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OUR PART IN THE WAR

By L. W. ROGERS

WE have so often heard it said that America has not yet awakened to the reality of the war that the phrase is becoming a bit tiresome. Yet it is better to suffer somewhat from iteration than to remain asleep when one's house is on fire. The wisdom of the old custom of minimizing a danger for fear of panic if the truth is known is at least open to debate. As a rule it is probably better to know the truth, however disagreeable it may be. There is such a thing as paying too much for a feeling of security. If a man is ignorant of the fact that he has overdrawn his bank account he is not troubled with financial anxiety, but he would much better know the truth and be preparing to meet the inevitable than to rest in the false security of ignorance.

We hear people asserting that the war will be over in a little while. They are the same people who said three years ago that it could last only a few months. For twenty years we had been told that a general war of more than short duration would bankrupt Europe. When this conflict began in 1914 the experts proved by

impressive figures that Germany *must* win quickly or be defeated within a year. The logic of events has answered them and shown the utter worthlessness of all such calculations. Not only has Germany financed her war for nearly four years, with no lack of a single element that makes a vast army highly efficient, but the unfortunate fact is that she now has access to the granaries of Roumania and Russia. Her one great danger—famine—has passed and she is in a position to fight on indefinitely. Her difficulties are great but are they greater than those of the allies?

There is no wisdom in deceiving ourselves about the facts. We have reached the second stage of the war. Germany has got her "second wind" and, enheartened with great victories in every direction except on the western front alone, her dream of conquest and world domination will lead her on to the last possible sacrifice of her people. Past events have abundantly demonstrated that as the armies now stand on the western front they are fairly balanced. Neither has been able to move forward decisively. There is now appar-

ently only one way in which the deadlock can be broken, and the preponderance of power be given to the allies, and that is by putting the strength of the United States fully into the struggle. That is such an obvious fact that the whole world is coming to recognize it. Upon our part in the war depends the security of civilization and the future happiness of mankind; and the duration of the war, the number of years our sons and brothers must face the German fire and all the horrors of trench life, will depend upon how fully we put our *collective strength* into the struggle—and “collective strength” means not only the physical, but the mental and moral energy of every man, woman and child. That is a thing that does not seem to have yet gotten into the consciousness of the average American citizen. We are more united in sentiment for this war than in any other war in our history. It is said by an authority that even in the American Revolution, that gave birth to our nation, there never was a time during the eight years of that struggle when even a majority of the American people were in favor of it. There is only a trivial minority now opposed to the war with Germany—a large number, but still an insignificant fraction of the nation. But being in favor of a war will not win it. Nor will buying bonds and subscribing to the Red Cross funds win it. Such things are only baby steps in the right direction. We will never register the full strength of the United States—the one thing that will end the war—*until we stop expecting the soldiers to win it and as individual citizens we enter into the struggle.*

On New Year's day the national banking board sent out an appeal to the people to economize, and among other things said:

“Let the people everywhere be encouraged to consume fewer things and let those be the simple and substantial things that are necessary to health and strength. * * * * Let the public realize that it is more respectable in such war times as confront us to be seen in old clothes than in new ones.”

But what a pitiful number of people have taken seriously that sane advice! They are willing that several millions of our young men should go to Europe to be maimed or killed but they are not willing to give up their own luxuries unless the Government compels it. Every American school boy knows the story of the Colonial general whose little army lived exclusively on sweet potatoes while they carried on their difficult military operations. How far we have drifted from those days! If it were not so tragical it would be laughable that while millions in Europe are slowly starving and everybody in France and England, from the king down, are under food restrictions, our government has only ventured upon the mildest conservation. To merely insist upon a slight modification of wheat products seems like a joke. It would really be a trifling thing to send *all* our wheat away and use only rye and corn for bread. As a matter of fact we could live very well without bread of any description and should eagerly welcome the opportunity to do it if that will shorten the period of the war by a single day.

To the fullest mental, moral and physical capacity every American should be striving to win the war. We should think for the war, talk for the war, exert all our influence on others for the war, and work for the war. It's not only a war for humanity but a war for God Himself and against the most diabolical atrocities that were ever perpetrated by a civilized people.

OUR BOYS

O, devas of the East—give them thy fairest sunrise.
 O, devas of the South—bless them with the warmth of thy tenderest cares.
 O, devas of the North—give them of thy strength and virility.
 O, devas of the West—fold them in the tents of thy peace.

—VANIA

THE HUN SOULS

BY A. P. WARRINGTON

RECENTLY we were discussing the problem of the destiny of the souls who are now inhabiting German bodies. We had referred to a remark made by Mrs. Besant in the November, 1917, *THEOSOPHIST*, on page 91-96, wherein she said that some of the quite irredeemable people who are participating in the Great War, will be thrown out and will pass into Avichi to await there until some future planet is evolved, when they will again begin their evolution. I had expressed the inquiry, if others, not in the "irredeemable" class, might not pass onto another planet in our scheme not as advanced as the one we are now inhabiting, and had suggested my belief that they would next incarnate on Mars.

When reading *MAN, WHENCE, HOW AND WHITHER* some years ago, and seeing the character of the life on Mars, I had then thought how much the inhabitants partook of the German characteristics. Those inhabitants are said to have good minds, a strong scientific tendency, and are not greatly developed in religion or on the heart side. They also have a marvelous development of obedience, and the spirit of the corps, and it is undoubtedly true that along this particular line they have made good karma. It is quite obvious, however, that the spirit of the future does not demand this blind obedience to the genius of the herd. Any individual who subverts his sense of personal responsibility and moral standard to the unreasoning obedience to some one higher up, is hardly suited to go on into the particular scheme of evolution that we are told is mapped out for the immediate future. What he has achieved in obedience, in hearty compliance with the conventionalities of the hour, in the analytical development of his mind, undoubtedly will be useful at a certain stage, and obviously represents a definite development to be used as an asset in the future—

some later time, perhaps, when another planet will develop, wherein those qualities are distinctly needed. Meanwhile to remove this entire group-soul from the present planetary manifestation, so far as our own planet is concerned, even from the subtle planes of the planet, will enable those who have the heart quality, who have the individualistic sense of personal responsibility, to whom morality is higher than obedience—in a word, to have that group-soul that is so developed as to put obedience above morality removed from the field of action on this planet, will give a more promising outlook for the evolution of the chosen type of the future. I had said in the conversation that it looked as if the Prussian group had been brought into the humanity of this planet to have its testing out. It seemed obvious that it had failed to rise to its opportunity, and that therefore it probably would be carried over to Mars again and would there remain until another opportunity developed.

A few minutes after this conversation, I picked up the November, 1917, copy of *MODERN ASTROLOGY*, and on page 339 my eyes lit on the following paragraph appearing in an article entitled *The Great War*, by J. E. Sutcliffe:

So may the scientific materialists, the spiritual swine of the present age, who have caused the present war, and into whom have entered the devils of lust and cruelty, rush down into the sea of pralaya and resume their evolution on the planet Mars. It is singular to observe how closely the Martian civilization as described by Mr. Leadbeater (*INNER LIFE II*, 429) agrees with that imposed on Germany by its materialistic oligarchy, hence Mars to them will be a heaven. Similarly their departure will give a new heaven and a new earth to the worn-out patients of this sorrowful planet. It is a consummation devoutly to be wished.

If we look upon the souls inhabiting the German bodies as a group of Egos not quite suitable for the life of this planet as mapped out in the plans of the

near future, and now more suitable to the conditions of another planet, then we do not need to state the intensely personal view which often arouses so much emotion and hard feeling. It is a cold evolutionary problem. The development of humanity in all its peculiarities and race characteristics, is almost like a chemical proposition; there are certain elements that will combine here and elements that will not combine there, and the Great Chemist makes his experiments; his laboratory is teeming with activities on various lines, all moving with the one distinct, definite purpose of building up higher types, making subtler and more

useful forms for the indwelling life forces. We do not need to get highly personal about any of it, *especially since all the "Prussian souls, the scientific materialists, the spiritual swine of the present age" are not incarnated exclusively in Teuton bodies.* They are scattered within other nations as well, just as there are some fine and beautiful souls to be found also in the Central Empires. But nowhere are the former grouped so concentratedly as in the German Empire. The whole business is a great cosmic problem; what we need to do is to see it as such; to try to understand and to know the Law and to do our duty in its fulfillment. Then all will be well.

THE MYSTIC THREE

BY REM. A. JOHNSTON

Written for THE MESSENGER

When I was stone and clay and tree,
I grew for Three till my day was done;
And ever I knew there was One in Three,
And ever I knew that the Three were One.

When I was a beast I served for Three,
Through the souls of those who had bound me before—
(When I was stone and clay and tree—)
Till the beast who served was beast no more.

When I was a man I loved for Three,
Through the mother who bore me out of the sod,
From the clammy earth and the groaning sea—
And mother hurried me on to God.

When I was a saint I prayed to Three—
God the Father, and God the Son,
And God the Holy Ghost—for me
I prayed to the Three who are always One.

When I was One who had found the Three,
Shaken and shamed and sacrificed
On that age-old Path of Mystery,
I laid my life at the Feet of Christ.

HOW TO FIND THE MASTER

By C. W. LEADBEATER

[Some time ago Mr. Leadbeater was asked how a T. S. member could most effectively prepare himself and make himself worthy to be noticed by a Master, and perhaps accepted by Him as a disciple. The inquiry elicited the following reply, which, however, has not been revised by him.]

THAT certainly ought to be the object of every member of the Society—that he should get himself some day accepted by a Master as disciple. But members very often say that they are afraid their merits will be overlooked, that the Master will somehow not see them. Now that is not possible. I won't quite say I thought so once myself, but I certainly once made the very foolish mistake of recommending someone to a Master's notice. I was very young in those days, as regards the theosophical movement, and had not quite realized things. Very soon after I had been accepted myself I came upon a man who seemed to me to be very much better than I was in various ways, who was devoting himself heart and soul to work, believed entirely in the existence of the Masters, and meant to work entirely for them. Now the Masters are exceedingly, quite indescribably, kind and gentle and encouraging with their pupils, and therefore it did not seem to me impossible to suggest to my Master that here was a man who would be very admirable along that line. I would not do it now—I know better. The Master smiled in His gentle way, and said: "Ah, yes, you are quite right, but there are some Karmic difficulties; that man will very soon pass away altogether from the world, and when he returns in a few years' time, he will then be ready."

There are, generally speaking, two kinds of people fit to become pupils. There are some who had reached that point, or almost reached it, in the last life, but perhaps only just came to the point, or almost to it, before they passed away. Such as those would be taken very early in their next life, without any apparent work done in that short life to account for it, but it is because they have done the work before in other lives. Then, again,

there are others who, when they came into this life, were not quite at the necessary level, but are attaining it, and they, of course, may be put on probation at any time during their lives as soon as they are fit for it.

Now you say, how can a man best fit himself? It is a question entirely of service—of usefulness. Whenever you see members or others making themselves readily useful on every possible occasion, then you see people who are on the right road. We do not know how long it may take them to achieve the end of coming to the feet of the Master, but that is the surest of all ways. Make yourself eligible. Do not do it because of that—that would at once bring in a thought of selfishness, and what you want is selflessness; and do not mind what the work is. Turn to anything that comes your way. The smallest thing you can do is a good piece of work for you to do. It does not matter what it is. Any odd bits of work are good to do. Every man who makes himself useful in the work is on the right road, and he who is perpetually ready to be useful is already some distance on the way. Of course, there are some other qualifications, too, but that is first and greatest of all—readiness to help. You must remember that it means more than being ready to do anything when you are asked. It means that you are looking out for an opportunity of doing things—looking out for an opportunity of service. Of course, it goes without saying also that one who wishes to come near to the Master should be calm, not irritable; should put away from himself all unpleasant and evil thoughts; should be gentle and loving and kindly—all that, of course, follows. Also it cannot but be a recommendation to him that he should know something of Theosophy, and should understand it, because

the more you know the more useful you can be. But the greatest of all characteristics is that readiness to be of use.

