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CHILDREN OF THE DAWN

BY WALTER A. SHUMAKER

AT the last Adyar Convention, Mr. Jinarajadasa concluded a lecture with these words of imperishable beauty: "Let us not be elders of the sunset, let us be children of the dawn." To members of the Theosophical Society the phrase bears a very definite significance. The words, necessarily general in earlier days, "to form a nucleus of a universal brotherhood" have received a more precise definition. The ideal set before us is no less than that of forming a nucleus of a new race whose key-note shall be brotherhood. Before us stands the possibility of being members of that chosen band of servers through whom the Great Ones are to lay the living foundations of earth's new day. To us, if we but will, is given the possibility of being among those drawn apart for training and preparation by Them, of sitting at Their feet and learning from Their lips. And when that training is done, ours may be the yet more glorious privilege of being the instruments in Their hands to bring into being that new day when poverty, ignorance and misery

shall vanish from our land; when womanhood shall not be the slave of lust nor innocence the prey of the destroyer.

When the war-drum throbs no longer and the battle-flag is furled
In the parliament of man, the federation of the world.

Such and so glorious is the vista that opens, such and so wondrous the opportunity that is proffered. But it is not by favor but only by worthiness that this may be ours. In this world ruled by justice rich rewards are not lightly won. This is the task that is set before us—to become *now* something of that nucleus, to manifest *now* something of the spirit of that new day. The wave of the fifth sub-race is still rising; it will continue to rise long after the nucleus of the sixth is founded, till, reaching its crest, it pours its force forward. For those who would be elders of the sunset, who would share the destinies of the Fifth Race, the road is plain enough. They may float with its current and it will be well with them. But for us who would be children of the dawn,

pioneers of the new race, this difficult task is set: we must strive *now*, in the midst of this Fifth Race civilization, to think, to feel and to act according to the standards of a race yet unborn. We must abandon the methods which the world around us finds most successful, and learn new and untried ones. We must turn from the ideals of our time and renounce its rewards. We must think and feel and act now as men will in the brighter age which is to come.

To do that, we must first of all be idealists; not because an idealist is necessarily any better than a practical person, but because this particular work of preparation can be done only by the idealist. An idealist is, primarily, one to whom the important thing is not the world around him, but the thought which he makes of that world; to whom the world of thought is real and that of material existence illusory. It is just precisely this quality which we need in order to take even the first step on the pathway to the dawn—to bring by the power of imagination the coming day into our present and live, mentally, according to its requirements. As we do that, we come little by little into touch with the prototype of that future life now existing on the higher planes and learn more of what its requirements are. We will learn that it involves ridding ourselves of certain qualities now highly valued and strengthening some which the world today holds but lightly. Just as the same qualities which made a man a knight errant in the middle ages make him an outlaw today, so the qualities which make for success and public esteem in the present race may be fatal to those who would embody in themselves the key-note of the next. A clue to the attributes we must acquire if we are to be children of the dawn is given by a pledge which many of us have taken: "*We shall seek to make devotion, steadfastness and gentleness prominent characteristics of our daily life.*" These three qualities were not taken at random from the myriad jewels which make up the crown of His perfection. They were selected with deep under-

standing and, moreover, they are closely interrelated.

First then of *gentleness*. I fancy "love" would have been used instead if it were not susceptible of so many interpretations that another word was taken in order to leave no misunderstanding of the quality which is demanded. It is that quality which vaunteth not itself, is not puffed up, which suffereth long and is kind, which "seeketh not its own." It has first its negative side of harmlessness; through it alone can we come to the end of evil, which ceaseth only by love. It is the antithesis on the physical plane of cruelty, on the astral plane of anger, and on the mental plane of critical judgment of others. The physical and astral planes we may hope we have measurably under control; the mental is our chiefest concern and our greatest danger.

The evolution of the fifth sub-race is designed to develop critical judgment; it is a heritage of our race and generation, but none can be children of the dawn of the Sixth Race who will not put it wholly from them. For this there are two fundamental reasons. First, in the sixth sub-race intuition is to be developed as intellect was in the fifth. In their perfected form the two are compatible harmonious expressions of the One Consciousness. But if you have one arm strong and muscular and the other feeble, you will not, if you are wise, do everything with the strong arm because it is easier so. You will use the feeble one, at the expense of difficulty and error, till both are strong and you are ready for the greater work which only a man with two good arms can do. Just so must we now use and rely on our feeble and nascent intuition, that it may grow strong for that day when only intuitive knowledge can save us from error.

The second reason is even more compelling. The present era is that of discrimination and individuality; the coming one is that of synthesis and brotherhood. Every criticism, however just it seems to be; every adverse personal judgment, however well justified by "facts,"

makes for separateness. It is a part of the life of competition and fatal to the life of co-operation where the error of one is the error of all. There is organization in the present age, but not co-operation. Organization results from the mastery of a strong personality over his fellows till a stronger thrusts him aside; co-operation results from the spontaneously joint action of many drawn into unity by a common ideal. Now the moment one begins to notice and condemn the actions of his fellows, to weigh their merits and appraise their shortcomings, he thereby turns his attention from that overshadowing ideal in which alone is unity, loses his touch with it, and becomes instantly unable to co-operate. It is as if we were marching to the beat of a baton in the hands of the Master. Look for a moment to see if any of your fellows are out of step and you fall out yourself, because your eyes are no longer on the Leader. No matter how excellent your intentions, you fall out automatically and inevitably.

So much for the negative side of gentleness. When that is achieved, when by innocence of hand we have won to integrity of heart, when we have reached the point where neither momentary provocation nor plausible excuse can ever lead us to a misuse of power, then and then only will its positive side develop. For gentleness is more than a virtue in itself, it is a condition precedent to spiritual power. Once achieved, into that serene centre pour the light of intuition and the power of the higher planes, and gentleness ceases to be mere non-participation in strife on any plane. It becomes a radiating force which drives out strife as the smoke of incense clears a tainted atmosphere, by setting up a higher vibration.

Next, *steadfastness*. Obviously not steadfastness in personal ambition, in pride, in aggression. The world is full enough of that now. What is demanded is steadfastness in gentleness. Against the thousand pin-pricks of daily life, against disregard of our personal rights, against the temptation to judge others and in the self-righteous condemnation of supposed evil to do worse evil ourselves,

through all these our steadfastness must, like a protecting casement, surround the chalice of gentleness into which may be poured the wine of our communion with the Master.

And lastly, *devotion*. For service is the key-note of life. Nothing is worth gaining except as it may be used in His service. When gentleness, transmuted into spiritual power, and fixed in constancy and steadfastness, is by devotion dedicated to the service of the Great Ones, our third degree is taken; we are ready for the accolade of Him to whom we have sworn knightly service.

How may we best accomplish this work of preparation? The allotted time is short; in one sense it is confined to this present incarnation, for it is now that we must show ourselves of sufficient promise to be worthy of the special effort to bring us again into speedy incarnation. In our school-days with a critical examination impending, we sacrificed pleasure and social interests, ignored the studies of which we were sure, and concentrated every effort on the one in which we were deficient. So now it is for us to devote ourselves with equal concentration to the acquirements of gentleness, steadfastness and devotion. Not in monastic seclusion, for the qualities which we must exemplify in life we must learn in life. Not in disregard of our karmic duties, if for no higher reason than that if neglected they will return to bind us when the Master calls. But first of all in our minds and hearts, remembering always that the world of ideation is more real than that of physical life; that whatever else may be denied us of opportunity the power of right thought remains. Then in our daily life, striving unceasingly to grow more steadfast in gentleness—overemphasizing that virtue, if you will, to make up for the many lives when we have neglected it.

And above all else the effort must be made in our Theosophical Society. That Society is primarily the training school of the Sixth Race; in its affairs, if nowhere else, we must be governed by the rules of that race. Our Fellows in the Society will be our fellow members of that future nu-

cleus, and with them we must at all costs refrain from making any karma whose working out will disturb the solidarity of the nucleus. In its affairs, if nowhere else, we must put aside the ideals and methods of the Fifth Race, for always and invariably they will be wrong.

Imagine yourself a child of a family and community where life is crude and selfish, where only selfishness and cunning will save you from ruthless cruelty. You go each day to a school governed by an honor system. Every precept of expediency which your life has taught you must be laid aside when you enter the school-room, or you will not only bring discredit on yourself but seriously embarrass the working of the honor system, and perhaps cause its abandonment. So should we feel when we turn from our life in the world to deal with theosophical things. To bring the ethics of the gutter into an honor school is more worthy than to bring the ideals of Wall Street into a society dedi-

cated to the service of the Lords of Love and Wisdom.

In our Society we may not only learn gentleness and steadfastness; into it we can pour the full measure of our devotion and complete to the uttermost our dedication. If we have any willingness or fitness to serve the Great Ones, here in the Society which They have founded, in the work over which They preside, it can and must be shown. So let us strive each day to be more steadfast in gentleness, more consecrated in devotion; strive that each day may see something done "In His Name." And above all our days let there ever float as a guiding angel a dream, fashioned by all that is highest in us, of that coming dawn when the rose of love, the blue of understanding and the gold of active wisdom shall blend in eternal beauty on life's horizon; when we, if we but will, may face that dawn waiting for His summons: "Come ye, my chosen ones, for the work of earth's new day."

CASTE IN THE SOUTH

BY FLORA S. GIFFORD

TO one who has sojourned south of Mason and Dixon's line, the thought sometimes occurs that a parallel may be drawn between that part of the country and India. In both, caste based on color is perhaps the most outstanding feature of the social system; in both, the power of custom is overwhelming, albeit some of the rising generation are suggesting the possibility of change; and in both, the education of the depressed classes is among the most pressing problems of the day.

In both regions much of the education is carried on by foreign missionary organizations, though in the Southern States this activity is commonly denominated as home mission work. Yet, as both the money and the workers come from a distance ranging from five hundred to two thousand miles, the casual observer may

be pardoned for classifying the Freedmen's Aid Bureau, the American Missionary Association and kindred organizations as foreign missions.

A careful survey of the Southern population will yield representatives of the four colors on which the castes of India rest. The pure Aryan and pure Lemurian, with their admixtures, are the most obvious and numerous; but a closer study will reveal red and yellow types, due to amalgamation with the surviving Toltecs and the imported Mongolians. In some cases an obscure Atlantean strain comes to the surface, so that one may see a coal-black Negro with Chinese eyes. A so-called Negro audience presents a far more diversified appearance than a white one: beside a coal-black youth who recalls the "egg-headed Lemurian," you may see a real "Princess of the Porcelain Country,"

a girl with Celestial features and an egg-shell skin; an American Indian may be sitting beside a really typical Jew; a Scotch type, with high cheek-bones, blonde skin and red curls to the waist, beside a honey-colored Egyptian. Sometimes the so-called blacks are more pink and white and golden than the average white—as if Nature were having her fling at social distinctions.

