

THE MESSENGER



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MRS. BESANT

I have asked our President, in connection with her promised visit to America next summer, to extend her visit beyond the two weeks promised and make a Section-wide tour of at least two months, immediately following the Convention. At the latter she will, I hope, give a series of lectures on world-problems. These, heralded through the press as they naturally would be, would make useful preparation for the tour. I look for her cabled response by the first week in February, saying whether she believes it possible for her to fulfill the program suggested, or not.

CONGRESS ABANDONED

It seems especially desirable for us to gently urge upon our President the above suggested program, because of the fact that the war has upset all our plans for the Congress of Religious Philosophies. This war seems to have the power of disposing of most proposals whose execution depends upon international co-operation. Our plans for the Congress had progressed most satisfactorily; our President had promised to be present and speak for Theosophy, and to use her influence to obtain speakers from

abroad. But now all is upset. She has written as follows:

"It is quite impossible under present conditions to do anything with regard to the San Francisco Congress. No one will make any arrangements, nor can make them. The war changes all, and I should imagine that the Congress may be put off, as no traders can send merchandise. Everything is practically in the melting-pot here and in Europe, and our philosophies are being tested not by arguments but by life. It is all very well."

Such being the situation, there is nothing to do but to suspend all further effort and to declare the Congress off.

Our thanks are due to Mr. Ernest E. Power, who did so much to make the Congress possible in the first place, and who subsequently has aided greatly in the details of plans for obtaining the desirable speakers.

Man proposes and—just now—the god of war disposes!

A TRIBUTE TO OUR PRESIDENT

I am sure the members will be glad to read the following tribute to our President, taken from the Sectional journal, THEOSOPHY IN INDIA:

A year ago some of those who had been watching the course of events seemed inclined to the belief that Mrs. Besant had given all that was best of her and that her work in India was over, and yet our countrymen are now watching the amazing spectacle of a vast mass of work undertaken for the uplift of India. *The Commonwealth* has perhaps the most select circulation in India, and reaches practically all the leading men of thought and culture throughout the country. *The New India* has, within a few weeks of its new life, taken a leading place amongst the dailies of India. The Young Men's Indian Association has, under the extraordinary inspiration of Mrs. Besant's personality, established several hostels in Madras, and certainly promises to be the centre of a new intellectual and social life amongst the younger generation. In addition to all this stupendous work Mrs. Besant finds time to preside at Federations and Conventions, and at meetings of boys' associations. She takes her place in the Hindu University movement in addition to her work in connection with the Theosophical Education Trust. All this work she has taken upon herself in addition to the very heavy work that she does in connection with the many movements and subsidiary activities that have grown out of the T. S. And the world looks on and marvels at the phenomenal energy and endurance, the magnificent tirelessness and the colossal genius that is guiding and controlling this enormous, many-sided work.

I doubt if our members have yet realized the very great political force that Mrs. Besant has become and is still to become in the land of her adoption. I feel that her duties along this line are destined to become enormously important in this "changing world" of great plans.

THE THEOSOPHIST

In common with all other magazines *THE THEOSOPHIST* is bound to suffer in its circulation during the war. . . . Under the difficult circumstance we have decided to temporarily reduce the bulk of the magazine which we have increased from time to time since it came into our hands, and we know that our readers will not grudge this lightening of the burden which we in common with all others have to bear.

The above is quoted from our President's editorial columns.

It will interest our members to know that since we discontinued *THE AMERICAN THEOSOPHIST*, partly in order to help with subscriptions for *THE THEOSOPHIST*, two hundred and eighty-five full and partial annual subscriptions from American mem-

bers have been sent by us to Adyar, and they are still coming in.

It is certainly good to know that we were able to help our mother-magazine during the present difficult crisis.

At this time our President also announces the discontinuance of *THE YOUNG CITIZEN*, and states that its program will now be taken up by *THE HERALD OF THE STAR*.

LODGE ALTRUISM

I have before adverted to the fact in these columns that the constructive power of building up the Theosophical movement in this Section lies in the combined efforts of successful Lodges with those of the field lecturers. I held up the ideal that those Lodges which are already doing successful work in their own localities should branch out to the near-by cities and towns, sending lecturers and class-leaders forth as bearers of the Light within a chosen area, thus building up around themselves a series of subsidiary activities which derive help and sustenance from the central or mother Lodge. If such Lodges only knew how much more power would come even to them by the exercise of this reproductive system, they would be quick to adopt it. We grow as we give, and the power comes as the need for its exercise is felt through work. More and more I hope the Lodges in the larger cities will feel their responsibility to the people in the surrounding cities, and will send out their missionaries with the light of Theosophy whenever it is possible to do so, to teach classes and form nuclei for future Lodges.

THE BALTIMORE LODGE

A case in point is that of the Washington Lodges in their helpful attitude toward the Baltimore Lodge. The latter by the help of the former has just barely kept itself alive for some years, and now I have an enthusiastic letter from its president, expressing gratitude for the care and helpfulness given to it by the Washington and Capital City Lodges, and also for the recent lectures of Mr. Cooper. Through the kindness of the Rev. Alfred Hussey, they have had the use of the Unitarian Parish

Hall, and they have also enjoyed the use of Mrs. Alice Sayles' spacious rooms for the recent series of lectures. The Lodge recognizes Dr. George H. Wright, Mr. George H. Shibley, Dr. W. W. Baker and Dr. Azro J. Cory of Washington as the devoted workers who have rendered able assistance in delivering lectures, and the prospect seems to be favorable for the building of a strong Lodge in Baltimore. The President in her communication uses the following significant expression: "We cannot say enough in favor of the plan of large Lodges who are able to assist the 'Little Brother' in near-by cities, and hope this will suggest work which can be done throughout the world."

WASHINGTON FEDERATION

The annual report of the Washington Theosophical Federation shows that for the twelve months ending October 1st the number of new members admitted in the Washington and Capital City Lodges was 32, an increase of more than forty per cent over the number at the beginning of the year, the present membership being 88. This success is due to increased hall facilities, the high character of the lectures, the larger number of classes, a graded course of study and the splendid co-operative spirit throughout the Federation. Three other organizations are affiliated with the Federation—the Order of the Star in the East, the Jaquess Guild and the Oriental Esoteric Library, the two former sharing the hall with the Federation.

Various improvements have been made in the hall; gold lettering has been placed on the door and windows, and large ground glass globes and larger lights have been installed. Additional furniture was donated by the Jaquess Guild and flower boxes for the windows by some of the members. A "T. S. Book Club" has been started for the co-operative purchasing of new T. S. books as they appear. The library is kept open every afternoon from three o'clock to five, except Saturday, the opening hour on Sundays being 7:30 p. m.

Each Sunday for six months or more *The Sunday Herald* of this city has published regularly, in its magazine section or the

religious page, an article on some phase of Theosophy by Dr. Baker, the Press Committee's chairman. This is exerting a far-reaching influence. The Propaganda Committee has been steadily at work.

During the year Washington was favored by three visits by Mrs. Russak, the public meetings on this occasion being largely attended. The meetings in the Raleigh Hotel at the time of the last Convention, addressed by Mr. Rogers, Mrs. Russak and Mr. Cooper were very helpful.

An unusually large sum of money was contributed to Theosophical and affiliated activities during the year, approximating a total of \$1600. A year ago this would have seemed an impossibility.

Mr. George H. Shibley is Chairman of the Federation.

H. P. B. TRAINING CLASS

Mr. H. C. Stowe, President of the Eastern Federation, announces the formation of an H. P. B. Training Class, to be composed of members of lodges in New York and vicinity. The class will hold its first session on December 7 in the T. S. Lodge Room, 2228 Broadway.

This new activity will fill a long felt need and will give the members an opportunity for practice in speaking and parliamentary procedure, and the benefit of friendly and impartial criticism, as well as experience in addressing an audience.

The class will be opened with a course of twelve weekly lessons of an hour and a half each.

KROTONA LIBRARY

A splendid gift for Krotona Library arrived in the form of nearly a thousand books which had belonged to the late Congressman Henry A. Coffeen of Sheridan, Wyoming. They were donated to the Library by his children, Mr. Herbert Coffeen and Mrs. Mabel C. Telander, who thereby graciously acted upon the wish once expressed by their father that his carefully gathered collection of works on comparative religion, occultism, etc., might some time go to Krotona.

It is the largest and most valuable acces-

sion that has yet come to Krotona Library at one single time. There are several rare books amongst the number.

THE WAR

One of our oldest T. S. members in writing to me concerning some remarks made by him at a recent meeting on the subject of the war and our neutrality, said as follows:

I mentioned among other things how everything moves in cycles, and that we have to accept what karma brings and do what our dharma gives us to do. If we were German soldiers, it would be our duty to fight for the Vaterland unto death; if British, to fight against our German brothers; remembering the words of Shri Krishna to His pupil Arjuna (Second Discourse of the GITA), "Therefore fight, O Arjuna!"

As to cycles, I mentioned that sixty years ago, when I was born, we had the bloody Crimean war, the siege of Sebastopol beginning two days after my birth and the charge of the Light Brigade eighteen days after. Just thirty years later when I joined the T. S. (November 27, 1884—when the T. S. was nine years and ten days old) another war raged, that between the Mahdi and the English, under General Gordon, in Sudan (1884-1885). Gordon and his men were massacred on January 26, 1885. Thirty years later, we have this terrible war. I pointed out that *Saturn* moves around the Zodiac in nearly thirty years and returns to his position in that time. So in 1854, 1884 and 1914 Saturn has been in the same house of the Zodiac, staying there two and a half years.

SIR OLIVER LODGE'S PROOF OF SURVIVAL

It is certainly interesting to Theosophists, to say nothing of others who believe in the survival of man, to read in the daily press that Sir Oliver Lodge has made the striking declaration that life persists beyond the grave. He is said to assert that not only is communication possible under the laws governing such things, but that he himself has conversed with friends across the border. "I tell you that this is so with all the strength and conviction I can muster—that it is so; that we do persist." These are strong words, from a strong man. The proof of the genuineness of this phenomena seems to be entirely satisfactory to him and, as he is a man of science, no doubt he has employed all necessary and intelligent requirements to eliminate sources of error

and deceit, just as Sir William Crooks did in his investigations thirty odd years ago.