Remember, when the Master takes a pupil the pupil's consciousness comes into such relation with that of the Master that it is practically part of it. Therefore, there must be in it no thought and no feeling which the Master would not desire to have in his various vehicles. People so often misunderstand these things, because they introduce vague sentiment into them. They think a Master should not mind if by that means he could do good to the pupil. We are dealing with facts, facts, and facts only. The only thing that matters is that the work shall be done. Everything has to be arranged so that it can be done as quickly as possible, as easily, and with as little expenditure of force as possible. Therefore, the Master will take a person as a pupil if the time spent in teaching that person is likely to bring forth good fruit in a reasonable time, but not otherwise. The Master spends His time in pouring out spiritual force upon the world, or more usually on a certain part of it, because They divide it into parishes, so to speak. These parishes are generally continents. The Master will be pouring out his influence in that way, directing it in all kinds of ways. He can affect thousands of people at once, working on their Egos more usually than on their lower vehicles. Now you can see that to turn aside, even for a short time each day, from work which is of such importance, in order to teach one person, would not be good economy of force, unless that person will soon blossom out into the kind of person who will be able to do good work. He could not feel justified in spending His force on one person unless He knew that the result would reasonably soon repay Him. There is no question of favoritism of any sort, nor of being sorry for you. That sort of thing comes from the idea of salvation, which makes you think that someone ought to help you and pity you. That is not the way things work in Nature. There is no wrath of God, and no one ought to help you and pity you. No one needs any saving, and you are all

going to your goal, which you will attain. Every human being will attain it, but you may attain it very much more quickly if you throw yourself into the work and learn to help others. It is not a question of being saved, it is a question of working harder, and therefore earning certain splendid privileges in the way of helping others. There is nothing to be saved from, and in that sense everyone will be saved. People so often accept theosophical teaching, but they do not accept all that it involves. They say there is no hell, but they still go on with the idea of saving their souls, not seeing that all that house of cards tumbles together when you once realize that everything is working for the best. You need not think that you can improve upon the working of things. God knows best. He knows His own business. You can trust Him. It shows great lack of faith to try to direct Him. If you found every private soldier in the army starting up and trying to direct the general, you would not win many battles.

If you want to become a pupil of the Master, make yourself as fit as possible. Do something for somebody, preferably for the Theosophical Society. If you aim at being a pupil of the Master, you had better begin doing now what They do. It is the duty of a pupil to be always watching for opportunities to help. Of course, he can do it in many ways that you cannot, because additional power has been given to him. As he goes about he is watching every person he comes near. He sees in a moment what that person needs, makes a thought-form, and shoots it at him. He will do that anywhere—in a train, a tram, or a boat. He watches the people round, and tries to give each one a little of what he needs. A little more courage, a little more calmness, a little more love, a little more trust, just whatever they happen to need. He watches and gives it them. Therefore, as he goes about the world, he brings good influence and blessing and cheer to the people as he meets them. You can all do that in a minor way, because in many cases it is obvious enough what is needed. Use your thought power, and try to help each per-

son whom you meet. If you would only realize it, each person you meet is an opportunity for you. If you speak to them, that is another thing. The people you meet, the people you sit near, the people you pass in the street, all offer you opportunities of being helpful. The life of the pupil is a life of helpfulness—a life that is spent in watching for opportunities of being helpful to others. The amount he can do in that way is more than you could possibly imagine.

Now if you wish to become pupils try that. Set to work and see how you can help anybody, everybody. On the physical plane, and on the astral plane at night. Never pass a case that needs help without projecting some helpful thought to him. That is at least one way in which you can try and fit yourself for the work which lies before a pupil. Try as far as you can everywhere to be a benediction, try to be a peace-maker. It is not difficult, you know. It needs only that your thought should be turned on to that. You may just as well think about that when you walk about the streets as about how much you made on that last transaction, how much you are likely to lose on the next one, or whether you will be invited to Mrs. So-and-so's garden party, or what sort of a hat you are likely to wear next week. It is rather futile, because none of those things matter. I once heard a philosopher say in California, "Nothing matters much, most things don't matter at all." That is absolutely true. Nothing matters much except what you do yourself. What you do, what you think, what you say, that matters to you, because that is making for yourself the future. But what somebody else says or does to you, and what becomes to you from without—that does not matter. In reality it does not matter as regards the higher progress. All that comes from without is the result of your past. You cannot help it, you must make the best of it, and as far as you can, deal with the thing. You cannot alter it. I do not say it is not susceptible to alteration, and that that may be the setting right of something in the dim and distant future, but you cannot do that at

present. What you are doing now, that is of importance, because that is buying in your goods for the future. That is laying in your stock for the next incarnation. What you are doing now affects the future, which is in your own hands. The present is not in your own hands because it is the result of the past. So you see you might just as well be utilizing your time and thought in doing some good thing, instead of wasting your time over futile things. That is one example of what the pupil has to be. He gets wholly outside himself, he has not time to think about himself, it is an uninteresting subject. By thinking about other people he can do something for them.

There is not much to be gained by thinking about yourself. Of course, it is a good thing to take stock to a certain extent, but you had better not over-do it. Morbid introspection is an exceedingly bad thing. It is just like a child with a garden. They are always pulling things up by the roots. Some of our best members are always pulling themselves up by the roots to see how they are growing. The result is they do not grow. That is foolish. You had very much better think about somebody else, and *do* something, because that is what tells after all. Actions speak louder than words. You will learn more that way than you would in any other. If you wish to attract the attention of the Master, that is part of the way. Try to learn as much as you can, try to understand, because by understanding you will be able to help, because these are the very things you have to do when you have attracted the attention of the Master. If you are using your own force well, the Master will give you some of His force to use. Remember the parable of the talents. The man who buried his talents in the ground and made no use of them got no more; but remember the man who had put the talent out to use, and had done his best with it; it was said to him, "Well done, good and faithful servant, thou has been faithful in a few things. I will make thee ruler over many things." Just so—that will be said to you if you work well with your own little

force; presently the Master will give you some of His greater force, and it will be seen what you are able to do with that. I do not say it is easy. It is not exactly a bed of roses that you have to lie upon. It means work, hard work. But if you understand what you are trying to do, you will see that it must be so. If you have to crowd into a few lives the work which would otherwise have taken many thousands of years, you will realize that it means hard work. You see, if you had not attempted to come near to the Masters you would have drifted along with the rest of the good people. It is a fine thing to be a good person, but if that is all you are, you can be that for about one hundred lives or so, you jog along a little bit each life, but you do not get much further. It is not merely good people that we want. We want mighty spiritual intelligences to work for evolution. You cannot become a mighty spiritual intelligence by merely being good; but, of course, you can be given training to be a

mighty spiritual intelligence. You remember that in the old Christian Church they had the three degrees. The first of those was Purification, and that meant the man became a good man; then in the second degree his intelligence was developed, and he learned what he had to do, and then, only then, could the third degree of Perfection be attained. The purification which made him a good man was nothing but the first step. Then came the illumination, which meant his learning all the facts, and only after that, and after putting them into practice, came the state of perfection, and you will remember how constantly St. Paul speaks of people of that particular class, as those who are perfect will do so-and-so, showing that he meant a certain set of people who had passed a certain initiation. Instead of these three degrees, Purification, Illumination, Perfection, we have now four degrees. Things are arranged a little differently now, and reach a little higher, but at any rate they give you these stages.

WHEN WILL THE WAR END?

In the ADYAR BULLETIN for December Mrs. Besant says: "One of the letters from England expresses the thought which I have often had. My correspondent writes:

I cannot help feeling that as long as so many here are pig-headed about India, the Germans cannot be beaten. For the obstructionists are really ranged on the side the Germans represent.

"That is true. The war is a mighty struggle between Right and Might, Freedom and Autocracy. Britain stands in Europe for Right and Freedom; Englishmen in India for Might and Autocracy. Thus the house is divided against itself, and the War drags on and on, and will continue, or lead to an inconclusive peace, until Britain is on the side of Right and Freedom in Asia as well as in Europe.

"The CHRISTIAN COMMONWEALTH, under the indeterminate date of November 1917, sends me the question: 'When will the War end and how?' and wants an answer

by December 10th. Such is the post in war times. I have no idea *when* the war will end, but I do not think it will end until Britain lives up to her past traditions and her present professions. *How* it will end depends, once more, on her treatment of India. If she sets India free, India will arm herself, and fight for Britain; then the man power needed will be supplied, and there will be a glorious peace which will last indefinitely. Britain and India, hand in hand, will keep the peace of the world. If she opposes India's freedom, and prevents Mr. Montagu's noble mission from ending in full success, then the peace will be inconclusive and precarious, and war will ere very long, return. I believe, myself, that Britain will rise to her duty, and, shaming the unworthy among her sons, will clasp India's hand as equal partner, and recognize that in her freedom lies the safety of the empire as well as the honor of Britain."

INDIA, THE U. S. A. AND THE WAR

It is recognized that in the present titanic struggle, humanity has reached that point in evolution, where it must decide whether the qualities of the mind are to be used for self-advantage or for the good of all. On the map of the world this is being worked out in concrete form. Those who endeavor to live the law of brotherhood are in duty bound to help solve the many problems which are facing us today and which should not be postponed to the eternal tomorrow.

America is an active participant in the war. American lives and wealth are being freely given for world freedom and justice, but there must not be needless sacrifice. Americans have the right to ask if everything possible is being done. The misfortunes of the present Russian chaos, and the Italian retreat could have been lessened by a better understanding of the true conditions. India has furnished about 500,000 men and many rupees already and has offered millions more of soldiers under well known conditions of greater freedom within her own borders, but England was unwilling to accept. If an army of three million Indian soldiers had been used in the operations in Asia Minor, it is more than probable that the Turks would have been conquered, Constantinople captured, the Dardanelles opened, and direct communication with Russia resulted. This would have changed the Russian situation completely and might have prevented her collapse. Now, why was this not done? The answer is found in the petty and reactionary politicians in England who are opposed to any changes in Indian conditions. It is such men, who criticised President Wilson as an idealistic dreamer, when those with clearer sight see that his position as the

leading world statesman is due to his practical grasp of the great problem and his solution of the future through justice to the weak as well as to the strong.

We who love India and England, as well as our own country, should strengthen the hands of the broad minded and progressive leaders, who are in sympathy with India's demand for just treatment and who see what resources in man power she offers to end the war. By letters to the newspapers, to the President, to Senators, and Representatives, and to other leaders of thought, we can help to educate our own country. Justice to India, as well as to all nations, is the way to end this war, and the proper use of India's willing hosts on terms of equality would hasten the final victory. In the presence of death on the battlefield all are equal, regardless of race, creed, sex or color. Let us then be active in spreading this message. We, who are grateful to India for her gift of spiritual knowledge, feel the obligation. We, who have received so much inspiration from that great worker for India's uplift, Mrs. Besant, now President of the Indian National Congress, long to do what little we may to make her work more effective. Our field is here and our work is to make the truth known. The final consummation is that India as well as the entire world may be made ready to receive the Great Teacher. Perchance, when He comes, He may say to some: "Thou hast tried to serve and prepare the way."

E. PAYNTER, SECRETARY,
India Meditation Group.

425 Sterling place,
Brooklyn, N. Y.
February 28, 1918.

May Right triumph;
May Evolution go forward;
May the War soon Cease;
May Brotherhood reign.

J. H. O.

AN APPEAL

In the ADYAR BULLETIN for December, Mrs. Besant, International President of the Theosophical Society, states her belief that the end of the present war depends on the issue as to whether Britain will live up to her "past traditions and present professions" by freeing India. "If she sets India free," says Mrs. Besant, "India will arm herself and fight for Britain; then the Man Power will be supplied and there will be a glorious peace which will last indefinitely." With the shackles of bondage loosed from India's captive feet, millions of our stalwart Indian brothers will gladly turn westward to aid the Allies in their fight for Democracy.

Mrs. Besant's presidential address before the Indian National Congress should be read by every loyal American citizen. A letter was recently received by me from Mr. Jinarajadasa (who will be remembered with gratitude by many who have received instruction from him) requesting that Mr. Warrington, National President of the Theosophical Society in America, myself, and others who are in sympathy with the movement, *organize a fund to defray the expense of printing and circulating copies of Mrs. Besant's address throughout America.*

As Mr. and Mrs. Hotchener have been working several months, through the LEAGUE FOR WORLD LIBERATION (of which

notice is given in the letter from Mr. Hotchener which follows), in support of Mrs. Besant's policy for freeing India. Mr. Warrington has asked them to cooperate in the plan of distributing this presidential address, and they have kindly consented to do so. He also requests me to receive such donations as those sympathizing with Mrs. Besant's work may wish to contribute to the furtherance of her plans. *A copy of this address must be placed in the hands of every person occupying a responsible position in the governing affairs of this country.* It is one of the most important pieces of work that we Theosophists can do at the present minute. How many of the members of our Section, or friends to the struggle of Right against Might, are willing to leap to the clarion call of our wise and venerable leader when she asks for our assistance in her work for world-wide peace?

