in their heretical nature and in the self-confession of their sectarian character. It is far more difficult to believe they are forgeries begotten of a Western brain than to believe they are, if not literal translations, at least free versions from genuine documents, perhaps of the Aryasanga School—sermons for pupils on the Path.

Almost without exception I find that people who loudly condemn H. P. B., when asked if they have read these things, answer: "Oh, I really can't be bothered to read anything that woman wrote; she was an imposter"; or, "No, I have not read these things; and any way I am not an Oriental scholar, but Professor Max Müller in THE NINETEENTH CENTURY," etc., etc.

All of which is rather in favor of H. P. B. than against her, for there must be something almost superhuman on the side of one who can arouse such blind prejudice in otherwise fair-minded folk.

The enigma of H. P. B., which no *Report* or a thousand such reports can solve, among other riddles, presents us *in limine* with the question: Whence did H. P. B. become possessed of these things? What is the most simple hypothesis to account for it all? If you say she was a spiritualistic medium—then you must extend this term enormously beyond its ordinary connotation, and translate it into a designation of great dignity, and carry it up into the heights of exalted genius; for nothing short of this, I am convinced, will satisfy the unprejudiced enquirer.

I have tried every hypothesis and every permutation and combination of hypotheses of which I have heard or which I have devised, to account for these truly great things in H. P. B.'s literary activity, and I am bold to say that the only explanation that in any way has the slightest pretention to bear the strain of the evidence is that these things were dictated to, or impressed upon, her psychically by living teachers and friends, most of whom she had known physically. It is true that, as she herself stated, and as was stated through her, she at times got things tangled up badly, but she strove her best to do her best in most difficult circumstances.

Indeed, one of the most interesting facts in the whole problem is that she was herself as much delighted with the beauty of these teachings and amazed at the vastness of the conceptions as anyone else. If she herself had invented them, she often would say, then she was a world-genius, a Master, instead of being, as she knew she was, the very imperfect servant who simply declared there were true Masters to serve. She might repudiate everything else, but this she never gainsaid. Doubtless she has distorted many things, has not heard correctly, has transmitted them imperfectly, for she was ever very ill and harassed, the object of never-ceasing attack, treachery and ingratitude, in addition to being naturally of a very fiery and tempestuous nature. All of which things make it all the

more surprising that so much was achieved and not that more was not accomplished. The powers that were used must thus have been very great, perhaps an earnest and foreshadowing of what may be accomplished in the West if found necessary, and an absolute departure from the conventional conditions of the contemplative life as a means of illumination.

H. P. B. was a warrior, not a priestess, a prophetess rather than a seeress; she was, moreover, most things you would not expect as an instrument for bringing back the memory of much that was most holy and wise in antiquity. She was indeed as it were the living symbol of the seeming foolishness of this world, whereby the wisdom was foreshadowed. In this birth, I am persuaded, I shall never look upon her like again; she alone has given me the feeling of being in contact with some one colossal, Titanic, at times almost cosmic. I have sometimes wondered whether this strange being belonged to our humanity at all—and yet she was most human, most loveable. Had she run away from some other planet, so to speak? Did she normally belong to this evolution? *Quien sabe?*

To all of such questions none of us who knew her and loved her can give any sure answer; she remains our Sphinx, our mystery, our dearly loved Old Lady. She was not a teacher in any ordinary sense, for she had no idea of teaching in any orderly or systematic fashion; indeed she detested the very idea of being considered a spiritual or ethical teacher, cried loudly against it, protested she was least fitted of all to be called to such office. No, she was better than that, far more than any formal instructor, for she was as it were a natural fire at which to light up enthusiasm for the greater life of the world, a marvelous incentive to make one grip on to the problems of self-knowing, a wonderful inspirer of longings for return, a true singer of the songs of home; all this she was at times, while at times she intensified confusion.

It is some thirteen years since H. P. B. departed from her pain-racked body, and yet somehow or other with each year my affectionate remembrance of her does but increase, and I ever look back to her and her

work for inspiration to revive the feeling of greatness and large-heartedness, and that fresh atmosphere of freedom from conventionality which meant springtime and growth and a bursting of bonds, and a flowing of sap, and the removing of mountains as the young shoots burst from their tiny mustard seeds and shook the earth heaps from their shoulders. It was the virile life in her, the breadth of view, the quick adaptability, the absence of prudery and pietism, the camaraderie, the camp-life as it were of those earlier days, that made the blood circulate in the veins, and the muscles tense for strenuous hardship and advance into regions ever more and more unknown.

But why do I, who am no hero-worshiper, allow myself thus enthusiastically to write of my "occult mother-in-law," as she humorously called herself? I know not, except that these are "Stray Thoughts on Theosophy," and my thoughts not unfrequently stray to her who set my feet on the way, and that in writing about her I have revived some deeper feelings than I had intended to arouse, for my main object was to lead up to a suggestion concerning White Lotus Day, a suggestion which has already been adopted by the President-Founder at the last General Meeting of the Society. This paper, however, was written before I received the report of that meeting, and when I had already written as follows:

As the years roll round, on May the eighth, the day of her departure from her body, many gatherings of Theosophists celebrate H. P. B.'s memory, and we call it White Lotus Day, though why precisely I know not. Perhaps it might have been better to have followed the Platonists and have chosen her birthday for this keeping of her memory green; but be that as it may be, it was never intended by her friends to be a

day of lamentation—and, indeed, I do not think that any so regard it, and sure it is that H. P. B. herself would have screamed out against any such absurdity. Equally would she, I think, have cried out against any attempt at making such a gathering an occasion for pietism or hero-worship. Indeed, I know no one who detested more than she did any attempt to hero-worship herself—she positively physically shuddered at any expression of reverence to herself as a spiritual teacher; I have heard her cry out in genuine alarm at an attempt to kneel to her made by an enthusiastic admirer.