Some idea of the great promise which the future holds for the restoration of the old links between the physical and the superphysical realms is seen when such leaders of thought as these two great scientists commit themselves to opinions such as the above. They have become veritable messengers of light to those who, recognizing their leadership, accept from them that which they have long rejected as presented by religion.

WINTER SESSION OF THE KROTONA INSTITUTE

As a preliminary announcement of the coming Winter Sessions we can, at this moment, only say that it will begin on or about January 24 and will last approximately three months.

Details for the courses are being worked out and the schedule will soon be ready.

Everybody planning to come, or wishing to know about the courses, rooms, etc., will kindly write to the registrar at Krotona.

We hope there will be members from all parts of the country to attend this session.

A DIFFERENCE

A difference has been noticed between Mr. Shutts' estimate of *per capita* of \$15.00 and ours of \$10.00 due at Krotona.

Ours was meant to include *every* member; Mr. Shutts' to include those who actually could respond. So his comes nearer to the actualities, and is rightly the winning figure.

FIELD WORK FOR NOVEMBER

It is my hope that time may be found this year to make frequent brief reports of the field work, and thus enable the members to have information of what is occurring. In the last number of *THE MESSENGER* appeared a report for the months of September and October.

In November courses of lectures were given at Kalamazoo, Grand Rapids, Toledo

and Wheeling, a week being allotted to each. At Kalamazoo a class of about thirty was organized, and included among the notables the Unitarian minister and his wife.

At Wheeling I abandoned the rule of not organizing a Lodge at the close of the lectures, because it is too far from the centre of our present field of operations to permit follow-up work. So I organized at once. This gives us the additional state of West Virginia to the Theosophical territory. An unusual feature at Wheeling, where we had a beautiful hall in the heart of the city, was that about two-thirds of the audiences consisted of men, and a majority of the new members admitted were men.

Grand Rapids and Toledo gave us good audiences, the former showing a decided increase in attendance over my last course there, in April.

The new feature in the work this month is that Mrs. Rogers is also in the field, taking care of the classes left behind, giving them an evening each a week, and putting things in shape for better and larger Lodges than I could otherwise possibly get.

Mr. Cooper spent the month among the old Lodges of the Atlantic coast.

L. W. ROGERS,
Propaganda Secretary.

LODGE INFORMATION

A happy New Year to all the members of the American Section. May the best work of the past be the poorest done in this coming season. May we all turn over that proverbial new leaf and hold to it with the will, wisdom and devotion that must have been developed through the efforts of the past. In order to help this year's story to read more smoothly, I will call your attention to a few places where weakness is possible and suggest that this is the time to strengthen our machinery.

DUES FOR FISCAL YEAR

You must now all understand that the fiscal year for the Theosophical Society runs from June 30 to June 30 instead of from January 1 to January 1. The dues for the fiscal year are supposed to be paid in advance, although many have found it convenient to pay for a half-year at a time.

There are a few secretaries who have sent no dues for their Lodge members as yet. I would urge them to mail the proper amounts at once; and all those who have paid for a half-year only should now send in their dues for the second half.

The amount that should be paid by each member of a Lodge to the American Section is \$2.00; that from the member-at-large is \$5.00. This arrangement was made for the members-at-large because it is always desirable that members should be linked to a Lodge wherever possible; every effort is made to encourage the building up of the more intimate channels; and when the Sectional dues for both Lodge members and members-at-large were the same, many cases arose where the Lodge members unfortunately desired to take advantage of paying only the Sectional dues by becoming members-at-large, thus being relieved of their obligations to their local Lodges. This not only did the individual a real wrong, but it impaired the strength of the local centre very materially in some cases.

In the case of members just affiliating with the Society, it is necessary to forward to Headquarters their dues to the end of the fiscal year—June 30, 1915, in this instance—based on the monthly *pro rata*; with those joining a Lodge, 16½ cents, plus 50 cents (diploma fee) and the monthly Lodge tax. For instance, if one joined in January, regardless of the exact date of the month, he should figure his *pro rata* from January 1 for the entire month, making 76 cents to June 30, 1915, plus 50 cents for diploma and—as in the case of Krotona Lodge—50 cents to the Lodge; making it necessary for him to pay \$1.76 to the treasurer or secretary of the Lodge at his initiation. Of course, this amount would vary according to the Lodge tax, as explained above.

In the case of one joining as a member-at-large, he should forward with his application blank (if he join in January) \$3.00, figured at the rate of 41½ cents per month for six months, making \$2.50, plus 50 cents diploma fee.

THE MESSENGER

On the receipt sent it will be noticed that 25 cents of the dues are turned toward defraying the expenses of THE MESSENGER.

This is not in any way an extra tax, but there has to be appropriated a stipulated amount to its publication in order to accord with the Government mailing demands for magazine privileges.

AFFILIATIONS

A recent ruling enables a person to be a member of more than one Lodge, if he so chooses. Headquarters, however, is interested (financially) only in his membership with his regular Lodge, which is considered to be the one through which his Sectional dues are paid, as the American Section receives but \$2.00 for each Lodge member, with however many Lodges he may be affiliated.

DEMITTS

Should he desire to change his regular membership from one Lodge to another, it is necessary that he obtain a demit, which consists of a paper from the secretary of his regular Lodge stating that he is a member in good standing, with dues paid to date, and that said Lodge has granted his request to be demitted to another Lodge. Great care should be taken to place the names of the two Lodges in the demit, and these demits should be promptly forwarded to Headquarters so that the records can be kept accurately.

In demitting from a member-at-large to a Lodge, if the demit occurs between June 30 and January 1, he is considered by the Section as a member-at-large for the half-year. In other words, if he demits in October, \$2.50 will be retained on the card to carry him to January 1; then \$1.00 will be credited to carry him to June 30 as a Lodge member, giving him \$1.50 credit on the next year's dues.

TO SECRETARIES

I would like to thank the secretaries for co-operating so wholeheartedly in this new scheme for collecting dues with the slips. It would greatly facilitate the work here if the secretaries would make a point of returning all the slips after sending out the third notice to the delinquent member, with comments on same, stating whether the member is dropped, has resigned, or what his general attitude is. Headquarters does not care about his relation to the local Lodge with regard to his payment of dues to the same, but it is necessary to know

how to classify him in our catalogue, and this information that the secretaries can supply helps very greatly. It is particularly desirable that all these reports be sent in by October 1 at the latest, as it is necessary for the American Section to send a *per capita* tax to Adyar on November 1. Of course you can see the importance of having all the available data before we make up this list and forward the check.

E. R. B.

FRATERNAL UNITY

And now with reference to the particular Lodge work that was begun on December first. The co-operation of several of the Lodges, indicated by the letters from their secretaries giving the information suggested, has been most encouraging. Two of the Divisional Representatives have caught the spirit of the work to such a degree that they have offered most valuable ideas, and it is with the permission of the General Secretary that I am sharing them with you this month. Mr. Blum of the Middle West Federation writes:

It seems to me that the coming few months hold great promise for us, and I trust that all of us will be able to stay on the T. S. wagon when it begins to travel faster.

Recognizing this fact, and with the very idea in mind that we might be better able to stand the "fast travel" if we try to line up our power and develop our understanding, and give our reverence to those we recognize as leaders, our affection to our comrades, and our compassion to those turning to us for help, I had conceived of this work under *Fraternal Unity*, and I feel very grateful to these two Divisional leaders for responding so quickly and offering such invaluable suggestions.

MR. BLUM'S LETTER

TO THE MESSENGER:

In furtherance of the idea, outlined by Mrs. Broenniman, of the American Section developing into a perfect and complete organization, I am wondering if a uniform closed members' meeting night for all the Lodges would not be a great advance in the right direction. Several of the Lodges in the Western Division are holding the closed members' meeting on Wednesday evening. Others, upon having the matter suggested to them, changed to that evening. There are many very good reasons for choosing that evening. It is in the middle of the

week and thus divides the week well, as nearly all Lodges hold a public meeting on Sunday evening. Many members are also familiar with the work done at Krotana on that evening, and it seems most desirable to me, at least, that Wednesday evening should be chosen.

We are told by those who know that all meditation groups increase in efficiency in geometric proportion to the increase in numbers, and the same rule undoubtedly would hold with regard to closed members' meetings if properly conducted. Such streams of force as are generated by each individual Lodge, if all sent out the same evening, would, in my opinion, be collectively an almost resistless force for the doing of those things which we wish to do, and, while I do not wish in any manner to presume to advise the Lodges, still I think that this suggestion merits careful consideration and investigation.

With warmest greetings to all the members,
E. Y. BLUM.

In accordance with the suggestions made in this letter, we will begin work on the sixth, which will bring it on a Wednesday evening, so that all those who care to co-operate in Mr. Blum's suggestion will now take that work up on Wednesday nights regularly, when they can know that there are members here at Krotana doing the same.

A letter from Mr. Ray Wardall, the Divisional Representative of the Northwest, reads as follows:

Dear Sister: The Lodge unity idea is great. Would it not be an excellent idea to have each Lodge secretary send a line of greeting to the Lodge to be held in thought, thereby making a physical link also?

Seattle will be there strong for strengthening the various Lodge Devas. We think ours is very husky.

This is a wonderful idea. I believe we cannot gauge the strength and helpfulness that will come from acting upon it. Think what it would mean to a young struggling Lodge to receive letters of encouragement from a big elder brother that had gone through many of the growing pains. It would bring us all into closer touch and sympathy, and by actually sending a physical object, such as a letter, we would be enabled to make the links strong indeed

even on this plane. The smaller and younger Lodges should enter into this work recognizing that the big Lodge can gain as much through the support and strong devotion of the smaller. You know numbers do not always determine the real value of a thing, and each body is the richer for every new link made.
E. R. B.