The voice of America is powerful and strong. A careful reading of our President's messages would help people to understand how our country could help England to rise to her great privilege, and END THIS WAR by granting to India that freedom which is hers by right.

Remittances may be mailed to

MRS. ADDIE M. TUTTLE,
Starholm, Krotona, Hollywood, Cal.

PUBLICITY FOR MRS. BESANT'S PRESIDENTIAL SPEECH

The LEAGUE FOR WORLD LIBERATION has been asked to aid in the nation-wide circulation of Mrs. Besant's address as President of the Indian National Congress recently held in Calcutta. This League was incorporated in Washington, D. C. by a group of native-born Americans to support the Allies' plan of democracy for subject peoples. Its general eastern representatives are Dr. Robins, Mr. Shibley and Dr. Wright, of Washington; the general western representatives are Dr. George Wharton James, Mr. Warrington, and Mr. and Mrs. Hotchener, of Los Angeles. The Krotona representative is Miss Nora K. Jackson.

The League has done a great deal to inform American statesmen, including President Wilson, editors, public leaders, and the people generally, of India's demand (in Mrs. Besant's word) "that autocracy must perish utterly in East and West."

As India is the largest nation still held subject, and the one most needing political and industrial relief, the League will gladly assist in obtaining the sympathetic support of American citizens for the democratizing measures described in Mrs. Besant's speech.

HENRY HOTCHENER,
Managing Director, India Department.

WAR WORK

LAURA SLAVENS WOOD, *War Secretary, Publicity Department*

THE PRICE THEY PAY

Out at Camp Logan the soldiers are sleeping eight to the small tent.

"We are so crowded," said one, "we can't think. If one feels like reading or resting the others will be whistling and singing."

Field conditions prevail here, and many of the boys have not been in a house, a home, or spoken to a woman for eight months. They never sit at table to eat, but line up with mess kits to be served, each washing up his own aluminum plate and cup. How they must miss home comforts and the old familiar life. Many of them have come from homes of luxury, having exchanged a room in a mansion for a cot in a tent.

Complete Renunciation

There is not a man among the many thousands here whose life has not been more or less disrupted. Uprooted from all they have known and loved, occupation and recreation cut short, personal inclination must now give way to a life of discipline and hardship. At the bugle's call, stern regulator of their lives, they must respond with instant and unflinching obedience.

The bugle is no respecter of persons. The son of Marshall Field and the grandson of Pullman, heirs to millions, are here at Camp Logan; solo artists are here who have cancelled engagements at \$500 per night to receive \$30 per month; bricklayers and bankers are here; all are working side by side, learning to do that "which has to be done" from digging of trenches to washing of dishes.

Their power of adaptability is taxed to the "nth" degree. Try to measure the height and depth of their renunciation—all that they now are and all that they might have been.

Psychological Effect

In breaking with familiar occupation and environment and taking up a totally different life, nearly every nervous reaction has been inhibited. There results an apathy, a hopeless dreariness, before the new interests and the new sets of reactions are established.

Different types of people, like different kinds of plants, do not bear transplanting equally well. It takes longer for some to strike new roots down into the soil. They pine and wither for awhile. Only the strong of will, only those who have acquired much self-control, can initiate the new impulses with such force and persistence that the wheels of life turn smoothly on. With some temperaments this difficult adjustment produces a homesickness that is a nervous disorder and sometimes puts a man in the hospital with physical illness.

"Oft I watch them unobserved—

Wistfully they roam,

In their eyes dumb, silent longings,
And a prayer for home."

The longing will be dumb, for they are too brave to murmur. Their letters home will be cheerful. Here is where the need of the personal touch comes in. They need to come in touch with good mothers and their daughters. How they enjoy a home dinner, a social or a dance. It helps them to find themselves, to overcome the homesickness.

The Supreme Sacrifice

The supreme sacrifice they are facing pushes them out into a wider consciousness. They find a larger Self. We have watched many lads through this transformation. Christmas we found a long line of khaki clad boys waiting in the post office. Each had a Christmas package under his arm.

How still they stood, how patient! Not a word was spoken. And that far away look in their faces, a detached aloofness, as though their consciousness had run out into the far reaches of the spirit! Perhaps it was because it might be the last Christmas package they would ever send to any of their loved ones.

You have seen that look upon the faces of the aged, when the end of their journey was in sight; you have seen it upon the faces of those purified by long illness, when every desire has been purged away; but it would stab you to the heart to see it upon the faces of the young.

With what dignity it clothes their superb young bodies! How young they are and yet how close to TRUTH! You walk slowly and reverently past that silent line, while inwardly you long to run to some retreat where you can sob aloud.

THE AWAKENING

A fair per cent find the wider consciousness unaided. The stress of the crisis develops it. But how the great message of Theosophy helps to break the bonds, how it gives joyous expression to inarticulate longings!

It puts heart into them to know that they are fighting for a righteous cause, to know that it is their good karma to turn the tide of a world-conflict, to usher in a new era.

You begin to explain world-brotherhood to them. Small need for explanation to many of them, you can see by the light in their faces. They are comrades in arms, they are living the life of brotherhood. Life has taught them the doctrine better than words can express it. A much larger per cent of them are ready for Theosophy than can be found among the civilians of the older generation. Life has prepared them for it, then too, some of them may be reincarnations of older souls.

Mr. Leadbeater says that many among the younger generation are ready for Theosophy and would gladly receive it if we would only take it to them, while if left alone they might not get it in four or five incarnations.

Eighty soldiers have joined Houston Lodge. "We would like to be brave," they say. "We want to fight to 'Make the World a Fit Place for Brotherhood.'"

Silently they are leaving for "over there" with no one to bid them goodbye or speed them on their way. They may sometime grasp your hand and whisper: "This may be our last meeting. Our kit bags are packed. Sometime tomorrow—hour and route unknown. Goodbye and God bless you. You've helped us on the way!"

Soldiers Appreciate Theosophy

Below are given some extracts from letters that show how much some soldiers appreciate Theosophy. The law of attraction has been bringing the hungry ones to us:

To the Theosophical Society: This letter may surprise you people, coming the way it does, but being a stranger in this country, it is rather hard for a fellow to get about.

Last Sunday I was lucky enough to hear a lecture at the "Liberty Theatre" and to say it moved me, would be putting it mildly. Do you blame me for wishing to learn more of it?

But here is the rub—I don't know a soul and haven't for the past eight months. I have always been used to having my friends around me, and coming into the service the way I did was rather hard at first.

I may have made a big mistake, as your society may be private, in that case I certainly beg your pardon. As I left the Theatre one of the ladies gave me three little booklets.

That is another reason I write the way I do. Won't you please tell me how I can go about it, to learn more of it? Yes, I'll go next Sunday, too, wouldn't miss it.

I am taking a chance that this letter will fall into right hands. Wishing you good luck in your work and hoping I may hear from you people.

78th Field Artillery

* * *

Dear Teacher: Here's hoping that during 1918 and all the years to come you may be given strength to lead your "children" on to a full realization of Brotherhood.

Our path to the New Era has been made plainer and easier by your piloting.

Could every soldier hear the lecture on *How to Overcome Fear*, the enemy could NEVER BREAK the U. S. line!

Hdq. Co., 123 Machine Guns Battery

* * *

I have thought a good many times how pleasant and cheery your Theosophical Society made it for us while so far from home, and in what little way I can I hope to be able some day to repay the affectionate reception we always found awaiting us at the Society.

I hope the new member, the violin player, has not strayed away since I left. I will be "over there" soon, and then I'll have more time to write.

Officers' Training Camp

* * *

Of all the philosophies that I have ever studied this is the most satisfying. Oh, it is wonderful! The farther I go the better it gets. Mrs. Besant is so wonderfully clear and inspiring. If only all the churches would begin to teach it and disseminate it to the world.

* * *

I received my little membership card from Krotona this week, and I never had anything to make me so happy in all my life. I would rather be found dead with that upon me than any thing else that I possess.

How the War is Being Won

Hundreds of thousands of English women are now a part of the regular army. It has

come about so quietly we have not realized it. They have taken the positions of the non-combatants and released ten whole divisions of fighting men. It takes two or three men to keep one man on the firing line.

They began by taking over the cooks' jobs—those plucky English women. And the first cook was the wife of a General. Now all telephone, telegraph, and clerical positions at the front are held by women. High born ladies are cooking and working in munition factories. Lady Hamilton was the first to enter the factories.

Heroic Workers! Everywhere their voices call us!

Lay down your life, your property, your service, for the freedom of the world. A free people can voluntarily give up all for the good of the state, the good of the world.

We have not yet begun! What are we going to do?

SPECIAL WORK FOR THEOSOPHISTS

Theosophists must feed the soul of the world, especially the souls of the fighting men.

An army marches upon its stomach, but it fights with its soul.

Napoleon said there were four things that made an army invincible: numbers, equipment, training, and morale. And that the morale of the troops was three-fourths of the whole.

Theosophists have the knowledge that will build the morale of the troops to the point of invincibility. And they are the only people who do have the knowledge in its fullness.

Shall we fail in our world office? Do we dare to fail in our dharma?

Do we dare to fail our splendid boys in the hour of their need?

Campaign for \$50,000

We can begin at once raising our \$50,000. Get a good start! Don't wait for your assessments. They will come before long. Lodges at the camps are spending money daily on the work.

One lady has written for thousands of dollars from her friends and acquaintances, asking them to do the same. Many others have started, and the impulse is traveling in many directions.

That Theosophists are not waiting for their assessments is shown by donations flowing in.

War Fund Donations

| | |
|---|----------|
| Mr. Harold C. Stowe..... | \$ 25.00 |
| Mr. M. Lester Harris, Penn..... | 25.00 |
| To National Secretary— | |
| Mrs. S. Cherry, Houston..... | 25.00 |
| Mrs. Laura S. Wood, Houston..... | 25.00 |
| Miss Bessie Wall, Houston..... | 15.00 |
| Mrs. Alice Lauderdale, Houston..... | 5.00 |
| Mrs. Mary Burkes, Calif..... | 5.00 |
| Miss Selma Francis, Boston..... | 3.00 |
| Miss Elizabeth Laing, Boston..... | 2.00 |
| Mrs. Eleanor Baker, Houston..... | 5.00 |
| Sample Leaflets | 7.60 |
| Houston Lodge Expended on Camp Logan..... | 229.00 |
| Mrs. Jessie Wright, Forest Glen..... | 2.00 |

\$372.60

SOCIAL RECONSTRUCTION

(NOTE: Neither the Theosophical Society nor its members are bound by the activities of this Bureau.)

WIDESPREAD interest is being evinced in the Bureau's plan to work for continued food price regulation after the close of the war. A careful study of the latest statistics published by the Bureau of Labor demonstrates the value of the present system of food control and shows the necessity for extending the powers of the Food Administration. *The rapid rise in food prices has been checked* so that in some instances the cost of certain food stuffs has been lowered. However, taken as a whole, *the tendency is still upward*, showing that greater regulatory powers are needed, as requested in our petition. A similar condition obtains in practically all countries. Even in New Zealand a report recently issued by the Board of Trade states that "The distribution of the food supply cannot safely be left in a time of crisis to the working of an unregulated system of supply and demand." As a matter of fact it is easy to show that the "law of supply and demand" is often merely a convenient excuse for excessive profiteering. The following quotation taken from the address given by Chas. R. Van Hise as retiring president of the American Association for the Advancement of Science, at Pittsburgh, Pa., Dec. 28, 1917, is noteworthy. President Van Hise of Wisconsin University is not a man to make rash or ill considered statements. "It is not possible to give percentages of the extent to which the demand exceeds

the supply for each commodity; but it is safe to say that the percentages upon the average are not large, probably not more than 20 per cent, and for scarcely any commodity more than 30 or 40 per cent. * * * However the moderate excess demand, taken in connection with buying in advance of needs, of forestalling by speculators, and combination to control the market, has been sufficient to increase the prices of many essential commodities by 100, 200, 300, and even 400 per cent, and for certain articles greater amounts. It is therefore clear that there is no relation whatever between the excess demand and the increase of prices under the competitive system. An increase demand of one-tenth or one-fifth may increase prices two, four, or even five fold."