There is, also, no such functional differentiation as in India. The Southern theory is that all Negroes and their descendants, however white in appearance, form “a *tertium quid*, half-way between men and cattle.” They were created solely to relieve the Aryan from the necessity of manual labor, and of course they are fit for nothing else. In Hindu terminology, only Shudra souls enter Lemurian forms. The impartial observer, however, taking a general survey of Southern civilization, feels inclined to believe that the Lords of Karma have slipped a few Shudra souls into white bodies and a few Brahmanas into black. In view of so enterprising and self-sufficient a town as Mound Bayou, Mississippi, entirely made up of Negroes, and the tremendous demand for education on the part of the blacks, it seems far more likely that the race can furnish its own castes complete. A friend of mine who attended Berea College, Kentucky, in the old days before segregation was enforced by law, declares that for cleanliness, ambition and ability, the Negroes surpassed the mountain whites in every instance. And a race that can produce artists like Tanner, musicians like Coleridge-Taylor, poets like Dunbar, orators like Frederick Douglass, educators like Booker T. Washington and Burghardt du Bois, is surely more than a caste designed for manual labor only.

The whole question of caste in the South is an affair of yesterday, when compared with the immemorial antiquity of the system in India. Only since 1865 has the Southerner really doubted the servile nature of the Ethiopian. Since the close of the Civil War, all the older Southern States have passed segregation laws of extreme stringency. Almost the only com-

mon meeting-ground for the races is the street and the store. The Negroes have their own cars, their own restaurants, their own schools, churches, hospitals, theatres—or go without. In some cities their living quarters are segregated as well. This separation is often enforced with a brutality undreamed of in India.

Whatever benefit the servile caste has received from the intellectual classes has been, until very recently, in the nature of “crumbs from the rich man’s table.” Before 1861, the better class of slave-holders made some attempt to provide religious instruction and medical attendance for their slaves, but intellectual instruction was forbidden under penalty of law. After 1865 millions of ignorant, penniless Negroes were thrown on their own responsibility. For a generation they were dependent on the whites for everything but daily bread, and in some communities they are so still. If a Negro was sick, he called in a white physician or died unattended. If he needed legal advice, he visited a white lawyer or lost his case. If he wanted an education, he had to rely upon what was furnished by an impoverished and grudging state, or by the Northern missionaries. The ministry was the only profession left open to the Southern Negro until recently—and it was usually far from being a learned profession. Within five years I, myself, have seen a boy of fourteen who was a licensed preacher in the Methodist Church, though it is only fair to the boy to say that he was pursuing his education at the time. At present, thanks largely to the Northern missionary schools, there are thousands of blacks with high school education and hundreds with the college degree. The increasing severity of segregation has compelled the race to think of itself as a whole, to develop from its own numbers teachers, doctors, lawyers and editors, as well as clergymen and Y. M. C. A. workers of a more cultured type than the “exhorter” of a generation ago. More than fifty per cent of the educated Negroes become teachers, while seventeen each enter the ministry and medicine. The growing harshness of the whites has

called forth not only latent talent but an increasing self-respect and self-sufficiency in the blacks.

Whatever merits the caste system may have had in ancient India, it presents as unjust and irrational a spectacle in America as any to be seen on earth. Only one line is drawn—that of color, or rather of descent. On each side of the line are to be found all grades of education, refinement, character and ability. Each side has its saints and its criminals, its scholars and its dunces. But the man in the street thinks not of these inner distinc-

tions, he can grasp only the color of the skin. Men and women who have spent years in acquiring the higher education are debarred the company they would naturally seek, merely by a prejudice based on pigment.

If there is one place where Theosophy is needed, it is in the southeast corner of the United States. And if there is one place where Theosophy will have a hard time to triumph over fossil theory and complacent race prejudice, it is that same southeast corner; yet one day it will doubtless overcome even these obstacles.

THE REAL AND THE UNREAL

BY C. R. LINDFORS

NOWHERE do we hear so much about the real and the unreal as in Theosophy; still there appears to be a certain vagueness about the meaning of the term. Taking Webster's definition of the real as being "the actually existing," it is hard to comprehend the expression so often met with in theosophical literature. "The seen (or physical) is continually changing and therefore unreal." The logic of such a thesis appears faulty, because nothing could be changing without having—at least, for the time being—an actual existence and therefore according to the definition, a reality. *Changing* and *unreal* we find used as synonyms in many a case, while in others they are placed in juxtaposition. Why not employ the word *impermanent* in place of *unreal*, as it seems to express in pure English just the meaning desired to impart?

It might be said that everything we see is unreal in its appearance, meaning that we do not know anything as it really is, that it is all an illusion; but, on the other hand, is it not true that behind the illusory aspect of things there exists a reality un-

known to us? Otherwise a similar sensation could not arise within us whenever a conscious contact takes place with these things. Take a flower, for instance. We do not know its actual form and color. What we think we know of it is nothing but the sensations created in our brain through the impact of certain vibrations reaching us through our senses of touch, sight and smell. But, as other persons have the same sensations when cognizant of the same flower, we have certainly a right to conclude that the flower is a real existing object in itself, a centre of certain kinds of vibrations.

Science, philosophy and ancient wisdom, each in its own way, now teach us that appearances are deceptive and that all objects we perceive are but conglomerates of atoms of ultimate bubbles with a certain vibratory power. But as long as these conglomerates exist, be they permanent or not, they are real. Why not, then, state that everything on earth is *impermanent* and *illusory*, instead of *unreal*, and so do away with a word which, used in this connection, is liable to give rise to misunderstanding and to create antagonism?

THE MUSIC CORRESPONDENCE BUREAU

TO MEMBERS OF THE T. S.

I wish to call the attention of the members of the Society to the important field of investigation represented by the Music Correspondence Bureau. A few years ago this work was started under my direction, and continued with more or less success until my personal affairs required that I withdraw from active outward work for the Society. For the past two years Mrs. J. W. Wright, of Forest Glen, Maryland, has been the literal head, the inspired and inspiring leader of this work, and under her able management there has been great improvement both in form and matter of the monthly letters issued by the Bureau.

The intention from the first was to bring together by correspondence all members who were interested in both music and Theosophy, and provide a medium for an exchange of ideas on these subjects with a view to understanding their relations, to discover the theosophical principles governing music, and to interpret Theosophy through music. The work so far has, of course, been highly speculative and experimental, but nevertheless interesting, and many times suggestive and instructive.

All those who are interested in music and Theosophy should be members of this Bureau. From these persons, as centres, the influence can go forth to those who are interested in only music and who, through it, may become interested in Theosophy, and also to theosophists who may not themselves be musicians but who take a delight in music and kindred arts, and who would be glad to be enlightened along these lines.

Like all things on the physical plane, the Music Correspondence Bureau costs money for its maintenance—very little for each one if the burden is shared by all the members, but a great deal if it has to fall on the shoulders of a very few, as has been the case heretofore.

Mrs. Wright is very averse to asking for money contributions to the Bureau, as she wants everyone to feel that this labor of love is free from all taint of the "filthy lucre." Therefore it is necessary for those who are more practically minded, and less esthetically souled, to speak a word and say that those who wish to take advantage of the benefits of the Music Correspondence Bureau would be helping along what may be destined to be a

great work by remembering that the government officials do not give away postage stamps, nor the printers put the letters into shape free of charge. The cost of printing and the postage are the only charges, as the paper and envelopes are donated, and the work is done freely for love of it and of those who may be drawn to Those whom we serve by its means.

If each person who wishes to become a member of the Music Correspondence Bureau would send about ten cents a month or, if more convenient, a dollar each year, the amount would be sufficient to defray these absolutely necessary expenses.

If the Music Correspondence Bureau really meets an actual need of musicians and theosophists, it may in time develop into a school of music along theosophical lines, so that those who wished to do so, and were able to do so, could take up the study more seriously.

The founding of such a school has been the aspiration of Mrs. Wright for years, and it is her creed that when the time is ripe it will materialize. The history of music shows that at every great epoch music has taken a step forward along with the other arts. May we not believe that the present monstrous upheaval of our civilization (?) will usher in a new epoch in music as well as in everything else?

Music is the heart through which beats the life pulse of the world; the other arts—painting, poetry, the drama and rhythmic dancing—must be correlated to and harmonized by music in all its aspects. Pythagoras was the first to teach music as a science, and also the first to teach that one could attain to an understanding of the "music of the spheres." He thus taught the *alpha* and *omega* of music. Is the time approaching when a more scientific, less purely subjective attitude toward music may again be emphasized? May not theosophists who are interested in music look forward to a Pythagorean School of Music? Many of us believe so. Are there others? Will they bear witness to their belief by contributing to the practical support of the idea that is being represented for the present by the Music Correspondence Bureau of the T. S.? If so, communicate with Mrs. J. W. Wright, Carroll Springs, Forest Glen, Maryland.

Ever cordially yours,

FRANK L. REED.

"The critic understands and speaks mostly in terms of form; the sage in terms of spirit. He who learns to listen with the ear of the spirit will truly understand, and then cease to judge."

KROTONA INSTITUTE
REPORT OF THE WINTER SESSION
1916

The Session was a great success from every point of view, and encourages those who have so faithfully donated their services as Faculty to renewed efforts and hope for the Summer Session. There was a very satisfactory attendance, leaving a balance in the treasury for the future work. The best attended series was that on "Parsifal," by Mrs. van Vliet, who brought out a magnificent piece of work, well worth the attention of students and yet calculated to catch the attention of even the most casual.

There were among the students several university graduates, and their comment on the synthetic value of our work was exceedingly cordial and encouraging. It showed that the efforts of the Institute were being recognized. Theosophy is, without doubt, the synthesis of philosophy, religion and science, and when we are able to emphasize the sociology note we will indeed have something worth while.

The courses now are shaping themselves in such a way that a student who has not

heard of Theosophy can get into the beginners' classes, while those who have been well grounded in science and know something of Theosophy can have a final summary showing the interrelation of the different parts.

Theosophists should recognize that there is a deep unrest in educational circles, as shown by the "New School" movement and the now-discussed "New University" movement. Let us hope that the attendance at our coming Summer Session and the efforts of our Faculty will bring Krotona more to the realization of its ideals and fulfill the destiny that some of us have so boldly dreamed of, presenting to the world a nucleus of the new educational movement that will encourage those who hope to continue their education in the next incarnation to study late in this one.

I cannot close this without thanking the Faculty that has done such splendid work this term for their loyalty to Theosophy in the way they have worked.

A. F. KNUDSEN, *Dean.*

TO A MOTHER

Remember that not thou alone must bear the raising of the children. Give them love and care. Their spiritual welfare others guard as well as thou. By strenuous striving to force their growth, their nerves are worn so that the greater teaching must stay unreceived. For bear in mind: *The spirit asks not guidance, but freedom to fulfill its destiny.* Give rather hope, encouragement and joy for spiritual strength to face the fight that every soul must wage alone.