LODGE WORK

I regret that the recent reports from Akron, Harmony and Austin Lodges came too late to be compiled in the Lodge work of the month, but wish to thank the secretaries for their prompt responses and assure them of our appreciation.

To take up our regular work on Wednesday, January 6, 1915, we will try to draw especially near to our brothers in the *Baltimore* centre. This Lodge was established September, 1909, and today has 12 members.

January 13 we turn to the Pacific Coast and work in thought with the members of the *Berkeley* Lodge, which was formed in June, 1908, and has 28 members.

January 20 we should visit one of our youngest Lodges, in *Big Rapids*, Michigan. This was the outgrowth of a study class formed in September, 1913, after lectures held there by Mr. Rogers. The class met weekly until early in April, 1914, when Mr. Unger gave a course of lectures and organized the Lodge, with Mrs. Etta Smith as president. This Lodge has 14 regular members and 3 associates. The secretary, Mrs. Cora F. Karshner, writes:

Our Lodge is very young, but its members are earnest workers and eager to learn, and will be glad to co-operate in the plan for "Fraternal Unity" mentioned in November MESSENGER. Please remember *Big Rapids* Lodge, is our earnest request.

January 27 we go to *Birmingham*, Alabama. This is another young lodge, founded by Dr. Lindberg in April, 1914. It numbers 9 members.
E. R. B.

It is easy in the world to live after the world's opinion, it is easy in solitude to live after your own; but the great man is he who, in the midst of a crowd, keeps with perfect sweetness the independence of solitude.

EMERSON.

CORRESPONDENCE

DEAR BROTHER IN T. S.:

I have just received a letter from Mr. H. H. Shutts of Oakland, California, *in re* helping to pay off the mortgage on the Krotona property.

Before deciding how much to give I would like to inquire somewhat as to the nature of the interest each member of the T. S. has in the property. If at some future date I should decide to move to that section of the country to live, are there any special privileges that I should be entitled to as a Theosophist? Has there been any provision made for the accommodation of those who might desire to live and develop spiritually through the help and the influences that centre there?

Can you give me any idea of the cost of living at the institution or in the immediate neighborhood? What I am trying to get at is whether or not there is any opportunity for community life there, the same as I understand there is at Point Loma, or is Krotona designed primarily as a headquarters for the American Section and nothing else?

Any information that you can give me along this line will be appreciated. I should also like to know how long the \$50,000.00 mortgage has to run, and whether or not there is any other indebtedness for which the American Section is liable.

Fraternally yours,
FRED H. SHEPARD.

REPLY BY MR. WARRINGTON

Mr. Shutts did not mean to imply that the members had a financial interest in the Krotona property, but a very strong moral one.

The official statements made hitherto concerning the ownership of the property may be found in the Report of the Twenty-sixth Annual Convention of 1912, contained in the official supplement of THE THEOSOPHIC MESSENGER, page 2, column 2. Also on page 15, column 2, and page 16, column 1, of said Report. Also in THE MESSENGER for September, 1913, page 57, column 2. Also in THE MESSENGER for September, 1914, page 310. So there should be no misunderstanding on this point.

The special privileges that you would be entitled to, by virtue of your membership, would primarily be the opportunity to apply for admission to the community whenever such should be your desire. Admissions here are probationary, until members prove themselves harmonious elements in our co-operative undertaking, for trouble-makers are not *all* outside the T. S.

No provision has thus far been made for the accommodation of those desiring to live here, except the court and a few little wooden bungalows for our immediate workers. As soon as funds are forthcoming for the erection of other structures, then we shall have accommodations to offer to other members.

We have a plan for members desiring to build here at their own cost on leased ground. The land is leased for a term of years, subject to thirty days' cancellation for good cause, and 5 per cent bonds are given by Krotona covering the cost of the structure. In case of cancellation of the lease, the bonds remain unaffected and the holder of them has as his security the equity in the entire property here.

In the neighborhood of Krotona there are many little cottages, as we are located within the suburb of Hollywood, and I understand that the rents range from \$25 per month up. The living expenses here average about the same as in the East.

Krotona is designed to give shelter to the E. S. and T. S. headquarters and their correlated movements; also to the Krotona Institute, as well as to students and other members of the T. S. known to be harmonious.

The major portion of the debt is secured by a mortgage which has approximately four years to run. The remainder is not secured, the creditors being willing to look to the equity as their security. The American Section as such is not financially liable for the debts here, as would be the case had the title been held by the Section. This centre exists for the use and benefit of the Section in all its aspects, and is owned and managed by a corporation of which Mrs. Besant is the President. Thus it acts in a synthetic relationship to all the various activities represented here.

NOTES TAKEN AT KROTONA LODGE MEETING

November 17, 1914

The Lodge president, Mr. Warrington, spoke of the date as being the anniversary of the founding of our Society in 1875 in New York City, and then said:

"Although I have not prepared any special program for this evening, I propose to ask you for an expression of view as to what Theosophy has accomplished during these thirty-nine years."

The following are some of the points brought out from the responses made by the members present:

THEOSOPHY AND WOMEN'S CLUBS

At the time of the formation of one Lodge by Mrs. Besant in the late 70's with a little handful of people, the churches were much startled, fearing the influence of its strange ideas on the community; but in these days it is not at all uncommon to hear quite Theosophical ideas preached from those very pulpits. There was also a strong Woman's Club in the town, having but two Theosophists among its members. Gradually this number increased through the quiet work of these two, who ever brought up references and offered explanations that this great philosophy supplies, and only recently one lady announced that she was going to leave the Club because she was "so tired of having everything explained according to Theosophy." This seems to indicate a remarkable advance in breadth of thought among the more intelligent people.

THEOSOPHICAL LITERATURE

It was remarked that in these days everyone was acquainted with at least some portion of Theosophical teachings through the newspapers, magazines and novels, and that the truth of reincarnation was now accepted as a reasonable hypothesis by many outside our Society. Reports from the Book Concern showed that its sales have increased very much since the date of

its beginning, and that people who are not even members frequently send in not only orders for Theosophical books and pamphlets, but write asking questions about Theosophy and for a better understanding of what Theosophy has to offer as solutions for various problems.

THE ATTITUDE IF THE PEOPLE

When we think of the fragrant eggs thrown at H. P. B., with all that she had to give, and now realize that when we poor creatures attempt to speak of Theosophical subjects we are met with so much attention and respect by our audiences, it is indeed astonishing to mark the change. In bringing forward Theosophical ideas twenty-five years ago one was met with scoffing and ridicule—people really considered them ridiculous—but now one rarely meets with ridicule as a rebuttal of argument; one is listened to with respectful attention and our hypotheses are recognized as at least worthy of discussion.

METHOD OF PRESENTATION

The explanation of this change of attitude on the part of the public may be largely due to the difference in the presentation of the matter offered. Theosophy can gain a hearing now which it could not in the early days. In those days emphasis was placed upon magic and phenomena; now we find the ethical and philosophical side brought out. There seems to be an inborn fear of magic; doubtless it is an evidence of the remains in our egoic consciousness of the disastrous results of Atlantean magic.

THE PROGRESS OF THEOSOPHY

Just how much progress has been made depends upon from which side we look at the question. From the point of view of the world Theosophy does not make a great showing, nor does it attract very much attention. From another side, if we con-

sider the object for which H. P. B. came, namely, to construct an organization that should offer a direct channel for the Leaders of evolution that could be operated and controlled by Them, we see quite different results. Looked at from that side, we see it as successful, for now our Society has the three grades; in the First Section the Great Ones Themselves, the Second our leaders and those dedicated to the work, and the Third the exoteric section made up of T. S. members. That channel, that medium that the Great Ones wanted has been established. In the effect of the Society upon human thought, its influence is surely great, though probably only members can see that the influence has come through Theosophy, and Theosophy will continue to affect human thought and progress in the future with increasing power.

FREAKISHNESS

The class of people now belonging to the Society seems superior in some respects to those of the early membership, which was partly made up of what are called "freaks." Thirty-five years ago Spiritualism swooped down on this country with almost violence, and those who dared to investigate its phenomena were dubbed "freakish." Theosophy started about the same time, and came to be the saving grace of what is really good and helpful in Spiritualism, for it gave reasons and scientific facts, and explained the phenomena that had appeared through Spiritualism.

LODGES A CHANNEL

The method of Theosophical work is peculiarly remarkable because it is work done through the Lodges. From the "freak" (that we so recognize) to ourselves (whom we do not recognize as "freakish"), from the number of imperfect beings who are members of the Lodges is made a channel that is most effective, and the explanation why life comes to us through a Lodge that does not come to a member-at-large is just because of this positive channel made up by these numbers of imperfect ones.

EFFECT UPON CHARACTER

It is very noticeable how each earnest member in the T. S. seems almost immediately to take himself in hand and try to make the great teachings of Theosophy a part of his very life. Compared with the

church religions of today, it seems to have the spark of life which they appear to be unable to strike in the breasts of their members. There are some members in every Lodge who seem to make more rapid progress in a few years than is made by really faithful church members of long standing, and so in this way Theosophy has been like "the leaven which leaveneth the whole lump."

SPREAD OF THEOSOLOGY

We now find organized Lodges scattered all over the world; at least every civilized nation has one or more Lodges. Theosophy has taken such a firm hold in Java that Lodges have been formed there among the natives. At one time there was a Lodge made up of native Hawaiians, but it afterwards disbanded and the few staunch Theosophists who remained are now members of the Honolulu Branch. They used to make very skillful comparisons of the truths they had been taught by their ancestors with the Theosophic statements.