If it is true that "there is no relation whatever between the excess demand and the increase of prices," it is doubly important that food price regulation shall be established as a permanent governmental policy. If you desire to work for this object, clip out the petition printed below, or copy it on separate sheets, circulate it as widely as possible and get your friends to circulate copies. For further information send to the Bureau of Social Reconstruction for Bulletin No. 3.

BUREAU OF SOCIAL RECONSTRUCTION.

ROBERT WALTON, *Director.*

W. SCOTT LEWIS, *Secretary.*

A PETITION URGING AMENDMENT OF FOOD AND FUEL ACT

(Directions to circulator: Lengthen petition by pasting on blank sheets as needed. When filled out mail to Bureau of Social Reconstruction, Krotone, Los Angeles, Calif.)

To the Honorable, the members of the House of Representatives and of the Senate of the United States of America:

We the undersigned, citizens of the United States, do herewith petition that you take immediate action as follows:

1. Amend Sec. 24 of the Food and Fuel Act so that it will remain in force after the close of the war with Germany, in so far as it is supported by the interstate commerce clause of the National Constitution.

2. Amend the act to enable the National Food Administration further to regulate food prices and thus lower the cost of living.

3. Enlarge the duties of the Department of Agriculture to encourage food production and lessen farm waste by better seed, better stock and improved methods generally.

Name

Address

BOARD OF TRUSTEES

MINUTES OF MEETING

HELD FEB. 7TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S., set for this date at 7 p. m. at Krotana, Hollywood, Los Angeles, Calif., was adjourned to be continued without further notice on March 13th, 1918, at 4:30 p. m. in the Citizens National Bank Building, Los Angeles, Calif.

HELD MARCH 13TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S., was held on March 13th, 1918, at 4:30 p. m. in the Citizens Bank Building, Los Angeles, Calif. Present, A. P. Warrington, Chairman; Robert Walton, C. F. Holland. Absent, Mrs. Mary King, Mr. H. C. Stowe.

The following business was transacted, the same to take effect contemporaneously with the proposed By-Laws passed at the meeting of December 29th, 1917.

Upon motion duly made and seconded, the following resolutions were unanimously adopted:

1. *Resolved*, That in By-Law VI, Sec. 2, subsection *a*, the following words be added, "who shall be the international General Secretary for the Section."

2. *Resolved*, That By-Law VI, Sec. 4*a* be amended in the following two respects: (1) by the addition of the following words after "Lodge Secretary" in the 10th line: "Each member at large shall mail or otherwise deliver his ballot to the National Secretary." And (2), by the addition of the following sentence at the end of the section: "Any candidate for General Secretary or Trustee may announce himself in the pages of THE MESSENGER preceding the issuance of the nominating ballot in the following form: "I hereby announce myself as a candidate at the coming election," giving name and office.

3. *Resolved*, That By-Law VI, Section 4*b* be amended to read as follows: Section 4*b*. *Counting Nomination Votes*. On receiving such certificates of nomination from the lodges, and the ballots of members at large, the National Secretary shall open the same in the presence of an open meeting of the Trustees, or publicly in the presence of tellers appointed for that purpose by the Board, and if the Board fails to appoint said tellers, the National President shall do so. He shall determine the number of votes cast for each member voted for, and any member receiving a number of votes equal to three per cent of the total number of members of the Section, based on the National Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office of National President, provided that no more than three such nominees be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names.

The National Secretary and National President shall certify to each nomination; their certificate shall show the number of votes cast for each, and shall be printed in the April number of the official magazine, normally mailed the last week of March, and shall thus be posted to each member of the American Section at his last known post office address.

4. *Resolved*, That By-Law VI, Section 4*e* be amended by striking out the first three lines and substituting the following words: Sec. 4*e*. *Counting Election Votes*. The National Secretary shall thereupon, in the presence of an open meeting of the Trustees or publicly in the presence of tel-, etc., etc.

5. *Resolved*, That By-Law VI, Section 6 be amended by eliminating the words "members of the Judiciary Committee" in the fourth line.

6. *Resolved*, That By-Law VI, Section 9 be amended by the addition of the following words: "and who shall be elected by the Annual Convention."

7. *Resolved*, That By-Law VII, Section 9 be amended by the addition of the words "Publicity Department" after the word "National Secretary." Also by the addition of the following words at the end of the Section: "except as indicated in By-Law XIV."

8. *Resolved*, That By-Law VIII, Section 3, be amended to read as follows:

SEC. 3. *Quorum*. Fifteen per cent of the members of the Section, calculated on the basis of the annual report of the National Secretary covering the previous fiscal year shall constitute a quorum for the transaction of business at any meeting, except as the rules of procedure may prescribe a large number. These may be present in person or by proxy.

9. *Resolved*, That By-Law IX, Section 5 be amended by striking out the figures "50" and substituting "41%" and striking out the figures "20" and substituting "16%" in the next to the last sentence.

10. *Resolved*, That By-Law XIV be amended by changing the next to the last sentence to read as follows: "Every member is entitled to submit the text for alteration or addition to By-Laws and have them published in the magazine, accompanied by arguments for or against, the argument *for* to be limited to 300 words, the argument *against* to 400 words, and the reply to 100, all to be inserted in the same issue.

11. *Whereas*, under the new By-Laws (if they become effective) nominations for National President cannot be made before January, 1919. *Resolved*, that at the 1918 Convention, the National President shall be elected for the term of one year only.

Adjourned to March 17, 1918, at 11 a. m. at Krotana, Hollywood, Los Angeles, Calif.

HELD MARCH 17TH, 1918

At an adjourned meeting of the Board of Trustees of the American Section of the Theo-

sophical Society held on March 17th, 1918, at 11:00 o'clock a. m., at Krotana, Hollywood, Los Angeles, Calif., at which Messrs. Warrington, Holland and Walton were present, and Mrs. King and Mr. Stowe were absent, the following resolution was unanimously passed:

Resolved, That as the American President and Board of Trustees of the Theosophical Society in America we protest against the unjust attack made upon Mrs. Annie Besant, the International President of this Society, by Lord Sydenham and Lord Curzon in Parliament on October 24, 1917. The London *Times* of October 25, 1917, states that Lord Sydenham condemned the Home Rule campaign and charged that Mrs. Besant "wrote a book which contained more reckless defiance of facts than he had ever seen in a small space before." Obviously the book referred to is one of those written by her giving the facts that prove India's great need for Home Rule. Lord Curzon, following, said that "he was perfectly in agreement with Lord Sydenham as to the abominable and wicked things said by this lady,"—evidently referring to the same book.

Of this attack Mrs. Besant herself say in THE ADYAR BULLETIN for December, 1917:

I need not tell English friends that the abusive speech of Lord Sydenham in the House of Lords on October 24th, 1917, directed against myself, contained a number of falsehoods, which must have been deliberately spoken, as he pretends to quote my words. The speech is so shocking in its untruthfulness, and is so scandalous in its misrepresentations of the Home Rule agitation that I am taking legal advice as to any possible remedy against Lord Sydenham. I fear that the noble slanderer has token advantage of his privilege as a Peer speaking in Parliament. The privilege exists because members of the two Houses are supposed to have some sense of honor. Where that is absent, the privilege becomes a public scandal. If there be no legal remedy, I shall take some other means to prove to the British public how grossly Lord Sydenham has abused his privilege as a member.

The Theosophical Society in America consists of more than seven thousand members, and there are many thousands more who, though not technically affiliated, share in the activities of the Society. The members of the international body number some thirty thousand members. Many of them in America, England, Canada, France, Italy, Australia, New Zealand, and South Africa, are serving the Allied cause, and some have already given their lives for it. The Society is taking an active part in every phase of war work, including man-power, Red Cross and welfare, Liberty Bonds, and public speaking on patriotic subjects.

For nearly half a century Mrs. Besant has been recognized throughout the world as an unselfish reformer for the religious, political, and social advance of humanity. She has been a leading factor in the loyalty and generosity of India to the Allied cause.

We protest against Lord Sydenham's and Lord Curzon's attack upon Mrs. Besant, not only as an unjustifiable defamation of our spiritual

leader, but since she is laboring for the principle of self-determination, we claim their attack is in contravention of one of the chief war aims of the Allies as expressed by President Wilson and Premier Lloyd George, and may tend to weaken the sympathetic co-operation between America and England, especially in the powerful ranks of the proletariat.

Those war aims are democracy, liberation of subject nations, and self-determination for all. Mrs. Besant's agitation for Home Rule in India has been strictly law-abiding and constitutional, as testified by leading and responsible publicists in India, among them members of the Imperial Legislative Council, who signed and sent to President Wilson a statement to that effect. This is still further supported by the testimony of American eye-witnesses.

That Mrs. Besant accurately represents the Indian people is proved by the fact that they elected her President of the Indian National Congress which assembled last Christmas week in Calcutta. Four Thousand delegates, chosen by the people, unanimously demanded Home Rule for India, thus reiterating the similar demand made in their previous annual session. The Moslem League passed a similar resolution.

India's appeal for self-determination has been expressed upon the identical lines demanded by Mrs. Besant. India wants Home Rule within the Empire on the same basis as the self-governing Dominions. President Wilson has said: "National aspirations must be respected. Peoples may now be dominated and governed only by their own consent," thus voicing a spiritual principle based upon the universality of human brotherhood for which our Society stands before all things else.

The thousands of Theosophists in America, and the tens of thousands of Mrs. Besant's followers not technically affiliated with the Theosophical Society, are lending their enthusiastic support to the war; they regard President Wilson as their national political leader and Mrs. Besant as their spiritual leader, and they are inspired by the fact that the ideals of these two great leaders for world liberation and universal brotherhood are one. They therefore cannot but regard the attacks by Lord Sydenham and Lord Curzon as an attack upon the ideals of both, and, in the interests of justice, demand either a detailed statement of the charges against Mrs. Besant or a prompt and honorable retraction of them.

Resolved Further, that a copy of this resolution be sent to Lords Sydenham and Curzon; to the President and to the Secretary of State of the United States, and to His Majesty the King and the Prime Minister of Great Britain.

Adjourned to March 27th, 1918, at the same hour and place.

CRAIG P. GARMAN,
Secretary

Certified to
the National Secretary:

A. P. WARRINGTON
C. F. HOLLAND
ROBERT WALTON

FROM THE NATIONAL PRESIDENT

THE RED CROSS AND VIVISECTION

The following communication showing the other side of the Red Cross-Vivisection controversy is written by one whom I know as one of the noblemen of the medical profession. In a later issue I may consider both sides of the problem at some length:

To the Editor of THE MESSENGER:

Sir: An important question is raised by a paragraph in the editorial department of the February MESSENGER. The item takes the form of a protest against the use of money contributed to the Red Cross Society, for the purposes of animal experimentation in an investigation of the causes and cure of "war diseases."

I am now and have been for many years a member of the Theosophical Society, and have been honored by the friendship of many dwellers in Krotona, and since I have also been directly concerned for many years with what is called vivisection, in the practice of the medical profession, I feel that it is my duty to attempt to bring some light to a subject where misunderstanding seems always to have ruled. Perhaps the fact that I am a member of the Medical Reserve Corps and a member of the Red Cross Society, and have followed with considerable care the detailed work of both in just this direction, will help to give weight to my remarks.

In the first place let me say that I know of no more effective opponents of vivisection, as it is generally understood, than the physicians themselves, "*As it is generally understood*"—that is the essence of the *casus belli*; and like many other causes of dissension, it disappears in the light of reason.

Let me state a few facts. I make these statements from personal acquaintance with the methods now used, and I pledge my honor for their truth.

1. *There is today no torturing of any animal for any purpose in any laboratory in the United States, or under American control abroad.* In early days of medical research the production of pain was thought necessary for certain experiments, but modern methods of research have eliminated the necessity, and today pain would tend to vitiate the work.

2. The only animals used by laboratories established for the prevention and cure of "war diseases" by aid of the Red Cross Society, are white mice, white rats, guinea-pigs, and rarely a monkey.

3. *Anesthetics are invariably used wherever its absence would cause pain greater*

than a pin-prick. This is a standard rule in accepted textbooks and in every American laboratory.

4. Wherever animal experimentation is used, *it is because there is absolutely no other way known by which to obtain the result.* It is not a method of choice because it always involves more time, labor, and money, than any other method. It is only used, therefore, in necessity.

5. Diphtheria antitoxin, discovered and obtainable only by animal experimentation, has saved the lives of thousands of children who could not have been saved by any other means whatever.

