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AN APPRECIATION OF "RAYMOND"

BY ELLA WHEELER WILCOX

Ordinary minds usually condemn everything that is beyond the scope of their understanding.

—ROCHEFOUCAULD

THE earth is carpeted by ordinary minds; but through the warp and woof runs an increasing pattern formed of unordinary minds; minds awakened to the great occult truths which are one day to become the common possession of supermen and women.

Conspicuous in this interesting pattern at the present time, shines the name of Sir Oliver Lodge; for more than forty years one of the world's greatest scientists; for twenty years one of its leading investigators of spiritual phenomena; and for ten years the most striking personality among the avowed believers in communication between the living and the dead.

It is something more than a decade since this eminent man made his exhaustive studies along these lines which resulted in his works entitled: IMMORTALITY OF THE SOUL; REASON AND BELIEF; SCIENCE AND IMMORTALITY; and SURVIVAL OF MAN. And now comes the crowning work of his life and the most noteworthy book

of the century, entitled RAYMOND, LIFE AND DEATH.

In this book Sir Oliver Lodge gives the life story of his youngest son who was killed in the war in 1914; and then proceeds to relate minutely his own patient efforts and those of Lady Lodge (and later those of his older children) to obtain absolute proof of the survival of his son in realms invisible.

All readers of this epoch-making book who possess the open mind, the unprejudiced view, and the power of unbiased reasoning will find in RAYMOND incontrovertible proof of spiritual communication. That many of the communications are of a trivial nature is not surprising to a student of these subjects; and this phase is clearly dealt with by Sir Oliver. The most serious minded man if he had occasion to call up a friend unexpectedly on the telephone in a strange locality, would be liable to identify himself by referring to small occurrences familiar to both, rather than

by delivering a philosophical oration. So it is with our disembodied friends, who are endeavoring to overcome vast difficulties by addressing a material world through immaterial means.

It behooves every Theosophist to read RAYMOND with thoughtful attention. It deals understandingly with the only important subject in the world—continuity of life beyond the grave. All other studies, aims, purposes, and achievements lead inevitably to and end in the grave. Every being who exists on earth will be gone in a century's time. A great cataclysm—a convulsion of nature such as periodically occurs, can sweep away all the presumptuous efforts of man to be immortal on earth: can make as nothing all the achievements of the Edisons, the Maconis, and the Goethals, and cover them with oblivion as the mighty continent of Atlantis was covered. Standing on the desolate ruins of once proud and haughty Carthage, the writer of this article first felt the utter nothingness of human grandeur and the uselessness of mortal efforts toward permanent achievements; and then and there was born the consciousness that the really important subject for persistent study was the proof of life on planes beyond earth. All religions are founded on spiritual manifestations. Only through clairvoyant, clairaudient and mediumistic minds have any ideas of life beyond the grave been given to the world. All sacred books are the result of such revelations; the Bible reeks with them; and instead of believing that such revelations were given only to a few chosen souls thousands of years ago, the observing mind will realize that we are entering the most spiritual era of the world's existence, when clear seeing, and clear hearing, are on the eve of becoming an almost universal possession. The trend of our literature and drama show the growing interest in occultism. Ten years ago our leading magazines and theatres would not have encouraged such stories and plays as the WHITE PEOPLE, THE RETURN OF PETER GRIMM, THE HAPPY ENDING and a dozen others dealing with invisible worlds. Even in our largest moving pic-

ture successes, such as JOAN OF ARC, THE DAUGHTER OF THE GODS, we find occult truths portrayed; pre-eminently the great truth of reincarnation.

The one criticism which the thoughtful Theosophist will make on RAYMOND is its utter absence of any reference to reincarnation. But this is not surprising. Raymond is a young soul and he has been only a brief time in spirit realms. Souls do not at once learn all the truths of immortal life when passing out of the body. The traveler who goes as far as Hawaii, may be so happy and content that, if he is ignorant of geography and history, he will know nothing of Japan, China, Australia, India and Ceylon, which lie beyond. Though he writes and telegraphs home only Hawaiian news, yet the other lands exist, and other travelers are familiar with them. So more advanced souls both in and out of the material body, know of the other planes of consciousness where immortal life's lessons are learned in preparation for reincarnation. It sometimes requires centuries for the disembodied spirit to learn the immensity of the destiny ahead of it. Therefore, it is wise for those who are still in the body to obtain by study and persistent research, such knowledge as will enable them to enter an advanced class in realms beyond. Those who scoff and cry "knave" or "fool" when they read such books as RAYMOND are but the "Joses" who are described in the following beautiful lines by Harry H. Kemp:

Joses, Brother of Jesus

Joses, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God;
Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.
"Why stays he not in the workshop?" he often used to complain;
"Sawing the Lebanon cedar, imparting to woods their stain?"
Why must he go thus roaming, forsaking my father's trade,

While hammers are busily sounding and there
is a gain to be made?"

Thus ran the mind of Joses, *apt with plummet
and rule,*
And deeming whoever surpassed him either a
knave or a fool,

For he never walked with the prophets in God's
great garden of bliss;

And of all the mistakes of the ages, the sad-
dest, methinks, was this:

To have such a brother as Jesus, to speak with
him day by day,

But never to catch the vision which glorified
his clay.

It is indeed the saddest and most colossal mistake of the ages to shut one's eyes and ears to the visions and revelations which glorify the clay of many living seers and "Knowers" who are capable of leading us also into the light if we will

follow the paths that they have trod. Although the majority of people are still willing to walk in the paths of old traditions which demand no mental effort of their own, it is interesting to note in what goodly company the seekers along lines of psychical research may now journey. The intelligent man or woman no longer needs fear being classed with the "queer" people of the earth if he confesses to investigation along occult lines, since he has for associates Sir Oliver Lodge, Sir William Crookes, Sir Alfred Turner (Major-General of the British Army), besides such names as Myers, Stainton Moses, Lombroso, Maeterlinck, Richet and many others known in art, science and literature. It is a goodly company and a Godly road to travel.

H. P. B. AND THEOSOPHY

BY CLAUDE BRAGDON

(Continued from Page 325)

THE first epoch of the Society's history was marked by publication of *ISIS UNVEILED*, in 1877. This work was written by H. P. B. at the direction and with the help of her Guru. From the first she disclaimed all credit for its authorship in the ordinary sense. In a letter to her sister Vera, she says of *ISIS*, "I certainly refuse point-blank to attribute it to my own knowledge or memory. I live in a kind of permanent enchantment, a life of visions and sights, with open eyes and no chance whatever to deceive my senses. At such times it is no more *I* who write, but my inner Ego, my *luminous self*, who thinks and writes for me. When was I ever so learned as to write such things? Whence was all this knowledge?"

Upon its appearance, the book made such a sensation that the first edition was exhausted within ten days. Such of the critics as appear to have read the book at all, either hailed it as a classic of philosophical exposition, or treated it with the ridicule in which shallow minds love to indulge at the expense of everything

beyond their comprehension. This torrent of thought, spilled from the clouded and unsteady goblet of a mind untrained, is not a masterpiece, if judged by current literary canons, but as was said by one American author, "it is a book with a revolution in it."

In 1878 there were conferences between the two founders and several high and influential Masons, about constituting the Theosophical Society into a Masonic body with a Ritual and Degrees; the idea being that it would form a natural complement to the higher degrees of the craft, restoring to it the vital element of Oriental mysticism which it lacked or had lost. This plan came to nothing in the end, but it is interesting to speculate as to what influence such an alliance would have had upon the theosophical movement on the one hand, and upon Masonry on the other. The first would have gained immediately and enormously in power and prestige, and the second in a certain spiritual authority which Masonry appears to have possessed in greater measure in ancient times than now. Masonry, in essence, is

and always has been theosophical, and through an alliance with modern Theosophy it might meet the spiritual needs of men.

The year 1878 was an important one in the annals of the Theosophical Society. The two founders went to India and there established the Headquarters. To both it was a homecoming in a sense which can only be understood by those who believe in reincarnation. How otherwise, indeed, is Colonel Olcott's emotional excitement on landing explicable? For with tear-dimmed eyes he stooped and kissed the ground of the sacred land. In India they were to suffer many disillusionments, betrayals of false friends, and the bitter enmity of those who should have made common cause with them; but they never wavered in their love and loyalty to the land and people. Their first intercourse was almost entirely with the natives whom they had interested in their mission, and for this reason they fell under suspicion of the British authorities and were much annoyed by the poorly concealed espionage of the police. At Simla, as guests of the Sinnetts, they had their first introduction to Anglo-Indian society, but this was the reverse of a success. The free manners and caustic wit of H. P. B. provoked the criticism of that conventional circle, and her strange powers inspired fear rather than respect. The two found themselves very much at home, on the other hand, with the learned Vedantists and holy ascetics whom they sought out, or who sought them out, wherever they went. Passed from hand to hand and from house to house, they sometimes suffered positive hardship amid the most sordid surroundings. On other occasions, the guests of native princes, they were lapped in luxury.

The great event of the first year in India was the founding of *THE THEOSOPHIST*, a step rendered necessary by the increasing membership and the growing volume of the correspondence. The venture was a success almost from the start, and the revenue from the magazine retrieved the finances of the Society in many a subsequent crisis.

In 1880 the two made a visit to Ceylon, and were warmly welcomed by the Sinhalese Buddhists. On their return to Bombay, after a two months' absence, they found the Society torn by dissensions, the news from America bad, and the whole situation critical in the extreme. Worn by work and worry, they gladly accepted the Sinnett's invitation to visit them again in Simla. During this sojourn occurred most of the phenomena described by Sinnett in his *OCCULT WORLD*. In his diary, the Colonel says, "In summing up the result of the visit, it may be said that we gained a few friends, relieved our Society of its political embarrassments, and made many enemies among the Anglo-Indian public who held to the theory of satanic interferences in human affairs. Still, looking at it from the broad point of view, the gain outweighed the loss and the visit was worth the making."

In 1882 the Headquarters were transferred to Madras, in that lovely Adyar property still owned and occupied by the Society. Two years later this became the scene of a conspiracy which, by attempting to destroy confidence in the integrity of H. P. B., aimed to wreck the entire theosophical movement.

The Christian missionaries had been from the first the bitterest enemies of the movement. The restoration to India of her ancient wisdom religion, purged of the disfiguring accumulation of ignorance and error which was the avowed object of the Society in its work among the natives, was the last thing the missionaries could understand. Meanly slanderous pamphlets and articles against the Theosophists issued from the missionary press and were widely distributed, but like most literature of that class, it failed of the effect intended. At last, however, through the connivance of a sorry pair of scoundrels, the missionaries appeared heavily to score. The details of the Coulomb conspiracy are too many and intricate to be given here. The main facts of it are these:

Long before, during her wanderings, H. P. B. having suffered shipwreck in the Mediterranean, had been helped and har-

bored by M. and Mme. Coulomb, who were keeping a hotel in Cairo. Years later, themselves refugees (and, in point of fact, in danger of arrest), in the name of their ancient friendship Madame Coulomb applied to H. P. B. for help. With characteristic generosity she gave the pair sanctuary at Headquarters, Madame Coulomb occupying the position of house-keeper and her husband, who was handy with tools, doing odd jobs about the place.

When it was discovered that Madame Coulomb had been "working" some of the members for money, on one pretext and another, they were expelled from membership and ordered off the place. This happened during H. P. B.'s absence in England. The Coulombs went to live in a house provided for them by the Madras missionaries, and the nature of their revenge on their benefactor became apparent when the Christian College magazine and the Madras Missionary organ came out with a series of letters alleged to have been written by H. P. B. to Mme. Coulomb, containing confessions of fraudulent "manifestations." H. P. B. herself was never permitted to see the originals of the letters. Their fraudulent nature was evident, even in their printed form. Naturally so sensational an article achieved instant notoriety, but the general attitude is reflected in an editorial in the *Indian Mirror*, written on the occasion of H. P. B.'s return to India:

The Hindu community, in general, is the more attracted to Mme. Blavatsky, because they believe that the missionaries have, in reality, attacked the ancient Hindu religion and philosophy under the guise and pretense of exposing the lady's "trickery." On that account the feeling of the native community against the missionaries and for Mme. Blavatsky is very strong.

But the Coulombs had not spent their venom in these plainly spurious letters. In the interval between their dismissal from Headquarters and their final leaving-taking, M. Coulomb, under pretext of fixing the roof, gained access to H. P. B.'s private apartments, she being absent, and there contrived a number of trap doors and panels calculated to give circumstantial evidence of fraud in the production of

those occult phenomena which attend her presence everywhere. Dr. Hodgson, a young man sent by the Society of Psychological Research to India, to examine into the phenomena, arrived on the scene shortly after, and to him the whole thing looked very damaging indeed; and so he reported to his society, which, without further check, lent the weight of its great name to his findings. His inquisition into the whole matter took place during H. P. B.'s absence, his evidence was for the most part based on the testimony of her enemies, she was never given an opportunity to present her side of the case; but Mrs. Besant, in a pamphlet entitled *H. P. B. and the Masters of Wisdom*, has told the story of the entire episode in convincing fashion, and in conformity with all the facts, not merely those selected by Hodgson as damaging to H. P. B. Often on lecture tours, in far-away lands, when the Colonel was asked what he had to say against the charges of the Coulombs and Hodgson, replied that the case against her had never been judicially presented, but very crudely and in an unconvincing way; that he himself had seen so many of her phenomena produced under circumstances of such unimpeachable character as to make him know that she was a great adept in the handling of nature's occult forces. This is also the opinion of most informed persons today. There is a certain poetic justice in Hodgson's end. Shortly before his death he became convinced of the existence of "spirit guides" and came under the influence of a "control" whose dictates he followed in the minutest details of his daily life. His reaction from his early skepticism was as extreme as could well be imagined.

The effect of these events upon H. P. B., given her temperament, may easily be imagined. Silent submission to injustice was not in her line. She stormed, she fretted, she wrote a letter to the *Times*, she was keen to institute legal proceedings; but the General Counsel of the Society decided that she should not prosecute her defamers in a court of law, and in the end she was forced to abide by their decision. Deep in her heart she came to

realize the inevitability of all that had happened; on her part it was the working out of an old karma, and as regards the Society, it served the necessary end of shaking out its fair-weather friends. The same thing, in a different form, has happened again and again: there occurs some conflict of personalities, some irreconcilable difference having its root in some remote and unremembered past. The issues involved, however, are not personal, but moral. The rank and file take sides for or against one party or the other, and in this forced choosing they learn discrimination, either early or late, and the power to discriminate is the first qualification required of those who would set foot upon the Path. The world is a school in which one ceaselessly learns discrimination, but the T. S. is a school within a school, where the tests are more subtle and more severe. Good and evil, right and wrong, do not mean to us: there is nothing absolute about them. Wrong is whatever one should have left behind in the evolution of consciousness: right is what lures us on to the larger life.

The Coulomb letters and Hodgson report marked an important epoch in the history of the theosophical movement. Thereafter "phenomena" ceased to play an important part. Useful, in the early days, to attract attention to the movement, that service having been performed, phenomena were an actual impediment to its further development. The time had come when attention should be called exclusively to the ministry to the mind and heart of the Ancient Wisdom. Miracle-mongering is a *cul-de-sac*; it is no help in treading the Path, but rather a hindrance, and the Society as a whole needed this shrewd, sharp lesson to exactly that effect.

From this time onward, also, the Masters, Who had frequently manifested Themselves to many members on various occasions, intermitted that aspect of Their activity, making Their presence known only to the few faithful and to those only rarely. This was quite in accord with the universal law according to which parental

control and interference slacken as a child develops resources of its own. Again there comes a time when the young man or maiden enters into intimate relations with its parents, but on an entirely different footing. The time when the human race will again know the Masters is perhaps far off, but it will come, just as the other has come and gone. The Golden Age belonged to the childhood of the race, and it was golden because great beings dwelt familiarly among men and unresistingly controlled and directed them. During the wild-oat period, the Masters, like a wise father, keep watch and ward, but do not too much interfere, for race and individual alike have a sacred right to deal with destiny as they see fit.

The final years of H. P. B.'s life were spent on the continent and in England. Defeated in the eyes of the world, poor, ill, she went into retirement for a time, and rallied all her forces for the supreme effort of her life; the completing of THE SECRET DOCTRINE, the work on which her literary reputation mainly rests. The Countess Wachtmeister has chronicled the history of this period of H. P. B.'s life, and told the story of her death, which took place on May 8, 1891. Her body was cremated and her ashes transferred to India, at her request.

Such is the brief outline of a life adventurous enough to have formed the theme of a whole library of romance. Until we have more knowledge of the ways the Masters work in the world we cannot hope to understand it. Their high serenity found little reflection in her stormy soul, but Their high courage and devotion she never lacked. Though by her own confession she often blundered, though she failed repeatedly in this detail and that, she accomplished her mission: our presence here together is an evidence of that. A thorn in the side of the Philistines, she outraged their petty respectabilities; yet she inspired the greatest love and devotion in her pupils and intimates.