Give beauty, harmony and joy, and less of grosser things. Let duties come when

knowledge grows more clear. Think how thy soul rejoices in the woods, and knowledge comes of things unseen. Give beauty, for so only can the soul reflect that beauty. Give less of things and give of nature more. Crowd not the mind with matters that have intellect for substance, but let them bloom with grace on the warm lap of earth.

And lo! in seeing beauty shall beauty grow. Work not upon the mind by precept, but on the senses, to make life more beautiful. Give them the heart, not form, for if the spirit grow, then shall the vehicle conform.

MARY GRAY.

FROM THE NATIONAL PRESIDENT

LETTER FROM HEADQUARTERS

Adyar, India, January 14, 1916.

Many friends in different parts of the world are eager to learn about the work of our great President, Mrs. Annie Besant, as also the activities carried on at our central Headquarters. Several efforts have been made to bring our Headquarters in touch with distant members and, successful or otherwise, they have not been kept up. I thought perhaps I might try a plan not yet tested, viz., of writing a monthly letter to all our friends abroad, giving them some information of interest and instruction. If they wish to know more about Adyar, they should read our ADYAR BULLETIN.

If some good friend in each of the many countries where this communication is sent will take the trouble to respond with a letter of theosophical news and notes, I shall be grateful. Arrangements are also being made to answer all queries regarding our many-sided work, so that individual members or lodge officials are requested to correspond with the undersigned, care of Theosophical Publishing House, Adyar, Madras, India.

This plan has met with the approval of the P. T. S.

MRS. BESANT AND POLITICS

The opening month of 1916 brought our President home to Adyar, with fresh laurels won at Bombay. For the last few months she has been working incessantly, traveling all over India, to form a new political association for the purpose of educative propaganda leading to the great goal—self-government for India within the British Empire. The great institution known as the National Congress has been working regularly for the past thirty years, but many of its demands remain ungranted by the Government, which is bureaucratic to an objectionable degree.

Mrs. Besant has succeeded in infusing vigor in the Congress camp, and this year that national body, meeting at Bombay, practically accepted her program of vigorous propaganda and passed a resolution covering a wide area. This removed the necessity of another political organization, and consequently the Home Rule League was not formed. Mrs. Besant seconded the proposition moved by India's great orator and leader, the Hon. Babu Surendranath Banerji; and the speeches made by them, as also by others—among them the Indian poetess, Mrs. Sarojini Naidu—are to be published at an

early date. I hear that the Anglo-Indians particularly dislike Mrs. Besant for teaching the Indians the ways of agitation and the methods of propaganda familiar to the Western world.

THE THEOSOPHICAL SOCIETY CONVENTION

For the first time in our existence of forty years is the T. S. Convention held at Bombay. Adyar and Benares have been the scenes of many inspiring and helpful Conventions, but the experiment of holding one outside our specially prepared atmosphere of Adyar and Benares, appears to have proved a great success. I was not present and therefore am not able to give first-hand impressions, but all reports are glowing, and so the experiment is bound to be repeated. Our President's Convention lectures are very highly spoken of by all, the second of which was attended by H. H. the Maharaja Holkar, the ruling prince of the famous house whose deeds of valor and statesmanship are strewn through the pages of Indian history.

A vast amount of money has been spent over the Convention arrangements, but more than money are the men, and the worth of the Bombay Theosophists has increased very much and their praises are sung by all. Mr. C. Jinarajadasa did excellent service, taking much of the burden of work from off the President's shoulders, on which heavy political weights rested.

SINCE HER RETURN

Mrs. Besant has been busy planning plans and evolving schemes. Propaganda for winning self-government for India is the central object of her toils at present. At Easter she will be in Allahabad to be present at the All-India Congress Committee meeting, and between then and now she has to work hard. In the midst of it all she has not forgotten Theosophists. Besides writing regularly her *From the Editor* in THE ADYAR BULLETIN and *On the Watch-Tower* in THE THEOSOPHIST, she has planned to write every month an article for the latter. The improvement of our monthly magazines and *The Commonweal* is contemplated.

THE HINDU UNIVERSITY

Mrs. Besant, as everyone knows, founded The Central Hindu College at Benares, and for many years past has been busy co-operating in the efforts to establish a Hindu university in the holy city of Kashi. Her all-India university scheme became merged into the All-India

Hindu University, of which the great Indian patriot, Pandit Madan Mohan Malaviya is the father. They and other friends labored long and late till the Government of India passed the Hindu University Act last year, at which the member-in-charge of the education portfolio and other popular representatives spoke highly of the selfless labors of Mrs. Besant and others. Pandit Malaviya came to Madras to collect more funds for the University, and addressed a huge open-air meeting where Mrs. Besant also spoke and made a magnificent speech. On February 4, the foundation stone of the University will be laid in the ancient city venerated by all Hindus. H. H. Lord Hardinge, the Viceroy, will perform the ceremony. Mrs. Besant will of course be present. Thus the humble seed sown by her in the last century has not only brought forth a sturdy tree but has flowered and dropped a seed which will produce rich fruit in the future.

It seems strange that Benares, where from times immemorial educational institutions have flourished, is once more chosen as a site of learning and culture. Five thousand years hence this All-India Hindu University will receive homage from my countrymen there, as we all revere the ancient atmosphere of scholarly Benares today. The law of cycles must work in this as in all else.

MRS. BESANT'S NEW BOOK

A splendid volume of 700 pages, which is likely to run through many editions, is brought out by our President. *HOW INDIA WROUGHT FOR FREEDOM* is a story of the National Congress, told from official records, and the central bulky portion makes a most thrilling history. The Historical Introduction is a careful piece of work and runs to sixty pages. A very full index enhances the value of the book considerably. Our Vasanta Press has rendered to India a service by producing this valuable volume.

STAR WORK

We had a very good meeting on January 11, presided over by Mr. C. Jinarajadasa, who was assisted by Dr. Mary Locke. Another meeting will be held at Easter, when the E. S. Conference and the South Indian Convention meets for four days at Adyar.

B. P. WADIA.

A NEW KIND OF LODGE

A Lodge of the Theosophical Society has been formed in London, called the Union Lodge of the T. S. It is located at 19 Tavistock Square, and its committee are: Mr. J. Krishnamurti, Hon. President; Mr. G. S. Arundale, President; Miss Bright, Lady Emily Lutyens and Mr. E. A. Wodehouse, Vice-Presidents; and Miss F. Arundale, Secretary and Treasurer.

The objects of the Lodge are stated as follows:

In addition to a complete adherence to the three declared objects of the Theosophical Society and to the Declaration of Principles of the Order of the Star in the East, to both of which organizations all the members of the Union Lodge, whether full or associate members, belong, they are united for study and action, based on theosophical teaching, in the following special directions:

(1) In helping to prepare for the coming of the great World Teacher, known in the East as the Lord Maitreya, the Bodhisattva, and in the West as the Christ.

(2) To fit themselves for the service of the Masters in whatever capacity they may be useful.

(a) By working under the Masters' representatives in the outer world.

(b) By striving so to live in daily life that they may grow worthy of more intimate association with the Masters and Their plans for the world's evolution.

The following is the inaugural address delivered by the President of this new organization:

Friends: I feel that those who establish a new Lodge of the Theosophical Society almost owe an apology to members for still further wishing to encroach upon time already far too much occupied with speeches and meetings.

It is all very well to establish a Lodge when no Lodge already exists, but it appears unreasonable to add to the Lodges in London when there are already so many and when London members have, or ought to have, as much theosophical work to do as they can possibly manage.

Nevertheless, I venture to believe that the Union Lodge will not only avoid any unreasonable encroachment upon members' time, but will supply what is sometimes called a long-felt want.

The Union Lodge takes its stand on the principle that both the Theosophical Society and the Order of the Star in the East are offshoots from the Great White Lodge whose Brothers rule the world. It recognizes the Theosophical Society as the special representative of our Elder Brethren in the world and knows that the Society will live as long as the world endures. All other movements may come and go, but the Theosophical Society goes on forever. As a result of this, the Theosophical Society has the duty of from time to time mothering into the world special activities to meet temporary needs, and the Union Lodge holds that the most beautiful child to which the theosophical movement has given birth is the Order of the Star in the East. No greater privilege could come to any movement than that of providing the means whereby the world may prepare to receive the visit of One who

is known as the Master of Masters, and I cannot help feeling that those who would deny the birthright of the Star child hardly realize the mother's powers and the mother's greatness.

At all events, the Union Lodge desires to express the close tie of affection existing between these two movements, refuses to ignore the mother's duty of protection and the child's duty of gratitude and reverence. All who wish to work against either of the two movements are, in the opinion of the Lodge, blind to the work of the Masters in the world, and, while we fully realize that the organizations of the Theosophical Society and of the Order of the Star in the East are entirely distinct and that membership of the one by no means involves membership of the other, yet inasmuch as both bodies are channels for the force of the one Great White Brotherhood there must be some people in both movements who see no real distinction between the aims of either. For such the Union Lodge exists, so that they may find a home in which the work of Theosophy and the work of the Star are known to be parts of one Great Plan, in which the activities of the one will be used to supplement and strengthen the activities of the other.

In a hundred years' time, perhaps, the Order of the Star may have ceased to exist in its present form, but I venture to predict that it will have accomplished its share in helping the world to recognize and welcome the greatest Theosophist who has ever moved among mankind—and in so doing the child will know the mother, and then at least the mother will be proud of her child.

As regards meetings we hope to have as few as possible, partly because we do not wish to interfere in any way with the work of the Lodges already in the field, partly because we do not desire to engage in active propaganda as a Lodge, and mainly because the only value of meetings is in inspiring lecturer and audience to fuller efforts in the service of mankind. When a meeting is desirable a meeting will take place, but we shall mainly rely on informal social gatherings, and upon members' individual activity to keep alive and piercing the spirit for which the Lodge seeks to provide a form.

Membership will, therefore, be open to members of the Theosophical Society and of the Order of the Star in the East outside London as much as within, and we hope that the spirit of the Lodge will so act upon its members that in spite of infrequent meetings they will feel their membership to be a strength and a source of inspiration. The life each member leads will determine the amount of strength the Lodge will be able to offer to those within its ranks.

We humbly hope that those who guide us may find the Lodge a useful channel for Their work among Their children. That it should become

such a channel depends more upon our attitude towards the Lodge than upon meetings and gatherings. The Lodge provides the link. If we make this link strong, so that it becomes a broad and deep channel between ourselves and Them, then mere membership of the Lodge will be a great privilege, for it will unite us as by a tiny cutting to the great channel through which Their blessing flows.