But would H. P. B. desire to keep this day for herself, and thus to inaugurate the idea of starting a sort of calendar of Theosophical "saints," and of adding to May eighth many other dates of departures of distinguished colleagues? I think not; I have somehow never been able to persuade myself that H. P. B. could approve of White Lotus Day as it is. But since it does exist, I would suggest that its utility might be vastly increased by keeping it as a day on which we specially call to mind the memory of all our well-known colleagues who have left the body—not only of H. P. B., though of her first and foremost, but of T. Subba Row, of W. Q. Judge, though he did grievous wrong, of Piet Meuleman of Holland, of many others. Let us make it a time of keeping clean the memory of the links of the chain, a day of history-making of those who are as yet comparatively the few, but who will ere long be the great majority of our Theosophical Fellowship. White Lotus Day if you will, but Commemoration Day as well.

At the same time our President-Founder was settling it all at Adyar on these lines, and the suggestion is now a fact accomplished.

—From THE THEOSOPHICAL REVIEW of April, 1904.

TO H. P. B. AND THE THEOSOPHICAL MOVEMENT

BY ELLIOT HOLBROOK

TO THOSE who were fortunate enough to enter the Theosophical movement before she left this plane, or in the years immediately after her passing out,

H. P. B. and the Theosophical movement were as nearly synonymous terms as such could be. H. P. B. and the Theosophical movement! What do we know of it? What

can we say of it? Yet in our gratitude to her, recognizing ourselves as little children talking of grown-ups, it is well indeed that we should do so.

As years go on we can see more of the purpose of her work in connection with the Theosophical movement, and vaguely realize that in it we have only a glimpse of something she began long ago and which is yet far from finished. We wonder what were her years of preparatory training in that life. We can well understand that it little resembled our work of learning from her teachings, that have been diluted and simplified by her immediate pupils to suit the capacity of our minds or power of desired control. Rather we might suppose hers was a case of severe discipline tending to the end that, no matter how great the trial, there would never cease to go from her heart to her Master the words "Thy will be done."

The tremendous mass of teachings she has given us—how was it managed? Certainly she did not get it as we are getting it. Were you ever out at night in a strange country in one of those terrific storms we sometimes get in the summer here in Chicago, and sometimes in the winter further south, when the wind comes in frightful gusts with sheets of driving rain, when the trees toss their limbs about and the leaves quiver or are torn away, and you try desperately to discern the surroundings in the instant of a lightning flash, blurred by the rain and sparkling from the water-covered

objects everywhere, the flash gone before you could adjust your eyes? How tense you held yourself in the interval for the next flash, how you tried to hold the mental image in the inky darkness that followed! Much was to be done and time was short, and from what we have been told we can imagine that H. P. B. was shown, as a flash, great cosmic sweeps that took eons to manifest, and she must fasten them instantly and give us a word picture in which, by the help of her words, we can see little or much, according to the degree that we are able to focus on what she saw.

By the very *force* of things we must attempt to measure the greatness of that "Brother whom we know as H. P. B., but the Master otherwise." We can indeed understand how in mental evolution we can pass from the concrete world of thought to the abstract, as we do so to an extent; we can see the possibility of gradual transmutation of personal desire and passion into high aspiration and compassion; but the crown of it all, the spiritual Will, Atma, seems to be something direct and pure from the Logos, unmeasurable. It seems just there we find the mystery of H. P. B. Can one look at her picture, even, and imagine looking back defiance into those eyes? Hardly. They remind me of a phrase in the oath as administered in some states—"Searcher of all hearts." Those eyes seem to be searching the very depths of the soul, just ready to say: "Come—or get out of the way!"

WHAT IS CONSCIOUSNESS

BY GEORGE H. HALL

WHEN people first begin to think for themselves they are at once concerned as to the nature of life and consciousness. "What are we, why are we here, and how came we into existence?" One little verse in THE BHAGAVAD GITA suggests the answers to all three questions: The Indestructible, the Supreme, is the ETERNAL. His essential nature is called Self-knowledge. The emanation which gives birth to beings is named Action. (viii:3).

The Unmanifested seeks ever to know Himself, since that is "His essential na-

ture," and that very effort to know, that will to live, to be self-conscious of His own eternal existence, is the birth of the Universe, the ever-changing of the Unmanifested into the Manifested. The effort to know is the effort to limit, for the Self knows Himself only by means of that self-imposed limitation, that effort being the energy which sustains the Universe. Thus does the Not-Self arise in the Self, the One become Many. And the One becomes Many not by multiplication but by division; that is, by limitation. That which ever exists

in the Unmanifested as simultaneous and universal becomes in the Manifested successive and particular. This successiveness and particularness is known to us as time and space, the essence of limitation, the fundamental conditions of "knowing," or being conscious.