Rationalism will not help us to understand H. P. B. The only tenable point of view is, in this case, the occult point of view. In the light of it, we must conceive

of her as an ambassador of a spiritual hierarchy at the courts of materialism, instructed to make Their presence known, Their power felt. For this purpose she was first trained, and in this purpose afterwards sustained. In times of famine, the Pharaohs, from their secret store, gave largesses of grain. In this day of spiritual famine brought about by materialism, the hoarded treasure of the secret doctrine is spread broadcast among men. It brings power, and power is always fraught with danger, but it brings wisdom, and wisdom is the protection against danger. Souls are incarnating in the West by thousands, whose peculiar psychology renders them susceptible to disorders, temptations, bewilderments, against which the blind and

partial science of the day offers no protection. These people are the very vanguard of the coming race, and must be helped and protected. So the Masters sent Their emissary with the particular panacea most needed by them. When people tell me that Theosophy is dangerous to some minds, I never deny it, but in these days to be without Theosophy is more dangerous still.

The menace of materialism to society is shown by this world-war; without spirituality mankind would destroy itself—not perhaps through wickedness, but through fear. The war is waking us up to our great danger, but it will wake us up to our great need. From that need will spring a hope, and from that hope a joy. What joy? A Savior, a Messiah, an Avatara, as they call such in the East.

“O outcast Christ, it was too soon
For flags of battle to be furled
While life was still at its high noon.
Come in the twilight of the world;
Its kings will greet Thee without scorn,
And crown Thee then without a thorn.”

WHITE LOTUS DAY

May the Eighth

WHEREVER Theosophists meet this day it is indeed a holy occasion, for all around the globe is kept sacred the memory of those who have died in the faith of theosophical teachings; those who believed in and worked for the spreading of the Ancient Wisdom.

And yet, to speak truly, these are not dead. Shorn of their physical bodies, yet ever alive to the forward march of the great movement, they aid from the invisible side the work they took up for a brief day of mortal life. Let us, then, think of our Society not as one divided, not as one Society of the living and another of the dead, but of a Society triumphant, immortal. There are no dead, for all are alive forevermore.

Think of H. P. B., Colonel Olcott, Subba

Row, Doctor Pascal, Countess Wachtmeister, W. Q. Judge and a host of others; think of those, too, still living in bodies and imagine all as One, rising to the highest worlds, shining as a mighty orb of light in the boundless love of God.

Nor questions any fragment whence his light, or if his be the lesser or the greater, knowing full well the source of Wisdom is in the Light that lighteth the World, whose garment is the robe of Buddhi which enfolds so many and yet whose form is One.

Let this White Lotus Day be to us a memorial of the At-onement of the living and the dead, who, hearing the Word, are not hearers only but doers also of the Will of God, that we may be not many, but One, and that Peace fall upon all beings!

MRS. ANNIE BESANT

BY FRITZ KUNZ

OUR President continues to be the great mystery and miracle of our time. Even the world—speaking of it as ignorant of the mechanics of spiritual evolution and monadic unfoldment—is amazed at her; but we, knowing something more (though not all), add love and adoration to the astonishment that springs up when we think of her.

You know that she is in her seventieth year. Last month (December 1916) I traveled up to Lucknow from Colombo with Mr. and Mrs. Jinarajadasa, Mrs. Christoffel and Mrs. Besant-Scott. The last named is Mrs. Besant's daughter. En route she showed me a picture of her daughter and her daughter's little girl—Mrs. Besant's, our own President's great-grand-daughter. Well, we traveled on to Lucknow and at the end of our five-day journey we arrived at a time when we were not expected. No one of those who met us knew where our party was to be put up—nor even knew where we should find someone who did know, except the President. So, though it was late and we did not like to disturb her, we got into a gharry and drove through the still cold night to her lodging place. Mr. Jinarajadasa got down and made inquiry. Yes, she was there. We turned out and waited in a great hall. Presently a door opened under the hand of the President's faithful Laksham, and there was our beloved chief, the familiar figure, the white aureoled hair—fine spun, but like a mane—and the fathomless eyes alight with affection and love and strength. One thinks, "The eternal, flaming crystal soul has caught

even this body in its fire, renewed its youth, made it perpetual."

Our greetings over, our destination discovered from the Lady who knows, we go down the long hall with her, hearing of Congress and Convention (we are a day or two late), and so, a cheery smile having been bestowed upon each of us, we go back into the still cold night, holding still, in a still, still heart each of us the last-renewed image of that radiant, perpetually youthful figure,—in a stillness that the rattling of the rickety gharry does not enter until long after.

A great-grand-mother! The next day our party foregathered at the Theosophical Pandal and there heard, with two thousand other attentive auditors, this Elder of four of our generations, sweep with her sure eloquence and old wisdom, through the cycle of the Theosophist's duty. And the next day we, with eight thousand others, heard her at the Congress Pandal voice India's demands.

Old she may be as the ignorant count age, but even they admit that these seventy years lie upon her only as a faint, thin lawn-like mist drifts lightly over the face of an ancient, irresistible torrent that in all its hoary age, cries out forever with the clear voice of perpetual youth. For behind the age of seven decades springs a youth that was even youth when Alexandria stood on the Nile delta, that heard the Lord Buddha and saw His hand nuzzled by the gentle deer at Sarnath—a youth upon which, save only lightly and in this world only, frosty age and flying years can not settle; for it is a youth that springs from Him whom the wise call KING.

We grow by our seeking, rather than by our finding; we grow by our aspiring, rather than by our realizing; and it is true that He whom we seek being infinite, the search can never have an end, although as we ourselves become diviner the horizon of the Divine will stretch vaster and vaster before the eyes of the Spirit—until at last we find ourselves at home in Him and are Himself.

—Annie Besant

A TRAGEDY OF CHILDHOOD

BY L. W. ROGERS

"Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

OF all of the atrocities of War perhaps the most shocking is the slow starvation of little children. Nothing in the world appeals to the human heart with such resistlessness as the helplessness of a child; and that very fact should give us a hint, on the occult side, of the measure of our responsibility to them.

To those of us who have felt heartily ashamed of the insignificant role America has played in the relief of the famishing Europeans it is gratifying to note the success of the Belgian Children's Fund founded by the LITERARY DIGEST, 360 Fourth Avenue, New York. Out of it has grown the unique and pleasing scheme of small American cities adopting as their wards the children of similar Belgian cities. Thus Franklin, Pa., has become guardian of the 815 children of Hingene; Petersburg, Va., of the 300 children living at Zerkeghem; and Lancaster, Pa., has become responsible for the children of Sainte Croix.

Thus is helpfulness made more helpful by system. But the thing that makes one's heart beat faster is the spirit of genuine sacrifice by some of the contributors. One letter enclosing \$24.00 explains that it "represents a new suit which I thought I needed, but the old one will do." Another letter said the writer had decided to abandon the usual summer vacation and give fifty per cent of gross business receipts for two months to "Christ's little ones in Belgium."

If that spirit becomes widespread in the United States it will not only do much toward atoning for our past inaction but must have its modifying influence on the immediate future of our national karma. Every Theosophist's name ought to appear in the roll of helpers being published weekly in the LITERARY DIGEST's acknowledgments of cash for the starving, unless he is joining with others in a lodge

contribution. In our public teaching and in our literature we put more emphasis on the necessity of sacrifice than any other organization in existence.

Does our practice commend our teaching to others? How do we compare in that respect with others? Are we devoting a really substantial part of our incomes to helping the helpless and spreading the spiritual light, or do we dole out mere trifles for such things? A little congregation of less than a hundred Christians will build a church and pay for it, support a pastor and his family year after year, and do it all as a matter of course. Then they will contribute to a fund to send missionaries abroad and if the country is stirred by some calamity they are likely to scrape up at least a few dollars for that. How do Theosophists compare with them in practicing "the law of sacrifice?" Let each one answer for himself, to himself.

We need some disagreeable talk on such matters. It is not as pleasant and popular as articles on occult subjects but it is quite as necessary and as valuable. It will not be so very long before a lot of us will be "looking backward" from the astral plane, regretting that we did not make more of our opportunities in this incarnation.

Isn't it because we lack in imagination that we are not more inclined to help instantly in relieving distress? If a hungry child, thinly clad, were clasping together its wasted hands in prayer for food, just outside your house, and with its hollow eyes were gazing through the window at your rosy children, you would unhesitatingly cut your own meals down fifty per cent, if necessary, to feed it and keep on feeding it as long as its distressing condition continued. An enormous number of Belgian children are in just that condition.

The Fund of the LITERARY DIGEST is

calculated only to add a dollar a month per child to the present less-than-poor-house ration—in plain words to prevent many thousands of the weaker ones starving to death. If we were to see a child drowning we would save it even at a risk to our own life. Yet here is an op-

portunity actually to save life with no risk at all but only, at the very most, by making some trifling sacrifices. Tens of thousands of suffering children in Belgium—hundreds of thousands of prosperous homes in America. What an opportunity!

BUREAU OF SOCIAL RECONSTRUCTION

W. SCOTT LEWIS, *Director.*

Who's who in Brotherhood. A clearing house of information for those who would serve.

AS I have been given the task of organizing the new Bureau of Social Reconstruction I wish to make a brief statement of the line of work contemplated. This can be summarized as follows:

1. To make a link with each organization working toward brotherhood along the line of social reconstruction, whether that work take the form of general social betterment, politics, education or religion.

2. To furnish definite information regarding each of these organizations, showing just what it has accomplished, what it is doing at the present time, and what it aims to do in the future.

3. To put those wishing to work for brotherhood in touch with the opportunity. By co-operating with those who are working along the lines in which we are interested we not only add to the efficiency of our own efforts but make a link that greatly increases our opportunity for theosophical propaganda.

4. By familiarizing our members with the great problems of the day we will help them to become better citizens in the truest sense of the word, and better agents in the carrying out of the great evolutionary plan for humanity.

5. It is the aim of the Bureau to help spread the practical message of Theosophy. To reach the leaders on the one hand by co-operating with them, and to reach the masses on the other hand by showing that we are actually helping in their constant upward struggle.

6. Our work will naturally follow along the four lines of politics, non-political social reform, education, and mutual religious understanding. While these may seem quite distinct they are really interwoven, in their practical application, so no one can be wholly separated from the others.

7. Into politics the Theosophist will bring a spiritualizing influence and will help to eliminate the graft and corruption. If he chooses to work with such of the parties as have not yet based their platforms directly upon the principle of brotherhood he will seek to bring about this desired change. He will tend to change the motives of the men in politics from personal ambition to desire for unselfish service.

8. In the case of non-political reform he will be put in touch with a large number of organizations that are seeking to relieve suffering and improve the conditions of life for the people.

9. Under the head of education we shall work for the adoption of the new ideals that seem essential for the proper development of the children of the new age. This line of work is very important and we trust that many will be led to co-operate.

10. In the religious field, the opportunity for service is unlimited and every effort made will increase the effectiveness of the coming Teacher's work.

The program as outlined above is a big one and we believe that its adoption is one of the most important steps ever

taken by the T. S. in America. It will give the country a central clearing house of information regarding all the movements that are really working toward brotherhood. By helping to draw these organizations closer together it will tend to harmonize their work and make them more powerful instruments in the service of humanity. It will bring our membership into that close touch with the world that is needed if we are to reach the pub-

lic with our teachings. It will prove a powerful factor in solving the great social, educational, religious, and political problems of the day by bringing to bear upon them the bright light of our philosophy. It will help to prepare the world for the coming of its Teacher and render His work that much the more effective. We are undertaking this task in the assurance that we will receive the hearty support of the membership.

April 25, 1917

Dear Co-Workers:

It is perhaps needless to state that funds will be required to carry on this work. We are aware of the heavy demands that have been made upon the membership for the support of other lines of activity, but we believe there are some to whom the work of social reconstruction will have a particular interest. To them we appeal. It will be necessary to conduct an extended correspondence, and we anticipate that the demand for information along many lines will warrant the issue of very concisely written bulletins. These should sum up in the clearest possible manner the facts regarding various evils that must be eliminated as we move on toward Brotherhood. They should contain just the information needed by all who are working along this line, and which is so difficult to obtain unless one has the leisure to wade through hundreds of

volumes of reports and almost endless columns of statistics. We have practically been given the task of equipping an army of several thousand people with the ammunition needed for a determined attack upon the spirit of separateness that so dominates the world today. How much we will accomplish depends entirely upon the support rendered by those who have felt the force of the call voiced by our president, Mrs. Besant. Is it too much to hope that there will be at least one in each lodge who will volunteer to raise \$1.00 or more a month for this purpose? This would put no appreciable burden upon any individual and yet the total amount would enable us to properly commence the work. Believing that all will recognize the necessity for action along the lines indicated above we confidently await your response.

W. SCOTT LEWIS, *Director*.

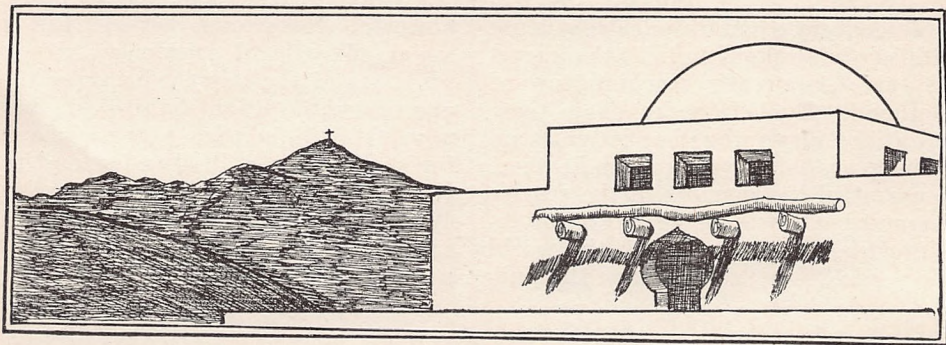
Krotona, Hollywood, Los Angeles, Calif.

TEXTBOOKS NEEDED

Those who have read the prospectus of the Correspondence Extension of Krotona Institute will realize that a number of textbooks are necessary. The Institute will need a dozen or more of the following, to lend among the new students, many of whom will be new members and members-at-large; and some may not be financially able to buy the books for themselves:

AN OUTLINE OF THEOSOPHY, and A TEXT BOOK OF THEOSOPHY, by C. W. Leadbeater, and THEOSOPHY, POPULAR LECTURES, and MASTERS AS FACTS AND IDEALS, by Annie Besant.

Will members who have these to spare please notify the Dean of Krotona Institute?



I

KROTONA: ITS IDEAL

No spiritual force can manifest in our world without an instrument; it needs a channel through which to pour its influence.

We in the T. S. know, or believe—some, maybe, just suppose—that there exists a Group of Beings who have evolved beyond the human state, who have developed divine power, and use that power for one task—to help humanity.

But in Their work They need physical instruments. Each person, in or outside the T. S., can be or become such a vehicle, a channel for Their force, and a more powerful channel can be builded if several combine into a united group.

A T. S. lodge, where local members come together, is such a stronger channel, if it works harmoniously.

But in a lodge the members cannot be together, and work together at all times. To live together is a prerequisite, if servers want to join their efforts in whole-hearted application to the work of the Great Ones.

Only by linking up together in continuous co-operation can a really strong center—a very powerful channel for Their force—be formed.

Such a centre was the colony which, in the sixth century, B. C., gathered around Pythagoras in the city of Crotona. And such a center the new Krotona is intended to be. It is a community of people who, filled with the same ideal of serving Them, combine their strength and, setting aside their personal interests, their personal wishes and ambitions, work unitedly for the one purpose: that Their work be done, that Their power be poured into the world, that Their light may radiate out over all who can be reached.

That is the ideal.

Who shares not in it?

KROTONA NEWS

From far-away Java, Mr. and Mrs. van Gelder, leading workers in the Dutch Indian Section, T. S., came to visit Krotona. They were charmed with it and Krotona with them. They are planning to come back and make their home with us.

A peculiar "choir" has been formed, consisting of housekeeper, librarian, national secretary, dean, manager of the Book Concern and head of the cafeteria. Jointly and separately you can hear them practice their *one* song:

"We need more space!
We need more room!!
We need more rooms!!!"

The fact is Krotona has outgrown its buildings.

What are we going to do about it?

Thanks to Miss Wright's persistent efforts, our Library now has its own bindery; and a nice little workshop it is.

So, do not any longer postpone sending those volumes which you hesitated to donate to our Library because they are not bound. The bindery will put them into first-class shape.

v. V.