ATLANTEAN MAGIC

I have received a letter from a colleague concerning a difficulty in which one of our new members finds herself. Until recently the new member was allied with one of the many orders in this country calling themselves theosophical. The cause of her leaving the other organization was the discovery that their esoteric teachings were based on "sex psychism." These teachings, she says, have been the means of breaking up many families by providing their members with soul-mates other than the husbands and wives recognized by the laws of the land, and she is puzzled to understand my tolerant remarks in the December MESSENGER under the heading, "The Masters and Their Message." She writes:

I want to call your attention to page 196 of the December MESSENGER on which appears an article from the pen of our National President, containing a statement in regard to . . . and . . . brand of Theosophy. Please tell me what you make of a statement like that coming from that source. Does it mean that the Theosophical Society recognizes the . . . and the . . . as doing the same kind of work, and being under the direction of the Masters of the great White Lodge, the same as the T. S.? Does not Mr. Warrington know what these people are teaching (in which case some one should tell him) or does he consider these things to be Theosophy? From what I know of them I want to keep as far away from both of them as possible, for they do not represent *my* idea of Theosophy. Mr. Warrington ought to know, and it does not seem possible that, as President, he would put the seal of his approval on these organizations (asking only that they are spreading their teachings conscientiously, and with a broad tolerance for one another and ourselves) without knowing what they really are teaching, and I cannot, for the life of me, reconcile the Mr. Warrington you have told me about with such teachings as I know to have come from those organizations, any more than I can reconcile the Masters of Wisdom with the "Brothers of the Shadow."

The path is surely "as narrow as a razor's

edge" if we are to choose between recognizing all men and organizations as brothers and putting the teachings of such organizations on a par with the teachings of our own leaders. The world is only too ready to accuse Theosophy of sanctioning free love and the developing of psychic powers for selfish purposes, and it does seem unfortunate that any statement from our President should give any one such an impression. "Not those who say Lord, Lord, but those who do the will of the Father shall enter the kingdom of heaven." There should be some kind of a test to distinguish those who call themselves Theosophists and their teachings "Theosophy" from the real Theosophy. I know that in saying this I am putting myself in the way of being called "orthodox," but I would rather be classed with orthodox Christians than with free lovers and black magicians.

The writer has not caught my point. I tried to show that it is not our business to fight these other theosophical organizations, or to defend ourselves when fought by them. What they teach belongs to their karma, and the Great Adjusters of the karmic accounts will deal with them for good or for ill all the better without our interference. We have too much to do to carry out our own message to the world that greatly needs it, and we must not be drawn aside into fruitless controversies at this time.

This attitude of tolerance toward these orders does not mean that we sanction their supposed esoteric doings, whatever they may be, and the mind that reaches any such conclusion does not arrive by the way of logic. I simply wished the members to see a viewpoint: that we are too busy attending to our business to bother about the business of other people. Else where is our brotherhood and our love of free-will and liberty? Our teachings show what we stand for, and our

duty lies in emphasizing these. To be tolerant does not commit one to an acceptance of the thing tolerated; it means living the brotherhood we profess.

No doubt there is a decided recrudescence of ancient occult arts and magic growing up in America in many different forms. One of the signs of this Atlantean magic is said to be that of "sex psychism." But it has nothing to do with the Theosophy of H. P. B. She came to bring the teachings of how man reaches his spiritual ascendancy not through any such agency but by unifying his own nature, and that with the Divine. This is the Aryan way and is the next step upward. Our duty is done when we bravely declare our principles and work steadily for them, without condemnation or denunciation of others.

My correspondent closes with the following remarks:

I found in visiting the lodges that nearly every lodge had one or two members who were members of . . . (three well-known organizations) which, I was told by an ex-member of several of them, all have the same head and have their origin in the Yucatan Brotherhood of black magic, through which there is a concerted effort to break up the Theosophical Society.

The fact that these members in the T. S. are invariably a disintegrating element would seem to corroborate that statement.

CONVENTION SUGGESTIONS

Suggestions will be heartily welcomed for an improvement upon our usual Convention program. This program has seemed to subserve the ends of the annual gathering fairly well, but there may be improvements lying unspoken in the minds of members and if so, I shall be glad to receive them.

There shall come from out this noise of strife and groaning
 A broader and a juster brotherhood;
 A deep equality of aim, postponing
 All selfish seeking to the general good.
 There shall come a time when each shall to another
 Be as Christ would have him, brother unto brother.

—SIR LEWIS MORRIS.

EDITORIAL COMMENT

HELPING OUR CAUSE

A Catholic bishop has done us the honor of preaching a sermon on Theosophy and incidentally, and of course quite unintentionally, showing the public how favorably it compares with his own belief. The report of the sermon appears in a marked copy of a paper recently received. He begins with the statement that theosophists believe souls to be sparks of the divine life, endowed with free wills and that evil and suffering in the world have come about through their blunders. Continuing, he says:

This theory avoids, indeed, the difficulty of accounting for the evils in the administration of a wise, omnipotent and loving ruler, but it does not get rid of the difficulty altogether; it merely transfers it to the divine essence itself. If these evils are the result or punishment of sin, and sin is the act of man's soul, and man's soul is one in essence with God, then sin is the act of the divine essence and God Himself is the author of sin. Besides, since the world is a necessary emanation of God, it must be absolutely the best world God can produce. This makes God directly and necessarily responsible for all the sin and evil of the world. The Christian idea of a personal God, distinct from the world, at least maintains the dignity and perfection of the divine essence and presents the world to us as being, not the very best God could produce, but the best for the end God had in view, namely, to test man's virtue and fidelity to God's law, to give him free scope to bring out the best that was in him by conflict with evil and thus prepare him for the "reward exceedingly great" in the life to come.

The mental process through which he passes from the hypothesis that God created everything to the conclusion that He is not responsible for it, is interesting. It seems to us the same brand of reasoning inventors employ who make a piece of machinery and then disavow responsibility when it doesn't work. When the cogs fail to perform as expected the inventor would reason that he had given them every op-

portunity to prove themselves true to his rules of construction, but the ungrateful things fell short and missed the reward of being part of a smooth-running machine!

Until the good bishop revises his definition of sin there will be something out of gear with his theology. To understand sin or evil is hopeless as long as we cling to the idea that God creates humanity as man makes a machine. But the fog lifts when the "making" is seen to be evolutionary and sin to be nothing more than the absence of virtues yet to be evolved. When the idea of the immanence of God is grasped there is no necessity for a scapegoat to dispose of the question of evil—it is a passing phase, a condition of "becoming" and will vanish with enlightenment.

This same bishop takes an equally successful fling at reincarnation. He says:

But the trouble with this hypothesis is that it does not work. It looks good when in the case of the two infants who had come into the world, the one well-born and the other ill-born, the theosophist says one is being rewarded and the other punished for the deeds of their former lives. But when applied to the well-born who later in life fall into dreadful calamities notwithstanding their meritorious conduct, or to the ill-born who without merit of their own rise to high well-being, or to the innocent who are victims of fire and earthquake and the guilty who escape it, it does not work out so well. In other words, if karma is to afford an intelligible explanation of our states of life it must work with mathematical regularity. Otherwise, it's a bad guess.

Bravo! To state your opponents' view accurately is a straight and narrow way and few there be who find it! Reincarnation does indeed look good when applied to explain the difference between the well-born and the ill-born, for if God creates them both as they are born, it is a far cry to some reason for the purposeless injustice. In admitting so much as is contained

in the first half of the above quotation, the bishop has admitted everything. His objection is based on a misconception of the working of the law. No logical mind believes there can be an effect without a cause, so we are forced either to look to past incarnations for it or take refuge in miracle. Misfortune may come when we have done nothing in this life to bring it about, but if the cause lies farther back, we see that justice is being done.

Happily the old orthodox view of the relationship between God and man is losing its standing as the tendency toward clear thinking increases.

KEEPING ABREAST

During the last twenty-five years the scientific world, in its efforts to waylay the elusive atom and to tear away the veils of form that hide its nucleated centre, has pushed back farther into the unseen world than most of us realize. Tremendous strides are being made in the scientific world today in the discovery of new facts in nature that strengthen and support the teachings of the wisdom religion. We apprehend that the work of Bergson and the teachings of his school are serving to bring a philosophical thought and the teachings of the permanent atom and group soul together.

No greater service can be rendered the Theosophical Society than in the correlation of new scientific discoveries with modern theosophical thought. It is well to remember that there is an ever-present danger that, instead of becoming vigorous original thinkers, we shall degenerate into automatic disbursers of the teachings of our leaders. This crystallizing tendency can only be overcome by leading big lives of service and reading liberally of the best scientific and philosophical thought of the day.

A good brand of Theosophy is that which has been ripened in the world of stress and trial, but even this brand may be improved when it has been blended with the rich cultural product of alien thinkers.

M. W.

THE TURNING TIDE

Scarcely a day passes that we are not called upon to express some opinions regarding the European conflict. The natural man wishes to shudder when the subject is mentioned; usually there is a reciprocal exchange of horrified exclamations at the unprecedented fury and violence of the slaughter. Fear, sorrow and dismay, these are the emotions invoked. This may be the natural thing; this may be the human way to act, but it is distinctly not theosophical. It is just in such small ways that public opinion and world thought is moulded.

When A, who is a theosophical member, meets B, who is just a plain human being, and the war subject is broached, he should skillfully turn the discussion out of the tumultuous emotional channels into the philosophical. The plan of evolution in which even war is seen to have its place, is infinitely credible when the big outlines are seen; with a few sympathetic, thoughtful words A can lift B's consciousness onto the mental plane giving him the broad evolutionary viewpoint. It is usually practical to refer to the important part that death plays in the plan and the true character of this majestic liberator may be revealed.

If caution and good judgment are displayed, it is even possible to present the illuminating conception of the war as a clearing-ground for the staging of the spiritual drama of the New Age in which a great World-Teacher shall come with His message of human indivisibility.

A true theosophist is one who does everything in the world that anyone else does but with an entirely different motive and somewhat better. If we are going to be moulders of public opinion and crucibles of world thought for the New Age, we must accept our responsibility every moment of every hour of every day in the year. Where the atmosphere is constantly palpitating with conditions of unrest there is nothing that does so much to harmonize as this philosophical attitude of confidence and good cheer.

M. W.

FROM THE NATIONAL SECRETARY

OUR FIELD TRIP

As we write this, we near the end of our two months' work in the field; we shall be back in the T. S. office ere this MESSENGER reaches you.

The experience has been a very interesting and helpful one. Although the bulk of work was done in Washington, we were able to greet associates in twelve cities—Salt Lake, Chicago, Washington, Baltimore, Boston, New York, Brooklyn, Louisville, Kansas City, Omaha, Lincoln and Fremont—and to give seventy lectures or talks. Not a bad record. Add to that quite as many teas, luncheon and dinner parties, personal interviews and receptions, T. S. work conferences, trips to Washington points of interest, etc., as you could possibly squeeze in between times, with the necessary days on train, crossing and recrossing the continent, and you have proof that we were hale, happy and hearty all the time.