Consciousness is thus seen to be neither the "Knower" nor the "Known," but the relation between them, the process of "Knowing." The consciousness of a separated life manifesting through a separated form is "individual consciousness." The consciousness of the One Life manifesting through all forms is "Universal Consciousness." The consciousness of the Unmanifested is sometimes spoken of as "Absolute Consciousness," but that can only be thought of by a separated self as unconsciousness or non-consciousness.

Since the Universe comes into being by the One becoming Three, we find this triple expression all through Nature, both in life and form as well as consciousness. In Spirit we find three "aspects"—Will, Wisdom and Activity—related respectively to the three "qualities" of Matter—Inertia, Rhythm and Mobility. This interrelation

between the aspects of Spirit and the qualities of Matter is, as a whole, one Consciousness; but it also necessarily exists as a triplicity, reflecting in itself the particular relation between each aspect and each quality respectively.

An understanding of the whole matter can best be gained by study of the appended diagram, since pictures can often symbolize that which cannot be described in words. This diagram has proved to me the key to the understanding of something of the nature of "Force" and "Matter," "Time" and "Space," as well as "Consciousness."

The world process, as thus pictured, is cyclic in its manifestation. As regards any particular universe, the first half of the process is called involution, the putting on of limitation; the second half, evolution, the transcending of limitation. The One becomes Many and then rebecomes One. Thus is the Universe the eternal expression of the One Existence in infinite manifestation. The Manifested is ever arising in the Unmanifested and merging again in Its Source, the sole motive being ever Self-realization.

THE ETERNAL

The Unmanifested

The Self.....	Interrelation.....	The Not-Self.....
or		or
Spirit.....	Force.....	Matter
or		or
Life.....	Consciousness.....	Form
Will.....	"Existence," or the First Logos.....	Inertia
Wisdom.....	"Intuition," or the Second Logos.....	Rhythm
Activity.....	"Intelligence," or the Third Logos.....	Mobility

"THE Lodge waits and watches ever, and ever, ever works. Think you not We have patience? And those who serve us must have the same. We are closer than you know, and love and thought bring us still nearer. By your own supreme act of faith you must claim and hold these things. Look ever forward to that which shines; no sorrow, no disappointments lie there, but a fullness of realization of which you have no conception, and a power and strength which shall lift you above these confusions to a sure plane of your own."

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

The Minneapolis Lotus Circle has recently been launched under circumstances that are quite typical—no children in the T. S. Lodge, a couple of persevering members interested in children's work, two classes at which no children appeared, and in spite of that there soon grows a flourishing Lotus Circle of thirteen children with more coming every week! Mrs. Marsh, the teacher of this Circle, writes:

I thought I must keep on till there was a *visible* centre formed. The next week two little girls and three boys came. I didn't quite know what to do, so I taught them the Golden Chain, told them stories, and our lesson was about "Politeness—to do and say the kindest thing in the kindest way." Mr. Blum has written me about using kindergarten beads to string with a love thought for someone for each bead strung.

The Circle has now added a musician, so that singing is attempted, and it seems to be progressing well.

A correspondent sends the following: Those who are searching for stories containing Theosophical teaching adapted to children may like to know of the series by Thornton W. Burgess now running in *Sr. NICHOLAS* (publisher, The Century Co., New York). These stories have the general title *Tommy and the Wishing Stone*, but each story is complete under its sub-title, which indicates the animal whose life Tommy lived long enough to learn why he should be considerate of that particular creature.

GOLDEN CHAIN PROPAGANDA

Mrs. Hillyer of Kansas City has for some time been conducting a successful campaign, which has resulted in getting all the schools in her city to use the Golden Chain promise. Her first move was to go to a meeting of the Board of Education. Finding out who was the chairman, she called upon him in his office and showed him a copy of the verse. He thought it beautiful, asked if it was the work of a society, asked her to furnish him with a copy for each member of the Board. The matter was put

aside and forgotten, and again she made the request. Finally it was brought up to the Board and, after months of waiting, permission was given to place the cards in the schools, with instructions to teachers to have their children recite it. Armed with this sanction, Mrs. Hillyer then took her cards to the teachers and interviewed them personally, meeting with the heartiest approval and co-operation in most cases. In a letter concerning this propaganda, Mrs. Hillyer answered some of the most frequent questions asked her, as follows:

What is the object and purpose of this work? To keep before the minds of the children in the earlier grades the idea of being kind to animals, and that thoughts are things, that spoken words as well as actions are to be guarded.

Who started the idea? That is really unimportant, but one might say it is used in other cities and you would like to see it in use in the schools of your city.

Is this the beginning of a movement to introduce Theosophy into the public schools? Most certainly not.

Is there any objection to leaving the name of Annie Besant off the card? I met with only one objection to Mrs. Besant's name and this was from a Christian Scientist. I recently asked a Principal what he thought of her objection, and he said it was far-fetched; he could see no more reason for refusing to give credit to one author than to another. Professor Green, of Garfield School, cordially endorsed the use of the verse, saying no child could repeat it from day to day without being benefited by it.

Mrs. Hillyer can supply large Golden Chain posters, very artistically printed, at 2 cents each, postage extra. Hers are suitable for school use, while the ones printed by the Reading Lodge are more suitable for mailing. So the Section is well equipped with propaganda material in this line. It may be added, to show that this propaganda is appreciated in other places as well as in Kansas City, that another member got permission to supply the children of Beaverhead County schools (Montana) with Golden Chain cards, the County Superintendent taking the pains to supply her with a list of the teachers' names and the number of pupils in each school.