PROCEEDINGS OF THE BOARD OF TRUSTEES

The adjourned meeting of the Board of Trustees set for March 2, 1917, at 7:30 p. m., was adjourned to March 9, 1917, at 7:30 p. m. at Krotona.

At the duly adjourned meeting of the Board of Trustees, held on March 9, 1917, at 7:30 p. m. at Krotona, there were present A. P. Warrington, Chairman; C. F. Holland and Robert K. Walton, a quorum of the Board.

The following resolutions were unanimously passed:

Resolved, That in view of the increased cost of living that the paid workers employed by the American Section at National Headquarters be paid hereafter at the rate of \$12.50 per week instead of \$10.00.

Resolved, That the expense of the trip of Ray M. Wardall from Seattle to Krotona and return on business of the Propaganda Department be paid by the Section out of its General Fund.

The meeting thereupon adjourned until Wednesday, March 28, at 3:00 p. m.

Certified to the
National Secretary
A. P. WARRINGTON
C. F. HOLLAND
ROBERT K. WALTON

CRAIG P. GARMAN
Secretary

The adjourned meeting of the Board of Trustees set for Wednesday, March 28, 1917, at 3:00 p. m., was duly held. Present, A. P. Warrington, Chairman; C. F. Holland and Robert K. Walton, a quorum of the Board.

The following resolutions were unanimously passed:

Resolved, That a Bureau of Social Reconstruction be established, and that W. Scott Lewis be appointed as its head; and that a Bureau of Lodge Efficiency be established, with C. F. Holland as the head.

Resolved, That the Charter of Lotus Lodge in Montreal be recalled and the lodge dissolved.

Whereas, Irving S. Cooper has inquired if the Board would grant him as National Lecturer a leave of absence of indeterminate duration in case a tentative suggestion that has been made to him from abroad to the effect that his services are needed in the T. S. in England and Wales, should materialize in the form of a proposal;

Therefore, be it Resolved, That if Mr. Cooper should receive an offer from the T. S. in England and Wales to serve said national society,

this Section would be willing to grant the leave of absence desired, with this assurance, that whenever the time should come for Mr. Cooper to resume his invaluable services to this Section he will be received back again with the heartiest welcome.

The meeting thereupon adjourned until April 14, 1917, at 9:30 a. m.

Certified to the
National Secretary
A. P. WARRINGTON
C. F. HOLLAND
ROBERT K. WALTON

CRAIG P. GARMAN
Secretary

The adjourned meeting of the Board of Trustees set for Saturday, April 14, 1917, at 9:30 a. m., was duly held. Present, A. P. Warrington, Chairman; C. F. Holland and Robert K. Walton, a quorum of the Board.

The following resolution was unanimously passed:

Whereas, A proposition has been received from C. O. Scudder on behalf of Mr. and Mrs. Henry Hotchner to grant unto the American Section of the Theosophical Society the estate known as the Ternary property under certain stipulations, and

Whereas, The Board regrets that it is inadvisable to accept the offer under the burdensome stipulations and conditions imposed,

Now, therefore, be it Resolved, That the following letter in reply to the annexed correspondence be sent to Mr. Scudder declining the offer with thanks:

April 6th, 1917

Mr. C. O. Scudder,
1944 Cahuenga Avenue,
Hollywood, Calif.

Dear Mr. Scudder:

As we understand the proposal of Mr. and Mrs. Hotchner, and the language they use seems clear, they purpose "dedicating the Ternary to the T. S." But we cannot think that they have analyzed the proposition from the T. S. standpoint, however generous their motives may have been, for as we view the proposal we are forced to conclude that it contains chiefly disadvantages to the T. S.

Mr. Hotchner argues "the international T. S. owns its headquarters here at Adyar; the Indian Section owns its at Benares, and many other Sections and even lodges own their own homes. We therefore think the Ternary should be given to the T. S."

We doubt, however, that any of these organizations have had titles imposed upon them with the extraordinary limitations and re-

strictions which Mr. Hotchner proposes for the American Section under his "conditions of the gift." These conditions are so limiting as practically to rob the proposal of its intended nature as a gift, and make it impossible for us to take any action other than respectfully to decline to accept the offer.

If we were to accept it, the Section would become saddled with the following burdens:

1. It would have to assume a financial obligation represented by the mortgage and other debts on the property, of over \$17,000.00 of which at least \$2000.00 would have to be raised and paid immediately. The assessed value of the property is \$13,150, and even the value appraised by one of the Court appraisers who recently carefully examined the property for us does not exceed \$32,000 in its present condition. Thus the amount of money that the Section would have to pay and assume to pay in order to obtain this property would be over 50% of its appraised value. If we consider the present market value of the property we believe that that would be much less than \$32,000, and if we are correct in this the sum we are asked to pay in this "gift" would run probably up to 70% or more, of said market value. Indeed if the Section needed to leave Krotona and establish separate headquarters for its business offices, which of course is inconceivable, it could easily obtain more land at less cost and in more convenient locations than this property.

2. In addition to that we believe the Section would be obliged to burden itself with an annual overhead maintenance charge of about \$3000 to keep the property going.

3. It would also have to obligate itself to furnish at its own cost an unascertained quantity of water to Mr. Hotchner's adjoining lands called "Temple Park Addition," consisting of lots which he owns for sale, and do so for an indefinite period.

4. The Section would have to obligate itself to use the parcel on which the buildings stand (Lot 2) for the sole purpose of the Three Objects of the Society, "and no other uses, purposes or intents whatsoever." Therefore the officers of the Section would be under the constant obligation to watch their every action upon this site to see if there were at any time anything that they were doing, or might do, that was not included within the Three Objects of the Society, for in case of even a slight technical breach of a scrupulous observation of the limitations imposed, the title would be void and the property would revert to Mr. Hotchner and his heirs with any and all improvements that might in the meantime have been put upon the site at the expense of the Section. For example even the renting of a vacant room in a building to one of the Sec-

tion's officers, or using it as an emergency hospital or sanitarium in case of war or riot would render the Society's ownership of the land null and void, and would create a reversion of the title to Mr. Hotchner.

5. The Section would have to establish "forthwith" and "continuously" maintain on said parcel "its headquarters and principal place of business and principal office." This would mean that the Section would lose its freedom and could never make any future change of headquarters that the interest of the cause in this country might require, without losing all the money that it had paid in order to get this property and to maintain it.

We do not believe that the Section is prepared to make any such sacrifice of its liberty of action, and certainly the mode proposed would not be the proper one for bringing this about.

6. The Section would not be able to surrender its present charter under the Laws of Illinois and obtain a new one in another State if by reason of changing laws or otherwise it should so determine, nor in any way dissolve the present incorporation for any purpose deemed useful to its work without rendering null and void its ownership of this property. This again would tie its hands.

7. The Section would not be in a position to modify or change the Three Objects for which it exists, in case a meeting of the whole Society were to modify or add to the Objects some useful and necessary improvements, without losing its right to continue to hold this property. Again we would be bound hand and foot.

8. Upon the Section ceasing in whole or in part to carry out the Objects of the Society its title to the property would be "null and void." Who can say that any set of officers in the present or future may not technically and unintentionally cease to carry out the Objects of the Society, at least in some minor part. Indeed accusations to this effect have been made from the earliest days of the Society down to the present. Mr. Hotchner himself knows how true this is.

9. The Section would also lose the property upon the sale or "secular use" of the same, or any portion thereof. We would consider the words "secular use" to be a constant menace to the Society's title, as interpretations might well differ as to whether any use that was being made of it were secular or sacred,—a distinction that does not rise to theosophical ideals.

10. Mr. Hotchner has provided that a large part of the front yard which contains substantial improvements shall be retained by him and be not included in the "gift."

He also imposes an obligation upon the Sec-

tion to pay the taxes on this parcel and to keep the shrubbery and other vegetable life in good condition until such indefinite time as he may care to use this parcel for other purposes. This financial obligation on the Section might not be very heavy, and no special point is made of it other than to include it within the obligations imposed; but what is more important is the Section could have no assurances in the present form of the proposal that some unfortunate circumstances might not happen to cause this parcel to fall into the hands of outsiders, say Mr. Hotchner's assigns or heirs, who might use it for purposes inimical to the interests of the T. S. This would be a particularly bitter hardship, because of the immediate proximity of the parcel to the Ternary building.

11. Another obligation is the one imposed to keep the road in good repair and passable condition, approaching the Ternary through Mr. Hotchner's Temple Park Addition leading to Gower street. This would not be just to the Society.

Upon having their serious attention called to the above analysis of their proposition from the Society's standpoint, we must feel that Mr. and Mrs. Hotchner will realize that if the Section were to accept their proposition, it would not be accepting either a dedication or a gift, but would be purchasing the property at its full value, considering the nature of the title offered and the many extraordinary limitations imposed upon the use of the property, the violation of any one of which could at any time forfeit every cent that we had paid in obtaining the so-called gift. Therefore we hope they will realize that in declining the proposal we have acted in the best interests of the Section.

As against this proposition the Section now enjoys the use of the entire original structure upon the Krotona lands, including access to all the grounds; it has ample accommodations for its immediate purposes; its monthly outlay in meeting its share of the expenses at Krotona, which is only technically called rent, but which is merely its co-operative share in the general expenses, amounts to a reasonable sum; it has no financial obligation hanging over its head in the form of a large debt; it does not have to go into the real estate business to sell off parcels of land which it cannot afford to own and pay taxes on, or in the alternative it does not have to raise money to build houses to rent to others in order to get an income out of land that it cannot otherwise afford to hold. Therefore under the present arrangement it can concentrate all its energies upon the very important work of spreading the truths of Theosophy, which is its real business.

The Krotona organization exists to fulfill all those practical duties of landlordship and headquarters improvements, and is in better

position to do this, with officers appointed for that purpose immediately on the grounds, without diverting the energies of the Section from its legitimate work of spreading Theosophy.

Later on, as the Section grows in size and power, it is planned to secure funds to build an office building on a site already cleared and made ready for it at Krotona, and upon which the cornerstone is already laid. This is intended to take care of all its activities, including a public lecture hall. This site is only one long block from the street car line and therefore is practical and accessible, whereas the Ternary house is a dwelling built for a private residence and is over a quarter of a mile further up the hill from this reserved site.

Thus it will be seen that ample care has been taken and full provision made for the Section's interest by its officers in a way that will cover its ends far more effectually than Mr. Hotchner's proposition could do, even if his property were given outright to the Section free of cost and no strings tied to it. Indeed it must be remembered that Krotona exists only to serve the Society, and its strength in doing so is increased by maintaining the unity here.

Finally, we should be happy if we might know that some day this Ternary property could be owned by some one who could afford to meet its expenses and who would really dedicate it as a private residence for prominent workers whom we hope will from time to time visit the Section, and who would value the seclusion which this property affords, and would not mind a high climb on top of the hill in order to reach it. It is naturally adapted for a secluded place of residence of this nature, but for business purposes such as the official headquarters of our Society, it is far less practicable.

In conclusion we would reiterate the statement made to you in the next to the last paragraph of our communication to you of February 23rd, which we deem to be unchanged by the statement in the last paragraph of yours of February 28th.

Thanking you and your principals for your consideration, we are,

Ever fraternally yours,

A. P. WARRINGTON
Chairman and President
C. F. HOLLAND
ROBERT K. WALTON

April 14, 1917.

P. S. Since writing the above, the text of which the two non-resident Trustees have approved by telegraph, we have received your letter of the 7th instant, modifying your proposal somewhat, but as the two points advanced therein are minor to the major ones mentioned in the letter above, we still feel that there is no practical opening for us to accept the offer.

A. P. WARRINGTON
Chairman and President
C. F. HOLLAND
ROBERT K. WALTON

There being no further business, the meeting adjourned to April 27th, at 7:30 p. m., at Krotona.

Certified to the
National Secretary
A. P. WARRINGTON
C. F. HOLLAND
ROBERT K. WALTON

CRAIG P. GARMAN
Secretary

The following is the annexed correspondence above referred to:

1944 Cahuenga Avenue,
Hollywood, Calif.,
February 14, 1917

To the Board of Trustees of the American Section of the Theosophical Society,

Gentlemen:

I am authorized to deed to the American Section of the Theosophical Society such part of the Ternary property, the same being sketched in the accompanying map, as follows: Tracts One (1), Two (2), Three (3), to be deeded in perpetuity; to revert to present owner if devoted to any purpose other than for the use and benefit of the American Section of the Theosophical Society. Tract No. 5 will not be deeded in perpetuity, but may be sold for the use and benefit of said Society.

On Tract No. 2, containing the residences, there is an encumbrance held by the Hollywood National Bank, Hollywood, California, of Fifteen Thousand (\$15,000.00) Dollars, interest at seven (7%) per cent. on which there is now due interest since last August, Five hundred and twenty-five (\$525.00) Dollars.

Appended is a list of expenses to date accruing since October 1st, 1916, which will be due and payable to the undersigned before said deed is given.

As Tract No. 4, containing about one acre, is still to remain the property of the donor, it is believed that it will be of sufficient value to the Theosophical Society to warrant their willingness to pay the small annual tax upon this Tract, and to keep the shrubbery and other vegetable life in good condition for the use of the Tract as a park, until such indefinite time as the donor may wish to use it for other purposes.

There is herewith an Article of Agreement in reference to this Tract, which should be signed by both parties.

As this matter has been under consideration, and known to you since September 8th, last, any extended further deliberation would seem to be unnecessary, and it would seem wise that final answer be given to this offer on or before March 10th, 1917.

I remain, Very cordially yours,

C. O. SCUDDER

Articles of Agreement

Articles of Agreement by and between Henry Hotchner, Lessor, and the American Section of the Theosophical Society, a Corporation. Lessee.

Whereas, the Lessee desires to lease a certain Tract, known as Tract No. 4, of the Ternary property, located in Hollywood, Los Angeles, California, as designated in a certain Map appended to this Agreement, it is therefore agreed by and between the parties named herein, that the Lessor leases the said Tract No. 4 to the Lessee, for such period as may elapse between the date of acceptance of this Agreement and such time as said

Lessor may desire to use said Tract for other purposes.

The Lessee agrees to pay the annual taxes on said Tract, to keep the shrubbery and other vegetation in good condition and tilth, supplying sufficient water therefor, caring for the arbors, fences, structures of all kinds, located on and enclosing said tract, during the period of this Lease.

As there is located upon this Tract an engine, dynamo, tank and certain pipes, for the furnishing of water to the entire Ternary property, it is agreed between the said parties that said water machinery shall be appraised at the beginning of this Lease, and at the termination of said Lease, said water machinery shall be returned to the Lessor in as good condition and shall be of the same valuation as the valuation designated at the first appraisal. Any difference in said valuation shall be adjusted between said parties at the termination of said Lease. The said Lessee is allowed to use said water machinery for the same uses as in the past, to supply water for the entire property, said Lessee to keep said machinery in proper repair.

It Is Further Agreed between said parties that the Lessee shall keep in good repair and in passable condition for vehicles the three roads entering said Ternary property, as follows: One road on the East, leading from Gower street, to the East entrance of the property, and two entrances on the South of said Tract No. 4. All gateways, locks, etc., to be maintained in good repair.

Free access shall be given to said Lessor, and such persons as may accompany him to said Tract No. 4, and through all entrances to said Ternary property, at any time; and should such entrances be locked, said Lessor shall be furnished with necessary keys to such locks.

Said Lessor shall also be permitted to take any flowers, plants and cuttings from said Tract No. 4, provided same shall not injure or permanently disfigure said Tract, or any part thereof.

It Is Further Agreed by and between said parties that the present arrangement by which water from the Ternary property is delivered at a boundary line between said property and what is known as the Temple Park Addition, otherwise known as Tract No. 2882, as recorded in the records of Los Angeles County, shall be continued; and that the Lessee shall furnish water to said Tract No. 2882 in such quantities as may be used upon said Tract previous to such time as the first building or buildings may be erected thereon. Upon the erection of a residence or residences on said Tract No. 2882, a meter shall be installed for the use of such residence or residences by the owner thereof, and at his expense, and water shall then be furnished by said Lessee through said meter, and said Lessee shall receive compensation for said water at a rate not exceeding double the rate maintained by the City of Los Angeles, in its regular schedule of water rates. As fast as residences are erected on said Tract No. 2882, meter shall be duly installed at each residence, and the rate paid to said Lessee for water shall be at the same rate as heretofore mentioned. This arrangement shall be continued until such time as such water supply may be inadequate, or until such time as arrangements may be concluded for supplying the City water direct to said Tract.

Witness our hands and seals this _____ day of _____, 1917.