We carry back a richer knowledge of Section life and conditions, of fraternal links and business needs, which ought to make for greater efficiency and helpfulness in the performance of Headquarters duties. We wish to express our gratitude for all given us by the friends met and made while on this trip, and voice a hope that our own contribution to its permanent results be acceptable to Them in whose uniform we worked.

LODGE-ROOMS RENTED

The renting of T. S. lodge-rooms to other than strictly allied organizations, and their use for purposes other than theosophical, is a question which has come just now to the front again in different dress in different quarters. The T. S. Con-

vention Report referred to last month held Mr. Jinarajadasa's views on this matter. We therefore further quote from it and add also his application of its principle of one-pointedness to lodge libraries:

Mr. Jinarajadasa:

One most important point I would like to bring to the attention of members is to make the utmost effort to see that the lodge room is not rented out to other organizations. The lodge room should be permeated with a definite lodge atmosphere, and if other societies share it, you can well understand it makes a difference in the effect our propaganda work produces upon the public. I have in mind a particular lodge room, where the lodge is small and the members have great difficulty in meeting expenses, so they rent the room to a lecturer who is half on the verge of Theosophy and half on the verge of other things, and people that come in there cannot help being confused as to what Theosophy is, and go away in that condition. In order that our work may be more efficient, most strenuous efforts should be made to keep the lodge room intact, if I may put it so, for lodge work and lodge activities only.

There is no reason why we should keep in our libraries books that any one can get at in any public library—I mean books on Spiritualism, Hypnotism, New Thought, Yogism, etc. Nor is there, so far as I can see, any reason why books and magazines supporting other organizations than our T. S. should be found in lodge libraries. I refer to books and magazines like those of Ramacharaka, T. K., and other semi-theosophical writers. They do good work in their way and, so far as the trend of their teaching is spiritual, we have no criticism to make of them. But that is no reason why our branches should discuss their particular views, *seeing that we are organized to teach Theosophy* and help to build the T. S. They have their own publications, and people interested in their teachings can find them if they want to. *Our duty, on the other hand, is to make clear to the public what are our theosophical ideas:* there is already confusion enough in the mind of the public between Theosophy and New Thought, Yogism and the ever increasing number of psychic and pseudo-occult schools. We must see that this confusion is cleared up.

**FINANCIAL
STATEMENT****STATEMENT FOR FEBRUARY****Receipts**

| | |
|------------------------------|-----------|
| Fees and dues..... | \$ 321.39 |
| Donations..... | 16.40 |
| Propaganda..... | 5.00 |
| Messenger subscriptions..... | 3.25 |
| Incidentals..... | 68.24 |

Total..... 414.28

Cash on hand February 1, 1916....\$4120.15 \$4534.43

Disbursements

| | |
|---|----------|
| Stationery and supplies..... | \$ 16.00 |
| Salaries..... | 132.00 |
| Messenger printing..... | 93.10 |
| Propaganda expense..... | 140.00 |
| Rent..... | 33.50 |
| Postage, telegrams, and telephone..... | 44.50 |
| National President's traveling expense..... | 300.00 |
| Incidentals..... | 51.83 |

Total..... 810.93

Cash on hand March 1, 1916.....\$3723.50 \$4534.43

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

IN THE FIELD

It is rather interesting how work increases and duties multiply long after it seemed that the limit had been reached. Last year the time was surely full, but this year the added Propaganda Department makes it much fuller. We Theosophists are always wondering if there will be no end to the intensification. If the matter for this Department is not always in full measure, it will not be difficult to guess the reason.

Five cities were visited in February—Salt Lake City, Butte, Anaconda, Helena and Wallace. There is nothing of marked interest to report, unless it is the hard and thorough advance work by the members at Salt Lake City that resulted in audiences perhaps above the average; the unusually high *per capita* collections in Montana, where an audience of fifty in Anaconda put twelve dollars in the basket—a remarkable average of twenty-four cents—and the equally interesting fact that at Wallace, Idaho, with a population of only three thousand, we got an audience of one hundred and thirty-five people. Wallace is a mining town where we have a few devoted members, full of enthusiasm and determination to build up the Lodge. Helena also made an excellent showing in audiences, almost filling the fine Unitarian Church. The Lodge is growing satisfactorily. Butte got out good but not large audiences. It is hard territory to build up in. We have small chance there against

the picture shows, where people wait in line for a chance to see the latest horse-play in pantomime. The response to the invitation to join a study class was the feeblest observed anywhere in many years. The Butte members are playing a hard game.

The newest Lodge reported last month as being organized at Ocean Park, is said to now have twenty-two members, while the big class of non-members is coming along most encouragingly.

A SUCCESSFUL AGENT

The following extracts from the report of one of our propaganda agents in a city of about seventy thousand population will be of general interest:

Of course you are aware that we are using your newspaper articles every Sunday in the *Daily Star*. I have good reason to believe that a real interest is being awakened among a class of people whom otherwise we could not reach. We have received the lectures since January 1 and have used all but the first two. Have been highly favored in having the reports printed in full in both papers, with two exceptions, for which there was good reason—lack of space due to conventions. Both papers accept anything we offer them now, without question—a very unusual thing. Receiving this kind attention from the press, to my mind, is a very great help in the propaganda work. The reports of the lectures already given, together with the regular Sunday articles, are interesting people we never heard of and occasionally some of them come out. I am full of hope, and sticking on the job all the time. I consider them [the lectures] exceptionally strong and appealing, and

do not see how they could be better adapted to the public mind. Apparently they interest the people greatly.

ANOTHER FIELD WORKER

It is a great pleasure to be able to announce Mr. Max Wardall as a soon-to-be permanent addition to the field forces. As this is being written—March 5, in Spokane—the advertising is being put out at Pomona, California, for Mr. Wardall's initiation in new territory, lecturing. This is preliminary to a continuous performance which it is hoped will be staged May 1. Mr. Wardall is an experienced lecturer and a well-known lawyer who, a few years ago, was widely head-lined in the press of the United States for his successful fight against crooked politics and the gamblers of Seattle, while he was acting-mayor of that city.

LATER REPORT

Mr. Hampton, our Assistant Propaganda Manager, took advantage of the presence of Mr. Max Wardall, our latest national lecturer, here from Seattle, by instituting a series of lectures and side trips that have given Mr. Wardall small chance for other and more personal diversions.

An organization meeting of the Lodge recently organized at Ocean Park, at which Mr. Wardall gave a stirring address to the new members and presented them with their diplomas was his first activity; then two lectures at San Diego which were overflow meetings.

On Tuesday, March 6, Mr. Wardall spoke at South Pasadena and in the evening at Pasadena to large and enthusiastic meetings. Mrs. Sheffield of South Pasadena reported six new prospects as a result of the meeting, two of which had already asked for applications.

On Wednesday, March 8, after a whirlwind advertising campaign by our Mr. Hampton, Mr. Wardall opened a course of five lectures in Pomona, which is entirely new theosophical territory. On Saturday afternoon a Lodge was organized. The Editor and Mrs. Grace Shaw Duff were admitted to the Christening. Mrs. Duff at the close of the ceremony presented the baby Lodge with a library of twenty-five volumes of theosophical literature. This new Lodge starts out on its career under the benign influence of the number 13, having thirteen charter members.

PROPAGANDA RECEIPTS

| | |
|--|---------|
| "A Friend," Grafard, Texas..... | \$ 2.00 |
| Mrs. Ida M. Smith, Dallas, Texas..... | 1.02 |
| Mrs. M. E. Weirick, Berkeley, Calif..... | .28 |
| Grand Rapids Lodge, Grand Rapids, Mich.... | 33.00 |
| Paterson Lodge, Paterson, N. J..... | 4.00 |
| Mrs. A. C. Pruessner, Galveston, Texas..... | 1.00 |
| W. S. Tayler, St. Paul, Minn..... | 6.00 |
| James E. Taylor, Buffalo, N. Y..... | 2.00 |
| Ludwig Gross, Minneapolis, Minn..... | 1.00 |
| "F. T. S.," Los Angeles, Calif..... | 10.00 |
| J. Duncan, Butte, Mont..... | 1.00 |
| "A Friend," Kansas City, Mo..... | 5.00 |
| Oakland members, Oakland, Calif..... | 1.15 |
| Ruth Enos, San Diego, Calif..... | 1.00 |
| J. L. S., Helena, Mont..... | 1.00 |
| "F. T. S.," Tacoma, Wash..... | .25 |
| Mrs. Lucy E. Parker, Reno, Nev..... | 2.30 |
| Dr. L. Geddis, Syracuse, Nebr..... | .50 |
| Mrs. M. M. Carter, Tacoma, Wash..... | 6.00 |
| Collected at St. Paul, Minn..... | 2.00 |
| "F. T. S.," Fort Wayne, Ind..... | 1.00 |
| B. R. Collins, Tacoma, Wash..... | .25 |
| B. and I. T. Rogers, Tacoma, Wash..... | .34 |
| John D. Natzell, Pittsburgh, Pa..... | 5.00 |
| Mrs. A. M. Cox, Santa Rosa, Calif..... | 1.00 |
| "A Friend," Yonkers, N. Y..... | 10.00 |
| Mrs. L. K. Hastings, North Stoughton, Mass.... | .20 |
| Peoria Lodge, Peoria, Ill..... | 1.06 |
| Crookston Lodge, Crookston, Minn..... | 6.50 |
| Houston members, Houston, Texas..... | 1.60 |
| Shearon Bonner, Dallas, Texas..... | 5.25 |
| Mrs. V. R. Stone, San Diego, Calif..... | 3.00 |
| Baulette M. Bunn, Oregon City, Ore..... | .10 |
| Mrs. Vera Frisbie, Fresno, Calif..... | 1.00 |
| Mr. Herbert Ashton, Banff, Alta, Canada.... | 1.00 |
| Dr. T. P. C. Barnard, No. Tonawanda, N. Y.... | .25 |
| Collected at joint meeting, New York, N. Y.... | 10.63 |
| Mr. Greeger, Butte, Mont..... | .70 |
| "F. T. S.," Kansas City, Mo..... | 5.00 |
| Helen R. Tindall, Washington, D. C..... | 1.00 |
| Ila Fain, Oklahoma City, Okla..... | 1.00 |
| Frank Gerard, Chicago, Ill..... | 1.00 |

139.38

"Heroism in great moments is the natural blossom of a life that in its little moments is fine and fearless."