QUESTIONS AND ANSWERS

Q. Would you regard Theosophy as encouraging a soldier (say a present-day volunteer) to seize any opportunity offered in any battle he might find himself engaged in to kill the enemy?

Would you say a word or two on the performance of duty when it lies, say, between killing in battle and expressing gentleness and mercy in one's conduct? T. H. M.

A. War is, of course, all wrong theoretically, there is no kind of question about that. It does not settle the right or the wrong of anything. It is not so very much worse than going out to kill a lot of perfectly harmless creatures but, because man has a more highly organized body, it causes a little more trouble.

While I hold war in itself a very terrible thing indeed, I would say there are occasions upon which it is the lesser of two evils and surely, if one may venture to offer an opinion, this is one of those instances because, as far as we are concerned (speaking for the moment as a subject of the King—a citizen of the Empire), we most assuredly have no object whatever in this but to support our own obligations, to carry out the solemn pledge which we could not have failed to do with any shadow of honor, and to defend the weak against absolutely unprovoked aggression. What we are doing now, however terrible may be the result and the loss, is precisely what any one of you, I hope, would do if in the street you saw a man being attacked by ruffians; you would go to his assistance. Therefore I would say this appears to be one of the exceptions though, as a general rule, war between nations is a perfectly futile way of settling differences. But all nations are not highly civilized; for example, there are nations which break their most solemn pledge.

If a soldier goes out to kill, then he must perform his *dharma*—an unpleasant sort of thing, of course. The alternative seems to me to be worse, however, and if a man cannot reconcile it with his conscience to fight at all, he need not volunteer—that is all. There are people who feel that it is utterly against their conscience to resist—to kill another. That being so, and still wanting to do something for their country, they can

go out under the Red Cross. Conscience will surely permit them to help in the mending of the evil. It is one of the astounding inconsistencies of our present day civilization to first send out an army to kill as many as they can, and then to send out another army to save whom they can. But at least it is a sign of advancing civilization, for in the old days they murdered the wounded.

If a man is a soldier, he takes upon himself the duty of the soldier to kill when necessary. I do not see how you are to get over it. If you go into a battle, a battle is not a play, a battle means business, and I think you may be reasonably certain you will not find your foes oppressed with any of these qualms. We have so very much in Theosophy to emphasize the idea of thoroughness; if you are a soldier, then be a soldier to the uttermost. Mind, I do not say, be a brute. We have all read, I fear, stories of horrible atrocities—you have to remember that war is a terrible thing at the best—that frightful injuries are inflicted, often unavoidably, on even non-combatants. Private soldiers do break through the conventions here and there, however much it may be regretted by the majority. Speak of mercy after the battle, but mercy during the battle is nonsense. Remember, it is often by far the best means to do the thing thoroughly and get it done. My private opinion as a Theosophist is that the man who goes as a soldier must do his duty to the full and carry out the orders given to him, but that when he can show mercy he should do so.

C. W. L.

—From THEOSOPHY IN AUSTRALASIA.

Q. Would a Master of Wisdom be recognized by your Society if he was poor, humble, and had no official rank? A. G. M.

A. It depends upon what you mean by "recognized." If the word is used in the sense of "taken up," "approved," "followed"—again it would be impossible for one Theosophist to say what other members would do; but, judging by what I know of them, I will do them the justice to believe that they would. One mark of a

Master of the Wisdom is spirituality, and spirituality does not need riches, arrogance nor official rank to prove itself; it proclaims itself without any of these things, and there is no mistaking it. If, on the other hand, you mean by "recognized" that we should know Him at sight to be a Master, then I should say that each person would recognize Him as a Master in just the degree that spirituality was a part of that man's life. Spirituality recognizes spirituality unerringly. D. R.

Q. Speaking of the atom, it is said on page 177 of THE INNER LIFE, Vol. II: "It seems to have no proper motion of its own, but it can," etc., and on page 178: "The atom has three movements of its own." This seems like a contradiction, does it not? C. A.

A. The quotation from page 177 refers to the ultimate unit of which all atoms are made, the bubble in koilon; while the quotation from page 178 deals with the physical atom, which is made up of 14,000 millions of these bubbles. O. F.

Q. What is koilon? Is it the ultimate physical atom? Is it an equivalent of Mulaprakriti? Or is it the ultimate atom of this Solar System, i. e., the atmic atom? Or is the ultimate atom of this Universe, common to various solar systems? C. A.

A. According to H. P. B., Mulaprakriti is the abstract and unmanifested root of matter. Koilon, which is a homogeneous and colorless substance filling all space, is its concrete manifestation on a much lower plane. (See chapter on Koilon in OCCULT CHEMISTRY.) In the third chapter of A TEXTBOOK OF THEOSOPHY, and other books, it is called ether of space. An atom is not koilon, but the absence of it, a hole in it. O. F.

Q. What is the difference between Fate and Destiny?

A. We have no control over the things which we have done and which are finished;

that is our Fate. But we have control over the things we are going to do; that is our Destiny. D. R.

Q. What is the difference between Theosophy and Vedanta? Am I right in my surmise that they both spring from Hinduism rather than Buddhism?

M. D. G.

A. Theosophy primarily constitutes the fundamental basis of all religions, philosophies and sciences. In it the endeavor has been to emphasize the basic truths of nature found in all these systems. Some of the systems, both religious and philosophical, have been found in some of their aspects very like what is today called Theosophy, but that only means that they in themselves have preserved the purity of the underlying truth of all these expressions to a greater extent than perhaps some of the others. Both the Vedanta and Esoteric Buddhism, having preserved inviolate so much of their truth, still appear singularly like Theosophy.