.....(SEAL)

.....(SEAL)

.....
Witness

.....
Witness

*List of Expenses accruing against
Ternary Property
From October 1st, 1916,
To February 15th, 1917*

Water	\$ 44.95
Supplies, repairs and labor.....	345.33
Electric light and power.....	18.66
Interest	525.00
Taxes, 1st installment,	
Tract No. 2, City	54.87
Tract No. 2, County	73.25
	<hr/>
	\$1062.06

For your further information, the second installment, City and County tax, on Tract No. 2, will be\$128.10
Taxes wholly unpaid on
 TRACTS NOS. 1 AND 5
 City 36.46 || County | 36.98 |
Probable Penalty	10.00
TRACT No. 3,	
City	2.95
County	36.98
Probable Penalty	10.00

Total unpaid taxes	\$228.18
Any expense accruing between now and March 10th, 1917, would be added to this, but should not exceed Fifty (\$50.00) Dollars. (Map enclosed)	

*Krotona, Hollywood, Calif.,
February 23, 1917*

Mr. C. O. Scudder,
1944 Cahuenga Avenue,
Hollywood, Calif.

Dear Mr. Scudder:

Referring to your letter in triplicate dated February 14th, but which you handed to us last Sunday, February 18th, together with a proposed lease agreement from Mr. Hotchner and map of the Ternary property, we find that it will be necessary to have some further information before we can properly place the matter before the Board for consideration.

Mr. Hotchner has proposed making a deed of his interest in this property conditional upon the American Section of the Theosophical Society assuming a liability of something over \$16,000. This being so, and since the American Section will also have to raise, in case the deed is accepted, a considerable sum each year for maintenance of the property, we are obliged to ask you kindly to give us detailed information in answer to the following questions:

1. As the deed by which you propose to grant the property to the American Section is not an outright gift but is a grant limited by many conditions which you have not made altogether clear, we desire that you draft and present the Board with the exact form of the proposed deed by which you expect to transfer the property.

2. What has been and will be the annual cost of maintenance of the property? Please give us an itemized statement.

3. As each of the Trustees has personal notice that Mrs. Grace Shaw Duff has claimed to be the beneficial owner of the whole or a part of this property, and that Mr. Hotchner has claimed that Mrs. Russak-Hotchner has an interest therein also, it would be necessary to have a release from them as to their respective interests, and it would therefore be necessary either that they join in the deed with Mr. Hotchner or give separate conveyances. What are your wishes as to this?

4. As the one acre retained by Mr. Hotchner for his own purposes is located directly in front of the principal building and as we understand it takes in a considerable part of the front yard and improvements, it will be necessary for us to have

the exact location of the corners, also some agreement as to the future use of the part retained, including building restrictions, etc., on the part of Mr. Hotchner and such person as he may sell the property to.

5. Your proposed form of lease of the one acre which Mr. Hotchner wishes to retain for himself provides that the American Section obligate itself for an unlimited time to furnish water free for Temple Park subdivision until such time as Mr. Hotchner, who claims to own the subdivision, sells or disposes of his interest to various people who will build on the same. Can you give us a statement of the amount and cost of water which the American Section at its expense might be required to furnish free to Mr. Hotchner, or his assignees under this clause of the lease agreement, also the cost to the Section of furnishing the water to Mr. Hotchner's subdivision and the time when the T. S. would be released from this burden?

6. Are we to understand from your letter that Mr. Hotchner requires that the gates continue to be kept closed and locked? If so, when?

7. We judge by the map that the one acre reserved by Mr. Hotchner entirely cuts off access to the two roads to the south, leaving the property which he proposes to grant conditionally with but one outlet, namely across his Temple Park subdivision in which he is offering lots for sale. What arrangements can be made for these roads to be kept open and for perpetual rights of way across his property?

8. The suggested lease agreement provides for the roads to the south to be kept open. Is this an obligation to keep the roads open across the Krotona property?

9. Before consideration of the proposition by the Board, it will be necessary for at least the three resident Trustees to view the property, and after you have given us the information above requested, will you kindly appoint a time when we can go over the place, appointing a date about one week after we receive said information from you, so that the possible absence of one or more of the Board from the city for a few days may not prevent prior consideration of the supplementary information herein requested.

We are surprised to note that your last paragraph contains more than an implication that this matter has been under consideration by the Board of Trustees of the American Section since September 8th last, and since your present letter contains the first and only proposition that has ever been made by any one in this matter to the Board we feel that we should not let your statement pass without contradiction, even though you made it inadvertently.

If you will kindly send us complete information on the above points we shall be glad to communicate with the other members of the Board and take the matter up for consideration at a meeting as soon as possible.

Awaiting your reply, we remain,

Sincerely yours,
A. P. WARRINGTON
C. F. HOLLAND
ROBERT K. WALTON

Los Angeles, Cal., February 23, 1917

Mr. A. P. Warrington,
President, and Board of Trustees,
American Section of the Theosophical Society,
Hollywood, California.

Dear Mr. Warrington:

I have your letter of February 23, 1917, and will endeavor to answer, as completely as possible, the questions contained therein:

No. 1. I believe it would be wise that the Attorneys for the Board draw up a deed such as they think would be satisfactory to them, and send to me as soon as possible; in the meantime we

will be working out a deed that will be satisfactory to us. This will enable us to come together much more quickly than otherwise.

No. 2. It is impossible for me to give you an itemized statement of the annual cost of maintenance of the Ternary property. In my October letter, I gave you an estimate, which I believe now will more than cover the annual expense. From your experience with the Krotona property, you will probably be enabled to judge as to the correctness of that estimate given.

No. 3. I propose to deed to you, as stipulated in my letter of February 14th, subject to the conditions named therein, all the interest of Mr. and Mrs. Hotchner; as to the claim of any one else in the property, I have nothing to say, and shall take no action thereon.

No. 4. I cannot give you an idea as to any building restrictions whatever on the reserved acre, but shall be glad to give you exact locations of corners of this tract No. 4.

No. 5. It would require prophetic vision to say when the lots in the Temple Park subdivision will be built upon. The cost of furnishing the water to this subdivision will not be excessive, and should estimate its cost to care for trees now growing on said subdivision, would not exceed five dollars per month throughout the year. However, as the donation of this property to the Theosophical Society must be conceded to be a very liberal gift, it would seem that the Society should not consider this a burden.

No. 6. You are not to understand from my previous letter that the gates are required to be kept closed and locked—this is a matter that will be entirely under your supervision, should you acquire the property. If, however, you should decide to keep them locked, I endeavored to provide for that contingency.

No. 7. The one acre reserved does not cut off access to the two South roads; it will be understood that rights of way will be given to cross this property, as well as to cross the Temple Park subdivision, as now laid out, and that rights of way will be reserved on the Ternary property in return.

No. 8. I have nothing to say with reference to keeping the roads open across the Krotona property. I understand that these roads are open to the public at present, and we should only expect the same rights in them that the public now has.

No. 9. I shall be glad to appoint a suitable time to go over the property with the Board, after receiving some indication as to whether or not the property is to be accepted by you.

I regret that you consider that an untrue implication was contained in the last paragraph of my previous letter, and I believe that you must be alluding to the letter, rather than the spirit of the truth contained therein; for there is no question in my mind, nor can there be any in yours, that the Trustees, personally, have been entirely conversant, since last September, with the proffer of this property to the American Section of the Theosophical Society, so far as Mr. and Mrs. Hotchner's interest in it is concerned.

Awaiting an early reply, I remain,
Very cordially yours,

C. O. SCUDDER

1944 Cahuenga Avenue
Hollywood, California
March 18, 1917

President and Board of Trustees of the American Section of the Theosophical Society.

Gentlemen:

I have recently received a letter from my Principals in India, from which I quote.

"DEDICATING THE TERNARY TO THE T. S. If we desire that this property should go to the T. S. it is not because we prefer it as against

Krotona, but because the latter already has its own beautiful estate, while the T. S. has no land or headquarters of its own but has to rent a building for that purpose. The International T. S. owns its headquarters here at Adyar, the Indian Section owns its at Benares, and many other Sections and even Lodges own their own homes. We therefore think that the Ternary should be given to the T. S. It has the primary advantage of adjoining Krotona so that the transfer of T. S. records would be easy and it could be easily and efficiently administered by those who hold office in both the T. S. and E. S.

"CONDITIONS OF THE GIFT. That the Ternary Residences and the Tract No. 2 upon which they stand shall be accepted by the American Section T. S. to be used by it in perpetuity as headquarters for the active administrative work of the Section and as a nucleating centre for such additional buildings as the growth of the Section shall require. The deed should state this distinctly so that upon acceptance the documents, offices, etc., of the T. S. shall be removed from their present limited quarters into the Ternary property and so that the Ternary shall not be changed into a Sanatorium, rooming or boarding house, or any other purpose foreign to the one specified.

"The remainder of the property comprising Tracts Nos. 1, 3 and 5, which are free from mortgage, and which surrounds and is contiguous to Tract No. 2, is really an integral part of it and should be retained as a park if possible. But as the Section may feel financially unable to do this, we are willing that it may be leased to T. S. members for homesites, as has been done by Krotona, or even that it may be sold for this purpose. This would be left to the discretion of the Board of Trustees."

As you will see from the above quotations this materially alters the proposition contained in the first paragraph of my letter dated February 14, which may be revised as follows: Tract No. 2 to be deeded in perpetuity; to revert to present owner if devoted to any purpose other than for the use and benefit of the American Section of the Theosophical Society. Tracts No. 1, 3 and 5 will not be deeded in perpetuity but may be leased or sold for the use and benefit of said Society.

I regret to say that since my last letter, in which I enclosed a list of expense accruing up to the date of that letter, there has appeared some bills of which I did not know at that time, but which will have to be included in the list then given, as they will form a lien against the property if unpaid. These additional expenses accruing up to April 1st will approximately amount to \$850.00.

I am enclosing herewith a form of deed which will be satisfactory to us, but should be glad for any suggestions in reference to it which will be beneficial to the interests of either or both parties.

I beg to remain,

Very sincerely,

C. O. SCUDDER

P. S. In reading over the deed I see that I have forgotten to mention "Rights of Way" and would suggest that the Attorneys for the Board insert the necessary clause concerning this subject and return same to me.

Grant Deed

Henry Hotchner and Marie Russak Hotchner, his wife, of the City of Los Angeles, State of California, parties of the first part, in consideration of the sum of ten (\$10.00) dollars to them in hand paid (the receipt of which is hereby acknowledged), and in further consideration of the conditions hereinafter named, do hereby grant to The American Section of the Theosophical Society, a religious and philosophical corporation, formed and organized under an act of the General Assembly of the State of Illinois, entitled "An Act concerning Corporations," approved April 17, 1872, and all acts amendatory

thereof, whose principal place of business is the City of Chicago, County of Cook, State of Illinois, the party of the second part, all that real property situate in the City of Los Angeles, County of Los Angeles, State of California, described as follows, to-wit:

Provided, however, that this conveyance is made and accepted upon the following expressed conditions which shall apply to and be binding upon the grantee, its successors and assigns, to-wit:

1. Said real property and the whole thereof shall be used and caused to be used for the uses and purposes of said grantee, The American Section of the Theosophical Society, to-wit:

(a) To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or color;

(b) To encourage the study of comparative religion, philosophy and science;

(c) To investigate unexplained laws of nature and the powers latent in man;

2. There shall be forthwith established and continuously maintained on said real property, the headquarters and principal place of business and principal offices of said grantee, and to and for no other uses, purposes or intents whatsoever.

Provided further that it is covenanted and agreed by the said grantee for itself, its successors and assigns to and with said grantors, their heirs, executors, administrators and assigns that upon the violation of any of the said conditions and restrictions to be observed and performed by the said grantee, its successors and assigns, or upon the happening of any of the following conditions, to-wit:

1. Upon the dissolution of said corporation:

2. Upon the said corporation or its successors and assigns ceasing in whole or in part to carry out the purposes and objects for which it was organized, to-wit—those herein above specified;

3. Upon the said corporation or its successors and assigns ceasing to use and occupy the said real property, or any part thereof, and premises, for any of the uses, purposes and intents hereinabove specified;

4. Upon the sale or secular use of said, or any portion of said real property by said corporation or its successors and assigns;

Then and upon the happening of said either, any or all of said condition or conditions, this deed shall become null and void, and the title of the grantee, its successors and assigns to all of said premises shall be forfeited and shall revert to the said grantors, their heirs, executors, administrators and assigns.

In Witness Whereof, the said parties of the first part have authorized and empowered Clarence O. Scudder, their duly authorized agent and attorney in fact, to subscribe their names hereto this..... day of.....1917.

Letter from Court Appraiser

Los Angeles, Cal., March 30, 1917

Mr. A. P. Warrington,
2130 Vista del Mar,
Hollywood, Calif.

Dear Mr. Warrington:

In accordance with your request I viewed the property adjacent "to Krotona" to the north, containing seven acres of land with large house and garage, and being shown on a map exhibited to me by you as Tracts 1, 2, 3 and 5, of a portion of Section 2, Township 1 South, Range 14 West, S. B. M., in Hollywood, and which property I appraise as follows:

Land value	\$20,000.00
Improvements (present conditions).....	12,000.00
Making a total of.....	\$32,000.00

In the event the exterior of the residence is placed in first-class condition as represented to me would be done at no cost to your society, I would appraise the value of the improvements \$15,000.00, making a total value of \$35,000.00.

Very sincerely,

LEONARD MERRILL

Description of Real Estate

As Assessed for Taxation

3 acres real estate.....	\$ 3,000
Improvements	6,550
4½ acres real estate.....	3,600
1 acre real estate.....	500
Total 8½ acres.....	\$13,650

1944 Cahuenga Avenue
Hollywood, California
April 7, 1917

To the President and Board of Trustees of the American Section of the Theosophical Society.

As a further aid in determining your decision in reference to the Ternary property I wish to quote from a letter recently received from Mr. Hotchner, as follows: "If the Trustees decide that they cannot accept the property because it is too expensive to maintain, it may be that you can suggest some plan whereby the T. S. and Krotona can accept it jointly. Thus the T. S. might be permitted to have the Ternary building and lot for its offices in perpetuity while Krotona could take the land, agreeing that the T. S. might keep the Ternary property rent free. You who are on the spot will know what to do. The important fact is that we have definitely given up all of the property. Our first choice is that the T. S. shall have it all; our second that the T. S. shall have the residence and its tract of three acres at least and divide the rest of the land with Krotona if that be necessary. And our wish is that the whole thing shall be done with reasonable expedition that both our karma and our expenses with it shall cease. We wish also that the details of negotiations be so conducted that both the T. S. and Krotona people shall know that we give this over happily, willingly and not grudgingly.

SIZE OF THE PROPERTY OFFERED. In a former letter we excepted from the property offered one acre of land which we desired to retain for a future ideal. On this we wished in the future to erect a residence dedicated as a home for the coming Teacher, where He perhaps might deign to live should He spend any time in California. Yet the following phrase in your letter seems to refer to it, in which you say, "you hedge your offer around with so many reservations and restrictions for your own benefit;" that we have decided to sacrifice this acre also and to include it in the gift to the T. S., though hoping that it may still be reserved for the ideal mentioned.

The ground thus dedicated comprises 8¾ acres and is the entire property known as the Ternary."

You will see from the above quotations that this liberalizes to a considerable extent the original conditions named in previous letters, and I believe must constitute our final conditions referring to the offer of this property. If the decision on your part depends upon the raising of the necessary money required, I regret that I cannot afford any relief on the financial side.

I beg to remain,

Very cordially yours,

C. O. SCUDDER

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

AMERICA AT WAR

America has cast the weight of her influence, her wealth and her abilities into the balance, and the result will be inevitable. This young nation has had the vision to see the nature of the great struggle and the nobility to offer its blood and its substance with the chivalrous purpose of aiding the right. In this, as our President has clearly stated, there is no thought of gain, no territory to be acquired, no indemnities to be sought—nothing but the answer to the call of humanity.

Entering in that spirit this country dignifies her participation in the war to a colossal degree, and it comes as a dramatic climax to all the previous noble efforts made here and elsewhere to establish in the world the ideal of individual and national freedom.

As Theosophists we are naturally men and women of peace; every day we study the laws that make for peace; we are trying to live peace in the daily life; in every way we feel committed to that grand ideal; but we know that there are times when in order to obtain peace and justice we must needs fight for them. And this is one of those times. This present struggle is a struggle for humanity, for civilization; it is similar to that which is recorded in the Mahabharata, when Arjuna was enjoined by Krishna to go out and fight his old friends, teachers, relatives and comrades of the Kshatriya caste in order that the spirit of that militant caste might be broken, for it had overgrown in strength and constituted a menace to the liberty of all the other castes. So is it today. The modern western Kshatriya caste consists of the military coterie of every militant nation, but in particular that of the Prussian nation, because it exemplifies the most abandoned degree of military purpose, efficiency and development that is known in the world today, or has ever been known so far as history recalls.