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

IN proposing the starting of Lotus Circles I am so often met with the complaint, "But there are so few theosophical children!" Now, I happen to know from actual observation that such complaint is usually ungrounded, for investigation usually reveals, "Oh yes, there is little So-and-so, but his mother is not a Theosophist and she will not let his father bring him, and there are also Mrs. A's nephews, but for this or that reason we can do nothing for them." And yet, in the course of even my few travels through parts of our Section. I have counted literally hundreds of children who have some link with Theosophy through parents, friends, grandparents or other relatives. I am sure there must be as many others whom I have not happened to meet. Considering what may be done for all these children, I am convinced that our difficulty is that we have not yet discovered how to properly interest children, rather than that there are few children capable of being reached.

In order to try to link more children with the theosophical movement, and as there have already been a few demands for it, I propose this month to try to start a *Correspondence Bureau for Children*. Nearly every child enjoys receiving a letter, and I think some of our members could work many theosophical ideals into the sort of chatty, personal letter that wins a child's heart. If a few of our T. S. members would take two or three children each, write to them and be a sort of "big brother" to them, we could help many children who are isolated from the influence of Lotus Circles. Many children whom I have met I have found to be not formally linked to the T. S. because only one of its parents may be a Theosophist.

In such a case one parent is presenting theosophical ideals while the other is pulling the child's mind in another direction, and the poor child is wavering between the two ideals. Other children may have a theosophical relative and "neutral" parents. To these children, the attractive letters of an outside friend might turn the balance. Therefore we make the following suggestions:

To CHILDREN: If you will write to the Lotus Bureau, Krotona, Hollywood, Cal., answering the questions below and enclosing a two-cent stamp, the postman will bring you a letter all your own, written to you by an older friend.

1. How old are you?
2. Have you any pets?
3. Have you a flower garden?
4. What are your favorite stories?
5. What is your name?
6. What is your address?

To T. S. MEMBERS: Those of you who are willing to become a correspondent helper to some child, please intimate the fact to the Lotus Bureau, and as fast as answers to the above questions come in, they will be assigned to you for reply. You are then to write a bright, friendly letter to the child whose letter you receive, commenting on its answers and trying to keep in touch with the child thenceforward. Try to briefly chat about the pets mentioned, find out the child's pleasures and fancies, tell it about fairies, etc. It is advisable that your letter be not very long, lest it tire the child to try to decipher it. All should, of course, be *very legibly* written, but preferably not typewritten, as there is a certain joy to a child in receiving a neat little handwritten letter which he feels was written especially for himself.

QUESTIONS ANSWERED

Q. Is it desirable that Lodges, whenever practicable, should establish Lotus Circles? What value would you place on this particular work?

J. M. M.

A. I should place a very high value indeed upon it—most especially just now. In any case I should place a high value on it, because the children who are born to Theosophists are not born by chance—of course no children are born by chance. You must grasp the idea that your children have not come to you haphazard. They have come to you because you can give them precisely that teaching; otherwise they might just as well be of any denomination. They come to you that you who know these things may give them the inestimable benefit of a start in life along these lines. Therefore, your plain duty is to see that they get such teaching.

Of course you ought to be able to do it yourself, but sometimes the home people have not time to give them the teaching, and so it is certainly the duty of every Lodge to provide such teaching, to see that the instruction is adequate, and that it is given by people who know something about children; otherwise their good intentions may fall far short of the mark. It is not enough to know a thing in order to be able to teach. You must also have the faculty of the teacher. I have known many people who were very great men intellectually—university professors, some of them—but who had no more idea of teaching than the man in the street. They could not communicate the knowledge that they undoubtedly possessed. There is a certain art of teaching. There seems to be an idea that anybody can teach. That is a fatal mistake. The teacher needs to be a man of very special qualifications. It is the most highly honorable office that can be imagined, because the egos of the future put into the teacher's hands their vehicles to be trained for the future work. There is no more responsible office except, perhaps, parenthood itself. But it is a glorious opportunity. There is a wonderful in-

terest in it for anyone who can see and can understand.

I know that many teachers make the thing a matter of business, and where teaching is looked upon in this light it is entirely mercenary and wholly wrong. These are egos quite as old as yours and probably older, and therefore you must treat them as egos. Their small vehicles are not yet under their full control. You have to help them get control, instead of looking at the vehicle as if it were the only thing. It is not even the most important thing. The thing is the soul behind it, and you are teaching that soul to fit it to do the work it has to do. Most especially on those who teach in the Lotus Circle devolves the glorious opportunity of teaching those egos to work for Theosophy, enabling them to acquire the knowledge which will help them to do good work in the future. It is a most responsible and valuable office. Certainly those who undertake it should do so with great care and with great reverence. You ought to approach the teaching of children as you would approach a Holy Altar, because it is that upon which you are about to lay your offering, because it is an offering to the Solar Deity that you should help these fragments of Himself on their onward way.

Certainly you should have a Lotus Circle, and you should be very careful indeed how it is conducted. It is of double importance now, because of the coming of the World Teacher, because those who are the children under your care now will stand around Him and be His helpers. Last time when He came, He needed twelve to be always with Him. He also sent out seventy to go and teach His doctrine, and after He passed away many were needed to manage and direct the churches which He left behind. And the people who will have the inestimable privilege of doing all those things are those who are now children. Certainly you must teach them and smooth their way in every possible manner and, because of that need, a number of

unusual children are being born just now. Precocious children are continually being heard of in every country, those who are remarkably ahead. You are likely to get them in a new country like this, where the new sub-race is being formed. Remember the World Teacher must have His special representatives, His special pupils in each country. You do not suppose that a huge city like this is likely to be left without anybody to represent Him or to carry on His work, and to receive Him when He comes? And the people who are going to do all these things are among the children now, and you do not know which are most likely. It is of the utmost importance to help any young person onward in the right direction.

C. W. L.

Q. How can one learn to recover the memory on awakening?

H. C.

A. There are two ways that are certain. One method which is quite certain, because it makes the consciousness continuous, is the arousing of the serpent-fire. But that is a method which is accompanied by very great danger—a thing which is quite undesirable for anyone to try without the direct orders of a Master. I did the thing that way myself, but then I received specific instructions to try certain experiments and was told that if I did results would probably follow. The process took about six weeks, I think; about forty-five days, as far as I can remember. But that is a heroic remedy, like a surgical operation, and must certainly not be tried without the fullest and most careful supervision; so we may put that aside.

Then another way, which is fairly certain, is that you should remember whilst you are in the astral body that you want to impress the physical, because then you can do it. What you do from this side is very largely discounted by the fact that the ego in his astral body usually cares very little about the physical. He is in the habit of referring to it contemptuously as "that thing," and of trying to avoid going back to it as long as he can, and therefore is not particularly interested as to whether it remembers or not. But if, whilst you are still in the astral world,

while you are as you would say dreaming, if in your dream you can remember that you want to impress the thing on the physical brain, instead of rushing straight into your body, come in slowly and quietly. We say we wake naturally, perhaps, but we very rarely do. Nearly always the final awakening is caused by some little noise, and generally there is a little jerk about it. However, it may be that you usually come straight into your body with a final rush. This requires that you should remember while you are in your astral that you want to impress the physical. If you can remember that, then instead of rushing into your body come up to it quietly; stop, check yourself, and say: "The moment I get into my body I am going to make it sit right up on end and write down all I remember." The most probable result of the experiment would be that you would be full of the memories that you bring back with you. You think you will never forget them. Wait ten minutes, and you will forget. What you have written will serve to recall other things, and in that way you can gradually extend your memory. But the whole point in that is the necessity for remembering the thing when you are out of the body. When you have much work to do apart from that, you can determine that you will try to remember. While that determination doesn't appear to impress itself very strongly on the ego up above, on the other hand if you go to sleep determining to do something, you practically always carry out that resolve. But when you go to sleep with the idea that you will try in the morning to remember, it doesn't seem to make any immediate impression. I suppose because at the time the ego in his astral has been doing so many other things that he forgets, especially as he is usually called back so very quickly at the last moment. But if you go on steadily making your resolution each night, probably presently you will succeed, and the chief point is that when you do succeed in even some slight memory and try to think of what would have led up to it, and so thinking, you presently begin to gather some memories about the first one. It is

only the first stage that is difficult. When you have some memory you can soon manage to increase it and make a regular thing of it.

The absolutely certain way that always operates is the awakening of the serpent-fire, which burns away the web between the two worlds which surrounds the etheric centres, so that you have the astral consciousness always present along with the physical during the day and the astral consciousness clear at night. That is then continuous, your memory is equally continuous, and you cannot forget anything.

The serpent-fire has many dangers. The most serious is connected with the possible presence of the slightest vestige of an impure thought. If that happens, things go very wrong indeed and it is scarcely possible for the person to recover himself in that incarnation. It is distinctly a dangerous business. It is possible for one's body to be killed by the premature arousing of that fire.

C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA.

Q. Give as nearly as possible the time element in cosmic evolution. I desire the best approximate estimate in years of time involved in development of root-races, world periods, rounds and planetary schemes.

S. J. B.

A. I fear small aid can be rendered the inquirer, the time involved in the development of a planetary scheme, or even a single round, is so unthinkably huge that to express it in years would be merely to put down a digit and then shut one's eyes and add ciphers until fatigue intervenes.

I do not think any estimate has ever been given. We may form some idea, however, of the length of time involved in a world period when we realize that our Earth is now enjoying the fourth world period. It has been somewhere between 300 and 700 million (depending on the scientific authority adopted) years already in nurturing and evolving its creatures to their present point of progress. It is likely that an equal length of time will supervene before the life wave passes on to the next globe in the chain. Striking a reasonable average, we might conclude

that 1,000,000,000 years would represent a healthy world period.

The appearance of human beings on our globe is comparatively recent. Able anthropologists claim that vestigial remains of primitive man are not found back of the glacial age. Just how long ago that is appears also to be a matter of dispute, but 600,000 years ago is probably about right. Quatrefages, an eminent authority, carries man back beyond the tertiary period, indeed into the far distant Miocene, but the proof of this is meagre. The fact that no human bones are found back of the glacial age, however, is very negative proof of non-existence of primitive man. As a matter of fact, the first and second root-races appeared on earth many millions of years ago, but by structure and composition their physical bodies were not well calculated to endure the passage of the ages. But remnants of the third great root-race have probably been unearthed by anthropologists. A description of some of the vestiges in the glacial drift corresponds to our instructions respecting these early people. The third race was born more than 18,000,000 years ago, and some of them are with us yet. The fourth race came into being about 600,000 years ago, and it comprises the majority of the human race today. The fifth race is about 80,000 years old.

M. W.

Q. Is there any action on the physical plane which shows or illustrates that of molecular motion?

A. There is a close resemblance between the motion of the units that make up a molecule, or an atom, of physical matter in their relation to each other and the motion of the different bodies that make up a solar system. But as the atoms and their etheric aggregations are too small to be seen, so a solar system is beyond our power of observation because of its immense greatness. An atom, and also a molecule, can be said to be a universe constructed on a small scale, and it may be that the visible universe with its millions of suns is only an atom in the consideration of one of the cosmic Devas. O. F.