Buddhism constituted a reform of Hinduism; the Vedanta philosophy really antedates it.

A. P. W.

Q. Is Hinduism the same as Brahmanism?

M. D. G.

A. They can be said to be one and the same.

A. P. W.

Q. Who was Brahma, and why was he not considered as one of the World-Teachers?

M. D. G.

A. Brahma is the Third Person of the Hindu Trinity, the three being Shiva, Vishnu and Brahma. A World-Teacher occupies a less exalted position. What we mean by World-Teacher is one divinely constituted to fill the post of Spiritual Teacher of the humanity of a planet. The One filling the post on our planet was called the Christ by the Greeks, Jagatguru by the Hindus, and Bodhisattva by the Buddhists.

A. P. W.

BOOK REVIEWS

THEOSOPHY SIMPLIFIED

(The Theosophical Book Concern, Krotona, Hollywood, Los Angeles, Calif. 1915. pp. 86. 25 cents; postage 2 cents.)

In this little book Mr. Cooper has made a useful addition to the literature for beginners. It is not always easy for the student to get the beginner's viewpoint. He may have had it when he was a beginner, but as his knowledge grew he gradually lost it. Such is the most common case. It is evident that Mr. Cooper has endeavored to meet what he has deemed a need in this direction, and I would advise all our readers to see how well he has accomplished his end, for if his presentment of Theosophy in this form appeals to them, they may wish to supply it to their friends as an introduction to our great study.

The booklet is attractively printed, and the size is what is known as the pocket edition. My suggestion to the author would be that his future editions might be still more popular than this will be if he would make use of topical divisions and headings within his chapters.

A. P. W.

PSYCHO-THERAPY: ITS DOCTRINE AND PRACTICE

By Elizabeth Severn, Ph. D. (David McKay, Philadelphia. pp. 211. \$1.25 net.)

The individual's outlook on life as a reaction to the environment impinging upon him is a most instructive thing to study. *Psychosophy*, or the knowledge of the soul, is a much neglected science, and to this circumstance is due the failure of the medical fraternity to register success in so many cases. Physicians are too much concerned with symptoms while ignoring prime causes. Medical science is a study of disease instead of health; a refusal to recognize the possibility of an immaterial cause, preferring to attribute much to reflex action without explaining what causes the reflex.

Were it not for the patient's attitude of belief in his power, the physician could sel-

dom be of service. Now this matter of attitude, toward whatever is being regarded, seems to be the key to the whole proposition of life as we find it, and how it shall affect the personal welfare. In the last analysis, all is a state of mind. Disease and disorder of the various systems by which the physiological processes are carried on are simply results, the working out on the lower plane of abnormal stress in the seat of consciousness.

Fear may be described as a self-imposed or self-permitted suggestion of inferiority; it can be seen even from the intellectual standpoint alone to be an attitude of weakness. . . . Fear and worry confess incapacity; therefore the only way to overcome them is to realize one's latent power and believe in its final triumph. . . . The conquest of fear by rising superior to all misfits and oppositions of life places one at once in the positive attitude, where he may in large measure claim to be the arbiter of his own destiny.

"Brave words," many a one will think dubiously, and yet wrong is only negative. He who realizes that the will means "I direct" has the key, if he chooses to use it, and to those who have no central hold on themselves it may be urged that "there is nothing like trying." Practice generating outgoing good-will to all, the politeness of sympathy due to fellow beings, and persist in it until you can note its tonic effects. We cannot get away from suggestion, but if demoralizing thought seeks entrance, we have a potent antidote when prepared by a wise attitude.

"It is my personal belief that any apprehension of truth which is not *lived out*, or made concrete, becomes a serious menace to its possessor." The author here utters a profound truth, in the opinion of her reviewer. It will bear the recurring attention of those who suffer. Deal in principles; seek origins; understand the method of evolutionary growth; but *do what you know*, following a middle path of action so as to avoid strong reaction.

She holds that moderation is the watchword, the extreme of egotism being also a

danger. The quiet and steady ambition to keep composed, to own yourself, is especially valuable in this age of panic-stricken hurry. Her endeavor is to balance the materialistic with the idealistic conception of life, and in the art of healing she obtains three steps: (1) mental suggestion, sometimes reinforced by (2) transfer of magnetism to the patient; but both only intended to bring about (3) realization, or awareness. The patient must feel interest and, if the psycho-therapist helps him to get a proper hold of himself, he can maintain his own equilibrium thereafter. H. M. S.

A TEXTBOOK OF THEOSOPHY

By C. W. Leadbeater. (Theosophical Publishing House, Adyar, Madras, India. 1914. pp. 148. 75 cents.)

As the title would signify, this is a textbook useful for class work among students of Theosophy as well as for those interested in religious philosophy, scientific psychology or occult investigations into realms not visible to untrained eyes. It presents in a concise but comprehensive manner the tenets of Theosophy, and gives a wonderfully clear explanation of such subjects as are treated under the following headings: *What Theosophy is; From the Absolute to Man; The Formation of a Solar System; The Evolution of Life; The Constitution of Man; After Death; Reincarnation; The Purpose of Life; The Planetary Chains; The Result of Theosophical Study.*

It is not a foregone conclusion that readers of Theosophy shall invariably become Theosophists or members of the Theosophical Society, but there are thousands of people eagerly seeking for light which shall help them to see the truth underlying the laws of existence along all paths, all religions, all cults; and for such persons the book will prove a source of instruction and help. To the Theosophist who has not only regarded the Theosophical tenets as hypothetical premises but accepted them as facts, it is always useful for reference and also serves as a handy little book to present to friends who ask for Theosophical literature.