Therefore in a special way the Prussian military regime stands out as *the* military caste which menaces the world and prom-

ises unless restrained to obstruct the wheels of progress along the religious, philosophical, political and idealistic lines of the future.

As long as this caste remains, freedom will be throttled; the spirit of democracy will be fettered, and the mad development of huge engines and the establishment of enormous human organizations for destruction, will grow worse, as history has shown. Hence the importance to humanity of all the democracies and nations that put the higher and finer elements of civilization first and relegate brute force and barbarous lust for unnecessary powers of destruction to the background. All free peoples should rise at this moment to the highest point of endeavor to do as Arjuna did and fight for the salvation of the world from this powerful menace to evolution and the brotherhood of man.

A GOVERNMENT DECREE AGAINST BROTHERHOOD

The *London Daily News* is authority for the statement that in a glaring picture of criminality among the girls and boys of Germany, Dr. Albert Hellwig, a German police court judge, makes some startling statements in a work he has recently published entitled *THE WAR AND CRIME AMONG THE YOUNG*. The Doctor, being an officer of the Government, has evidently written with great caution, but has succeeded in putting forth some appalling statistics of major crimes among the youth of that unhappy land. Among the causes assigned he mentions (a) economic conditions; (b) anti-educational influences, and (c) reduction of the police force. But he perhaps could not safely give the greatest cause—the national obsession by the spirit of war and hate.

Yet he does succeed in putting the case against inculcating hate through “*kultur*” in such way as to enable the informed to read his meaning. He says “The excessive excitement of the childish imagination by the events of the war, especially as they are depicted in trashy literature,

is one of the brutalizing influences acting on our young people in war times. *To inoculate the children with hate would bring lust for revenge and could only bear evil fruit.*' (Italics mine.)

When we realize the significance of the Doctor's cruel statistics, as well as the astounding fact that the Prussian Government has established hate by a definite official decree, then we can understand the meaning of the doctor's cautious "would" and "could" in the above quoted sentence.

Just note the following indictment against humanity and universal brotherhood: The Doctor goes on to say that certain German circles agitated against the inculcation of hate, suggesting that the schools should be employed to spread better influences. This called forth the decree (*Erlass*) from the Prussian Government on January 15, 1916, stipulating that "*no opportunities may be permitted for such endeavors which are inspired by the feelings of universal brotherhood and international peace piffle.*" (Italics mine.) Think of that in the 20th Century!

Are the pro-Prussian sympathizers still unable to see that this military despotism is fighting universal brotherhood? Was ever a more terrible decree issued by a government than this against love and humanity? Could Mephistopheles himself have done more?

DISSIPATING ENERGIES

A lodge President writes as follows:

I have been requested to write to you on behalf of several of our members who are very anxious to have you advise them regarding a certain Rosicrucian order, having its headquarters in New York City, as I am informed. They desire to have you tell them what you know regarding the order, and its promoters or officers, and what you think regarding the advisability of members of the T. S. becoming associated with it.

The order to which he refers is a secret ritualistic order claiming to be the true heir to Rosicrucian knowledge and forms. Its monthly magazine has contained some extraordinary claims with regard to the Masters and certain portraits have been published, purporting to be those of the

Masters. The public press has spread accounts of certain occult happenings in connection with the order, such for example as the transmutation of base metal into gold. Obviously not being a member of the order and not having the slightest intention of joining it I am in no position to possess first-hand knowledge concerning those extraordinary claims. Thus what I know regarding the order is only the little that shows through its own magazine and the public statements, and as to its promoters or officers I know nothing whatsoever.

As to the advisability of T. S. members becoming associated with it, I can state without reserve that in no case would I ever advise a member to associate himself with the order. Each member must put his own intuitive perceptions to the test and judge whether this order be true or merely a pretentious affair. Especially should he determine whether it be not a waste of time and money to take one's energies out of the tremendously important theosophical work and place them in an order of this kind, or even make a division of one's resources.

OUR OPPORTUNITY

I am afraid some of our members do not quite appreciate the very rare opportunity that has come to them of co-operating with the Masters that stand behind the T. S. in the conduct of the activities of the T. S., nor how essential it is to do all in our power to fit ourselves to be co-workers in the Society with Them and to conserve our energies and not dissipate them in lesser ways. I know how alluring are a few trappings and forms accompanied by candles and tinsel and symbols and pretty costumes, together with the promise of occult knowledge. But one wants to be very sure ere adopting that form of entertainment that it is going to count for humanity in some big and useful way.

When it comes to Masonry I can speak with some degree of certitude. I know that it is a great movement with a high destiny and offers to us a true opportunity for service. But greater still for us who are Theosophists is the opportunity

of working in and for Co-Masonry, which is striving for the same ends and, it is claimed, in the same modes as the masculine form, only in a broader and more liberal way, extending as it does an opportunity not merely to one-half of humanity, but to all of it.

Our President has not left us in doubt as to the activities to which we should devote our every available energy in the immediate future; we have not been left groping to find those excellent things for ourselves. In the *Watch-Tower* for November, 1916, she has with directness and force informed us that it is a matter of very great importance that we shall do what we can (1) to strengthen the work of Co-Masonry; (2) to help in the establishment of that intellectually liberal and mystically inclined old, but yet very small, church known as the Old Catholic Church among Theosophists, and (3) to aid in giving out the educational ideals for the future race. She has made it as clear as daylight that we are to take the light of Theosophy into the outer world, entering the four great departments of life which so much need the illumination of our teaching at this critical time. These are politics, religion, education, and social reform.

BUREAU OF SOCIAL RECONSTRUCTION

A bureau has just been authorized by the Board of Trustees of the American Section, called the Bureau of Social Reconstruction, whose object will be to provide information concerning the orders and societies that are working for brotherhood in these four different lines throughout the United States and Canada. As soon as the information can be made available all of our members will have access to it and can decide where to throw their energies with the greatest effectiveness among these outer organizations, and so bring about the greatest amount of dissemination of theosophical ideals in the most useful channels.

We must needs get rid of our attitude of seclusion and now come out in the open and work alongside those others who are laboring for the uplift of humanity out-

side the illumination of the Ancient Wisdom. We must through our comradeship with them and hard labors by their side win their confidence and bring to them the missing light which will aid them so effectively in their worthy undertakings. Read the plan of W. Scott Lewis, the Director of the new Bureau, in this number, and do all you can to aid him.

When the opportunity of working in this way is keenly realized, the importance of not frittering our time away on lesser things seems great.

I hope the members of this Society will not sleep on these opportunities. Such chances of co-operating consciously with the plans of the Great White Lodge do not develop often. It is only when the cosmic conditions are favorable and some great change is involved that we little people are graciously tendered a privilege so great as this we now have. So do, fellow-members, be big enough to appreciate your good fortune and do not throw away that which later on will seem to you the most precious privilege that ever came into your lives within centuries and perhaps millennia of time. Gather up your resources and bend every effort to a high tension in participating in the stupendous work that our President has outlined for our guidance, and let all other things of minor importance be conducted by those who do not know and may perhaps never know of these larger plans with which we are working.

RA LODGE, CAIRO

Mr. J. H. Percz, Honorary Secretary of the "Ra" Lodge in Cairo, Egypt, has written to me as follows:

Dear Sir and Brother:

I have pleasure in informing you that the Theosophists in Cairo have opened a Theosophical Hall and Library at centrally situated premises in Sharia Maghraby No. 13. This is now used as a Headquarters by both the local Lodges. It is hoped that members of your Section and their friends visiting Egypt will take an early opportunity of getting into touch with the Fellows of the Society here.

Yours fraternally,

J. H. PERCZ

Hon. Secretary
"Ra" Lodge.

THE FRENCH FUND

Up to the hour of going to press \$1888.61 have been received by Miss Poutz and Mr. Hampton as contributions from individual members of the American Section to the fund for the relief of our sister section across the seas. To all who have so kindly responded to this call of fraternal service we offer grateful thanks.

The full amount received will be transmitted to the General Secretary of the French Section on May 8th—White Lotus Day. I think it would be very gracious of the members if on that day they would dwell in thought for a few minutes at the hour mentioned (12:30 noon, Pacific time) on the welfare of the French Section, meditating with the purpose of making a mental and spiritual contribution, and thus helping on more planes than one. Meanwhile, there is still time for those who have not yet sent in their offering to get the same to Krotona on White Lotus Day. The privilege of sharing in this opportunity, however small the gift, will be appreciated by all.

DISTRESS IN FRANCE

A further need in France is for clothing—underwear, shoes, coats, trousers, dresses, for men, women and children. The retreating German army is leaving the evacuated portions of France in a state of terrible destitution. Private advices state that the country is absolutely a desert and thousands of people are bereft of everything, even clothing.

The T. S. in France is working hard to relieve the destitution, but they need help and need it badly. An appeal has come that our "noble Americans" will help by with a true message. sending such second-hand and other clothing as they are able to gather together for this very great need.

All who will generously contribute articles to this cause will please forward them at once *prepaid* to Mrs. Emilie B. Welton, in care of the T. S. Lodge Rooms, 2228 Broadway, New York City, N. Y., who will pack and ship them to France.

INDIA AND GREAT BRITAIN

Theosophists the world over no doubt have been rejoiced to learn that India is represented today in the War Cabinet in London by two appointive representatives. "They share in the common guidance and common knowledge of the war. They give their opinions and India stands shoulder to shoulder with the Dominion and Great Britain, not as an inferior but as an equal. It is, as Premier Borden emphasizes, a tremendous step forward and is filled with the most wonderful possibilities." I quote from an editorial in *THE PROVINCE*, a Canadian journal.

Nothing short of a complete equality of India with the Dominions is looked for by those whose desire is to see the Greater British Empire established.

A MESSENGER COMING

Krotona has just heard a wonderfully inspiring message. It came unexpectedly—was brought by a near-by lodge President. So deeply were all of us impressed by its spiritual power that we eagerly desired that it might be carried to every lodge in the Section. At once an earnest member offered to pay the expenses of a tour for this purpose. This was accepted.

Therefore this lodge President will start forth on his pilgrimage immediately and visit as many of the lodges as practicable.

So, look out for Mr. A. G. Frisbie, President of the Fresno Lodge, and all try to attend his meetings. He is a messenger

The fragrance of each sunny day
Drifts in my dreams like a song.
It steals the night's memory away
Before I can catch it—it's gone!

—Gladys B. Johnson

EDITORIAL COMMENT

VIVISECTION—A DESTRUCTIVE PRINCIPLE

The crisis in which the world is plunged today is everywhere drawing more sharply the lines of demarkation between the Light and the Dark forces. Ordinarily these two principles are so interwoven that real intuition is needed to distinguish the finer shades. But everything now is intensified—both good and evil—and the wolves who have been masquerading in sheep's clothing appear with less disguise.

Vivisection, masked as "humane" and "scientific" has long been doing its deadly work but it now stands before us stripped of its hypocrisy. Through the efforts of many anti-vivisection societies the public is being acquainted with evidence of cruelty and selfishness that almost stagger belief. Some quotations from the printed statements of the California Anti-Vivisection Society speak eloquently for themselves:

"The aim of science is the advancement of human knowledge at any sacrifice of human life. We do not know of any higher use we can put a man to . . . A human life is nothing compared to a new fact in science."—Professor Slosson.

"Man's power and self-interest constitute his right to torture animals. Science has nothing to do with morality."—Dr. James P. Warbasse.

That this creed is practiced is evidenced by the fact that experiments have been made on human beings. We have the records before us which show such experimentation on certain prisoners in Manila, P. I.; and on a number of poor women during confinement and on newborn babes, in Boston, New York City, Philadelphia and Cincinnati and other American cities. It is recorded that some of the subjects were given anaesthetics but even this is uncertain because "the use of anaesthetics does away with the experimental value of the practice." Doctor H. C. Wood of Philadelphia says:

"No experiments on animals are absolutely satisfactory unless confirmed upon man himself." This opinion is echoed by many other medical authorities.

To quote further from the printed statement:

Stimulated by the "lack of success of previous observers," Udo J. Wile, M. D., of the University of Michigan, in his article *Experimental Syphilis in the Rabbit Produced by the Brain Substance from the Living Paretic*, states: "During the past year I have repeated the inoculation experiments of Foster and Tomaszewski, using living material for the inoculation." [that is, material extracted from the brains of living human patients, this material to be used for the purpose of inoculating rabbits.] Because "it seemed possible that the organisms from a living subject would be more likely to infect that those taken at autopsy."

Dr. Wile tells us that six patients were chosen from the Pontiac State Hospital, "facilities" being afforded by Dr. Edmund A. Christian, of that hospital. The statement goes on:

After preparing the site of the operation with a local anaesthetic—apparently no other anaesthetic was used—holes were made in the skulls of these six unfortunate victims and by means of a long thin needle connected with a syringe, a certain portion of the brain material was extracted from each subject.

The material thus obtained from helpless insane patients was injected into rabbits who after eleven weeks died most miserably of what the vivisector informs us is "Experimental Syphilis." Very illuminating! Can it be called "scientific" by any stretch of the imagination?

Opponents of vivisection have long predicted that the use of human beings as subjects was the next logical step in this barbarism that parades in the guise of science. It is unreasonable to expect those who violate the law of love toward the animal kingdom to respect it when they come to the human in their search for bits of knowledge.

The one gleam in all this darkness is the hope that a knowledge of these almost

unbelievable extremes will jar the public awake and serve to unite the forces of Compassion against a further extension of the application of the principles of vivisection. Medical science has entered a *cul-de-sac*. To call these practices scientific is a travesty on science—such a science goes further and further from its true co-partners: religion and philosophy. In the name of humanity, in the name of a more enlightened science let us combat this “disease” before it plunges us into an abyss.

The world war has demonstrated that intellect unilluminated by compassion may bring wretchedness and suffering instead of well-being, to humanity. We have seen the products of a “science that has nothing to do with morality.” We know that Europe today is its fulfillment. Vivisection is based on the same false premise and is headed for the same goal.

When shall we learn that love is greater than intellectual achievement and that knowledge gained in violation of the spirit of brotherhood is a curse to humanity rather than a blessing; that skill and power are tools worth having only when they are dedicated to service—protection of the weak and helpless—and to dispel

sadness and bring joy. This is *Life*—the other way is *death*.

WESAK CEREMONY

He whom we know and reverence as Gautama Buddha became Buddha 2506 years ago. This event has a deep spiritual significance for the world. For centuries the Hindus and Buddhists have held the full-moon day of the month of Wesak (May) as a most holy day. It marks not only the achievement of the Buddha but his birth as well and “on the same full-moon day, when His time came, after 45 years of teaching of the Noble Eight-fold Path, that Master of Masters, that perfect Teacher of Gods and men, cast off His superb body, 80 years of age, and passed out of the sight of flesh to continue His work of blessing from the inner worlds.”

Each year at this season we are told that the Lord Buddha visits the world from a sacred spot in Thibet at the moment of the full moon, and pours out his love and blessing upon it. The occult ceremony which takes place at this time is one of great power and those who are able to be “present” either in thought or actually in the astral body, must receive a marvelous benediction.

DAWN

BY IRVING S. COOPER

Awake! The East is pearled
With light that silent streams between
The parting curtains vast of night,
While dark against the shell-tint sky
The silhouette of sea-crags stand.

Arise! The Dawn is here!
A westward-pointing shaft of gold,
Far-flung against the distant hills,
In splendor breaks and stains the crests
Of tree-swept peaks with living flame.

Be still! Through mist-dim trees
There floats the endless chant of Sea
And Land—the music faint of waves
That curl and wash upon the shore
Of wasted rock and restless sand.

But hush! And we may hear
The sigh of rising wind amidst
The leaves, that wanders whispering
Of forest incense, crumbling bark,
And perfumed hearts of dewy blooms.

And look! Unceasingly,
Along the fire-path of the Sun,
There rolls the breath-surge of the deep—
Like gentle hand of mother love,
Each billow lifts, is gone again.

Oh Thou! In awe we stand—
For Peace is brooding on the waste
And all the world is mystery;
Vague longings die as over us
Thy wings of stillness droop and fold.

FROM THE NATIONAL SECRETARY

THE CALL TO ACTION

All past records for increase of membership in the Society were again broken during March when 236 new members joined the Society in the United States and Canada.

Now that a state of war has been declared by the American government it is thought that more new lodges and more new members than ever before will result.

The war will awaken the nation: an awakened nation means a thinking nation: thinking individuals mean just one thing—the spread of the divine wisdom of the ages.

As never before our members are urged to get out and do the world's work! The time has come to act. Let us live the truth. Let us lessen the misery and suffering of the world by doing our share of the humanitarian work that confronts us at our very doorstep. Deeds and not words are what is wanted.