6. The new anti-pneumonia treatment evolved within the past few months by the Rockefeller Institute, and which is possible *only through just such research as that being carried on with Red Cross money, is saving hundreds of cases of pneumonia among our soldiers, which under the older treatment could not be saved.*

For this last reason, if for no other, any hindrance set up against this particular work of the Red Cross, is by just so much a detriment to our army, and a sacrifice of our soldiers.

I know that there are no more loyal Americans than those who live and work at Krotona, and I know that as true Theosophists they are ready to receive the truth wherever it may be found. I am sure, therefore, that no one of them will support any movement initiated under a misapprehension of facts, and which would certainly work direct and irreparable harm to the men who are risking everything for their protection.

Sincerely yours,

LOWELL C. FROST

First Lieutenant, Medical Reserve Corps.

EDUCATING THE CRIMINAL

Dr. Woods Hutchinson, the brilliant newspaper writer on medical topics, has this to say in the current number of Hearst's Magazine, on the subject of how to educate the criminal out of criminality: "By all means, turn our brutal and health-destroying penitentiaries and jails into kindly and helpful training schools, building up the weak points in character, body and mind, and strengthening the good and make them as they should be—hospitals for the sick in mind and character instead of prisons. But do not be disappointed if from half to two-thirds

of the patients prove unable to stand on their own feet in full and open competition, without assistance and protection from the community."

It is the fond hope of the Theosophist, who is an idealist on behalf of humanity as a whole, that after this war a universal community may be built up wherein the highest science and efficiency will be brought to bear upon the creation of a system which shall exemplify human brotherhood in all the departments of life. Humanity is one big family; in it there are groups at every stage of development, from the infant stage up to that of the man of genius and true greatness. Evolution is the law that governs the growth of these groups from the earlier to the higher stages. What man has to learn is that he must apply the evolutionary principle of human brotherhood to the various groups of humanity in such way as to bring out the qualities of each, and thus produce the most rapid and efficient growth from stage to stage. Let all the idealists and efficiency experts help to evolve a plan for human development along this line, to be put into force after this terrible day of reckoning reaches its conclusion.

LABORATORY OF SCIENTIFIC RESEARCH

I have received the following two letters from Mrs. M. W. Pignol of Brooklyn, on the subject of the proposed Scientific Research Laboratory:

A scientific research laboratory! Fine! I have just been reading about it in THE MESSENGER. But to the suggestion of "our wealthy friends or well-to-do members" establishing a fund for said purposes, I, as one Theosophist am utterly opposed. I am a conscientious objector to a few doing the work that should be done by all. This is the time of service, and what better service can our Society render mankind than to place Theosophy before the public as a science? This is a scientific age. In fact science has galloped away with humanity until it has run amuck. If man through science can be brought back to the fundamentals of living righteously, isn't that the proper work of the T. S.? And should not each of us be jealous to do our part? That each member *may* serve in this work or do his "bit" I suggest that *every* member be asked to give \$2.00. This would bring, I believe, about half

the required sum, the other half contributed by those (and there should be many) who wanted to give more.

Everyone of us wants to do something, but we know not what to do, or if we do it seems of such little value to the world. Our circle of endeavor is so small. But here is The Opportunity. I feel sure that if the *wonderfulness* of this undertaking were explained to each lodge that the members would *claim* the privilege of being the Founders of the REAL school of science.

* * *

Since in your judgment my letter is worth publishing, surely you may use it to that end.

I earnestly hope that *each* President of *each* lodge will, in his most eloquent manner, impress upon *every* member that this is opportunity knocking at *his* door, and while men are giving their lives for an ideal, we by giving a few dollars can begin that reconstruction work which will prevent such a spectacle as humanity now presents, by giving to people such knowledge as will compel them to change their values of life—to discriminate between the real and the unreal, and in so scientific a way that people will accept it.

Hoping that the American Section of the T. S. will awaken and do something, I remain.

P. S. I am enclosing a P. O. money order for \$15.00 to start the ball rolling.

I acknowledge the receipt of the \$15 referred to, and also \$5 for Miss Frances E. Dunham of Buffalo.

Dr. Strong also acknowledges the following contributions:

| | |
|--|----------|
| Mr. F. R. Kimball, Huntington, Lodge, Boston | \$ 50.00 |
| Mr. N. P. Avery, Holyoke Lodge... | 175.00 |
| Mrs. O. L. Lindgren, Huntington Lodge, Boston | 50.00 |
| Mr. Chester Green, Boston Lodge... | 25.00 |

Dr. Strong is now moving westward on the following itinerary:

Springfield, February 17 to 20; Albany, 21; Rochester, 22; Buffalo, 23 to March 4; Cleveland, March 4 to 9; Akron, March 10; Columbus, March 11 to 17; Dapton, March 18, 19, 20; Fort Wayne, March 21, 22, 23; Detroit, March 24; Muskegon, March 25 to 31; Grand Rapids, April 1 to 6; Chicago, April 6 to 20; Peoria, April 21; Milwaukee, April 22 to 27; Madison, April 28; Omaha, April 29 to May 6; Lincoln, May 6 to 12; Denver, May 13 to 20; Salt Lake City, May 21 to 25. Krotana about June 1.

From Buffalo I received the following telegram from him:

Week in Buffalo a great success. Average attendance over four hundred. Lodge netted

\$150 after paying me. Free lecture also well attended. An anonymous Buffalo Theosophist gave me \$1000 to be used at my discretion for the Krotona Laboratory.

Letters addressed to Dr. Strong at 176 Huntington Avenue, Boston, will be promptly forwarded.

PATRIOTIC RITUAL

Mr. Carlos S. Hardy, one of our prominent members living on the Pacific Coast, and President of the Fraternal Brotherhood, a fraternal organization of wide popularity, was recently called to Washington by the Secretary of the Treasury, and the work of preparing patriotic ceremonies for use in all lodges of all fraternal societies was committed to him. These ceremonies include the dedication of the ensign, the Service Flag, and the placing of casualty and death stars upon the service stars as occasion requires. Mr. Hardy has now completed and published his work. One feels that the occult effect of the performance of these rituals by the lodges of fraternal societies throughout the country from time to time will be to produce an additional, effective instrument on the inner planes for helping to win the war.

Krotona has a Headquarters Service Flag on which stars for as many Theosophists as have gone from Canada and the United States are arranged in the form of the circle and interlaced triangles. We hope the families of these brave brothers will keep headquarters informed if any casualties should unfortunately occur to any of them.

LODGE RESPONSIBILITY

As I have frequently stated, my ideal of how the Theosophical Society should be built up with strength and power is to regard the lodge as the final unit of the Society's work, and to consider the Sections and the international organization as largely a federating principle that holds them together and inspires their work. With this plan carefully and vitally wrought out, every lodge will look to itself chiefly for its means of growth, and will be a vital reproductive centre

developing lecturers, writers, class leaders not only for its own immediate environment, but also for sending them out into the neighboring territory in the making of further lodges. Under this plan every lodge is made to feel that the responsibility for propagating Theosophy does not rest so much upon the Section as upon itself, and that its work does not stop at home, but extends to its surrounding territory. When we can get this spirit infused into our lodges and get them vying with one another in the way they expand their activities, we shall make powerful lodges, and in this way develop a powerful Section. The order of progress would be, first a lodge lecturer, then a district lecturer, then a divisional lecturer, and last a national lecturer, and so with class leaders and writers. To this end lodges should look within more for their means of strength and growth.

MR. LEADBEATER

The following has just come from Mr. Cooper who has the good fortune to act as Mr. Leadbeater's Secretary:

Mr. Leadbeater wishes me to acknowledge your letter of October 31st conveying the hearty greetings of the Convention and to express to you and to the members of the American Section his cordial good wishes. He is not himself doing any letter writing and hence this pleasant duty has fallen to me.

FROM A NEW LODGE

We are happy to have the following from the president of a newly formed lodge in Canada:

We feel it is only right to express to you on behalf of our newly-formed lodge, our gratitude for sending Mr. Munson here to help us in our organization.

We cannot say too much in praise of Mr. Munson and his work. Not only did he succeed in two weeks' time in organizing us and giving us a very efficient course of instruction but, what is even more important, he inspired us with a most beautiful spirit of harmony and co-operation. It would have been impossible to have sent us anyone who could have helped us more. He won from every member of our lodge a feeling of warm personal friendship and when he comes again (we hope it will be soon), he is going to get a royal welcome.

If in future it would be possible for any of the authorized lecturers to include — in their tours, we would be extremely grateful.

I failed to mention that we have 45 members in our lodge now, with every prospect of the number being increased to 50.

THE OUIJA BOARD *vs.* THEOSOPHY

A Lodge President writes:

"I had counted upon Mrs. . . . for a steady and permanent lodge worker, and I imagine that some of the Ouija Board messages caused the sudden and unexpected turn. . . . She seemed thoroughly in harmony with all the Theosophical teachings until the Ouija Board operations began, and it appears now that she is withdrawing from the Society."

LOTUS LEAVES

Another lodge has extended its activities by the publication of a lodge periodical. This time it is the Colorado Lodge of Denver, Colo., and the title of the little periodical is "Lotus Leaves." No. 6 of the first volume is before me, and is surely a creditable little publication.

THE NEW BY-LAWS AMENDED

Thirty days after the publication of the proposed new By-Laws which appear in the present number of THE MESSENGER, the By-Laws will become effective unless ten per cent of the membership object to them.

In this same number there appears some amendments to these By-Laws passed by the Board of Trustees, to become effective at the same date as the By-Laws they amend.

Taken together these effect the following changes:

1. The office of National President is to be filled once in three years, beginning in 1919, by means of popular nominations and ballot. (As to the designation "National President," "National Secretary," etc., it was thought best to make no change until Adyar could be heard from. In December, I, as General Secretary, cast my ballot by cable in favor of the designation "National Vice-President" which seemed to be favored by Mrs. Besant, and asked that the

decision of the General Council on the point be cabled to me as we were changing our By-Laws. No reply has come, so we must wait until the regular report arrives ere knowing just what is decided.)

Three per cent shall nominate instead of ten.

A recall feature is added to the Initiative and Referendum, enabling the membership to recall the National President or of any officer, elective or appointive.

A provision is added to enable the editor to publish proposals for new By-Laws or amendments to old ones, accompanied by arguments for and against, limiting the discussion to conform to that of the Initiative and Referendum.

Convention quorum is placed at 15 per cent of the membership as ascertained at the last census.

Other changes are made which do not need to be specially mentioned but which members will see for themselves.

The Convention of 1918 will elect the National President in the usual way, along with the Trustees and Judiciary Committee. The methods of legislation remain undisturbed, likewise the means of electing the four Trustees and the Judiciary Committee. For this proxies apparently must continue so long as our Section remains incorporated under the American laws, as it would be impossible to do all this by popular ballot.

The Board has been glad to embody the most of the suggestions thus far received and will be pleased to give due consideration to further suggestions that may seem to be helpful. Very few have dissented.

THE CONVENTION

The Convention will be held at Krotana on July 21st and the six days following. We hope it may be one of our best. Special efforts are being made and unusual features will be introduced.

It is important that those who expect to be present shall inform the committee on arrangements as soon as possible. Write to Mrs. Ethel E. Patterson, Krotana, at once please.

FROM THE NATIONAL SECRETARY

FAITH THAT WINS

"He can, who thinks he can."

In every army camp in America there should be a Theosophical Club Room where the "Man of no Religion" will find a warm welcome and an atmosphere where freedom of thought and expression of the ideal are held to be a sacred right.

The \$50,000 fund to inaugurate this needed work is obtainable in the American Section. That amount must be raised this year; and \$100,000 must be raised next year to promote this work.

The member who has been thinking in nickles and dimes must step aside to make way for the man of vision who sees nothing less than thousands of dollars to supply adequate equipment to conduct the affairs of a worthy cause.

Nothing is too good for the soldier. He is giving up home, position, opportunity, and life itself in order to make the Great Sacrifice. He fights that those at home may not suffer the indignities of a relentless warfare.

The Y. M. C. A. and the Knights of Columbus have stepped forward valiantly to offer efficient services to the men of the camps—to extend courtesies to all alike. These organizations administer to the spiritual needs of the Christian men—the small minority.

It is to the great majority—the *men of no religion*—that Theosophy aims to reach. It must reach them, not en masse, but through contacting the small per cent of thinking men that is to be found in every army camp. It is for this small per cent that a Theosophical Club Room should be maintained in each large army camp in America, (or adjoining city).