The author has devoted many years of his life to the investigation of those laws which govern and control the more hidden

side of life, and always with the one noble end in view—the helping of humanity. The reader of this book feels that he is not trusting himself to the guidance of some pseudo-occultist or untrained psychic, but he instinctively relies upon the strength, wisdom and reasonableness with which the author presents every phase of his subject.

A. M. T.

LIFE'S TRAGEDIES

This pamphlet contains four illustrations of the Rescue Homes which Mrs. Ransome Wallis has established as havens for the storm-beaten girl-wanderers of Britain. It explains the working basis of these Homes, and gives many heart-touching incidents of the young despairing women and their appreciation of the spiritual uplifting and encouragement which they receive in these "Sheltering Arms."

Mrs. Wallis and her staff are heroically striving to help solve the problem in England of the unmarried mother and the unwanted child. She informs us that every year in Great Britain from 50,000 to 60,000 unmarried women become mothers; that "in London alone one every day in every year gives up the fight and hides her sorrows beneath the waters of the Thames." This good woman has consecrated her life for eighteen years to this rescue work, giving to our unfortunate sisters the healing compassion of Christian love and the teachings of the beauty of maternity and the sanctity of life. But the war has now made the financial conditions for supporting these Homes so increasingly difficult that she says: "It seems unthinkable that we should have to close our doors!" She pleads for help, for "the horrors of war tend to increase rather than diminish the acute daily necessity that presses upon us. A preoccupied and heavily-taxed nation is apt to forget our ever-present need." May whoever can respond to this appeal do so, and feel the joy of His words: *Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.*

Address Hon. Treasurer, Mission of Hope (London Office), Brighton Chambers, 32 Denman Street, London Bridge, S. E., England.

A. H. T.

FROM THE MAGAZINES

The Outlook in THE VAHAN for March is fine indeed in its calm, encouraging, uplifting attitude toward the war conditions. It says:

With the coming of spring we must look for a great increase in the intensity of the war on land and sea. The pounding up of the nations in the mortar of the gods will be more violent than before. Greater sacrifices will be demanded, greater courage and a greater serenity.

Nothing brings the actual fact of war home to us who are so far distant from its seat as to read the stirring and inspiring accounts of the heroic, whole-hearted devotion of those who are so close to us in the brotherhood and fellowship of the T. S., and who are sacrificing themselves and all they have so nobly and valiantly for their country and for principle. Our hearts and sympathies are with them, our loving strong thoughts go out to help them daily, and many times a day, in the longing to be of some service to them and to all those who with them are fighting for the most righteous cause mankind ever engaged in, the supremacy of peace and justice among the nations of the world.

Dr. Guest concludes his editorial with these words:

We are likely to be more hurt in the immediate future than as yet we have been, we may have to make greater sacrifices and have greater courage. In all this we can help. To all this we can add the serenity of our faith, the big conception of the value of the Life and Spirit of Mankind. And from our serenity we can help—so much will be needed by those broken in mind, body or estate. Stand by ready to help in gentleness and quietness, it will be needed more than before.

An account of the Adyar Convention; a fine lecture entitled *Philosophy in War Time*, by William Loftus Hare; with Federation reports and accounts, conclude this issue.

The French Theosophical paper LE THEOSOPHE after several months of silence is being published again, but on a smaller scale on account of the troubled times. One of the columns is devoted to translations of old Theosophical matter bearing upon the present situation, DHARMA, by Mrs. Besant,

being the chosen and very appropriate book. Another article points out the importance of using moderation at the end of the war when the peace settlement is being arranged. It is the opinion of the writer of this article that an entirely new adjustment of the point of view is necessary; that if this war is to bring about a new and better era, a spirit of co-operation and helpfulness must be cultivated by France and England as well as by Germany, and when it comes to the peace adjustment the feelings and wishes of the vanquished side must be taken carefully into consideration, and the victor show understanding and generosity.

We learn from THE SEEKER, the official organ of South Africa, that Mr. Leadbeater decided to remain six months longer in Australia, and also that "he has found two boys out there of sufficient promise to warrant his applying to Mrs. Besant for a special teacher for them, and she has sent out Mr. Alexander to take charge."

It is with deep regret that we note the death of Mrs. Nelson, the wife of the General Secretary, for whom we feel sincere sympathy.

The December number of THEOSOPHISCH MAANDBLAD, a monthly Theosophical magazine for the Dutch East Indies, contains some very fine articles. In the editorial department are found important remarks in regard to the relation of the coronation in Delhi with Alcyone's initiation, together with some very interesting notes about him. That the name Krishnamurti (Krisnamoerti) means "Krishna's manifestation," he who will be an embodiment of Krishna, is certainly new to most of us; also that the name of Alcyone's place of birth, Madanapalle, means "the inspiring one," he who awakens love and inspiration. Many useful hints about Alcyone's horoscope, and those of his brothers and parents, attracted our attention.