"Theosophy must be made practical." Then will the wisdom for which men hunger find a resting place and bring strength and gladness to weary and lonely hearts. This is the true Theosophy.

CROSSING THE RED SEA

The successful experience of Houston, Texas, Lodge as given below will strike a sympathetic note in the hearts of many zealous workers throughout the Section.

This splendid success is due largely to the faithful devotion and dauntless energy of a brave leader, Mrs. Laura S. Wood, president of the lodge, who not only holds up the ideal to be attained but points definitely to the means that spell growth and progress.

The following is the president's report:

That there are certain critical stages in the life of a lodge, opportunities if seized that lead to rapid growth, is the experience of Houston Lodge.

This lodge looks back upon its first crisis as the "Crossing of the Red Sea." And truly tragical then sounded Fate's command, "Move forward!" The wobbly little band that followed its leader were none too sure that they were not being led into a watery grave. It is

the first step forward that tries the soul! For the waters do not divide, the way does not open, until *after* the forward movement has begun.

Publicity Stage

The change from the "home circle" stage to that of a public organization was the first step that tried the courage and the pocketbook as well. How could fifteen poor members pay forty dollars monthly for an unfurnished hall and buy furniture? The time for decision was short. If the opportunity was not embraced, it meant slipping back to the private stage in which so many lodges stagnate. Fortunately the little band "took a chance" at it! By increased subscriptions and by sub-renting the hall, the way opened up to meet expenses.

The subject of the Sunday night lecture and name of speaker were weekly announced in city papers, also names of officers and class leaders published, with the result that the attendance and membership were more than doubled. The principle was established that officers should acknowledge Theosophy before the world and be willing to advertise the fact.

Organized Campaign

The preparation for a national lecturer can be made the occasion for an organized campaign for spreading Theosophy. This outside impetus came to Houston for the first time last Spring and was seized by the lodge in preparing for Mr. Cooper. A national lecturer and his splendid series of lectures is an inspiration and a power to a lodge, but this is not the greatest value received. It is the WORK of campaigning that is the making of a lodge. It gave opportunity to cover the town with circulars and bills, to make the word Theosophy familiar to thousands, to gain valuable experience in publishing and distributing propaganda, which permanently expanded lodge methods and gave confidence and efficiency for the future. It also gave the national lecturer a fair chance at the public.

The campaign was repeated upon a still larger scale in preparing for Mr. Wardall in March, with most gratifying results. Methods were perfected and new knowledge gained, twenty-two new members were received and old ones revived. It is the way a lodge embraces this opportunity, or neglects it, that makes it a crisis of far-reaching importance in its development.

Lodge Budget

When a lodge has prepared a "budget that budges," a supreme crisis has been reached! It meant a complete change of policy for Houston Lodge. It meant to stop thinking in

nickles, to stop counting over the small "dues" and vainly endeavoring to narrow down lodge activities to their limits. It meant, instead, to consider all of the things that the lodge ought to do and would like to do, and to make a liberal estimate of the cost of the same. This pro-rated thirty-five dollars a year per member, and a statement was mailed to each member more for his information than as an assessment, each one fixing his own amount, some giving much more and others much less. But such is the power of forethought that many found it just about as easy to give fifty dollars as it formally had been to give twelve.

The budget served a double purpose: it provided the finances and it organized the work a year ahead of time. It freed the creative imagination and gave scope to initiative ability in a way that was soon apparent in every department of the lodge.

Theatre Venture

The budget had made provision for more attractive headquarters. The advice to remain in your old hall until you overflow it, is fatal! If your hall is up a flight of stairs you may stay there till the end of the "Kalpa"! A theatre with an attractive entrance on Main street more than doubled the attendance, and enlisted some help from other organizations in the way of musicians and lecturers. The programs were varied with occasional stereopticon lectures and music recitals. The regular use of printed programs, announcing subjects for two months and giving all lodge activities, marked this crisis. Fifteen thousand of these programs have been distributed this season and slides advertising lectures run in the movies. The impetus given to the work can be seen in the size and quality of the audience.

Public Library

A library that is kept locked up most of the time can by no stretch of courtesy be called a public library. A few hours weekly does not give the public access for a large circulation. Again the budget was the fairy godmother that provided attractive reading rooms, more books, and new sectional bookcases. The increased circulation, 133 books for the past month, is the result of keeping the library open daily from 2 to 5 p. m.

The mail library is sending books by post to people in the city and state (and even in other states), who do not get to the lodge rooms. Helpful books are mailed to workers in various lines, ten copies of THEOSOPHY AND THE WOMAN'S MOVEMENT to suffrage leaders, ESOTERIC CHRISTIANITY to preachers, EDUCATION AS SERVICE to teachers, etc., with the request to return in two weeks; a fair per cent of these other books from list enclosed. Ninety letters were mailed last month to prospective readers, which will doubtless tend to swell the increasing circulation.

Propaganda

The field of propaganda is expanding until it is becoming interwoven with the whole life and interest of the community, requiring knowledge of the life of the city, that no important public occasion may be neglected to contact it. Many members are giving their services weekly at Social Service Centers and Settlement Houses. A Red Cross Unit has been organized in the theosophical rooms. A large theosophical Bible Class gives a point of contact with many students of different denominations and furnishes occasion for interpretation of deeper truths. A mailing list of 500 names is frequently revised and kept in readiness for special announcements. The Woman's State Fair gives yearly opportunity for display and distribution of literature, and for contacting many people.

The lodge is nearing that crisis in which a larger number are realizing that they ought to be living witnesses for the truth, that they should feel no anxiety for results of unselfish efforts, that Theosophy is the one thing upon which one can safely "take a chance," because their power is so great, because the Master's resources are unlimited!

UP TO THE MINUTE

The following resolutions passed by Seattle Lodge, T. S., speak for themselves:

The Seattle Lodge of the Theosophical Society, on April 6th, unanimously adopted the following resolutions:

Whereas, Our country has cast the die for war, and the motives actuating the masses of our people are for humanity's redemption; and

Whereas, We firmly believe that the world is gradually evolving individually and nationally from greed, avarice, intrigue and selfishness into a realization of the fundamentals of brotherhood; and

Whereas, Our country has been comparatively heedless of the stupendous sacrifices which have been made during this titanic struggle, and must now itself display this heroic quality; and

Whereas, It is our belief that the whole effort on America's part should be in this complete spirit of sacrifice; and,

Whereas, We feel that the American people desire to accept the inevitable in that spirit, and will not consider their personal rights invaded if the country is immediately put upon a war basis, its resources husbanded and luxuries curtailed;

Therefore be it Resolved, That we urge our President and Congress to at once consider:

- (a) Establishing maximum prices on staple food products;
- (b) Making speculation in food a felony;

- (c) Placing a ban upon liquor;
- (d) Appropriating the bulk of profit;
- (e) Placing the financial burden upon us in proportion to our ability to carry the same;
- (f) Handling of all financial matters by the government direct;
- (g) Making every effort to curtail discrediting our foreign born, whose position is most pathetic.

RAY M. WARDALL,
President

MARIE KITTELSBY,
Secretary Pro-tem.

DEATHS

The names of eleven members have been transferred from the records of the Society to the roll of invisible realms, where men grow not weary in well doing.

Those reported to this office follow:

Miss Frances J. Book, Lancaster, Wis.;
Member-at-Large.

Miss John Gray Connor, Nashville,
Tenn.; Nashville Lodge.

Mrs. Margaret Friend, Minneapolis,
Minn.; Unity, Tacoma.

Dr. John A. Griffen, St. Charles, Mich.;
Saginaw Lodge.

Mr. John Arnold Keyes, Duluth, Minn.;
Duluth Lodge.

Mrs. Mary E. O'Hara, Roseburg, Ore.;
Great Falls Lodge.

Mrs. Martha E. Sutton, Lincoln, Nebr.;
Lincoln Lodge.

Miss Sarah C. Sweeney, Pittsburgh,
Pa.; Pittsburgh Lodge.

Mrs. Eva C. West, Tecumseh, Mich.;
Harmony Lodge, Toledo.

Mr. Johnson B. Young, Kansas City,
Mo.; Kansas City Lodge.

Mrs. Edith Lois Conklin, Superior Wis.;
Superior North Star Lodge.

While delivering a lecture and reading on the life and works of Sir Rabindranath Tagore, Edith Lois Conklin withdrew from her material body and passed over to the higher planes. Her going while engaged in presenting the Truth she loved best was a fitting tribute to her earnestness of life and sweetness of character.

FINANCIAL STATEMENT

STATEMENT FOR MARCH, 1917

Receipts		
Fees and Dues.....	\$ 690.49	
General Fund Donations.....	2.34	
Propaganda Donations	61.00	
Exchange and Interest.....	6.52	
Messenger Subscriptions	13.20	
Rent	64.50	
Discretionary Fund	6.00	
Incidentals	27.84	
	\$ 871.89	
Cash on hand March 1, 1917.....	5558.34	\$6430.23
Disbursements		
Salaries	\$ 230.90	
Stationery and Supplies.....	19.65	
T. S. Postage.....	51.61	
Rent and Light.....	34.00	
Furniture and Fixtures.....	49.00	
Telephone and Telegraph.....	9.75	
Refunds	4.69	
Incidentals	13.60	
	\$ 413.20	
FIELD WORK		
L. W. Rogers.....	\$ 80.10	
J. H. Talbot.....	8.35	
Chas. Hampton.....	4.00	
Eugene Munson	1.02	93.47
MESSENGER DEPARTMENT		
Rent	\$ 3.50	
Salaries	32.15	
Postage	14.00	
Printing	81.50	
Incidentals	1.03	132.18
PROPAGANDA		
Salaries	\$124.25	
Rent	7.50	
Stationery	19.10	
Postage	17.19	
Literature	92.00	
Advertising	4.00	264.04
	\$ 902.89	
Cash on hand April 1, 1917.....	5527.34	6430.23

MONTHLY LODGE AND MEMBERSHIP RECORD

MARCH, 1917

Total number of Lodges.....	180	
Lodges chartered	2	
New Members	236	
Reinstated	7	
Transferred from other Sections.....	3	
Total Active Membership	6342	
Lodges Dissolved	2	
Deceased	11	
Resigned	5	
Transfers to other Sections.....	2	
Transfers to Inactive Membership.....	0	

PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

SACRIFICE

At last America must join in making real sacrifices. As a nation we should enter the conflict in this spirit. An especial duty and opportunity confronts Theosophists to carry the message of hope to the hearts of countless millions, who are unaware of the Great Plan. We hope soon to issue special leaflets for free distribution among our soldiers. In the meantime, let us make sacrifice of our time and means to enter every home with some word of encouragement and theosophical information.

R. W.

FREE PAMPHLETS

The Book Concern and this department have arranged for a general clearance of several thousand pamphlets, in order to start with a clean slate of new and standardized propaganda literature. We call attention to *Theosophy and Art* by C. Jinarajadasa, for special distribution among your musical and artist friends; *A Sketch of Theosophy*, by Dr. Weller Van Hook; together with many others. The material is all first class and only needs the address of the distributing lodge. We shall furnish these free to any applicants who will forward enough to cover postage, until such time as they are exhausted. Who will be first?

R. W.

VISIT OF NATIONAL LECTURERS

It has been the policy of this department in sending national lecturers to any city where two or more lodges exist to write one of the lodges only, requesting such lodge to complete arrangements for the proposed visit. Hereafter, before a definite date is assigned to such cities, we ask complete information and plan of co-operation outlined between all lodges, that success may be assured. We find ourselves frequently in hot water, due to our lack of acquaintance with local conditions. In fact they are none of our concern, except in so far as they discredit Theosophy and

render utterly useless a visit by one of our lecturers.

R. W.

"ANGELS" WANTED

We are looking for angels! Are you one? Is your lodge? We find that we can publish four-page leaflets for free distribution at approximately seventy-five cents per thousand in 100,000 lots. We have 10 different leaflets which we desire to order at once, getting 10,000 of each to make up the 100,000 order. Others to follow as conditions warrant. We are asking for financial "angels" to stand sponsor for one or more of these pamphlets. We are not particular as to whether they are individuals or lodges! They are now costing us double the above price in small quantities. Remember these pamphlets are FREE to all who ask for them. Help us put out a million during 1917.

R. W.

THOUGHTFULNESS

It has come to our attention that some lodges have made engagements with lecturers and then either postponed them on short notice or cancelled them two or three times. We do not think that lodge officers mean to work any hardship on the lecturers, but in many instances it works out that way. A lecturer can ill afford to invest money in advertising and then have the engagement cancelled, to say nothing of the inconvenience of having mail forwarded to such cancelled points. Thoughtful consideration and courtesy should be the keynote of lodges dealing with those who are giving their time to lecturing and who necessarily must take serious financial risks. It should be remembered once again that *no salaries are paid to our national and divisional lecturers.*

C. H.

MRS. BARTLETT

Mrs. Harriet Tuttle Bartlett reports having lectured 29 times during March. The cities visited were Syracuse, Nebr.,

and Lincoln. In Syracuse, Mrs. Bartlett lectured four times in the Methodist Church. In Lincoln talks were given to the Woman's Club and to "the Mill men" in addition to the series arranged for by the local lodge. A lecture was also given in the Christian Church.

Anything that helps to liberalize orthodox Christianity is valuable, especially if it leads to the larger ideal of a Brotherhood of Religions. Mrs. Bartlett seems to have no difficulty in gaining access to orthodox people.

C. H.

FROM L. W. ROGERS

Ten cities were visited during the month of March, in California, Utah, Montana, Idaho, Washington and British Columbia.

Pomona, organized by Max Wardall a year ago, is doing as well as a lodge in a small city can be expected to do. There are a few earnest souls there and we may expect the growth to be sure but slow. Ocean Park, although still very young, is coming on most encouragingly and has the great advantage of being almost within the vicinity of Krotona. Salt Lake City seems to be about as it was on my last annual visit—moderate growth. Butte and Anaconda are in the same class. One lecture on reincarnation was given at the state penitentiary at Deer Lodge, Montana.

Helena presented the first unusual thing along the route. The Rev. Cosgrove, of the Unitarian Church, who was once a member of the Theosophical Society, gave up his pulpit to me Sunday morning and his Open Forum in the afternoon. This not only gave the opportunity of getting theosophical ideas before many people who would not otherwise have been reached, but served as an advertisement of the following lectures. Our local lodge there is very much alive and had done a business-like job with the advertising. The result of it was unusually fine audiences.

At Wallace we had the misfortune of extraordinarily bad weather which prevented the usual good attendance. The little city is completely surrounded by rugged mountains. The snow was hanging heavy upon them and had shown a threatening aspect for several days. I got through on the very last train over the Northern Pacific before the avalanches descended. The next train was caught between two of them and is probably there yet, though the passengers got out with considerable hardship. People were caught, and killed in the avalanches in the outskirts of the city and the streets were ankle deep with half-melted snow. With the bad weather and the excitement and the moving of families to places of safety, the audiences were small in spite of the very thorough advertising done by the lodge. All itinerant

lecturers should take notice that May is the proper date to book for Wallace unless it can be reached in the autumn.

Spokane tried the experiment of taking the Universalist Church with three hundred seats and packed the place. Extra chairs had to be put in and the best audience must have numbered about three hundred and fifty.

Seattle, the old reliable, that always gives the expense accounts a giant boost, turned out the customary fine audiences, not only large but high-class in quality. It was a good close for the month. I made no attempt to keep an account during the month of either the new members or the class enrollments, but the latter were as large as usual—sometimes certainly as many as fifty—and I recall the president's announcement at Seattle that eleven new members were added.

L. W. ROGERS

FROM MR. WARDALL

March opened with more than usual of her fickle ways. The three days at Dallas were regrettably wild and stormy, the more to be regretted because there existed in this city a real state of preparation, which normally would have brought much strength to the lodge. The first lecture was staged at the Unitarian Church and the latter two at the City Hall Auditorium.

At Austin the lectures were held in the Knights of Columbus Hall. Several members joined and the study class augmented.

San Antonio secured the parlors of the Hotel Gunter and filled them to overflowing. A very fine spirit prevails in this lodge and it seizes every opportunity to get more firmly rooted. San Antonio is not easy to reach, but it is entitled to the greatest consideration.

March showed its teeth again at Houston, but so thoroughly had the advance work been done by the Houston members that increasingly large attendance marked the three lectures at the City Auditorium. The fourth lecture was held at the Liberty Theatre and great interest was evoked as was manifest in the closing lecture to members on Sunday night, when nineteen added their names to the lodge roster. If some of the Houston members do not kill themselves soon with overwork, this centre will ere long be one of the big theosophical cities of the South.

Shreveport, La., through the interest and zeal of Mr. Pekema and his mother, resident members, arranged two meetings in the council chamber of the City Hall. The attendance was small but some progress was made.