THE GREATEST THING OF ALL

Mr. Warrington said, in summing up the remarks that had been made, is that Theosophy has told the world about the Path, which is as vital an interest to the man of the world, in the street, in business, as to the scholar. "Every day I am more and more impressed with this fact: that the scheme of things is so cleverly arranged that the man in the world is developing qualities in preparation for entrance upon the Path in the midst of his active life; he can now know of the Path and how to get upon it; but whether he knows it or not, everyone is actually preparing for it. This precious knowledge that helps us to climb in the evolutionary scheme, although making not much noise about it, has produced wonderful effects on the world at large, and the character of its teachings is such that they contain the elements of real permanency. The fact that the Masters are Members of the very Society of which we are members, and in which They take a part, is the greatest thing in the world to us. We know how in the past our great teachers were of that holy Order, and now that we are members of it how eagerly should we push our rare privilege to the last notch of realization!"

WHY A KROTONA

By A. F. KNUDSEN

ONE is continually meeting questions with regard to Krotona that are pretty well typified by the following three:

- (1) Why do we need Krotona?
- (2) What is its relation to the Theosophical Society and Theosophic propaganda?
- (3) What is the aim and object of Krotona, and what does it propose to do in the future?

First of all, let me say that it would take a master mind to really predict all the possibilities of Krotona. Krotona was not built by any one man. A multitude of counsellors have entered in from the very beginning, and Krotona has endeavored to show the influence that each has had upon it.

As to the first question: It did seem to a great many that we needed Krotona. A thing does not exist unless it is needed. Some may not need Krotona, but that does not necessarily eliminate it from the cosmic usefulness. If we analyze the work of the Theosophical Society, its aims and objects, we will see something of what was in the minds of the group that gathered round Mr. Warrington in 1910 and 1911, and in the minds of the friends that responded as soon as the idea was made public. Krotona is really an answer to the demand for a more definite exposition of the work called for in the Third Object of the Theosophical Society—the investigation of powers latent in man—to say nothing of the other two.

In order to gather the students together for that purpose, Colonel Olcott chartered the Esoteric Section of the Theosophical Society with H. P. B. as its Head. He had already chartered national sections. This one became international by the very necessity of the work; otherwise, the Theosophical Society would have created a demand without providing for its satisfaction. It stands to reason that the students in that

section would gain a great deal by living in touch with one another, where they could exchange ideas, thresh out intellectual problems, and strengthen each other in metaphysical concepts.

A number of students had made this proposition to General Secretary Fullerton in 1900, but the time was not considered ripe. It was thought that a central headquarters as a home for the General Secretary would be of great use to the Society, helping people to look to the centre, and helping the public to comprehend the importance of the Society by seeing its physical habitation; for hitherto the physical habitation of the Theosophical Society had been the left-hand pigeonhole of a business man's desk, and there was no way of knowing it as a prominent, aggressive and far-reaching body. In other words, the Theosophical Society had never properly incarnated. Those who gathered together for the founding of Krotona had never any other idea in view than that the Theosophical Society's official headquarters and the Theosophical Society's official exoteric propaganda work were inevitably linked up with all the students who were going into the Third Object of the Society and would eventually come to Krotona.

The choice of location—as to whether it should be on the Atlantic Coast, the Great Gulf, the Great Lakes, the Great Prairies, or the Pacific Coast—was made unanimously in favor of the Pacific Coast, and, almost as soon as it was founded, circumstances over which the founders had no control brought the headquarters of the Theosophical Society, bag and baggage, to Krotona.

Also, in a sense, Krotona is the Grand Lodge of all the lodges of the Theosophical Society in the American Section; or, you might think of it as the centre or camp of the commanding officer in the campaign.

The great question as to ownership was

a very difficult one to solve, because we are not just business men and women—we are dreamers and idealists, students of the Mysteries, and we had to show in our organizing of it not only practical judgment, but our link with the higher order of things. That is why Mr. Warrington was chosen the Head of Krotona, and that is why, when the corporation was formed, Mrs. Besant was made President. It is a little hierarchy in the midst of a democracy. Undefined laws of nature, recognized but not understood by the majority of humanity, are also brought into play. Here there is no work but the Theosophical Society's work, and the Society's atmosphere is perfected, individualized, even as it would be in a business or a college; how much more so, then, when built from the occult and purely Theosophic work. But—not only that—all the other activities and studies that go on here, whether they are intellectual, devotional, propaganda, or self-analysis, add to the atmosphere of the place, so that it is possible to show the world a sample of Theosophic atmosphere such as few places can offer. The lodges do remarkably well, buried in the big cities as they are, but here we have the opportunity to show the atmosphere right out of doors.

What does Krotona propose to do? There is no real limit as to what Krotona might not do. Krotona proposes to have at least one place on the American Continent ready and awaiting the Great World Teacher; a place whose magnetism is influenced by some very deeply devoted and expectant followers; an atmosphere built up by a group of earnest workers for the propaganda of His coming; that atmosphere added to by the earnest workers in the propaganda of Theosophic thought. There are two or three particularly good propagandists at Krotona. There are twenty-five or thirty clear-headed, earnest and loyal workers in the Cause who give their time to all kinds of class work and study at Krotona, Hollywood, Los Angeles, Pasadena, or any other lodge, far or near, that may need help. This atmosphere is now very marked and, just as it is easier to study in buildings or places dedicated to learning, be it Oxford or any other like place, the atmosphere is now stimulating.

Here we have begun to build the clear

Theosophic atmosphere, an atmosphere for all kinds of progressive thought. Here are Theosophical classes in Geology and *THE PEDIGREE OF MAN*; in Physiology, Psychology and *THE STUDY IN CONSCIOUSNESS*; here are lectures on Ritual; the practice of ritual by those who love it, and the quiet meditation of those who are beginning to understand the realms beyond form and beyond mentation.

Will Krotona grow, and along what lines? No one can tell; but, as one looks back upon its three years of life, Krotona has grown, it is growing. Will it run along amalgamating, or other lines or forms of thought? Will it become more exoteric in the line of philosophy or science? Will it become more a place for mystical training and the secluded higher life? Time alone can tell.

There is no need of demanding that the different activities be separated; it will be only a matter of space as to whether the whole of the activities will be carried on in the selfsame spot. As we grow we will probably have different buildings for the different grades of activities; we will need a gymnasium and athletic field for the training and building of the body; we will need halls for the exoteric lectures; laboratories for the working over of the detail of scientific study; meditation halls for those who wish to meditate undisturbed in guaranteed silence; we will need temples where nothing but scientific ritual is devotionally, reverently performed. Nothing is lost by these being contiguous to one another, and as the work needs these activities Krotona will grow in supplying them.

As the existence of Krotona becomes known to the world, the demand for its teachings will become greater. The force and magnetism liberated will become eventually too great for the ordinary intellectual leader; perhaps then an Initiate will come and dwell amongst us, perhaps we can carry it a grade higher, and in the future years there is no knowing but that some Great One may make His home in a centre carefully worked up from the lowest to the highest by each grade of builder. We can make all this true, and more, if we will. And will we not?

PEACE AMID WARS

NOTES OF A LECTURE DELIVERED AT ST. JAMES HALL SUNDAY, SEPT. 2, 1900

By MRS. ANNIE BESANT.

THERE are two kinds of peace to keep man contented, peaceful, satisfied; one depending on outer circumstances, the other on an inner attitude of mind—felt in the one case because wants are filled and circumstances are easy. But such a peace is not safely to be found in a world like ours, where sorrow succeeds joy and war follows hard on peace. There is uncertainty where peace is not secure—as now, with war all around and threatening to come nearer. With war in China, war in Africa and Europe itself, the peace of any heart caring for the outer life is impossible—impossible if it rests on outer circumstances. But there is a possibility of peace even while standing in the midst of combats; a peace unshaken by earthquakes or catastrophe; which understands the deep causes of surface events, and which, by deep knowledge, can see in the present a trend toward the final goal, and which can balance results while the conflict is around. That peace of heart belongs to the Self in man, and has nothing to do with the changing events around; it is untouched by the outer circumstances or environment. Such a peace is strong and unchanging in the disturbances as is the sunshine. It is of such a peace that I desire to speak—peace founded on understanding and knowledge of present events. It has its root in devotion, and confidence in “the Power working for righteousness.”

Devotion is a thing of the undivided heart. The peace founded on knowledge can be taught, and a way to the finding of it pointed out, so that in the troubled times before and around us some may have hearts at peace in the midst of the tumult. This peace is not a selfish state; theirs only the clear vision which can discern the stars through the storm for steering the ship by. We must win peace ourselves if we would bring it to others, else we spread trouble instead. We can become centres of peace for all we come in contact with, and those only who are at peace can do this. How,

then, find it so that the Inner Man be not disturbed?

Along two lines of knowledge peace may be sought, enabling you to see the purpose under the tangle, direction beneath confusion. The first part of the study means the grasp of the method of human evolution and the seeing of the point at which we are today—the environment of today—what it is to prepare for races yet to be born. On that line peace is to be found. The second line of study is a clear understanding of what is subject to destruction and what is indestructible; what can perish and what survive; what is breaking up and what stays steadfast; why and for whose evolution the breaking of forms is absolutely necessary, so that it is all seen to be no subject for sorrow, but one for satisfaction—the aim being the birth of the greater life instead of death, and that aim apparent to us. One study shall be the inner history of the race, and the other that of form and of life. This is a question of the evolution of humanity and what the Ancient Wisdom teaches concerning it.

We have the great succession of races. Each occupies the stage for a very prolonged period of time, spending its childhood encircled by the old age of the race perishing, then passing on to maturity, where the new marks of the new race show; lastly, we get the falling back of the old race on the stage, and the new race coming on and taking up the story of the world. Looking back, we see the vast Fourth Race with its many branches in Atlantis, lost in the Atlantic Ocean 9000 B. C., of which Plato heard from an Egyptian priest. From there sub-race after sub-race spread forth over the globe. The civilization of ancient Egypt modified later the population of Asia along Mongolian and Turanian lines, China and Japan being still populated by their offshoots. Differing in character and constitution to a large extent, they still form the majority of the population, but are not on the crest of the *advance* wave. This race (China) is passing away, and is not for the future. It was

mighty in its day, giving rise to a noble religion and a great literature, of which only the remnants are now left; no seeds of the future remain therein.