In such a Club would be found a good library, a reading room, a writing room with free stationery, a phonograph and a piano, all in charge of a devoted and wide-awake T. S. member. Entertainment, lectures, classes, musicals and distribution of literature would find their place in this plan.

Our lodges are asking what they can do.

The answer spells the big opportunity of a lifetime.

A practical plan of work is being prepared by the War Secretary of the Publicity Department, Mrs. Laura S. Wood, and her advisers. All data will be placed in the hands of the Lodge Officers for their co-operation at the earliest possible moment.

Each lodge should organize for this campaign. The strongest members should head the committee. The lodge as a whole should bend to aid this altruistic movement.

Thousands of young men are in incarnation today in whom is the knowledge of the ancient wisdom that will spring into life, if their attention is directed to Theosophy. The duty of those who possess this knowledge, and who claim to be the messengers of Truth, is not a light one.

Those who are able to see big things will be given the strength to *do* big things. "Certainty of Victory wins battles before they are fought."

All contributions toward the \$50,000 fund, either from lodges or from individual members, should be sent to Mrs. Laura S. Wood, 2616 Caroline St., Houston, Texas.

FOR A COMMON CAUSE

Slowly, but with precision, our T. S. Lodges are turning to render aid to the Allies in this time of need, and to do their share in helping to win the war.

The first duty of every true American is to help win the war. Russia's failure must not find duplication elsewhere.

The following reports speak well for these Lodges:

Seattle Lodge

With twenty active members, and an average attendance of six or seven steady workers during the past six months, The Theosophical Auxiliary of the Seattle Red Cross Chapter has accomplished some effective results.

The following supplies have been completed since August, 1917: 12 operating bed shirts, 6 shoulder wraps, 29 pajama suits complete, 57 pairs hand knitted socks, 84 bed socks, 19 ambulance pillows, 192 handkerchiefs, 102 wash

cloths, 72 tumbler covers, 66 napkins, 42 tray covers, 6 hospital bed shirts, 40 bandage foot-socks, 12 nurses' gowns, 31 surgeons' helmets, 16 undershirts, 5 knitted sweaters, and 15 underdrawers.

We paid for all our materials until the middle of October, after which time supplies were furnished by the Chapter. From August to January, \$97.55 was collected and paid in to the Red Cross.

We have been asked to pledge ourselves to double the output for the coming months.

The work should have an appeal to all Theosophists, as it is the greatest opportunity for service and sacrifice that has ever come to them, or probably ever will come to them in this incarnation.

MRS. H. E. WARNER.

Kansas City Lodge

The T. S. Unit of the Red Cross of the Kansas City Lodge was organized through the efforts of Mrs. Eva Lee Coppage.

Besides the knitting of articles for the soldiers many lines of activity are carried out by the Unit. Various lines of propaganda work are carried on; there is the way of writing the name and address of the knitter of the garment and attaching it to the garment with the hope that the soldier receiving same will write and thereby establish a correspondence that may lead to the opportunity of spreading Theosophy.

Current magazines are gathered by the members, Theosophical leaflets are pasted along the inner margin in a way that they do not interfere with the reading matter, yet attract attention; these magazines are sent to the soldiers and are another way of spreading Theosophy. Also books are used in the same way.

The attention of the general public is attracted by inserting announcements of our weekly Red Cross meeting in the three papers of this city. This has already attracted much attention to the Theosophical Society. An effort is being made to get in touch with women that we call "shut-ins," those who are unable to attend our meetings yet willing to knit if the yarn is taken to them and the finished articles called for. Members of the Unit thereby get an opportunity to talk about Theosophy to these women who are unable to get about.

Other members attend Parent-Teacher's meetings, inviting women they meet there to attend our knitting circle, also it gives these members an opportunity to discuss the problems that come up in these Parent-Teacher's meetings from the Theosophical standpoint and so arouses interest for our teachings.

During the Red Cross meetings which occur on Thursday afternoons we discuss conservation of food, plans of spreading Theosophy, helpful points for the advancing of our lodge, and other interesting subjects.

The influence of this Unit is felt by the entire lodge.

MRS. MATILDA A. FOULKE.

Houston Lodge

Houston is mailing 200,000 leaflets to soldiers in the different camps, of which 53,500, of five different kinds, have already been sent out.

The different members are corresponding with about 200 soldiers, sending them notices of the Sunday lectures, Wednesday night meetings, leaflets, and giving them pamphlets and books to read; also taking them home to Sunday dinner and Sunday evening supper; giving entertainments once a month in Theosophical Hall.

Books and pamphlets amounting to \$28.85 have been sent to Camp Logan. 58 copies of "At the Feet of the Master" given to soldier members. \$5.00 worth of "Smileage" books have been purchased by a member of the Society and sent to soldiers.

Magazines with Theosophical literature pasted in have been placed in different rest rooms provided for the use of the soldiers.

Our reading room is kept open from 2 to 5 o'clock in the afternoon and 7:30 to 10:30 at night every day, including Sundays; classes being held each night for the study of "Man and His Bodies" and other beginners' books, the idea being to have the classes take up a different subject or book each night.

Books, pamphlets and leaflets are being delivered by one of our Red Cross nurses now on her way to France. We are also putting up "Take One" boxes in public buildings and other similar places frequented by soldiers.

A number of our soldier members from the Camp Orchestra are furnishing music for our Sunday lectures and Wednesday night entertainments.

Red Cross work is also being done, and Thrift Stamps are being sold, through our Society, the facilities of which we have placed at the disposal of these causes.

As illustrating the efforts being made to distribute our literature, 72 soldier members are passing leaflets out to non-members, and one of our members who has a pie-stand at Camp Logan is distributing leaflets to her customers with their purchases.

Within the next week we expect to move into our new hall, which will be known as "Theosophical Hall," on the second floor of the Woolworth Building, where 500 or more persons can be comfortably accommodated. We have taken this hall for the benefit of the soldier boys, and besides the usual and regular meetings mentioned above, which will hereafter be held in the new hall, same will be furnished and equipped with tables, writing materials, etc., and may be used by the soldiers as a sort of club room where they can read, write their letters, and have the use of all our facilities.

We are putting forth our very best efforts to take full advantage of the wonderful opportunity now before us of placing Theosophical subjects and teachings in the hands and minds of the soldiers we can reach, as we realize that the doctrine will be best disseminated by them

to others on their return from the battlefields, or rather that its widest circulation will be had through them, due to their constant and varied travels throughout this and other countries during the next several months or possibly years.

MRS. BETTY ROBERTSON.

NEW LODGES

Seven new lodges have been formed in the American Section during the past few months, one of which, Ottawa Lodge, broke all records for the number of charter members.

Advent Lodge, Toledo, Ohio. This Lodge was organized, in January, by a group of seven members who felt the need of inaugurating work along lines not covered by the other lodges in Toledo.

Boise Lodge, Boise, Idaho. At the conclusion of a successful series of lectures by National Lecturer L. W. Rogers, last September, Boise Lodge came into existence with twenty-eight charter members. Judging from reports, this Lodge is a thriving, wide-awake organization, doing extensive theosophical work.

Delta Lodge, Lincoln, Nebr. This is a second lodge, organized in Lincoln last December by a group of eighteen charter members. Delta Lodge hopes to reach a class of people who have not yet contacted Theosophy, and to extend theosophical activities into new fields.

Leavenworth Lodge, Leavenworth, Wash. As the result of a study class held in Leavenworth, Divisional Lecturer W. G. Shepard was instrumental in forming a lodge last October consisting of eight charter members. This Lodge is doing good work along lodge lines.

London Lodge, London, Ont., Canada. London Lodge was crystallized in January through the visit of Divisional Lecturer Eugene W. Munson, with forty-three charter members, the result of faithful work on the part of a few loyal, devoted members who prepared the way for this fine record.

Ottawa Lodge, Ottawa, Ont., Canada. With a charter membership of sixty-eight, Ottawa Lodge came into existence as the largest lodge organized in the American Section. This Lodge was formed after a series of splendid lectures by L. W. Rogers last October. The major part of the credit should be given to Mrs. Lillian Davy, who

worked for a year previous, distributing literature, teaching classes and preparing the field. Ottawa Lodge is an illustration of what any member can accomplish who will work with earnestness and practical intelligence.

Pacific Lodge, San Francisco, Cal. A group of eighteen T. S. members, who wished to specialize on the more modern phases of theosophical work, and extend their activities so that they might contact outside organizations, formed Pacific Lodge last September. This Lodge is working harmoniously and is doing a splendid work.

ROLL OF HONOR

Following are additional names of T. S. members who have enlisted in the Allied armies not previously given. This makes a total of 122 enlisted members.

Miss Ora Arnold, Oakland Lodge.
Col. J. F. Avalos, Washington Lodge.
Rev. A. Barnett, Portland (Ore.) Lodge.
Lothar M. Breihan, Member-at-large.
E. R. Dalley, Buffalo Lodge.
Harry Otis Devol, Washington Lodge.
Dr. Lowell C. Frost, Hollywood Lodge.
Angelo Genevise, Annie Besant (San Diego) Lodge.
Stephen F. Illig, Oakland Lodge.
Oren E. Lincoln, Omaha Lodge.
Leslie M. MacNaughton, Buffalo Lodge.
Herman E. McCrosky, Spokane Lodge.
I. I. Nelson, Dharma Lodge.
Carl E. Voss, Buffalo Lodge.
Ray Earl Watson, Member-at-large.
Edgar F. Wilton, Houston Lodge.
Aaron Wirpel, Cleveland Lodge.

IMPORTANT NOTICE

With the Annual Convention scheduled to open July 21st (Just 21 days after the close of the fiscal year), there will be a special need for promptness this year on the part of all T. S. members, to facilitate the handling of pre-convention business, as regards two points

1. Proxies. The May issue of THE MESSENGER will contain the official announcement of the annual convention, together with the proxy blank. Before the convention can convene to transact business, approximately 1500 proxies (or votes) must have been received by the National Secretary. Upon receipt of proxy, each member should therefore fill in, sign and return same *at once* to the

National Secretary, Krotona, Hollywood, Los Angeles, Calif. Additional proxy blanks can be obtained from lodge secretaries, or direct from this office.

2. Section Dues. Where convenient, lodge members will help to prevent a congestion in the handling of the Sectional Dues for the coming year by placing the usual \$2 dues in the hands of their lodge Secretary before June 1st. The lodge Secretary will then be in a position to forward the section dues to the National Secretary immediately upon the receipt of the dues slips from headquarters. More than 90 per cent of the membership has paid section dues for the present year, which speaks well.

3. A third point might be mentioned at this time. The STATISTICAL YEAR BOOK AND DIRECTORY will be placed on the press about July first. All lodges who desire to be represented in the next Year Book should arrange to have their annual report in the office of the National Secretary not later than June fifteenth. These reports, which cover the work of the lodge for the past year, should be typewritten, if possible.

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Members of the T. S. interested in the application of the principles of Karma and Reincarnation to modern world conditions will receive much inspiration in reading the little magazine REINCARNA-TION.

In the March-April number, just from the press, the article entitled *Reincarnation and Karma in the present World Service of Italy and America* presents a most attractive study as related to the present world war. In the same issue, *Meeting Our Obligations and Redeeming "Bad" Boys*, contain practical suggestions that give much food for thought.

REINCARNA-TION is the official organ of the Karma and Reincarnation Legion, with

headquarters at 7243 Coles Avenue, Chicago, Ill., whose purpose is to Popularize the Teachings of Karma and Reincarnation.

DEATHS

Four members of the Society who passed into the Great Beyond were reported during the last month.

Alexander Chisholm, Montreal Lodge.
Edward B. Largent, Great Falls Lodge.
H. W. Morris, Member-at-large.
Alonzo Wardall, Seattle Lodge.