New Orleans gave us fine weather, good attendance and much enthusiasm. The personnel of this lodge is unusually high and the audiences were for this reason, perhaps, most intelligent and receptive. The lectures took place at the public library, and this is usually an advantage, for lecture offerings at library

halls usually attract a higher order of persons. Wherever it is possible centres should aim to utilize public libraries when their visiting lecturers come.

We stopped a day at Montgomery, one of the lodges recently organized by Mr. Rogers. Montgomery is a city of much refinement and culture and should grow into a powerful theosophical centre. The lodge integrated and revitalized itself in the effort to make the lecture a success, and have written that they have seven new members to strengthen their hopes.

Mr. Mayes, the president of Alcyone Lodge at Birmingham, Alabama, arranged for a real March typhoon, to greet me on my arrival at that city, yet the meetings at Cable Hall were attended by about 125 people and at the close of the lectures a number joined the Society and several more are hovering on the brink and may fall in at any time. This lodge as well as Montgomery, Memphis and Atlanta are putting up a manful fight and should have the strong helpful thought of the entire section.

Atlanta is another baby lodge, but of splendid personnel. The meetings were held in the parlors of Ansley Hotel. Somewhat new to the advertising end of the advance work, the lodge was unable to get a representative attendance until the last night when the hall was full. Atlanta will prove a fine centre, the material is there.

At Nashville we spoke twice to excellent audiences at the Commercial Club Rooms. The interest was keen and vital and five new members joined. This lodge now has five physicians among its membership. It should have a healthy time. Mr. D. A. Lindsay, the president, proved to be an able and effective press agent; he secured, aside from liberal advance notices, a 500-word report of each lecture in the leading dailies of Nashville. It may perhaps be due to a singularly winning personality that this miracle took place, yet the secret may be deeper. It might be well for other lodges to write Mr. Lindsay and discover his system. Nashville has passed its worst days, a bright future lies ahead.

The month closed at Memphis, Tenn., with two lectures at Hanck's Music Hall—attendance and interest fair. A promising centre which needs help.

MAX WARDALL

FROM MR. MUNSON

For a year or more it has been the plan of the late manager of the Propaganda Department, Mr. L. W. Rogers, to initiate some form of "follow-up work." His idea was to have

some one in the field to follow up the national lecturers in new territory where lodges had been organized, and spend about a month in a place, giving public lectures, teaching classes and training the new lodges in various ways of study and propaganda. Frequently a lodge is organized in territory where there are no old students, and at other places where there are members of older standing but who have had no experience in teaching or organizing. It was these places that he especially wished to help.

He recognized also another great need. In some of the old lodges where the workers had moved away or become inactive from one cause or another, and the centre as a whole was doing but little, there was evidently a need of some help from outside, and nearly the same treatment—lectures, classes and lodge instruction—that was needed in new lodges was thought would be useful in weak ones.

The Board of Trustees at Mr. Rogers' request, asked me to undertake this work. Arrangements having been made in Sacramento and Stockton, I went to these two towns about February 15th. The towns being close together it was planned to spend three days each week in each town. So one lecture, one class talk and one lodge meeting were arranged for each place for six weeks.

There were very satisfactory audiences in both places and the classes were very well attended, a deep interest was shown—members would frequently stay for an hour after the talk asking questions.

There were eight new members added to each lodge, and a fine spirit of service and co-operation seemed to prevail. This was most encouraging, and I am confident that they will both go on to bigger things in the future.

I had a hurried and unexpected call to stop at Bakersfield for a couple of days, before going to Phoenix where I had been advertised, to see what could be done toward organizing a few people whom Mr. Rogers had interested. We got eight applicants to the charter here—all new members. As I was unable to stay on account of previous booking, could do but little towards getting them started in the work. I hope that lecturers passing this way will write to John Butler Batz, the president, at 2011 Seventeenth Street, and make arrangements to stop off for a lecture or two. The lodge needs the help, and there are many interested people in the town who might be reached.

My time is all engaged until the fall. If any lodges desire help of this kind they should communicate with the Propaganda Department at Krotona or with me direct, also at Krotona from which place my mail will be forwarded.

E. W. MUNSON

MAX WARDALL—ITINERARY

St. Paul, Minn.	April 29, 30, May 1, 2
Madison, Wis.	May 3, 4
Milwaukee	May 5, 6, 7
Chicago	May 9, 10, 11, 12, 13, 14, 15, 16
Oak Park, Ill.	May 17
Fort Wayne, Ind.	May 18, 19, 20
Grand Rapids, Mich.	May 22, 23, 24
Saginaw	May 26, 27, 28
Detroit	May 29, 30
Toledo, Ohio	May 31, June 1
Cleveland	June 2, 3, 4, 5

L. W. ROGERS—ITINERARY

Oakland, Calif.	April 29, 30, May 1
San Jose	May 2, 3
Fresno	May 4, 5, 6, 7, 8, 9
Ocean Park	May 13, 14, 15, 16, 17, 18
Pasadena	May 20, 21, 22, 23, 24, 25
San Diego	May 27, 28, 29, 30, 31, June 1

PROPAGANDA RECEIPTS

Mr. Fred Haymond, Indianapolis, Ind.	\$ 3.15
Mr. Fred Henkel, Oklahoma City, Okla.	1.00
Mrs. Vera Frisbie, Fresno, Calif.	2.00
L. J. Coherby, M. D., Oakesdale, Wash.	1.00
Miss Laura Jones, Riverside, Calif.	.10
Mr. A. L. Keenan, Portland, Ore.	1.00
St. Paul Lodge, St. Paul, Minn.	6.00
Mrs. Ada Horton Bird, Graford, Texas.	2.00
Mrs. Josephine Spriggs, Helena, Mont.	2.00
Mr. John O. Natterlund, Mt. Vernon, Wash.	3.00
Mr. Muller, Anaconda, Mont.	.50
Mr. Carter, Anaconda, Mont.	.50
Charles A. Lewis, Oswego, N. Y.	1.00
Mrs. L. S. Hunt, Los Angeles, Calif.	20.00
Spokane members, Spokane, Wash.	2.20
"F. T. S." Los Angeles, Calif.	.12
Mrs. Adelaide Cox, Santa Rosa, Calif.	2.00
Mr. Jno. Barton, Rome, N. Y.	20.00
Mrs. J. Rusden, Santa Rosa, Calif.	5.00
Miss F. E. Christien, San Francisco, Calif.	.15
Mr. W. J. Strickland, Rochester, N. Y.	3.00
Mr. R. W. Smith, Fort Wayne, Ind.	1.00
Mr. Bevan Ashton, Banff, Alta.	2.00
Mr. O. Ivanson, Great Falls, Mont.	.14

\$78.86

TWO VITAL PROBLEMS

In the course of her Indian work Mrs. Besant is at the moment engaged in working against the Indentured system of Indian Labor supply to British Guiana, Trinidad, Surinam, Jamaica and Fiji and in favor of raising Indian units for the new Defense of India force which the Government is bringing into being.

As to the first the problem is not at all political or even economic, as some might think. It is purely humanitarian and the suffering, misery and moral degradation involved should make it the duty of every Theosophist in every land to study this problem. Here is a system prevalent in twentieth century which is rooted in slavery and is akin to it. The selfish commercial interests of the planters of Fiji demand for five more years 10,000 human souls—7,000 men and 3,000 women, who may live like animals and work like cattle so that rich companies may be able to de-

clare proper dividends. We have a copy of a Report of a private enquiry of two Christian gentlemen, Mr. C. F. Andrews and Mr. W. W. Pearson, colleagues and followers of the great poet Sir Rabin-dranath Tagore who went to Fiji and who describe it as a hell on earth which they saw with their own eyes. The Madras Parliament which Mrs. Besant founded some years ago is bringing in a Bill which might be taken as a model or at least may form a basis for fresh and suitable legislation by the Government of India.

As to volunteering, if the terms offered by the government are same as those offered to Europeans we expect to get a very large number of Indians. Our first recruiting meeting came off this evening and 500 young men have consented to volunteer if terms are reasonable. I shall be able to report more fully. B. P. W.

Because loyalty is a blend of love, duty and sacrifice, it is one of the most ennobling of human virtues; it is full of grace and of chivalry, of generosity and magnanimity, of poetry and of self-respect. If even the mean and sordid feels it, he is for that moment transfigured, and rises from the barbarian into the man.

Annie Besant.

THE LOTUS BUREAU

PURPOSE:.. TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

THE GOLDEN CHAIN

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

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

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

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

ANNIE BESANT.

San Diego again sends a good report of a method of Lotus work which it is following this year and which the children very much enjoy. The opening and closing of the Lotus group is as usual (singing, marching, Golden Chain, etc.). Then for the lesson, some topic is chosen for the month and is treated in the following manner:

January—*Brotherhood*

First Sunday—Read a chapter from some theosophical book about brotherhood or tell it in your own words.

Second Sunday—Have the children tell you about the last Sunday's lesson, or explain it to you in a different way.

Third Sunday—Have them bring stories or pictures about brotherhood that they have written or drawn. (I have the best papers read to the group and have the children read and explain their work on the platform.)

Fourth Sunday—Memorize some sentence or beautiful poem on brotherhood.

Fifth Sunday—Read a story that in some way illustrates the idea of brotherhood.

Treat topics for the following months in a way similar to the above. We choose the topics in the following order:

February: *Reincarnation*

March: *Astral Bodies and Emotions*

April: *Mental Bodies and Thought forms*

May: *Karma*

June: *Great Teachers, (Buddha, Christ and our Masters)*

July: *Symbolism.* Study different symbols and their meanings, as the symbol of the T. S. and the Star, the Cross, etc.

August: *The Great Religions of the World*

September: *Chains, Rounds and Races*

October: *How the T. S. was formed; our Leaders*

November: *The Order of the Star in the East; its Head, Alcyone*

December: *The Historical, Mythical and Mystical Christmas*

VIDA REED STONE.

Note: Mrs. Stone has specimens of the children's work which show great originality, artistic ability and which represent much thought and labor on the part of the children. One child illustrated the idea of brotherhood by drawing a round map of the world with men in the dresses of different countries peeping over the edge of the world and all enclosed in the links of the golden chain. The Hindu peeped up in his turban, the Chinaman with his slant eyes, etc. Another child drew a picture of two hands clasped in brotherly greeting; another child drew some rather woggly birds which were evidently doves of peace; another idea was a drawing of a ploughshare and implements of agriculture which were in contrast to a soldier busy with cannon and sabre. In the work on symbolism each child was told to choose some symbol, draw a picture of it and interpret it. Some children chose very quaint ideas ranging from astrological signs to the Wheel of the Law!

QUESTIONS ANSWERED

Q. At the moment that a person does a thing could he have done otherwise?

S.

A. I think not. His action was the result of causes which lay within himself, in his environment, or both and in either case could only result in action of an appropriate kind when the moment had come when the cause was to pass into an effect. If the cause lay wholly in his environment then he was compelled by forces which he could not control and only one action was possible. Such cases are rare and probably were not at all in the mind of the questioner who, I think, means to ask whether or not there is more than one possibility at the moment of action. In such matters we are learning to seek for the answer by studying the lower forms of life where the factors are fewer in number and less complex in character. A plant acts, so does an animal and action with them is the organic response to the ecological factors of their surroundings. The heliotropic flower must turn toward the light as the sight of water leaves the duckling no alternative but to swim and so on throughout the whole kingdom of living things. Man has the divine quality of will but it must act in accordance with law and its mode of action is determined by its past responses which have crystalized themselves in his character and now determine his motives. The Will then must act within its self-created limitations having at any one moment exhausted its power of choice by the time that the moment for action has arrived. If no motive is present he does not act, if motives of equal strength are present, he is equally incapable of action like the ass who starved to death between two bales of hay. Will is a determining factor when applied to causes; it cannot be applied to results. I may, while I am able, use my will in deciding whether or not I shall drink intoxicating liquor and in doing so I am exercising it in the realm of cause, but if I exhaust this freedom of choice by repeatedly choosing to drink, then a time comes when such a choice is

no longer possible, cause is translated into effect and only one thing is possible for me—I must drink. Here the action was irrevocably fixed by a long succession of causes, but the result is the same whatever the duration of the process. Man is free to choose, but once the choice is made the law of ethical causation attaches one result. “Whatsoever a man soweth that shall he also reap.” At the moment that a person does a thing it is too late to have done otherwise.
H. F. M.

Q. How can one prevent the re-arrangement of the astral body after death?

A. The astral body of every individual is something more than an organized shell through which desire and feeling manifest. It is a shell ensouled by elemental essence plunging downward into expression and seeking experience and unfoldment through all forms of sensation from the highest and most restrained to the lowest and most extravagant. One given wholly over to the relentless lure of the senses cannot hope to accomplish much with this elemental force after death, for it will continue its oppressive thralldom there until pain has released the soul. Yet one who holds back with strong hands the outrushing of desire, and constantly blockades and interrupts the sway of the desire elemental, will thus make himself master of it, and after death will maintain his control and no concentric re-organization will take place.

Those who have only a partial control over their feelings, are those who are subject to this stratification. To them we recommend education of desire first, remembering always that we are ruled, while human, by the dominant desire. It is, therefore, folly to try to crush out desires, we need but to educate them, in other words to draw into the astral body high and fine substance that will respond only to the pure and good.

The next thing to do is to acquire knowledge, a knowledge so basic and permanent that when we pass into the other

world at death, the knowledge of the impending astral readjustment will be foremost in our minds and we shall be prepared to meet the situation with firm and steadfast resistance. The desire elemental feels that his life depends on the continuance of the lower desires—the “shelling” of the astral body is his effort at self-preservation. The man in resisting this has to stand firm against the emotion of *fear* expressed by the elemental who feels its means of expression—its very life—slipping away.

Again one who is a useful person, a lifter, a server, will be needed for work on the inner planes and the desire to serve will act as a preservative against the onslaught of the apprehensive elemental. It is also true that every server is surrounded by guardian walls of protection, and there are always those at hand at the passing who assist in the maintenance of the usual conditions of consciousness. They do this that thereby a valued worker may be saved from limitation, that he may range far and wide on his works of mercy in this world of purification.

M. W.

Q. I read in INNER LIFE that the Apostles never existed, that Jesus lived 105 B. C. and another Preacher A. D. 30. When did the one we know as Jesus the Christ live? If the Apostles never existed why are they quoted in "Order of the Star" literature? Is the whole of the New Testament a legend?

H. P. R.

A. The name “Jesus the Christ” is in itself mystical rather than historical. The disciple who has been called Jesus was born 105 B. C., and when grown to manhood surrendered his body for the use of a greater One, that One filling the office of the Christ or World Teacher; it was the latter who did the teaching and healing.

From what we have been told it would seem that the Bible was written in much the same way as many of our best loved stories in modern literature. Take “Uncle Tom’s Cabin” for example: probably most of the stories in the book were true of some slaves somewhere, but nowhere was there one called Tom or Eliza who

went through everything ascribed to those characters in the story, yet we call it a true depiction of life.

So in the Gospel, the definite purpose in the writing of it was to tell the story of the “Path of Discipleship” and put before people again in another form, the facts of Initiation. It seemed to the writer that the facts would be more effective if dressed in a story garb; the story of Jesus naturally came to mind because of His being the last One to demonstrate that Path, and it was used whenever it fitted the purpose, but whenever the life of anyone else would serve better to show a phase of what needed to be taught, that was woven in. So some of the historical dress of the Gospel was a narration of part of the life of Jesus, some was taken from the life of someone else, some never occurred historically but was invented to illustrate spiritual truths.

The twelve disciples, Mr. Leadbeater says, did not exist as alleged, that is, twelve and twelve only, by name as according to scripture, etc. He does not say, however, that Jesus did not have disciples, or that some one of them may not have said and done many of the things ascribed to the Apostles. There is no reason why the actions or words ascribed to any one of them, John for instance, should not be quoted, regardless of whether a disciple called John truly was the actor and speaker, or one called by some other name, or whether the incident or conversation is an invention of the author to teach us something for which he does not happen to find an historical background. We do not hesitate to quote from Shakespeare because Shylock or Hamlet never existed except in the writer’s mind.

The Bible is a presentment mystically of spiritual truths, and for that reason is worthy of deep study; some of these truths are told in symbol or legend because the deepest truths can often be told in no other way without cheapening them. The history is the outer husk which appeals to the mass, the symbolism is one step nearer reality and appeals to the intellectual man, the deep inner kernel is the mystic truth and is for the spiritually enlightened.