In the bosom of the Fourth Race was formed the stock of the Fifth, which was to succeed it; the Fifth, which was to take up the evolution, carrying it still further. We read how seeds of this race were chosen. Families were chosen and isolated—planted, as it were—in the midst of a vast desert, cutting them off from the rest of the race, the fragment of this new race growing up under Asian skies, of which the first sub-race was that peopling Hindustan. This gave the first families of the Aryan race to the world, sending out many offshoots after ages had passed—the Iranian, Aryan, Semitic, Celtic and Teutonic. Five offshoots of the great Root Race thus came, uniting their literatures and moulded by religions identified in the central religion, though varying in customs, details and traditions. Then Chaldea and Persia arose from the Iranian stock, and from the Aryan and Semitic came the Accadian, while the Celtic gave us Greece and Rome, the Teutonic giving the Goths, the Scandinavians and Germans, out of which this race, Australia and America sprang.

And we distinguish not only this, but their connection, and the characteristic marks of the nation and of the man himself. In the Fifth Race, for instance, the characteristic which is developed is the intellectual. In the Fifth Race in this nation there is an immense intellectual development, a keen and concrete intelligence showing in art, literature and elsewhere. In Hindustan the metaphysic and religious literature is the greatest known, and there are signs of the same great intelligence in Greece, the civilization growing up in its family; in Rome the intelligence of Rome and the empire founded by her, founded in the Teutonic race; and in this fifth sub-race we get a most marked development of intellect—discoveries being made, investigations of nature being carried on, and application of these being made to the welfare of the race. In this Fifth Race chiefly the combative side of intelligence is active and persistent, and the lower forms of combativeness are also found. Here, also, we

get the fighting stock of a militant race. You find it more marked on the competitive side—the social struggle, the class and individual tendency to push out. Chiefly here in Britain the colonizing enterprise is predominant, whether it is to push trade or found colonies, pushing individually its own interests, and sure if it can be satisfied all is right. This belongs to the manasic, or fifth, principle—the Mind.

The great Wisdom Religion was justified in the past by the course of events, and we look to the future to be justified of the present. So will it be in the Fifth Race as in the Fourth, and the Fifth will be succeeded by another different from itself. The Sixth great family has to be born, and the growth of another principle has to take place; and just as the Fifth had intelligence for its characteristic, so will the Sixth have the Buddhist principle, the recognition of unity, or brotherhood, declaring that though the forms are many, man's life is one and indivisible in aims. As competition has marked the Teutonic, so will unity be the mark of the race now approaching.

How shall the cradle be prepared for the new race to develop? The very conditions must be those of peace, a settled unity, a quiet place where the race shall come in its infancy to be sheltered, and where its youth may grow. How find this? If you think of the problem, and glance back to help your forecast, you will see that a wide peace can only exist where the central authority stretches widely, because supremely strong and unchallenged, imposing itself on the nations around it. But in these days we have a vast outgrowth of individuality, so that numbers can take part in public affairs, and hence conditions are different from those in the ages behind.

Now, this new era might consist in a vast world-empire characterized by the marks of the past, or exist as a vast voluntary federation of vastest nationalities voluntarily united and imposing its will for peace on the less developed nations desiring war. It may thus be by one of these two means that physical peace will be given for the development of the coming race, and it will be made one way or the other, in order to promote the growth of the new peace imposed by will and not to be gainsaid.

Either by union or by the rule of a single authority will this be assured.

But where shall we find a centre for such? Certainly in the Teutonic stock, the only one that can bring this about. And it may interest you to know how since the days of Elizabeth the reincarnated Romans (who are the English of today) have spread by colonizing over the globe. This tongue is becoming the world-language, and it is marked in an extraordinary fashion over the world. Men of different races use this tongue as a means of communication when they are separated by different vernaculars. The ancient literature is being translated into this tongue more than others; the eastern literature is translated, and one reason why the English language has spread so widely is that it may serve as a medium for spreading philosophic and metaphysical teachings otherwise buried in obscurity; and this is a service English is doing, though mostly unrecognized, so that wherever the language goes it carries the Teaching with it, conquering by the power of the Teaching.

It is not a matter of England alone, for America speaks the same tongue and looks back to the same origin, and the fact that it speaks English is another evidence to be reckoned. Then in Australia and New Zealand there are others speaking this mother-tongue; hence the vast growing power of the common language. Looking back to the land inhabited by the Aryan stock, we find its first family (spoken of earlier) conquered by the Teutonic, and there, also, the English tongue becoming the common language. The men of north and south, who have different tongues, talk English as the common link—not altogether to our satisfaction, for we would rather see the Sanscrit used. From the Himalayas to the Vindhya in the south we find the English tongue becoming the common tongue, the great language of the world, and there is much interest in this.

Do you know why this has extended so far and so wide, and why it has planted itself in America and Australia, this tiny island being their mother and maker of their common history? Why has England come so to the front? One reason is that her karma brings her world-wide influence

and empire. Once, in a moment of great trial, she chose *rightly*. When slaves were liberated in British dominions this was remarkable as compared with other liberations, for when she gave this up she solved the question justly, not putting on the class alone the burden of the nation. She did not call one alone to bear it; she took on her own shoulders the burden and paid those whose slaves were liberated, that they might not be reduced to poverty. She did well, and reaps the karma accordingly. Take the contrasting case of the slaves of serfdom in Russia. The liberation there was done nobly, but was unjust to the vast class of the people. Those who held serfs in bondage were ruined, and practically one class bore the penalty. Thus the action has worked for harm in Russia and has left the serfs in poverty and destitute, has ruined the serf owners and paralyzed industry.

Take the States where this, coming by war, not peace, as the outcome of struggle, not the recognition of a moral duty, nearly ruined the Southern States; the negroes were not raised, as hoped; hatred and riots broke out. Although in the long run the good will be greater than the evil, there has been more suffering than was necessary. Under wiser counsels things might have been done differently. That England did otherwise has made her reap good karma. Is she to go forward or go back in the future? In the next year or two the question has to be answered, and on that answer depends her position in the Peace Federation of which I spoke. If she can rise to her opportunity, and rule for good and not evil, for the helping and not the oppression of other countries, ruling by love and not by the sword, by the recognition of common right and not overmastering strength—if she so chooses, then a mighty part will she play in the era coming to the world. Once, not so long ago, it seemed likely she would choose the part leading to failure; but the lessons of the last months seem to be teaching her wisdom, and it now seems probable she may yet be guided by the light of human duty.

With regard to one great part of her empire, her dealing with India has great relation to the future. It seems as if they

might be drawn closer together. Much that England has done during the famine has made India recognize that England means well, though clumsy in method; that she is more to blame for her manners than her heart. That is doing much for her. And with regard to the Dhoolie bearers serving our English out there in Africa, dying to carrying the English wounded into safety, can England forget their devotion and not pay back? Will she forget that when in China struggles arose, and she had practically no men to send, the Indian army came forward to fight English battles there, Indian warriors struggling for English life, for the nation holding them by the power of the sword? No, the English are not ungrateful nor unjust. They will remember the Indian Dhoolie bearers in Africa and the Indian soldiers in China, and will pay back the debt. And thus will the progress of the empire be assured; for dear is India to the Powers who guide, and those who do her wrong will not progress. But if England does her duty, if England repays, then the two stocks will come together again, and England and India in the days to come will walk together in the vanguard of advancing nations, co-operating in the common life.

So, remembering this, you can be patient with the shocks around you which are preparing for this; involving, it is true, the disappearance of smaller races, but great powers are developing through these shocks. Only by war is it possible to weld together. You can be patient with the short period of war ushering in the Peace, the short night to be followed by joy in the morning.

And if you grasp the full significance of the second study, you will see there are two sides to evolution, two sides to growth; there is form, which means death, breaking, as it is seen in war, dashing bodies into pieces by myriads; death triumphant, it would seem. But that is only one side, and the side which matters least. Form is made by Life; Life is not dependent on form. When Life is evolving, burgeoning forth, what matters it if the form breaks in pieces? Another form more suitable will be provided. This is the second idea I spoke of—the great Life evolving through myriads of forms which must fit the Life.

If they fit it not, then it is better they should be rent; form would otherwise imprison. Death is more joyful than all else, if you only look at it from the Life side. The form falls away and sorrow comes, but the Life rises! If you saw that this Life needs a greater body to hold it, then your feeling would be very different. Take soldiers who are little developed in many points. Often the scum of the population, those who are a terror to their neighborhoods, are drafted into the army to live under strict discipline harshly enforced. Nothing else trains. War comes. With what result? These often selfish, brutal men, getting drunk, reckless ne'er-do-weels, go out to the war and grow thereby. The man at home who was the careless, loafing son, becomes the tenderest of comrades, the most sacrificing of heroes, on the battlefield. In the hour of peril the roughness falls away, and the bully of the village becomes the hero of the battle-plain. They bear hardships cheerfully for their country, their home and their Queen. They bear terrible hardships uncomplainingly. We read of men wounded and invalidated at home longing to go out again. Lives are growing under all this; vices disappearing that would have taken hundreds of lives to overcome. If they fall, what matter, if the soul has grown and a nobler life come out of the bloodshed? In the generations to come these will be born to help and not hinder the forward march of man.

There is the secret. Where the One Life lives and rules, the world only exists that souls may develop. The Life develops and the soul evolves. Try to see this, though the body perish. There is the secret of peace, if seen, for yourself and others. It is harder to see for others than for yourself. If you develop the keener vision, seeing through the form to the Life, then yours will be peace, no matter what storms of life rage; so that, as in the *Gita*, "He dwells impregnable in the body of all, and cannot be wounded," but ever manifests more and more as form grows plastic.

Let us, then, learn to let forms go and cling to Life. The Self remains ever. See all in the Self, for the Self is All. Only then you find peace in the midst of wars; only then do you master the secret of peace!

QUESTIONS AND ANSWERS

Q. In times like the present, when the aura of the world is muddy brown, black and red with the war fever, is it not rather difficult to harmonize or reconcile patriotism with a broad and general brotherhood feeling?