FINANCIAL STATEMENT

STATEMENT FOR FEBRUARY, 1918

Receipts

| | | |
|-------------------------------------|-----------|-----------|
| Fees and Dues | \$ 518.82 | |
| General Fund Donations..... | 111.00 | |
| Propaganda Donations | 178.13 | |
| Krotona Special Operating Fund..... | 82.92 | |
| Messenger Subscriptions | 16.23 | |
| Rent | 43.00 | |
| Donation to Irish Section..... | 24.00 | |
| Exchange and Interest..... | 2.45 | |
| Incidentals | 15.35 | |
| Total..... | \$ 991.90 | |
| Cash on hand February 1, 1918..... | \$3354.71 | \$4346.61 |

Disbursements

| | | |
|-------------------------------------|-----------|--|
| Salaries | \$ 276.45 | |
| Stationery and Supplies..... | 8.87 | |
| Postage | 54.79 | |
| Rent | 86.00 | |
| Krotona Special Operating Fund..... | 152.50 | |
| Telephone and Telegraph..... | 7.75 | |
| Incidentals | 25.88 | |
| Total..... | \$ 612.24 | |

FIELD WORK—

| | |
|---|----------|
| Reimbursements for cash paid out in new territory: | |
| 100 Display Cards and Pro- grams, Dr. Strong's Eastern Tour | \$ 20.00 |

MESSENGER DEPARTMENT—

| | | |
|-------------------|----------|--------|
| Salaries | \$ 70.00 | |
| Rent | 7.50 | |
| Printing | 142.00 | |
| Incidentals | 11.00 | 230.50 |

PROPAGANDA DEPARTMENT—

| | | |
|-----------------------------|--------|--------|
| Express | 12.68 | |
| Furniture and Fixtures.... | 70.00 | |
| Special Advertising..... | 53.50 | |
| Literature | 162.00 | |
| Postage | 50.30 | |
| Stationery and Supplies.... | 4.88 | |
| Rent | 13.50 | |
| Salaries | 120.00 | |
| Telegrams | 2.55 | |
| Incidentals | 10.44 | 499.85 |

| | | |
|---------------------------------|-----------|-----------|
| Total..... | \$1362.59 | |
| Cash on hand March 1, 1918..... | \$2984.02 | \$4346.61 |

MONTHLY LODGE AND MEMBERSHIP RECORD

February, 1918

| | | | | |
|----------------------------------|------|-----|---------------------------------------|---|
| Total number of Lodges..... | | 191 | | |
| Lodges chartered | 2 | | Lodges dissolved | 0 |
| New Members | 178 | | Deceased | 4 |
| Reinstated | 15 | | Resigned | 3 |
| Transfer from other Section..... | 1 | | Transfers to other Sections..... | 0 |
| Total Active Membership..... | 7289 | | Transfers to Inactive Membership..... | 0 |

PUBLICITY DEPARTMENT

RAY M. WARDALL, *Publicity Director*

WAR WORK

Our War Secretary, Laura S. Wood, of Houston, Texas, as War Secretary of the Publicity Department, has proposed an outline of state and lodge work, set forth in the last MESSENGER, which if fifty per cent followed, would produce magnificent results. We earnestly urge every reader and F. T. S. to study her plan intensively with a view to co-operating completely in taking advantage today and now of the magnificent opportunity offered to present Theosophy to our boys. *The campaign is being carefully thought out and will be launched immediately.*

R. M. W.

OPTIMISM

One of the greatest avenues for Propaganda Work among our membership is the spreading of optimism. Every nation has its quota of natural knockers.

“As between the optimist and the pessimist,

The optimist sees the doubtnut, the pessimist sees the hole.”

Our country is simply flooded with outrageously depressing statements, all emanating from the same foul source, and it is the Theosophists' great opportunity to co-operate with the Plan of Evolution in transmuting this evil tendency and force. Work with the Manu, not against Him. There are hundreds of hopeful signs and conditions that can be talked about showing the breaking up of the old forms and the creation of new. Be optimistic. Talk—think—act optimism. Avoid depression as you would poison.

R. M. W.

FROM L. W. ROGERS

The Lodge at Oklahoma City deserves the title of the little giant. It probably has the best membership of any city in its class and its spirit is heroic. There is no Lodge in the country that expects so much *per capita* of its members, and gets it. They always take a fine high-class hall, always advertise liberally and always get results worth while. The growth in the four years of its existence has been excellent.

Kansas City, the second February stop, must be credited with the leading headquarters in America. Cleveland, Seattle and Chicago rank well but Kansas City is easily at the head since its recent enlargement. The main hall has about 250 opera chairs, and by opening the reading room probably 75 more can be seated. There is a secretary's office, a large class room, a reading room and an E. S. room, in addition to the main auditorium. They incurred a pretty heavy financial responsibility in getting it, but in a very few months paid off the debt. The meetings were large and enthusiastic.

Phoenix did exceedingly well for a year-old infant and got out creditable audiences for a city of its size. Probably more advertising was done than was necessary but it certainly shows a healthy spirit when it's overdone instead of neglected. Phoenix Lodge is worthy of its name but judging from the spirit of some of its members it's not likely to ever be under the necessity of rising again from its ashes!

San Diego closed the month with its usual success. We were lamenting the fact that we could not get again the beautiful Masonic Temple, which seats nearly four hundred people, and a larger but less attractive hall was secured. But this proved a blessing in disguise. We had packed the Temple last season but this year some of the audiences were even larger than last year and we would have been rather uncomfortably crowded, in spite of some rainy weather, but for the change. The success was largely due to good business management by the committees.

During February there was one cantonment engagement—Camp Kearny. For a number of reasons it was not the success we had hoped for, and was in no way comparable to Camp Taliaferro, mentioned in the last report. Camp work is a problem that requires much study.

L. W. ROGERS.

FROM MR. MUNSON

Two weeks were spent, half of each, between Albany and Schenectady. Schenectady is a new lodge, less than a year old, a daughter of Albany through the work of Mr. and Mrs. Simons.

We had eight new members in Schenectady, and a new interest awakened, which we hope will grow into something of real value.

Albany is a good solid lodge of the smaller type, with an atmosphere of calm determination and devotion in all of its work.

One week was spent in Portland, Me., which seems to be a rather hard, but certainly, ultimately, a good field. The meetings started off very unpromisingly, but gradually warmed up at the end with very good interest and attendance. To all appearances the lodge itself has entered upon a new period of its life, and

we expect this to be reflected in the attitude of the community.

Six lectures in Boston were well attended, and seemed to be fully appreciated. It is a pleasure to speak where the lodge is well organized and managed in a business-like way.

One lecture was given at Worcester, Mass., in a Spiritualist Church, with an attendance of about 175. Dr. Strong had recently obtained thirty Star members there, and there is not a single member of the T. S.

Four lectures were given in Springfield in a packed lodge hall. They are to have a nice new hall shortly which is about twice the size of the old one, when they will be better able to take care of speakers in their own rooms.

The co-operation received in all lodges has been very encouraging. A few strong members in each center establishes it as an outpost in the Master's Army.

E. W. MUNSON.

FROM MR. HANCHETT

Victoria, B. C., was for me on this trip the proverbial exception which proves the rule. A small membership, unfavorable weather, and unfortunate selection of a hall, all combined to work against success. However, the attendance was fair and several joined the study class at the close of the series.

At Vancouver, B. C., everything went well. The large lodge rooms, accommodating perhaps considerably over one hundred, were crowded to their utmost capacity on the Sunday evening of the engagement, and a goodly number stood throughout the lecture. The attendance and interest at all of the three lectures was good and at the close a good sized study class was formed. Vancouver certainly has a strong lodge of earnest and active members and is doing fine work.

At Everett, Wash., I had the great delight of being entertained at the home of our genial divisional lecturer, Mr. W. G. Shepard. He is also President of the lodge. He advertised the lectures so well that a good sized hall was crowded full both evenings. All agreed that the lectures were a pronounced success.

Spokane greeted me at all three of the public lectures with large audiences. At the close of the series quite a goodly number joined the study class. Every moment of my stay in Spokane was made most delightful.

At Baker, Ore., I found the baby lodge growing and getting strong. My two lectures were quite well attended. Much interest was manifested and a good study class organized. This young lodge is fortunate in having as a leader and teacher such an old and learned theosophical student as Mr. A. L. Williams, for many years a most active theosophical worker at West Superior and Duluth.

The Boise, Idaho, lodge is quite a giant for so young an infant. Mr. Rogers organized the lodge last August. Mr. Munson spent three weeks there last fall, and as a result Boise now has a large and efficient lodge. District Judge

Carl A. Davis is President of the lodge and is a tower of strength. He is organizing a powerful lodge. He is a zealous advocate of Theosophy and is throwing the full weight of his popularity and influence into the cause. He and his earnest co-workers gave great publicity to the lectures and as a consequence we had large audiences every evening, filling the large hall. The average attendance for the three evenings, I think, was about two hundred.

While at Boise I spoke to the prisoners at the Idaho State Penitentiary.

At Salt Lake City two public lectures were given. My brother, Dr. J. C. Hanchett, an old and respected resident of Salt Lake, assisted the lodge in giving remarkable publicity to the lectures, and in getting out good crowds. Unitarian Hall, holding from 160 to 200, was filled both evenings. The members said we had the largest audiences they had had at a theosophical lecture during recent years. A study class of 20 was formed and one new member was added.

While at Salt Lake I spoke also at the Penitentiary.

FRANCES G. HANCHETT.

FROM MRS. BARTLETT

February has been an encouraging month taken altogether in spite of inclement weather, and the increased difficulties in traveling, because everywhere I have found an intense interest in my work.

Lima, Ohio, at the last moment sent a letter to me saying that the Lodge had decided they could not have me, but I did not receive it and so serenely sailed into port at the time appointed. The Lodge then found it could have me and we had a very delightful season together. They ended by thanking me heartily for coming.

I stopped a second time at Columbus and gave three lectures. Atlanta, Ga., and Fairhope, Ala., took the remainder of my time for this month. Both are live centers and my lectures were well attended.

My address this month will be, care of Mrs. Christiansen, 2311 East 29th St., Kansas City, Mo.

HARRIET TUTTLE BARTLETT.

DR. BARNARD

Dr. T. P. C. Barnard, Divisional Lecturer, reports having visited Ottawa for a series of lectures during February. He informs us that the lectures were very successful, and that the newspapers were liberal in their space allowance. At the People's Forum Dr. Barnard spoke to almost 1,200 people on the subject of Brotherhood. An interesting feature of Dr. Barnard's report was the picture of the Theosophical Hall at Ottawa, which shows that this young lodge has plenty of vigor in carrying on the work.

C. H.

L. W. ROGERS' ITINERARY

| | |
|---------------------------|------------------------------|
| Salt Lake City, Utah..... | Mar. 31, Apr. 1, 2, 3, 4 |
| Butte, Mont. | April 5, 6, 7, 8 |
| Anaconda, Mont. | April 9, 10 |
| Helena, Mont. | April 11, 12, 13, 14, 15, 16 |
| Deer Lodge, Mont. | April 17 |
| Wallace, Ida. | April 18, 19, 20, 21, 22 |
| Spokane, Wash. | April 23, 24, 25, 26 |
| Seattle, Wash. | April 28, 29, 30, May 1, 2 |
| Victoria, B. C. | May 3, 4 |
| Vancouver, B. C. | May 5, 6, 7, 8, 9, 10 |
| Tacoma, Wash. | May 12, 13, 14, 15 |
| Portland, Ore. | May 16, 17, 18, 19, 20 |
| Oakland, Cal. | May 22, 23, 24, 25 |
| San Francisco, Cal. | May 26, 27, 28, 29, 30 |

PROPAGANDA RECEIPTS

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| F. T. S., New York City..... | \$ 5.00 |
| R. J. Boardman, St. Petersburg, Fla..... | 1.00 |
| M. E. Pakenham, Milwaukee, Wis..... | 1.00 |
| Mrs. H. Owens, Buffalo, N. Y..... | 1.00 |
| Harmony Lodge, Toledo, Ohio..... | 2.00 |
| Mrs. L. B. Coleman, Red Bank, N. J..... | 1.10 |
| Agnes S. Stewart, Brooklyn, N. Y..... | 1.00 |
| Mrs. Grace Shaw Duff, Nordhoff, Cal..... | 25.00 |
| E. E. Andrews, Leavenworth, Wash..... | 10.00 |
| Mrs. J. Pitt, Winnipeg, Man..... | 1.00 |
| Mrs. Ona Norman, Birmingham, Ala..... | 1.00 |
| Mrs. Josephine Spriggs, Helena, Mont..... | 1.10 |
| Miss K. B. Dyne, Duncan, V. I. B. C..... | 1.00 |
| Mrs. W. A. Robertson, Crookston, Minn..... | 1.00 |
| Mrs. Amelia K. Weitman, Oakland, Cal..... | 10.00 |
| Fannie L. Greaves, Berkeley, Cal..... | .45 |