An unusually good article is *The Woman and Her Influence on Civilization*, which brings out many very valuable points calculated to raise women to a truer appreciation of their part in evolution.

TIETAJA is the magazine of the T. S. in Finland. Four numbers recently received are excellent throughout and, as usual, worth careful study and attention. The editorial notes by Mr. Pekka Ervast always hold much of national as well as of universal value in the field of Theosophy. The January and February numbers contain a most interesting summary of *Theosophical Reminiscences of Pekka Ervast*, in which the writer describes very strikingly the experiences which led him into Theosophy and to its work as a pioneer in Finland.

The articles *How Does Evolution Work*, *The Importance of Physical Research*, by Aate, and *The Great Danger of Our Civilization*, by V. H. V., are noteworthy reading. *Universal Brotherhood*, *Reincarnation* and *Things That Have Happened* are also good topics.

It is our pleasure to note that there are many intimate friends of TIETAJA among Finnish people in the United States and Canada.

The February number of THEOSOPHIA, a Dutch magazine, contains a translation of Mrs. Mann's beautiful article *Inspirations*. It gives us great pleasure to see this most important message from the higher planes translated in Dutch, and we hope more foreign magazines will follow, so that all other nations can share with us the privilege of studying the wonderful help given in it.

Then there is an article containing teachings from Kabalistic books, by W. Van Witsen, which gives many good and helpful points. New to us is the idea that forty-nine initiations are necessary to reach the Deity; also what is said about a certain Rabbi Izaak Surja, who could read in one's face how many incarnations one had gone through. The entire article is well worth reading as, in fact, all revelations from that most ancient book, the Jewish BIBLE, are.

The last contribution is *Imperishableness and Unchangeableness*, by J. Kater, containing some very deep and valuable thoughts about the Path to Unity with God.

Rest in the Eternal grant unto them, O Lord,
And let Light perpetual shine upon them.

NAME	LODGE	DATE
Mrs. Thurza Ballentine	Port Huron	October 27, 1914
Mrs. Lizzie R. Bland	Victoria	
Mrs. Kate W. Cushman	Oakland	November 5, 1914
Mrs. Mary F. Dunbaugh	Santa Rosa	August 23, 1914
Dr. Franz Fullner	Member-at-large	December, 1914
	Duluth, Minnesota	
Alfred L. Hanson	Berkeley	February 2, 1915
Roy S. Hardesty	Pasadena	January 29, 1915
Mrs. Sarah A. McCutcheon	Central	
R. H. Mohler	Victoria	January 26, 1915
H. H. Nelson	Adyar	October 15, 1914
Andrew Skoglund	Kansas City	December 17, 1914
Mrs. Bertha Sythes	Alpha	
Mrs. Marcia T. Trafton	Member-at-large	
	Eustis, Florida	February 7, 1915
David S. M. Unger	Adyar	February 21, 1915
Frank A. Weyers	Riverside	December 27, 1914
Solomon Zinn	Colorado	September, 1914

The residue of life is short. Live as on a mountain.

—MARCUS AURELIUS.

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.
Financial Statement, March, 1915**

RECEIPTS

Fees and Dues.....	\$ 326.82	
Donations	74.96	
Subs. Adyar Theosophist.....	103.41	
Sale of Propaganda Literature.....	25.27	
Messenger Subscriptions	2.56	
American Theosophist Liquidation Account	13.32	
Sale of Stationery	41.13	
From Theosophical Publishing House Loan Account.....	15.12	
Miscellaneous	3.97	
Total	\$ 606.56	
Cash Balance March 1, 1915....	\$90.00	\$1,196.56

DISBURSEMENTS

Salaries	\$ 72.34	
Stationery and Supplies.....	16.51	
Adyar Theosophist Subscriptions	103.82	
Postage	25.00	
Rent and Light.....	37.50	
Telegrams	6.72	
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St. Paul. William S. Tayler, 319 Wilder Ave. Meets 71 West 4th St., Studio Bldg. Tel. Cedar 1478.

SALT LAKE CITY, UTAH

Salt Lake. Frank B. Terriberry, Calder's Station. Phone Hyland 236-W. Meets Room 315, Templeton Bldg.

SAN ANTONIO, TEXAS

San Antonio. Mrs. E. M. Reed, 511 Gibbs Bldg. Meets 209 Central Office Bldg. Tel. Crockett 448.

SAN DIEGO, CALIFORNIA

Annie Besant. Mrs. Alfred D. Robinson, Point Loma, California. Meets Besant Hall, N. E. Cor. Seventh and Broadway. Phones: Home 3397; Sunset, Ocean Beach 249.

SAN FRANCISCO, CALIFORNIA

Golden Gate. Mrs. E. J. Eaton, 1472 Golden Gate Ave. Meets 1472 Golden Gate Ave. Tel. Sunset 1645.

San Francisco. Darwin A. Allen, 1326 Sixth Ave., Sunset. Meets Native Sons Bldg., 430 Mason St.

SAN JOSE, CALIFORNIA

San Jose. Mrs. Ollie I. Davis, 350 No. 9th St. Meets Spiritual Temple. Tel. San Jose 5099-R.

SAN RAFAEL, CALIFORNIA

Mr. Alfred H. de Lisle, Box 291.*

SANTA CRUZ, CALIFORNIA

Santa Cruz. Mrs. Nellie H. Uhden, 145 Third St. Meets 145 Third St. Tel. 479-388 Main Lines.