R. I. M.

A. That is rather an exaggerated description. First of all I do not think you must malign your world to this extent. I am sorry to say there is always a large preponderance in the world of muddy brown (which means selfishness). However wholesale and well founded your condemnation of war may be as an abstract principle, I think you should remember that for nearly all the people that are going into the war the matter is one of a very high order of unselfishness. You may say, and with every appearance of reason, that certain countries have acted selfishly; but remember that the sons of that country, when they come out to fight for it, are not fighting for that selfish idea, but for their country; for this they are willing to sacrifice even their lives. You cannot call that selfishness. In the aggregate, a nation that makes an unprovoked attack upon others for its own aggrandisement is acting selfishly. You must not think, however, that the individual soldiers are acting selfishly. They come forth in response to a call which as ordinary individuals they would rather disobey, because it throws them into danger in a matter which is no personal quarrel of theirs. You must not think of a soldier as a muddy brown, and selfish person. On the contrary — I am speaking rather of the soldier who is of the common people—he is probably experiencing his highest and finest emotions when he is going out and risking his life for an ideal; because to him the whole thing is an ideal, and must be so.

Now here is England going into this war. Why? Not because of anything whatever that England wants, but simply because a solemn promise is regarded as binding. Having promised to protect, with all possible force if necessary, the neutrality of a certain State, England feels herself in honor bound to carry out her promise, and

with whatever regret she may see her sons losing their lives in a struggle which has nothing to do with her, yet I think she must feel, and we as members of the Empire must feel it also, that to carry out the promise made is a solemn duty; that nationally and individually we should have failed in our duty, and should have been shamed and disgraced, if we had not taken the attitude we had to take.

I know, perhaps better than many of you, what a terrible thing war is, for I saw the battle of Sadowa. I know something at close quarters of what this all means, and I can tell you no picture you can form of it is as terrible as the reality. General Sherman once said: "War is hell however you look at it." General Sherman was right. It is an awful and a horrible thing, and civilization ought to have carried us past the arbitrament of war long ago. That we are not past it is shown by what is happening now. But at least it is not with us that the shame of beginning such a struggle lies. I do not think you should suppose that the aura of the world is so much the worse because of it. The suffering of the world is increased for the time, and yet you know the awful suffering which is going on unnoticed every day in the aggregate is greater than that caused by war. People think of the astral plane as overcrowded and of the astral helpers as overtaxed by this sudden rush; but try and realize that 90,000 people pass from the physical plane to the astral every day! If on one particular day you kill two or three thousand men, the average is not perceptibly increased. Of course, where 20,000 or 30,000 men are killed it makes a certain amount of difference. But it is very rarely indeed that any day's fighting will double the usual death-rate of the world. It is not so enormous as appears at first sight.

And remember that in most cases there is no personal animosity at all in war. The killing and mutilation is all dreadful, all horrible, but no man knows the work of the bullet that he fires, of the shell which he is instrumental in starting. He does all that he has to do impersonally. He is

fighting not with this man or with that man, but with the enemies of his country, and the whole thing is a kind of symbol. Therefore there is not usually anger and hatred. Now and again, under the stress of the tremendous strain, fearful atrocities are committed. Today I read of the most dreadful things. I am afraid they may be true, because, in helping, I have myself seen some terrible things. When such things are true they excite the passions, and if ever indignation is justified, it is by such as these; thus there comes in a vindictive and a personal feeling which is a very terrible addition; but on the whole that is rare. In most cases the soldiers regard one another simply as soldiers, and if there is a day's armistice, you will find them fraternizing with their enemies. And why not?

Therefore you must not quite think of the whole thing as exciting such terrible passions and altering the aura of the whole world. In many ways it calls forth splendid self-sacrifice, indeed, real courage, under circumstances of trial which you never find under ordinary conditions of life. The opportunity for such splendid self-sacrifice does not come into the life of the ordinary person at all. I quite admit that war is terrible, but yet I cannot but admit in fairness that there is a noble side to this horror and, since apparently we must have it now and again, we may at least palliate our horror of the whole thing by remembering that it does very great good in certain ways to certain individuals. It raises them into a condition of mind to which otherwise they could not attain. It gives the ordinary man practically his only opportunity of martyrdom—of dying for a cause. You think highly of the martyrs, of those who die for the sake of their faith; every soldier is dying for the sake of an abstract idea. It is not *all* bad; I quite admit it is bad, I am not speaking in favor of war. I am very strongly in favor of peace, but I do say we might buy peace at too high a price if it is to be at the price of forsaking those who trusted us—nothing is worth that price, not life itself.

The war-fever is a foolish thing in many ways, but remember that that also is impersonal and abstract. The war-fever does

very great harm; in the hands of uneducated people it degenerates into personal spite, perhaps to members of the opposing nationality, or where some roughs do dishonor to the flag of that country. You should show chivalry towards those of the other side whom you happen to find among you; remember the horrible inconvenience that such men must suffer, and you should rather show yourselves as courteous, for surely an enemy may be just as courteous as a friend.

Patriotism is the brotherhood of the people of one country. It is a stage on the way towards recognizing the brotherhood of the world. You must take it that way. You as Theosophists are learning, I hope, to make more of the brotherhood of humanity, but to very large masses of people their idea of brotherhood is confined to their own family, to their immediate circle. To rise from the condition where you are practically fighting for yourself and your family against every one else, to rise from that to where you recognize that all these families make one nation is far greater in importance than the mere family ties, is to have made a very great advance. But I do not think you should grumble at one step because it is not the next one, or that you should try to prevent people from taking that step. The brotherhood of humanity is a very beautiful idea to a large number of people, but comparatively few of them have been willing to risk their lives for that idea, and here we have a large body of people who are risking their lives for the other idea — patriotism to their country. One is a step to the other. You are very much less likely to get the higher if you have not taken the lower one first.

You say it is difficult to harmonize and reconcile patriotism with a broad and general brotherhood feeling. Yes, but let us take the step where we are; it may very well be that in trying to stride over that step you may fail to gain the one above it. Make sure that you first have that patriotism and then let us extend that to the brotherhood of humanity, and remember that this very war in which we are at present engaged is calling forth brotherhood. Many and many a time, and for a very long period of years, the English fought

against the French; now they are fighting side by side with them, and you see the flags of France and England side by side. Surely we are drawing towards the reality of brotherhood there. You know what we have all felt for the nation of Belgium, which has suffered so terribly in the early stages of this war. It has been a dreadful thing for Belgium, but it has evoked not only theoretical feelings of brotherhood, compassion and pity, but practical sympathy from many other nations. There is a good side as well as a bad side. We are learning to sympathize far more keenly and fully with some other nations that undoubtedly we are thrown into strong antagonism with. You must not let that make your thinking unjust; you must not let that blind you to the magnificent achievements of those nations with whom you happen to be at war; you must not think of them as in any way more evil than yourselves. That their governments are at the moment showing aggressive attitudes and bringing the world generally into unnecessary difficulties is true. The fact that a government makes a mistake does not make all the people fiends in human form. They are men, women and children, just as you yourselves are.

Let us be patriotic to the full, only do not let us be carried away into hatred, malice and all uncharitableness — to quote the PRAYER BOOK. Let us be just as willing to help the enemy as we would be to help anyone on our own side. At least, keep it impersonal; do not let us have any bitter feelings, because it is those that do the harm.

C. W. L. in THEOSOPHY IN AUSTRALASIA

Q. In answer to one of my questions reference was made to "Christian and Theosophist." Can not one be a Christian Theosophist?

E. S. S.

A. Not only can one be a "Christian Theosophist," but, as a matter of fact, there are many such in the Theosophical Society, just as there are Buddhist Theosophists, Mohammedan Theosophists, and others. But as there are Christians who are not Theosophists, one must distinguish between the two by saying "Christian and Theosophist."

M. K.

Q. Is it possible for me to get some one to give me a brief resume of any of my past incarnations, and if so, should I offer to pay a fee for the service? I have for some time been under the apprehension that I have gone through certain dreadful experiences in the past, which are now in influencing me.

H. C. M.

A. I know of no one who would render this service to you, and certainly no one who is capable of doing it would ever receive a fee. Those who possess the powers which include the capacity to do such things have dedicated their powers to the service of humanity, which service is given freely and gladly.

It may have come to your notice that certain incarnations have been looked up in our Society, but you should bear in mind that this work was not done for the individuals in any sense, but that the compilation was made, no doubt, among other good reasons, to furnish deductive data for the establishment of such great laws as Karma and Reincarnation, which already had been inductively recognized from time immemorial.

Whatever "dreadful experiences" you may have had in the past, and which you think are now influencing you, can no doubt best be lived out by you in ignorance of their exact nature, otherwise you would perhaps have the power to see for yourself. Such of my past as has come to my notice has not been of the least help to me, and I doubt if anyone can gain any assistance from such knowledge until they reach an advanced stage on the Path. Moreover, it seems to be the greater part of wisdom to realize that the scheme of evolution under which we are living is designed in such way as to provide for us the highest and best method of development under the conditions, and that therefore we do not need to bother ourselves about peeps into the past, which will come in all good time when we are qualified to possess the power to see for ourselves. Other people's seeing is no proof for us anyway. If we need anything at all, it is to see for ourselves; but even that need cannot arise until we are ripe for it.

A. P. W.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE GOLDEN CHAIN

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

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

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

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

ANNIE BESANT.

HOW TO START A LOTUS CIRCLE

Last month we printed the report of the Lotus Circle in San Diego—a model group upon which karma seems to lavish the favors of a large membership, three or four teachers competent to lead its different classes, and the talent of Miss Reed, who is an accomplished musician. Not all groups, however, are so fortunate—or perhaps they are at an earlier stage of evolution! For those Circles that are just struggling into existence I have a few words this month.

When I suggest starting a Circle I am usually confronted with, "We have not enough children." To which I reply, "If there is *one* child in the T. S. Lodge, you ought to have a Lotus Circle; and *certainly* if there are two, it is well worth somebody's time to regularly every week insinuate Theosophic ideas *via* music, games and stories into the minds of those two children." From a nucleus, however small, a Circle inevitably grows, and the teacher will soon feel repaid for his earlier struggles against discouragements.