E. E. P.

AMONG THE MAGAZINES

MISCELLANEOUS

Those who are interested in following all data relating to psychical research should invest in the METROPOLITAN MAGAZINE for April and read therein the first of a series of articles on *Messages from the Dead*. "Millions of empty chairs," writes the editor in an explanatory paragraph, "in the homes of the warring countries are sending humanity groping to the mystery of the ages—the ways and means of communicating with the dead. In this article and others to follow by famous writers like Booth Tarkington and Sir Oliver Lodge the METROPOLITAN aims to help for clear thinking on the whole question of spiritualism."

Mr. Harvey O'Higgins leads off this month with a report of some sittings he and others had over a ouija board. They were using it to pass an idle hour but on two occasions received such definite messages with names, dates, addresses and histories so clearly stated that there seemed to be material for an interesting report to the Psychical Research Society, if the information given could be verified. Mr. Higgins decided not to attempt this verification himself but to leave that to the reading public. Any one who can prove or disprove any detail in any of the messages are asked to write about it to the editor.

We cannot agree with the author that these communications must either be genuine messages from the dead or illusions of the subconscious mind. There is another hypothesis to be found in theosophical teachings which would fit the case equally well—the hypothesis that many deceptive messages are communicated by actual entities on another plane of being who through malice or mischief take delight in fooling the sitters by pure inventions or by means of facts drawn from the subconscious minds of some of the circle. This will explain riddles that the other theories leave unsolved. We shall look for some interesting letters in next month's METROPOLITAN.

Quite along this same line is Clarence Dry, Jr., regular contributor. *Objections to Heaven*, inspired by Sir Oliver Lodge's famous RAYMOND, presents, with a humor that cannot conceal a substratum of seriousness, the undeniable lack of attractiveness of the *post mortem* state as described through spiritualistic channels. His comments and illustrations are delicious and will touch the risibles of all save those who have severed their jocular veins.

We wish the drawing "Obstinate scientist who refuses to believe he has died" could be reproduced for the benefit of the readers of THE MESSENGER. Mr. Day contends that the main reason people are so little interested in a future life is because the described heaven sounds so deadly dull. "Suppose," he says, "I

should go down town and invite a few friends out to lunch, and say to them 'See here, Lodge has proved it, there really is a heaven hereafter.' They'd look pretty blank, I can tell you." He goes on to review some of the objections to heaven, not realizing that it is really kama loca he is describing—the intermediate state—true heaven or devachan being out of reach of the seance room. In this, too, Theosophy supplies the key, lacking which spiritualistic communications are apt to confuse or disgust; when, if properly fitted into the comprehensive, theosophic scheme, they might enlighten. We sympathize with the author's friend who declared: "I've stood corns and neuritis, but I can't stand your idea of heaven."

Mr. Day's conclusions are, however, that we should not condemn spiritualism merely because it makes life trivial. "Of course it seems trivial or vague or insipid to us. You can't describe one kind of existence to those in another." He proceeds to illustrate this by recording an imaginary conversation with a fish concerning life on earth. Steam heat and sunsets make no appeal and legs sound far less attractive than fins, likewise the idea of dentists horrifies and poetry appears inane.

"And what's business?" inquires the fish.

"Well it's—er—it's like this: Suppose you, for instance, were to go and catch a great many flies—"

The fish would smile dreamily.

"But not eat them, mind you."

"Not eat them?"

"No, but put them all out on a bit of flat rock, for a counter, and 'sell' them to other fish: exchange them, I mean—for shells, let us say, if you used shells as money."

"The fish would look puzzled. 'But what for, my dear sir?' he'd inquire. 'What would I do with shells?'"

"Exchange them for flies again, see?"

"O my soul! what a life!"

War is upon us. As it has been in England and Europe, so will it be here: the intelligent service of every man and woman will be needed for the successful accomplishment of our great task. And be it remembered that the work of the women has been found to be as vitally important as the work of the men. Across the water Theosophists have been in the front rank of servers and it is for us to prove, now that our hour has come, that the American occultist and mystic may also be looked to for most practical and efficient work.

Maude Radford Warren in the SATURDAY EVENING POST for April 7th has written an article on *The Battalions of the Hearth* which zealous feminine patriots would do well to read. It tells us *what not to do* in our first fever for national service. It begs us soberly to ap-

praise our capabilities and warns against the folly of trading a job that we already know for one at which we are novices. In England, at the first, the wife of some soldier was often deprived of a much-needed scrubbing job because Lady Something-or-Other rushed in and did it very badly for nothing.

Cooperation with other women and organization are first necessities so that each individual can be fitted into a general scheme and work not overlap. The practice of strict economy in housekeeping, in clothes and in all that pertains to the home is of utmost importance. We must mobilize against the high cost of living, we must wear last year's styles, but above all we must take stock of ourselves physically, mentally and emotionally and then choose the work for which we believe we are best fitted. Round pegs in square holes have always ultimately to be re-sorted.

Theosophists who are eagerly responding to the double call to action: Mrs. Besant's and the nation's, should especially take advantage of an article like this lest wasted efforts or initial failures on our part, be laid at the door of our "Impractical and too idealistic" philosophy. The practical idealist wields an enormous power. An illustration of this is given in *THE INDEPENDENT* for March 19th.

In an editorial on *Herbert Hoover, Master of Efficiency*, two little anecdotes are recounted of the way Mr. Hoover has of "getting things done" which is "the ultimate test of efficiency." The first tale relates to an interview with a high official in Germany which resulted in a greater protection for Belgian Relief ships. The second is recounted by Lewis R. Freeman, concerning a visit of Mr. Hoover's to London.

It was at the beginning of Belgian Relief and there was need for immediate supplies if thousands were not to die from starvation. The food was in England, but shipping it through usual official channels meant a fatal delay, so Mr. Hoover arranged privately with railroads and ships and in record time the food was stowed away and the hatches battened down. But the ship could not sail without clearance papers and for these Mr. Hoover had to go to a certain Cabinet Minister. The following conversation ensued:

"If I do not get four cargoes of food to Belgium by the end of the week," said Mr. Hoover, bluntly, "thousands are going to die from starvation, and many more may be shot in food riots."

"Out of the question," said the distinguished Minister. "There is no time, in the first place, and if there was there are no goods wagons to be spared by the railways, no dock hands, and no steamers; moreover, the Channel is closed for a week to merchant vessels while troops are transported."

"I have managed to get all of these things," Hoover replied, quietly; "and am now through with them all except the steamers. This wire tells me that these are now loaded and I have come to have you arrange for their clearance."

The great man gasped. "There have been—there are even now—men in the Tower for less than you have done," he ejaculated. "If it was for anything but Belgian Relief—if it was anybody but you, young man—I should hate to think of what might happen. As it is—er—I suppose there is nothing to do but congratulate you on a jolly clever coup. I'll see about the clearance at once."

Efficiency alone, or idealism alone would have failed. It was Mr. Hoover's noble purpose plus his idealistic character plus his recognized efficiency which won out and saved countless lives. In a perfection of this combination lies mastery.

G. F. W.

THEOSOPHICAL

The February *THEOSOPHIST* is full of life and inspiration. In the *Watch Tower* there is an account of the Lucknow Convention. One is made to feel the enthusiasm and splendid organization of that Convention. One sees the pandal able to hold 4000 people, filled to overflowing, the well trained cadets from the Cawnpore theosophical school preserving order with unobtrusive efficiency. Through a short quotation from a local paper one gets a thrilling side-light on the most important part of Mrs. Besant's educational work in India. In nearly every one of the twenty-six educational institutions she has founded, we are told there is the brotherly co-operation of Hindus, Musselmen and Parsis in the teaching of religion to the children.

We see how with swift and masterly management of a difficult situation Mrs. Besant has solved quietly and without fuss in India a problem which is still torturing the minds of Christian educators of the West. Such broth-

erly co-operation among Christian sects as shall insure to our children religious instruction in the schools seems to us still unattainable.

Turn to the end of the volume and you find *The Presidential Address*. It opens with a new emphasis on an old theme, i. e., our relation as a movement to the French Revolution. The French Revolution was an output of the Great Hierarchy to proclaim the Rights of man—we are given by that same White Brotherhood the task of proclaiming the Duties of man.

Both movements were projected that they might swiftly change conditions in the world. This note of human duty and social responsibility is sustained throughout the report, a special emphasis being given to war work and educational endeavors.

It would seem that since Mr. Arundale's visit to England at the beginning of the war, educational and social movements had been springing up like flowers on the grass; two

theosophical schools, the Educational Trust, a training scheme for teachers and social workers, a "Theosophical Fraternity in Education for the purpose of bringing theosophical ideals into all branches of education and of working to secure conditions which will give freedom for the expression of these ideals."

We quote the final sentences of this inspiring address:

He who is coming has declared His will that the Society shall use for the helping of man all that for forty years it has garnered by the help of the Lords of Love. They have enriched the Society that it may use its treasures for the service of humanity at this great crisis of its fate. It is now no question of party politics, no matter of party strife. It is the moulds into which Nations are to be cast for a new civilization, that are preparing; it is these which we are summoned to help in the shaping. Away, then, with fear and with the shreds of futile shibboleths. Away with a false neutrality, which is but a cloak for indefiniteness of thought and irresolution in action. The Theosophical Society is called to take its share in the mighty world-creation, to spread its ideals through the mental atmosphere, to work them out into the physical forms for the new civilization. I summon you, my Brethren, to set your hands with me to this great task, to march forward boldly to prepare for the New Era, to repay, as far as you can, by helping in Their work, the loving care showered upon you by our Elder Brethren for the last 40 years. Come with me into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star. M. I. S.

In the April number of *ESOTERIC CHRISTIANITY* our attention is first riveted upon the *Sunday* dress given to *Billy* by the editor, but of course if it is the reaction from Mr. Sunday's theatricals and not the performance itself which the editor pronounces good, we agree.

An article of three pages on *The Lord is Risen* by David S. M. Unger will be worth many times the price of the magazine to those who "long for the sound of a voice that is still." Like most of his words, these are well suited to pass on to our Christian brothers.

Mr. Wardall continues his article on *Religious Parallels*, giving attention to the World Savors and the steps, as outlined in the Gospel Story, by which attainment of the heights has ever been reached.

Tarry Thou Until I Come by Mrs. Josephine E. Wardall brings us many deep truths in the most exquisite story form.

An *Esoteric View of the Atonement* by W. G. Shepard brings to our attention the consideration of subjects suitable to this season of the religious year, linking the theosophical nomenclature with the Christian, a very necessary thing for us to be able to do if we would serve the western world.

A short poem, *Only Be Still*, from the pen of Ella Wheeler Wilcox, and Francis Haver-

gal's ever wonderful poem *Consecration* completes a very rich number. E. E. P.

Occult Experiences in the Lives of the Saints by Rev. J. I. Wedgwood, is the feature article in the March number of *THEOSOPHY IN NEW ZEALAND*. The writer gives many instances of curious phenomena connected with certain ecstatic conditions, such as levitation, "internal respiration," the emanation of perfumes, the aura about the head, and the stigmata. He also discusses repercussion and the power of intuition. According to Mr. Wedgwood, some classes of phenomena may be due to external causes that have to do with mediumship, while others are probably due to forces within the man himself. Almost all of the experiences he mentions have their parallel in modern times. The article is a condensed report of a lecture delivered at Dunedin, N. Z. The perusal of it makes one hope that the lecturer will, later on, visit the American Section for a speaking tour.

Bishop Wedgwood has just completed his tour of New Zealand. In Auckland his audiences were between 600 and 700. The General Secretary speaks with gratitude of his incessant labor. He has now returned to Australia.

A delightful letter from Lewis Carroll to a little girl friend "Ada" is included in *The Children's Corner*, under which heading F. J. Gould tells the children how to be sincere and honest, without being rude! A lesson the reviewer would fain learn. C. H.

THEOSOPHY IN AUSTRALASIA for March, as always, reveals the fact that it is edited by a "live wire" who keeps his ear to the ground, and is able to view the trend of world progress with a comprehensive eye.

Contributions by C. W. Leadbeater, the world's greatest occult scientist, are of course the most important. This month he furnishes a discussion, in the form of questions and answers, on *The Old Catholic Church*, answering queries, that naturally occur to a non-ecclesiastical theosophist, with great clearness. It is wonderful what a little applied common-sense will do to brush away mental cobwebs. Mr. Leadbeater is the apostle of sanctified common-sense.

The Influence of Religious Ceremonies is the beginning of a continued article by Bishop J. I. Wedgwood, who explains some of the fine points of difference between various schools of Christian thought.

T. H. Martyn gives, in his *Impressions of Asia* a vivid pen-pictures of a trip over the Trans-Siberian route which removes some of the pre-conceived ideas popularly held about Siberia. This also is to be continued. C. H.

BOOK REVIEWS

THEOSOPHY AND MODERN THOUGHT

By C. Jinarajadasa, M. A. (Theosophical Publishing House, Adyar, Madras, India. 1915. pp. 171. Price 80 cents.)

In this book we have topics of perennial interest dealt with in the light of Theosophy.

The first, *The Problem of* analyzes the different successive theories of evolution and the origin of species, showing how the earlier ones are overthrown by new discoveries. Lamarck's theory of adaptation to needs and Darwin's natural selection were both cast aside when Weissman proved that the germ cells which create the new species are isolated from the cells which build the organism in the first stages of growth, and that the passing on of acquired characteristics upon which depended these earlier theories, is impossible. Mendel's law of factors now generally accepted brings science close to the point where the theosophic interpretation of the group soul and deva builders seems applicable; for Mendel holds that within the original cell are all possible variations latent; certain ones only manifesting owing to the existence of inhibitory factors. Evolution is the gradual removal of these inhibitory factors. In other words all men are geniuses but for the existence of factors which prevent that genius from appearing. The author points out how well this fits in with the theosophic teaching that the germ of the soul has all qualities of divinity latent within it and that growth is a process of unfolding by experience that latency to potency.

History in the Light of Reincarnation shows the purpose of nations as classes in the school of education for humanity, and that some nations because they have a more difficult lesson to teach endure long ages, while others bloom and fade as did Greece in a few centuries. He shows how nations, too, incarnate and meet again their old enemies and their earlier problems under fresh guise. History then becomes a "pageant of nations that the Divine Dramatist has written for His delight and our growth." And we understand from his pictures something of the ordered and far-reaching plan which the White Lodge as executors carry out deliberately and purposefully through what seems periods of useless pain and confusion. The lecture bears a special message of hope to the present day.

The Basis of Art Expression deals with the message of various forms of art. Art teaches men to generalize, to see the immortal in present and apparently passing mood or idea, "to see individual ideas as only particular examples of a great general idea, a principle or a law." A generality gives the key not only to the present but to the past and to the future. The basis of art expression is intuition which senses the archetypal world and which reflects for man those archetypal ideas through the realization of which he touches the Great Universal Mind.

The Search for Reality tells of the different paths to the highest laid down by the different religions and shows that they have in common certain elements of the spiritual life. First renunciation, then the spirit of challenge which gives strength; "we do not become worthy of God by meekly accepting the outer or inner environment 'unto which it shall please God to call us.' He would have us challenge His decree, challenge His Truth. He wants us to be men, not slaves." Then fearlessness and finally martyrdom, the part of the Witness, to something greater than the personal life which alone can take a man into Reality.

Such are the four lectures valuable, practical, inspiring and written with that limpidity of thought and expression which always marks Mr. Jinarajadasa's work. These essays would be interesting to any cultured man as presenting in a novel and suggestive way facts of which he is already cognizant. May this book not prove a sign post pointing the way to the best method of reaching the world with theosophical ideas; by meeting men on the ground on which they are familiar and showing them the illumination brought by Theosophy to their own problems?

M. G.

THE ISSUE

By J. W. Headlam. (Published by Houghton, Mifflin Co., New York. pp. 159. Price \$1.00.)

Here is a book of real importance. It presents the peace issue between the belligerents of Europe, Asia, Africa, Australia and the two Americas with a sharpness of definition and a wealth of authoritative knowledge that will command wide attention.

Mr. Headlam is the author of the *Life of Bismarck* and one of the best informed Englishmen in regard to currents of thought in modern Germany.

He demonstrates by quotation from formal documents that it is a mistake for us to follow the present fashion and place all the blame for the ruthless imperialistic policy of Germany upon the shoulders of the Kaiser and his military castes. The Germans as a people reason the same way and many of the largest and most representative organizations of that land have joined in a "strictly confidential" petition to the Imperial Chancellor, Von Hollweg, the exact text of which Mr. Headlam prints, which commits them to a war of conquest and extermination of other independent governments. This particular petition was signed by The League of Agriculturalists, The German Peasants League, The Christian German Peasant Union, The Central Association of German Industrialists, The League of Industrialists, and The Conservative Middle Class Association.

Our entrance into the war, and our sympathy with "the common people" which our government will very properly urge at the eventual Council of Peace, make familiarity with the facts upon which this author's views are based, almost necessary to a judicial opinion.

R. K. W.

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