SANTA ROSA, CALIFORNIA

Santa Rosa. Mrs. Lucy M. Zoberbier, 433 Humboldt St.

SCOTTSBLUFF, NEBRASKA

Dr. Andrew Crawford.*

SEATTLE, WASHINGTON

Seattle. Mrs. Lucille E. Barrett, 2343 N. 51st St. Meets Rooms 221-222 P. I. Bldg., Union St.

SHERIDAN, WYOMING

Sheridan. Perry Hulse, Box 453. Meets Odd Fellows Hall, 26 N. Main St.

SOUTH FRAMINGHAM, MASSACHUSETTS

Mr. Florian A. Baker, Miss Ada Baker, Miss Louise Eitel, 45 Franklin St.*

SOUTH PASADENA, CALIFORNIA

South Pasadena. Mrs. Maude C. Bragonier, 1218 Fremont Ave.

SPOKANE, WASHINGTON

Spokane. Mrs. Henrietta Parent, 2009 W. Pacific Ave. Meets 332-337 Peyton Bldg.

SPRINGFIELD, MASSACHUSETTS

Springfield. Miss Elizabeth B. Bunker, 95 Mulberry St. Meets Room 207 Kinsman Bldg., 168 Bridge St. Tel. 3431-M.

STAMFORD, CONNECTICUT

Mrs. Eva A. Caffrey, 136 Forrest St.*
Mrs. Annie B. Southwick, 162 Glenbrook Road.*

SUPERIOR, WISCONSIN

Superior. W. E. Hally, Room 219 Truax Bldg.
Superior North Star. Mrs. Edith Lois Conklin, 1924 John St. Meets same place.

SYRACUSE, NEW YORK

Syracuse. Miss Fannie C. Spalding, 2364 Midland Ave. Meets 103 Bastable. Tel. 5481 Warren.

TACOMA, WASHINGTON

Tacoma. G. A. Weber, 1529 S. E St. Meets 719 S. E St.
Unity. Mrs. Katherine Lockwood, 510 North M St.

TAMPA, FLORIDA

Tampa. George P. Sullivan. Box 598.

TOLEDO, OHIO

Harmony. Miss Ninah Parshall, 34 The Undine Apartment. Meets 219 Michigan St. Tel. Home 6170.

Toledo. Mrs. Clara Bowser, 825 Ambia St. Meets 302 Colton Bldg. Tel. Home B 98x6.

TOPEKA, KANSAS

Topeka. Mrs. Jennie Griffin, 714 Horne St.

VICKSBURG, MISSISSIPPI

Miss Henrie A. Tucker, 1114 Second North St.*

WALLACE, IDAHO

Wallace. Mrs. Elizabeth Sutherland.

WASHINGTON, D. C.

Capital City. Mrs. Marie M. Cory, 102 Chestnut Ave., Takoma Park, D. C. Meets 1216 H St., N. W.

Washington. Mrs. Caroline M. Gillett, 307 B St., S. E. Meets 1216 H St., N. W.

WEBB CITY, MISSOURI

Webb City. Miss Ethel Watson, 824 W. Third St.

WHEELING, WEST VIRGINIA

Wheeling. Mrs. Caroline Arbenz, 39 15th St.

WICHITA, KANSAS

Wichita. Mrs. Emma S. La Paz, 1307 E. Murdoch Ave.

YORK, PENNSYLVANIA

Mr. George Kindig, 336 W. Philadelphia St.*

CANADA

CALGARY, ALBERTA

Calgary. W. Midgley, Room 23, Mackle Blk., Eighth Ave., West. Phone M6255. Meets Public Library.

EDMONTON, ALBERTA

Edmonton. Miss Annie H. Turner, 10041 108th St. Meets Room 509, Civic Blk.

ENDERBY, B. C.

Mr. and Mrs. George R. Lawes.*

HAMILTON, ONTARIO

Mr. and Mrs. Harry R. Tallman, 45 Sophia St., South.*

KELOWNA, B. C.

Kelowna. Stanley M. Gore. Box 382.

MONTREAL, QUEBEC

Montreal. Miss G. I. Watson. Box 672. Meets Room 10, 16 McGill College Ave. Tel. East 3863, Mr. Fyfe.

NELSON, B. C.

Mr. T. Stuart Palmer. Box 845.*

OTTAWA, CANADA

Ernest W. Jackson, 184 Lisgar St.*

REGINA, SASKATCHEWAN

Regina. Mrs. Helen E. Young, Legislative Library.

TORONTO, ONTARIO

Toronto. Roy M. Mitchell, 41 Harbord St. Meets Canadian Foresters Hall.

VANCOUVER, B. C.

Orpheus. Mrs. Kate M. Pegram, 911 Nicola St. Meets 6 Court House Block, 812 Robson St.
Vancouver. Wm. Cairns, 313 Dominion Bldg. Meets Room 24, Leigh-Spencer Bldg., 553 Granville St. Phone Seymour 8702.

VICTORIA, B. C.

Victoria. Mrs. Mary Sanders, 202 Campbell Bldg. Meets 202 Campbell Bldg.

WINNIPEG, MANITOBA

Winnipeg. William H. A. Long, Inland Revenue Dept. Meets Room 12, Monadnock Bldg., Fort St. Tel. Main 312.

Number of lodges, 157.

Approximate membership, 5000.

*Resident member. No lodge.