The first essential is a suitable Lotus teacher, and for that position I would recommend the following qualifications:

common sense, a twinkle in the eye, a good knowledge of the general principles of Theosophy and a little ingenuity. If any person feels symptoms of these in his aura, let him gain permission from the Lodge to use the T. S. rooms, get a few parents to promise to bring their children, announce that a Lotus meeting will be held, and then *hold* it, even if only one child comes! At this stage parents will probably invent various excuses for not bringing their children—there is a party which the child must attend even if he misses something far more valuable, the notice given was too short, or it was given out so long ago that it was forgotten and another engagement made, etc. But nevertheless, if the children once come and have an interesting time, their enthusiasm will usually overcome lukewarmness, and after one or two narrow escapes the Lotus Circle will fall into line as a regular activity. Such a growth from a small beginning was the experience of Miss Hertz of St. Louis, who writes: "The Circle was started with three children enrolled, two boys from one family and a little girl from another. In a very short time the class has grown to seven. . . ." Before much time had passed the stories were too mild for the grasping minds, and next came THEOSOPHY FOR BEGINNERS.

BOOK REVIEWS

THE GREAT TEACHERS

By G. Herbert Whyte. (Theosophical Publishing House, Adyar. 1913. pp. 102. 60 cents; postage, 3 cents.)

Lotus Leaves for the Young, No. II. Contents: *Two Great Companions; Gautama, the Buddha; Shri Krishna; The Christ; Mohammad, the Prophet of Arabia.*

This publication is the second of the series of the *Lotus Leaves for the Young*, and it is a fair flower, exhaling a subtle perfume of love and reverence around the names of four of the Great Teachers. It should adorn the library shelves of all Lotus Circles and Knights of the Round Table. The little volume has four illustrations, including the frontispiece, and appropriate selected extracts serving as preludes to the respective subjects. Many of these sacred stories are divided into several chapters, thus amply giving forth valuable facts which are so necessary for the spiritual growth of the age.

A. H. T.

THE HOUSE BY THE SIDE OF THE ROAD

By Willie Williamson Rogers. (W. W. Rogers, San Marcos, Texas. 1912. pp. 114.)

The feature of this book which redeems it from the ordinary class of love stories, and around which the narrative is built, is a rather original philanthropic scheme carried out by two ladies of large means and benevolence. They have built a fine house with extensive and beautiful grounds which they call "The House by the Side of the Road," named from the poem by Sam Walter Foss, and where these ladies live "by the side of the highway of life and hope to be a centre of service." It is a veritable Welcome Hall, where all classes are cordially received and entertained in various ways, its main object being to "re-examine ways, means and ends, unmask, unveil and deal with things as they are, realities in place of illusions, and so live to some purpose"; also for "a study of the acts and experiences of every-day life." The house and grounds, large library, works of art, the music provided, are free to all, all are treated with equal courtesy

and a kindly personal touch is sought with every guest. It is a unique and worthy undertaking and one which might well be followed by people of means. The story is also a vehicle for the expression of philosophical thought.

M. T. D.

WHEN THOUGHTS WILL SOAR: A ROMANCE OF THE IMMEDIATE FUTURE

By Baroness Bertha Von Suttner. (Houghton Mifflin Company, Boston and New York, 1914. pp. 449. \$1.50 net.)

As might be expected, we find in this book a marked idealistic tendency; Baroness Von Suttner, the great peace advocate who has but recently passed from earth life, has done much to uplift the ideals of her age, and in this book she has ventured to draw aside the veil from the near future and show how the work so nobly supported by herself may be carried to a fuller development.

Naturally, the principal theme is a peace message to all the world, but second only in interest to this is her statement of an exalted ideal of feminism in which the natural and inherent graces and powers of womanhood shall exert their due influence, bearing to the world a message that only women can present; a splendid mission, whose perfect accomplishment demands that she retain the full and subtle flavor of her femininity.

The author has seen that the unrest, the pain, the tragedy of the world of today is due to the fact that while the physicist, the chemist and the engineer have, by their wonderful discoveries, led us almost into the realms of magic, the spiritual half of our development is still sadly deficient; that man is still ignorant enough "to use the latest triumphs of victorious civilization for the conformation of the most antiquated barbarism"—warfare; that our material achievements have been reaped by the few and used to further oppress the many. The new social conscience which, awakening, will make this no longer possible, will be the outgrowth not of any ideal of material well-being, but must spring

from an ideal of spiritual well-being, from a knowledge of spiritual verities. Throughout the book she carries a discussion of the development of aviation, and in this conquest of the air we find a trace of symbolism. She "sings of those flights which, like a corollary of physical soaring, shall bear aloft into more luminous regions the human intellect and the ethical aspirations of man."

In speaking of the Hague Peace Conference, she says that they have failed to accomplish what was expected of them because they were diverted from that object by their own members; a large number of the delegates were either soldiers or were adherents of sovereignty; it was not to their interests to abolish war, so they smuggled into the Conference an article that had no business there—the regulation of war. Instead of an honest attempt to establish a universal peace, these men were assiduous in keeping the old principles safe from the danger with which they were threatened by the Conference as originally proposed; that is, compulsory arbitration and limitation of armament.

The author concludes that the world's hope of peace lies with the proletariat—it has always been hostile to war. With its realization of its solidarity and power, will come from it the ultimatum which shall forever put an end to war. A pleasing love story runs throughout and gives a lighter interest to the book.

H. M. S.

AN OUTLINE OF OCCULT SCIENCE

By Julia Seton, M. D. (Edward J. Clode, New York. 1914. pp. 180. \$1.00 net.)

Dr. Seton has in this wholesome New Thought book given practical information on the effect of ideation upon the human body for the healing of disease, and has given it with an uncommonly clear presentation. Here is an example:

There are two expressions of energy in the universe; one is called the constructive, the other the destructive; the one builds up, the other tears down. This must forever be so, for only as matter is destroyed and passed back into energy can the energy pass out again into finer forms.

The old thought habit of inharmonious vibration registers destructive energy in

physical cells as organic or functional disease and, to gain the opposite effect, positive thought vibrations of health are constantly presented to the mind until the destroying forces are conquered by the perfect mental picture of health. A very important point, too often overlooked by would-be healing helpers, is found on the last page of the books.

Holding on to a patient in thought often delays his recovery. When you have done your spiritual visualizing powerfully and perfectly, stop! The Universal Law will do the rest; never give an anxious thought to them, nor recognize death; vibrate life and more and more life to them, and just as the current runs along the wire, just so this silent Cosmic intelligence will flow from you to them and health will come, sometimes slowly, sometimes quickly, back along their veins.

We would have to modify this last statement by some such clause as "if karmic conditions permit," since it is found that that great law overrules other natural laws; but a thorough study of this book and following of the rules given, would do much toward healing the sick and sinning.

A. L. W.

JATAKAMALA, A GARLAND OF BIRTH STORIES
By Marie Musæus-Higgins. (Marie Musæus-Higgins, Colombo, Ceylon. 1914. pp. 262. \$1.00.)

In her charming introduction the authoress explains how she began to tell these stories of Buddha's many births to a little group of dark-eyed Sinhalese girls on the fullmoon-day of Wesak, the month of May, last year. Every fullmoon-day of that month is the birthday of Buddha—which has a four-fold celebration in India, not only as the sacred birthday, but also they say that Prince Siddartha retired to the jungle on that day, he became Buddha on that day, and he entered Paranirvana on the fullmoon-day of May.

These stories, thirty in number, are from the Sanscrit and are called *Jatakamala* because the original writer said that he would devoutly worship the "wonderful exploits which the Muni performed in previous births by a poem, the verses of which would be like the flowers in a garland." The scribe writes about them thus: "They teach the way leading to Buddhahood. They are the landmarks of that Path. Even the hard-hearted may be softened by them. For

the benefit of mankind these stories are written and they are in accordance with the course of facts as recorded by scripture tradition."

Part II consists of fourteen instructive stories about Prince Siddhartha, his marriage and renunciation, his meditation under the Bodhi-tree, his enlightenment as Buddha and his attainment of Paranirvana. Each story is indeed like a fragrant flower and the garland forms a rare collection which needs but to be read to be appreciated by older story-lovers quite as well as by children.

The forty-nine illustrations are from photographs of the carvings of the famous Boro-Budhur Temple in Java. The photographs were taken by Major van Erp, who had been deputed by the Dutch Government to restore this temple. It was rediscovered from under the earth and jungle about sixty years ago, and on its terraces many Jataka-stories are illustrated by carvings on rock.

It is furthermore interesting to note that the book was printed at the Boys' Industrial Home Press.

A. H. T.

THE COMMODORE

By Maud Howard Peterson. (Lothrop, Lee & Shepard Co., Boston. 1914. pp. 363. Net, \$1.25. Post-paid, \$1.40.)

This charming story, or string of stories, purporting to depict the principal events in the life of a son of an officer in the American navy, is told in an odd and peculiar style. The authoress in every instance goes direct to the point—to the head and heart of the reader as well.

So much unintentional glamour has been thrown about the lives of members of that branch of the service by outsiders that it is really refreshing to meet with a description of it from the inside, from one who has lived within it, whose point of view is dependable and who does not sacrifice verity to commercialism.

A number of fine pen portraits stand out with cameo-like clearness, notably the coxswain, Reilly; the schoolmaster, Yerger; the Quaker aunt, Prudence; the gentle mother of the hero, and the Spanish Padre. Each is a type, and is tersely and graphically described; so well is it done that the one under description at the moment seems

to stand before the reader pulsingly human. With a sentence or two one gets an insight into the character of each that is remarkable.

The hero, a boy nicknamed "the Commodore," handled in a less skilful manner would be an insufferable prig, but the authoress very cleverly prevents this by leading one to see that any actions on his part that might be termed priggish lose that quality by their utter unconsciousness of self. She seems to know perfectly, to have analytical insight into that little understood operation, the mental processes of a boy.