AMONG THE MAGAZINES

MISCELLANEOUS

IN CURRENT OPINION (February) belief in God is stoutly defended by no less a person than the Right Honorable Arthur James Balfour; modern science is whacked by M. Henri Fabre, who in the field of entomology has added lustre to its pages; while Mr. Norris W. Rakestraw shows that the molecular and atomic theories are largely dependent upon faith. Says Mr. Rakestraw:

There is one notion of which it is necessary to rid oneself. This is the idea that there is very much direct knowledge of these particles to be had at the present time. Although scientists speak very positively about them, no one, odd as it must now seem, has ever directly observed the actions of molecules.

The authors of OCCULT CHEMISTRY might take exception to this last remark, but the fact remains that faith, coupled with intelligent observation, is the base of the scientific research of today.

Recently there died, in France, one whose laboratory was the out-of-doors, and who based his conclusions on observed facts. Henri Fabre, greatest of entomologists, confined his observations to what he saw. Those who know of his life and have read his books realize the passion for accuracy and the almost superhuman patience which marked his labors. Well has he earned the title "Homer of insects." Marvels of insect life he has revealed to us, but the mystery of that life still remains a mystery. His skeptical attitude toward some modern scientific theories is brought out in an article in the magazine under review. His ideas, scattered through the body of his writings, furnish strong ammunition to those who oppose the whole system of accepted and orthodox evolutionary science, and Fabre's doubts are not merely negative theories—they are founded on facts taken from the book of life.

In questioning the theory of natural selection, he cites the hunting wasp who lays her eggs on a live caterpillar, which she has first completely paralyzed by stinging certain nerve centres in its body. He denies that the wasp could have attained its deadly accuracy by degrees, learning through many failures the exact point at which to insert its needle. It was mastery at the outset, or extinction. He thinks it a pity that if insects can improve and hand down hereditary traits, man who "represents the highest stage in the evolution of your primitive plasma" is unable to do so. "Ah, why," he cries, "has not protoplasm, evolving by its own energy from one being into another, reserved until it came to us a little of that wonderful power which it has bestowed

so lavishly upon the insects! The answer is that apparently, in this world, cellular evolution is not everything."

For these, among many other reasons, he rejects the modern theory of instinct. He considers that we suffer overmuch today from "a mania for explaining what might well be incapable of explanation." If we limit ourselves to the physical, yes; but what, we wonder, would he have made of the idea of a group-soul? It is indeed a cause for regret that it could not have been put to the test by one who was so rich in the knowledge of facts.

The lengthy review of Mr. Arthur Balfour's new book THEISM AND HUMANISM points out that agnosticism has been put on the defensive. Mr. Balfour is a doughty champion, and his attitude is indicative of the great sweep of the human mind towards "the evidence of things unseen, the substance of things hoped for."

Those of us who study what has been written concerning astral, mental and buddhic consciousness find interest in those spontaneous descriptions of superphysical experiences which appear from time to time in newspapers and periodicals. Of such is the article entitled *I Come*, by Henry B. Rankin, in THE FORUM for February. In a foreword Miss Ida M. Tarbell acquaints us with the cruel physical pain out of which Mr. Rankin's winged vision arose. That was many years ago, when Mr. Rankin had been confined to his couch for ten years. Before that he had been a student in the law office of Lincoln and Herndon, and has lately written a book concerning that period of Lincoln's life.

The experience that is recounted began with a wondrous vision of the Christ and the sound of His voice saying, "I come . . . that you should have life . . . and have life more abundantly." Each division of the sentence was uttered separately and was followed by an expansion of consciousness which swept the soul out of time and space, and yet increased a thousandfold the delicacy of the perceptions. His memory no longer existed, because he became his whole past life, a new personality. At this point the experience was almost entirely subjective. Following the words "and have life more abundantly," it seemed to him that all things were included in his consciousness. He writes:

In an instant the limit to space seemed to vanish on all sides, above and beneath me. I was everywhere! . . . On every side, above, below, the universe became to me visible surroundings of radiancy and life, without limit or end.

And this universe was filled with "new living personalities," enveloped and permeated with the brightness of the Christ. "I comprehended that I saw the souls of men and women." He also mentions the "startling facility to communicate" which accompanied marvelously increased faculties and emotions. "Life touched life with most revealing nearness." Although each one retained absolute individuality, with "character transparent and visible," there was nothing hidden.

It was at the moment of greatest ecstasy that the change began and the walls of space shut in again. Once more he found himself in silence and darkness and pain, "amid what some souls so blindly measure as the all of human life," but with the memory of a rapture which only "the language of immortals" could express.

A Philosopher's View of the War is contributed to THE ATLANTIC MONTHLY for February by Count Hermann Keyserling, whose erudite articles in THE THEOSOPHIST will be remembered. According to Count Keyserling, all great wars are truly fated, they are the climax of a tendency and are as inevitable as are illnesses to a predisposed body, the cell, or group of cells, which by their non-resistance to infection precipitated the crisis, being only indirectly responsible.

But illness is in reality a healthy protest of the body against invasion, and a war such as the present "intrinsically and essentially means the state of disease accompanying the breaking up and renewing of forms of life which have been outgrown." Arguing from this premise, he holds that the new form will emerge "whoever wins," which is to say that the ideals which both sides claim they are fighting for are sure to triumph. "Even a victorious Germany," he writes, "in her ancient mood would not dare to dictate peace on reactionary terms; it would never be accepted by public opinion, and could not possibly last if pressed." But the new Germany will, he believes, along with the other warring nations, have found her soul.

He sees in this vast conflict "the second chief act of that great drama of which the French Revolution was the first." Ideals will emerge, greater liberty among all peoples will prevail, no matter who may "eventually be the master between the Vistula and the Bug."

We agree with the writer that "progress in idealism alone creates a secure basis for material advance," and also with his conclusion that, as the Indian sages truly teach, "all karma must be worked out."

The article is admirable in its impartiality, and reflects a hopefulness which is based on deeper things than an unthinking optimism.

G. F. W.

THEOSOPHICAL

The January THEOSOPHIST brings to us the opening number of a series of articles on *The Nature of Mysticism*, by Mr. C. Jinarajadasa, whose exquisite literary offerings are awaited with ever more and more interest. The author is to trace the life of mysticism through its six main types, and his first article contains a delineation of the first two—the *Mysticism of Grace* and the *Mysticism of Love*, and gives the sources of inspiration found in Christianity and Hinduism.

In *Theosophy and The Arts*, by James H. Cousins, poetry is shown to be the oldest and most divine of the arts, and therefore the most fitting for the expression of the divine wisdom. Poetry has a great service to perform for Theosophy and likewise it remains for Theosophy to give to poetry the new inspiration which it needs. Poetical propaganda, Mr. Cousins believes, is a future possibility.

Poverty and Patriotism, by the Rev. Canon Barnett, is a thoughtful consideration of the problem that is ever with us and which has proven to England during this war a very real menace. Because he has no individual home and nothing in his personal surroundings to cherish, the poor man of the tenement and alley has lost his passion for the defense of the collective home—his country—and patriotism

is a lost ideal to him. The possibility of re-awakening this ideal is the real theme of the writer.

The mathematically inclined reader will find *The Curves of Life*, by Professor G. S. Agashe, delightfully inspiring, and whether of occult or mystic type, you will like the glimpse which F. Hadland Davis gives us of the life of one of Japan's poets in his article, *A Japanese Mystic*.

Eurythmics, by E. Agnes R. Haigh, deals with the new system of gymnastics of which M. Jaques-Dalcroze is exponent and originator.

A picture of Mr. Jinarajadasa holding the famous Buddha relics and a little article descriptive of the Buddha relics, together with Mrs. Besant's ever valuable *Watch-Tower* notes completes this very satisfying number.

A. de C. P.

THE ADYAR BULLETIN for January is the Convention number. The editorials are of special interest because of the hints Mrs. Besant gives of the future. The *Presidential Address* first considers the war, and the dominant note throughout is the necessity of taking sides with the forces of good as against those of evil. Significant quotations are: "A spiritual society cannot remain neutral without being

false to its fundamental verities." "No Occultist can remain neutral." "To be a neutral is to be a traitor." Mrs. Besant then takes up the growth of the Society, mentioning every national society except the American Section, except in a statistical table where it appears that America reported the largest increase of any national organization. Following the *Presidential Address* come extracts from various reports presented at the Convention. The number closes with two articles: one by Crombie on the Convention, and the other a report of Mr. Leadbeater's visit to Adelaide.

G. H. H.

Mr. Arundale, in the February VAHAN, announces that funds have been raised for a traveling lecturer on Indian affairs and also for a new young people's bureau at Headquarters in charge of Mrs. Whyte. It is to be hoped that this wise tendency to departmentalize theosophical work will result in evolving new standards of teaching and practice which can be utilized in other countries. At Krotona, under Mrs. Courtright's supervision, and at Santa Monica, under Mrs. de Leeuw's, schools have been opened for the primary education of theosophical children. To what extent should this depart from the standard practice in public and private institutions? Our answer must come from the experience now being gained.

Mr. Hare writes on *Finding a Definition of Religion*, which he does in these words: "The assimilation of the soul to the universal order." The next number of THE VAHAN will probably contain an avalanche of superior substitutes.

Another league onward—this time a Fraternity in Education, "to bring theosophical ideals into all branches of education." Our hearty wishes for its success, and again our prayer that the resulting experience from its propaganda efforts may be put into book form so that other countries may profit therefrom.

Lieut. Robt. Ensor proposes an admirable plan in this issue—an admirable plan for bringing theosophical tracts to every British soldier. What an indomitable propagandist! H. H.

In the HERALD OF THE STAR for February Mr. Arundale asks:

If the whole world turns against us, are we still able to keep moving towards our goal with the support of the only friend who never, at any time, fails us—the great principle of our being?

How many of us can with truth answer this affirmatively? It is not difficult to maintain the strength of our convictions, even though the outer world condemns, if our friends or a few sympathizers support our views; but to stand *alone* and face antagonism or possibly ridicule from those we love, in order to fight for our ideals, is not so easy.

Why a Great World-Teacher? by C. W. Leadbeater (reprint of an address delivered in Sydney to the Order of the Star in the East) states, in the usual convincing manner of this theosophic leader, why we need a Divine Helper

at this time. Another lecture by this gifted speaker and author is promised for the next issue of the HERALD.