The book breathes manhood, duty and, although written about the navy, contains, by indirection, a brief for Peace. It is a fascinating piece of fiction founded on facts.

D. R.

PYTHAGORAS

Greek Philosopher, Founder of a Brotherhood at Krotona, Initiate Teacher. By a Group of Students. (THE AMERICAN THEOSOPHIST, Krotona, Hollywood, Los Angeles, California, 1914. pp. 58. 50 cents.)

An announcement of any new work on Pythagoras would call forth a grateful response on the part of most students of the wonderful Teacher. Like all great Teachers, what he has left behind is meagre beside that which aspirants are eager to learn of the fullness of his great teachings. Volumes there are on his work, but none are easily obtainable or sufficiently succinct for the many.

So Theosophists especially will welcome the appearance of the little compendium of useful gleanings from Pythagorean sources in a cheap edition. Miss Holbrook and her student-helpers have done well in the present work. They have fulfilled in a practical form a need that has long been felt.

The book is divided into five parts: I. *Ancestry, Early Life, Travels*; II. *The Nature and Founding of Crotona*; III. *Teachings and Disciplines*; IV. *Later Life and Death*; and V. *Bibliography*.

The many topical heads clearly classify the subject-matter of the chapters and make topical research easy.

I predict a demand for the volume that will soon exhaust the present edition.

A. P. W.

FROM THE MAGAZINES

IN THE THEOSOPHIST for October the editorial notes *On the Watch-Tower* are, as usual, of deep interest to all Theosophists. They are looked for eagerly each month as a close and dear touch with our President. The fine article on *S. Bernard of Clairvaux* is concluded in this number. Isabelle M. Pagan gives the first part of an illuminative paper on *Aryan Mythology*, Dr. Raymond van Marle continues his excellent article on *Essenism*, and one entitled *Immortality* by W. D. S. Brown is full of helpful suggestions. The *Inspirations* given through Maud Mann (Maud MacCarthy) are of wonderful interest and value, and will be profitable for study along occult lines. The interesting distinction made between the physical breath and the etheric breath alone is a theme for deep thought. The entire article may be read and reread with much benefit and spiritual illumination regarding the Deva-life and our own daily life of aspiration for higher things. The poem *To A. B.* by T. L. C. is a beautiful tribute to our President for her birthday. The description of the wonderful *Castle of Vajda Hunyad* is a rare treat, with its beautiful views and fascinating sketch of the great Hunyadi János, "that brilliant leader of men."

THE ADYAR BULLETIN for October gives much interesting reading, beginning with the always welcome notes from the editor. The first part of a fine and helpful lecture by our President; an interesting sketch by "X," entitled *The Way of Man's Returning*; a contribution relating individual Theosophical experience by a student; and a helpful article on *Virtue and Faculty* make up this excellent number.

The contents of the December number of THE BIBELOT are devoted to William Blake. His seventeen celebrated woodcuts made to accompany Thornton's VIRGIL, where they first appeared in the third edition (1821), are here reproduced to illustrate the Eclogue *Thenot and Colinet* written by Ambrose Philips in 1748. The

sonnet by Dante Gabriel Rossetti is a classic, and indelibly etches itself upon the consciousness of poetry-lovers. The publisher writes: "I began with Blake and end with Blake," for this is the final number of THE BIBELOT, which has been for twenty years like a crystal stream of joy and culture to its many subscribers and readers. It seems appropriate to quote the following tribute which THE PHILADELPHIA NORTH AMERICAN paid to Mr. Mosher some time ago in reference to a publication which he had just issued:

Thus it shines in handset type—a flower of farewell such as one seldom finds in the great garden of words; a perfect blossom that must be passed along for the joy of all those who love what is fine and beautiful and true.

The October issue of THE MESSAGE OF THEOSOPHY, the magazine of the Burma T. S., has many interesting articles: *Buddhism as the World Religion*, a just plea for the lofty character of that faith; a communication from Mrs. Besant on *The Adyar University*; an account of Mr. Leadbeater's tour in Australia; *What is Dukkha*, by P. D.; a story entitled *Remembrance*, by Silacara (Bhikkhu); and the fine article *A Woman of Destiny*, by E. S., giving a short summing up of the world-wide influence and the great mission of our wonderful President among the people of the world.

The September-October number of THEOSOPHY IN INDIA, the magazine of the Indian Section T. S., has editorial notes of exceptional worth along the lines of keen appreciation of our splendid President, her phenomenal energy and amazing accomplishment of rapid work which her inspired foresight intuited as needed in these stirring times as part of the preparation for the coming of the Great One.

The article, *Desirelessness and Tirelessness*, by C. Jinarajadasa, is a just and loving tribute to one who surely does not "weary in well-doing." The whole issue for the two months is worthy of high commendation.



This little cut represents an incense burner in brass, especially designed as a Krotona Souvenir by the Arts and Crafts Guild at Krotona. The lotus seed pod is intended for burning the cube incense; the end of the stalk for the stick incense.

Price of burner, 75 cents;; postage, 10 cents extra.

Orders for both kinds of incense, the Adyar (stick) or the Krotona (cube) may be sent to the Guild.

Krotona incense put up in boxes. Perfumes, carnation and sandalwood. Prices: 2-oz., 50 cents; postage, 4 cents; 4-oz., \$1.00; postage, 8 cents. Adyar stick incense, 60 cents per oz., or 54 sticks.

We have a number of bound volumes of THE THEOSOPHIC MESSENGER and THE AMERICAN THEOSOPHIST on sale—Nos. 10, 11, 12, 13 and 14, covering the period from October, 1908, to September, 1913.

The articles contained therein are of great variety and interest on Theosophy, Occultism, Comparative Religion, Philosophy, Art, Science, Drama, Poetry, Dietetics and numerous other subjects, by writers of note, such as Mrs. Besant, Mr. Leadbeater, Mr. Jinarajadasa, Dr. Weller Van Hook and many others.

The bound volumes would be splendid for reference purposes and a valuable addition to a Lodge Library. The price is only \$1.75, practically at cost; originally they were \$2.50.

Send in your order with \$1.75 at once to THE AMERICAN THEOSOPHIST, Krotona, Hollywood, Los Angeles, Calif., and we will fill your orders as long as they last.

Mr. Ascott, Krotona's gardener, thanks the following members for contributions of bulbs, lilies, roses, etc.:

Miss K. L. Augur, West Haven, Conn.

Miss F. E. Dunham, Lockport, N. Y.

Mr. F. A. Thomas, Riverside, Calif.

Mr. Williams, Los Angeles, Calif.

Mr. and Mrs. J. T. Ekland, Omaha, Neb.

Some of these are second, and even third, donations.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY—KROTONA, HOLLYWOOD, CALIF.

Financial Statement, November, 1914

RECEIPTS

Fees and Dues.....	\$ 402.62
Donations	119.22
Tryon Fund	22.50
Sales of Propaganda Literature	20.51
Sundry Refunds	36.62
Messenger—	
1 Subscription	\$0.50
Refund Freight	7.00
	7.50

\$ 608.97

Cash Balance, Nov. 1, 1914.. 1,407.76 \$2,016.73

DISBURSEMENTS

Salaries	\$ 92.32
Postage	20.00
Propaganda	112.25
Furniture and Fixtures—Part payment on Addressograph.	135.07
Telegrams	5.45
Offices	38.50
Adyar percentage on members	720.96
Incidentals	16.55

\$1,141.10

Messenger:—

Printing	\$91.20
Postage	12.00
Salaries	33.50
Freight	10.00
	146.70

\$1,287.80

Cash balance Nov. 30, 1914.. 728.93 \$2,016.73

C. F. HOLLAND, Treasurer.

“If wisdom's ways you wisely seek,
Five things observe with care:

Of whom you speak,

To whom you speak,

And how, and when, and where.”

BOOKS

That every reader should possess.

	Price	Postage
Theosophy of the Upanishads. Deals with the Self and the Not Self	\$1.00	\$.07
A Modern Panarion. Collection of Fugitive Fragments—by H. P. Blavatsky	2.50	.21
The Christ of the Healing Hand. A Fragmentary Compendium of latest findings of the Great Doctrine of Spiritual Healing—by McBeth Bain	1.00	.07
War: A Theosophical View—by J. H. Cousins .....	.20	.03
Master Keys. Contains— <i>Dawn of Truth, Karmic Law, Improvement of our Bodies and their Aura, What Comes After Death, What is the Use of Animals, Diet and Health, Some Practical Rules</i> —by Captain Walter Carey .....	.40	.04
Mrs. Besant and the Present Crisis in the Theosophical Society. With prefatory letter from M. Edouard Schure—by Eugene Levy .....	.40	.04
Manual of Occultism—by Sepharial. Contains chapters on <i>Occult Sciences, Astrology, Palmistry, Thaumaturgic Art, Hypnotism and Mesmerism, The Occult Arts, Alchemy</i>	1.50	.12
Obelisk and Freemasonry, according to the discoveries of Belzoni and Commander Corringe—by J. A. Weisse. (Only a few copies in print.)	1.00	.08
Jatakamala—by Musaeus-Higgins. A new and splendid book for children. Many illustrations. (On way to us from India. Will be in stock about March 1)	1.00	.05

Two New Pamphlets.

Women and Politics. The Way Out of the Present Difficulty—by Annie Besant .....	.10	.02
The Spirit of Theosophy—by L. W. Rogers .....	.10	.02
The Primer of Theosophy (just been reprinted) .....	.15	

The following books are in the bindery and will be ready for the trade about December 25—possibly sooner—The Inner Life, Vols. 1 and 2; At the Feet of the Master, in paper and cloth bindings; Methods of Psychic Development; Light on the Path, in paper binding.

THEOSOPHICAL BOOK CONCERN,

Krotona, Hollywood,
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We will order any book you desire from any publisher in the world. Send in your orders at once in order to avoid delay.

THE MESSENGER

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Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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