Mr. C. Jinarajadasa writes of his experience in viewing the sacred relics of the Lord Buddha. Being a Buddhist, Mr. Jinarajadasa was permitted the great honor of holding the casket containing the precious bones, and he expresses, with exquisite feeling, his thoughts while standing before the tiny fragments of that One whom he venerates:

And I stood before Him and there was on His face such a smile as none has smiled before Him nor since. It was a smile of intense and radiant welcome and friendliness and love—the joyous smile of a mother to a child, of a strong elder brother proudly welcoming a younger, of an adored master to a beloved pupil. Imagine the play of sunlight through a wood as the leaves move to a breeze, and blend with each ray a greeting of joyous welcome, that was at the same time full of strength and benediction. That was His smile, serenely joyous, lifting a load, and giving assurance of triumph.

Several articles of interest appear in this number of the HERALD, among them one by Adelia H. Taffinder on *Padre Junipero Serra*, whose memory is dear to all native Californians.

H. N. Bose, B. Sc., gives a sharp but well-deserved criticism on the manner in which Western writers, in complete ignorance of their subject, condemn the Indian caste system.

Hope Rea begins a series of fine articles on *Ideals in Art*, and deals with the Expression of a National Ideal.

A. M. T.

The March number of ESOTERIC CHRISTIANITY from cover to cover is full of the Christ spirit. The editorial touches interesting points relevant to the Church, and strikes a fine key-note in wishing that some poet would arise who in words of fire would tell the truth about Death, "that servant of Christ that liberates the soul from many bonds."

Mr. Max Wardall's second article on *Health and the Spiritual Life* contains practical and scientific knowledge concerning the physical and spiritual laws of the body. His philosophy of pain and suffering is so fine that it inspires the desire to pass this number on to others. That comment also applies to the article *If a Man Die, Shall He Live Again?*, by W. G. Shepard. Probably the world has never needed more the teaching of reincarnation than it does at the present time. This article tells of a Canadian youth who went forth to the front, believing that he would share to sacrifice his physical body, but inspired with strength and understanding by his belief of reincarnation. Among other features of this number is the fifth article on *The Mysticism of the Mass*, by Charles Hampton. It is up to the usual standard of the previous articles, interestingly discoursing on the Creed and Offertory. The instructions on *Meditation* by the editor will be of much value to all readers who are striving to live the life.

A. H. T.

BOOK REVIEWS

THE KEY TO THE UNIVERSE OR

A SPIRITUAL INTERPRETATION OF NUMBERS

By Harriette Augusta Curtiss and F. Homer Curtiss.
(The Curtiss Book Company, San Francisco. \$2.50.)

In the *Preface* the authors say:

All personal experiences are expressions of the One Law manifesting according to mathematical principles, demonstrating that the unfoldment of the godlike possibilities inherent in each soul follows step by step the same order of events that is followed in the evolution of the Cosmos, and that such steps are symbolized by the first twenty-two numbers. The signature, or name, of God: This signature is impressed upon the Cosmos through the Divine Trinity, the Seven Sacred Planets, and the Twelve Signs of the Zodiac.

This first volume deals with the first ten numbers and letters of the Hebrew alphabet and their connections with the planets, signs of the zodiac, ten commandments, and so forth. Many of the correspondences are unique and interesting. The authors quote freely from *THE SECRET DOCTRINE*, *KABBALAH*, *THE BOOK OF ENOCH*, and *Eliphas Levi*.

The book shows much thought and study, and will be of value to students of these subjects. It is to be lamented, however, that an otherwise excellent work should be marred by the introduction of phallicism under its modern guise, the doctrine of "affinities," and by the statement that real "spiritual attainments" may be achieved through sex relations by "raising" the generative power from its legitimate function of procreation on the physical plane to a subtle form of sex-worship. This hydra-headed delusion permeates most of the works on Occultism in this country and constitutes a very real danger for the unwary who cannot perceive where truth leaves off and delusion begins, and fail to see that a refinement of function is *not* transmutation. M. A. C. S.

THE ANCIENT OF ATLANTIS

By Albert Armstrong Manship. (Sherman, French & Co., Boston. 1915. pp. 181. \$1.50.)

In the form of an epic poem, with the scene placed in Atlantis, we have the Theosophical and New Thought teachings of the day put into rather attractive form. The great teachings on which the progress of humanity depends have been with humanity from time immemorial. Atlantis had them, and when they were followed in their original purity Atlantis was great; as we apply them today will our civilization purify itself and become great. In this poem we have the weakness and failure of our modern civilization depicted. The story of the rise and fall of any civilization is the story of any other. In form the poem is perfect; in matter and diction it is good. All in all, it is quite an addition to the

literature of today and will no doubt bring some to the realization that our future civilization depends on the purification and dedication of the souls of the present time. The best part of the book lies in the precepts of "the Ancient," precepts that any civilization might be proud to live up to. A. F. K.

GOLDEN THOUGHTS

By Archbishop Fenelon. (H. M. Caldwell Company, New York. 1900. pp. 164. 75 cents; postage 5 cents.)

Sometimes the choicest gems become hidden by the dust of time, and such seems to have been the fate of this little book—selections from writings of two hundred years ago.

Archbishop Fenelon was one of the last of the great Christian Mystics, those wonderful sons of the Church who not only preached but lived the daily unfolding life of At-one-ment with God.

His subjects, *Meditation and Prayer*, *Love and Humanity*. *The Need of Devotion in a Worldly Life*, *How to Meet Trial*, *Practice of Recollection at By-Times*, *Singleness of Heart*, *Discretion*, *Perseverance*, *Peace in Obedience*, *The Sanctification of Daily Life*, are presented in clear, eloquent and finished language, while his thought is often identical with the devotional ideals of Theosophists.

We wish every Theosophist might own a copy, for his own reading and for loaning.

It would make a beautiful Easter offering to some brother in the Church—our ideals in his language. E. H. E. P.

THE PROMOTION OF LEARNING IN INDIA

By Narendra Nath Law. (Longmans, Green & Co., London. 1915. pp. 159. \$1.30 net.)

The author of this book has been so careful to eliminate the human element from his narrative that it resolves itself into the driest of statistics, interesting only to the educationist. The data cover the field of education in India up to the beginning of the nineteenth century. It is evident that the pioneers along educational lines were largely the clergy, of all denominations, their original purpose being to make the gospel understandable to their charges. The children taught were of all races. This later developed into a school system for education along other lines. The beginnings seem very meager, but probably compare favorably with early attempts in other countries. From those rare cases where the writer inadvertently allows a bit of the human element to show through the statistics, one feels that the story of the lives of the founders of the schools, with all their attempts, failures

and successes, would make intensely interesting reading; and the book would be much more interesting if this had not been so carefully excluded.

G. S. H.

RELIGION AND DHARMA.

By Sister Nivedita. (Longmans, Green & Co., New York. 1915. pp. 156. 90 cents net.)

This splendid little book has been compiled from articles written for the *MODERN REVIEW* of Bengal, and deals with the ethical and religious aspects of the Indian national movement. But the excellent logic and spiritual ideals held up to the Indian people by Sister Nivedita apply equally to all peoples and nations.

In the chapter on *National Righteousness* the author says:

For the aim and effort of civilization is always to maintain the supremacy of the moral faculty.

And again:

A nation may be regarded as having proved the value of its past only when character has been reckoned by it as the first of political and social assets.

And she goes on to say that a nation cannot become truly great unless it have a code of religion and ethics which commands the ungrudging assent of our whole intellect.

Other chapters of especial interest are those on *Progress, Work, and The Greater Ritual*. In the last named chapter we find this:

So far from remaining unchanged, a religion that is alive must be always growing. Only the dead can be petrified in rigid forms. The living must be constantly assimilating new forces, new materials, responding in fresh ways to unprecedented stimuli, tending in some degree to remake the very environment that is remolding itself.

C. C. W.

AS THE FLOWER GROWS

By Mabel Collins. (The Theosophical Publishing Society, London. 1915. pp. 112. 75 cents.)

All students of *LIGHT ON THE PATH* are familiar with the sentence which is the title of this book. It is a most profound thought and contains the essence of that remarkable publication.

AS THE FLOWER GROWS is in two parts: Part I. concerns visions of the Christ on the battlefields similar to those related in the recent book, *THE CRUCIBLE*, by the same author. One vision is particularly beautiful and impressive—the Good Shepherd in the trenches, where she beheld Him moving through the tall white Madonna lilies, looking for His lost sheep.

Part II. is a valuable contribution to the literature of comment on *LIGHT ON THE PATH*. We are told that the flower which is spoken of is the mystic lotus, which grows in the stillness of the soul. The author clarifies the distinction between the words so often used synonymously—"pupil," "disciple," and "*chela*."

There are five chapters, full of mystic and occult information, written in the author's usual scholarly style.

A. H. T.

THEOSOPHY IN CHRISTIANITY

By Ernest Udny. (The Theosophical Publishing Society, London. 1915. pp. 46. Sixpence.)

This little pamphlet, which is a reprint of the author's articles in *THE THEOSOPHIST*, shows the relation between Christianity and the other great religions of the world, correlated by the theosophic teachings underlying all. He says the most important difference between Theosophy and ordinary Christianity is the teaching of reincarnation, and points out the average Christian's inability to accept reincarnation as due to the fact that:

Reincarnation was withheld (and seems to have been deliberately withdrawn by direction of the Founder of Christianity, the World-Teacher, from the Western world) because the central idea which He wished to give the world was Self-Sacrifice, for which it was not yet ripe.

He saw that the best and quickest way of inducing men to make the necessary exertion for spiritual growth would be to withhold from them the knowledge that they had really many lives before them in which to evolve, and to let them conclude that their whole future depended upon the way in which the present life was led. This was a strong measure, but humanity had to grow and this was the quickest way.

Mr. Udny points out that Christianity was intended for the helping of the fifth sub-race, the work of the coming sixth being to develop the intuition.

A. L. K.

The first volume of *THE YOUNG AGE* is just received. It is handsomely bound in dark green cloth, with a colored picture of an armed knight on the outer cover. It is a beautiful book to look at, pleasing to handle, and its contents are a valuable contribution to the literature for young people. It contains helpful and interesting reading for all ages of youth, from the little one whose mother must necessarily do his reading for him to the young men and women who are beginning to think of the why's and wherefore's of life, and to everyone it appeals to the highest and best that is in him, thus giving him the constructive impulse toward good citizenship.

To show its purpose and value we cannot do better than quote from the *Preface*, written by Mr. Arundale, which says:

It is recognized everywhere that the world is on the threshold of a new age in its evolution. The old is beginning to give way to the new in all departments of life—in religion, in politics, in social life, in international relations. The spirit of a Young Age has come among us to ensoul new forms in place of those now outworn. It is the spirit of Brotherhood come to relieve the spirit of competition and strife from the labors it has completed and to guide the world to ideals nobler than those outgrown.

the future belongs to the young, and the spirit of Brotherhood, though casting its spell upon all, finds its home among those who will work for it in the future and who are beginning even now to feel its influence.

C. N. R.

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