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|---|----------|
| Miss Cora M. Allen, Buffalo, N. Y..... | 2.00 |
| E. T. Tannatt, Valley, Wash..... | .30 |
| Mrs. Emma F. Murray, La Grange, Ill..... | 1.00 |
| Felix Morrison, Redlands, Cal..... | .50 |
| Mrs. Phoebe Etchells, Paterson, N. J..... | 1.00 |
| Mrs. Brustad, Los Angeles, Cal..... | .25 |
| Mrs. Vera Frisbie, Fresno, Cal..... | 1.00 |
| Raymond G. Wentz, Hattiesburg, Miss..... | 1.00 |
| Dr. Chas. Rosenthal, Boston, Mass..... | 2.00 |
| Mrs. John Stuart, S. Pasadena, Cal..... | 2.50 |
| Mrs. E. Powne, Nelson, B. C..... | .25 |
| J. J. Allen, San Francisco, Cal..... | 5.00 |
| Mrs. J. S. Gerrish, Crookston, Minn..... | 3.00 |
| Spokane Lodge, Spokane, Wash..... | .50 |
| Maud M. Knight, Garfield, Wash..... | .25 |
| Minnie M. Clark, Peoria, Ill..... | 5.00 |
| Edith S. Boss, Krotana, Cal..... | 4.00 |
| H. Carter, Anaconda, Mont..... | .50 |
| F. X. Muller, Anaconda, Mont..... | .50 |
| Vera C. Wignall, Oklahoma City, Okla..... | 2.00 |
| Truthseekers Lodge, New Orleans, La..... | 14.00 |
| Mrs. F. Curry, Winnipeg, Can..... | .90 |
| John W. Holway, Minneapolis, Minn..... | 1.00 |
| Mrs. Laura S. Hunt, Los Angeles, Cal..... | 10.00 |
| Mrs. Ada H. Bird, Graford, Texas..... | .50 |
| Vercy H. Hill, Brookline, Mass..... | .30 |
| Mrs. Lucy B. Woods, New Madison, Ohio..... | .25 |
| Sigrid K. Sjolander, W. Southport, Me..... | .50 |
| Spokane Lodge, Spokane, Wash..... | 1.50 |
| E. G. McLean, Creelman, Sask..... | 4.00 |
| Mrs. Catherine Blakeley, Buffalo, N. Y..... | 1.00 |
| Mrs. H. H. Shotts, Krotana, Cal..... | 1.00 |
| Mrs. Dora A. Mortimer, New York City..... | .50 |
| Mrs. M. W. Pignol, Brooklyn, N. Y..... | 10.00 |
| Mrs. Clara Lambert, Atlanta, Ga..... | 5.00 |
| Helen R. Tindall, Washington, D. C..... | 1.00 |
| James Taylor, Vancouver, B. C..... | 3.50 |
| Total..... | \$152.85 |

NEWS OF MRS. BESANT'S WORK

By HENRY HOTCHENER

A greatly-delayed cablegram from India announces that the All-India Muslim League, assembled separately in Calcutta on December 31st last, endorsed the resolution of the National Congress (of which Mrs. Besant was President), urging the necessity of a Parliamentary statute to introduce complete responsible Government.

This item, which may seem cryptic to those unfamiliar with Indian affairs, means that the Mohammedans of India have reaffirmed their self-determination to stand unitedly with the Hindus in their demand for Home Rule for India on the same basis as the self-governing British Dominions. They want full autonomy within a definite time-limit, not more than ten years, and the immediate granting of the Congress-League scheme as a first installment of democratizing reforms in the present autocratic government.

At Lucknow, in December, 1916, the outstanding feat of Mrs. Besant's constructive statesmanship was her bringing together the representatives of the Hindus and of the Mohammedans, through the Congress and the League, so that they adopted identical resolutions demanding Home Rule after the War, and the Congress League scheme immediately.

The Hindus and the Mohammedans together represent more than nine-tenths of the population of India, and their thus uniting on the same programme disposed forever of the political camouflage that the "numerous" sects of India could not agree.

They did more than to unite. They worked so effectively that they startled the Government bureaucracy, which decided that the internment of Mrs. Besant would suppress the whole movement. It simply accelerated it, and so great was India's protest, from Hindu and Mohammedan alike, that the bureaucracy was overruled by the English Government, and Mrs. Besant was released.

Now that the Congress and the League have again declared their self-determination for Home Rule, the friends of world liberty in America have every reason to believe that the great English democracy will grant India's prayer. Mr. Montagu, the new Secretary of State for India, has been traveling about India, and literally hundreds of deputations have appealed to him to confer the boon of liberty and equality upon that land.

Nor have the best influences in England been idle. Mr. Lloyd George, Mr. Asquith and other notables have made favorable pronouncements on world liberation.

The British Labor Party, representing 3,500,000 votes, passed an epoch-making resolution about India at its conference on January 25th, 1918, which is thus reported in THE LONDON TIMES of Jan. 26th:

The policy of "Home Rule for India" was endorsed and the party pledged to assist in bringing it about, "believing that the time has arrived when our brothers in all parts of India are capable of controlling their own affairs."

OUTLINE OF LOTUS WORK

By LESLIE-LEIGH DU CROS

Subject for April is *The Kingdoms of Nature*

(Motto for the Teacher)

The sunlight of heaven fell on the brink of
a New Morning—and the Angel in the clod
awoke.—*The Temple Artisan*.

First week: *The mineral kingdom* where the earliest form of life is manifested. Let the children tell of different kinds of minerals. Begin a story of a monadic spark which passed through this kingdom; the spark's development and experience, always yielding its life in service.

Reference: *Leadbeater's Textbook of Theosophy, Man: Whence, How and Whither*. These books, together with the teacher's story, serve the whole month.

Second week: *The vegetable kingdom*. Forms yet inanimate and why it aids their development to eat them. Continue the monadic spark story, in which the spark

here reincarnates from the mineral into the vegetable kingdom, and then yields its life as before.

Third week: *The animal kingdom*, a higher type of development. The individualizing of animals. Continue the story of the little monadic spark which was last found in the vegetable dress, show him again yielding his life in sacrifice.

Fourth week: *The human kingdom*. The people about us have come up the long ascent from the mineral kingdom. In this month's story the monadic spark has reached the human kingdom and now looks forward to his rise to Masterhood.



For this month I have used the story as table work, allowing the children to use their own ingenuity and inventive ability. Work is done on the scrap book, a page for each week, the story is drawn or depicted graphically and then pasted in the books.

Game: Have a bag or a covered basket in which the teacher, or some pupil appointed to do so, places a variety of ar-

ticles—a stone, a brass or glass object, a flower or fruit, a piece of wool cloth, etc. As the basket is passed around each child shuts its eyes and draws out an object from the basket. Each child must in turn try to explain the history of the object he has drawn, and determine from which of the various kingdoms it came.

The series of lessons concludes with this April outline.

Fools—fools—fools—
Your blood is hot today.

It cools

When you are clay.
It joins the very clod
Wherein you look at God
The living God,
The loving God

Which was your enemy.

—Witter Bynner
Anthology of American Poetry

QUESTIONS ANSWERED

Q. Will the Great Teacher be the Christ Himself, or one of His subordinates?

A. The title "The Great World Teacher" always refers to the Great Head Himself, although He is known by various names in different parts of the world, such as the Christ among Christians, the Jagat Guru among Hindus, the Lord Maitreya among Buddhists, etc.

From time to time He takes the body of a disciple, when He wishes to come out into the world, as His own is too sensitive and delicately organized to make it advisable for Him to come out in it into the world of men. Mrs. Besant teaches that He therefore animates the body of the disciple to a greater or lesser extent, according to the need of the time, and if we wish to understand, we must learn to distinguish between the body and the animating Consciousness.

Many people feel, "Ah, if He would only come out in His own body, or if He would only do something that He does not do, I should know Him, and it would make all the difference to me;" but the Great Teacher is guided by Love for Humanity, and it is because of that Love that He does not come out into the world, knowing in His wisdom that it would not be best for the world. If we in our ignorance, ask the Teachers for anything, and They do not grant it, it is not because They are callous, but because They know us so well and know that what They really do, will help us far more than what we are asking. In the ordinary way They can help the world far more by not living amongst us.

G. S. A.

Q. What are the seven temperaments mentioned last week?

A. I was afraid when I mentioned the point that it would be seized upon with avidity by some present. I did not purpose to go very fully into it, but will mention some three or four of the types. The first is that dominant one where the will is the strongest characteristic: Mrs. Besant and Lord Kitchener are prominent examples. In other types Wisdom is the leading quality. Mr. C. W. Leadbeater and Mr. C. Jinarajadasa are examples. A third type

is devotional and a fourth intellectual (Lower Manas). All other qualities would be present in the individual, but one would strike the dominant note in the life. It is fairly easy to pick out a man's type if he be sufficiently advanced for the characteristic quality to stand out clearly, but in an ordinary person the qualities are often not sufficiently developed for the type to be easily seen. In India, among the younger egos the devotional type is very strongly represented, and when treated properly sympathetically, it is a very fine type indeed, the members being always ready to sacrifice themselves, either for their leader or for their country. Many Indian students belong to this type and are often full of love and sympathy for each other, and even for Europeans when properly treated. Unwisely led, this type often develops into revolutionaries and anarchists. This is a type I have not noticed in England so much. Another very well represented type is the Artistic.

This seven-fold division of humanity is one of those hidden laws of which we spoke last week.

G. S. A.

Q. Theosophy teaches that a man must work out his own salvation, must find strength from the God within and not in external Gods. How can this be done?

A. S.

A. Yes. Man works out his own salvation. There can only be one God. You are not asked to seek for a force outside, but to seek for the Christ within you. It is true that religion can give information, and can give solace and help. But if you wish to attain the eternal peace which comes from union with the Divine, you must seek that within. It is true that no man has any friend but himself, nor any enemy.

C. W. L.

—FROM THEOSOPIHY IN AUSTRALASIA.

Q. What kind of evil doing in past lives is the Karma of insanity?

A. Insanity appears to be the karmic result of grave crimes committed against knowledge and bringing serious ills to others. That which may be termed ordinary wrong doing, committed from ignor-

ance, heedlessness or under the blind impulses of passion, works itself out in the ordinary sufferings of life, and by these the Ego learns the existence of law and the folly of setting himself against the evolutionary process. But there are crimes committed against light, against knowledge, especially those which drag back a soul progressing in the higher life, and these may bring about insanity as a karmic consequence. Let us suppose that an Ego has definitely entered on the pathway which leads to discipleship, and is within measurable distance of that condition; another Ego—prompted by envy or lust, or by any other evil feeling, or by some deeper motive into which the mental element largely enters—allures or tempts the rapidly-advancing soul, shakes it from its balance, and thus causes it to fall from the point it had attained, and perchance entails on it many a weary incarnation ere the lost ground is recovered; such a criminal reaps as harvest the appropriate fruits of insanity during which his own Ego tethered to a body physically incapable of serving it as its vehicle of expression, suffers on the astral plane all the tortures of impotent longing to progress, a sentence, as it were, of penal servitude, cut off from human association and from the joy of activity. Thus fettered, the Ego learns that it is an evil thing and bitter to hinder the growth of another soul, and experiences in his own person the delay he has induced for another. It seems not unlikely that Jesus had this penalty in mind in his impressive warning to any who should cause to offend "one of these little ones" whose "angels do always behold the face of my Father which is in

heaven." Quoth the Teacher: "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The loss of a physical body is a light thing compared to the being bound to a physical body which is dead to every higher impulse.

A. B.

—FROM THE VAHAN.

Q. If the Central Powers at present fighting, represent the dark forces and include, as has been said, the Egos that brought about the downfall of the Atlantean civilization, is anything to be gained by killing them out? Will they not reincarnate and continue their destructive work?

A. Some will, it is to be presumed, learn by suffering, and even in their next incarnation be more human.

As regards the worst type, Mrs. Besant recently remarked (THEOSOPHIST, Nov., 1917): "Some of the quite irredeemable people who are particularly in this great struggle will be thrown out and will pass into avitché, to wait there until some future planet is evolved, when they will again begin their evolution"—which statement seems to imply much progress presently for this hardly used world. It will be more available for the spiritual ideal. Competition and struggle will have had their day. Intellect will be wedded to philanthropy rather than to personal interest. There will be no further need for brigands nor for war lords. The pure in heart will be more esteemed than conquerors, and cruelty—individual, social and national—will eventually be no longer tolerated.

T. H. M.

—FROM THEOSOPHY IN AUSTRALASIA.

BE STRONG

WE are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle; face it. 'Tis God's gift.

Say not the days are evil—who's to blame? And fold the hands and acquiesce—O shame! Stand up, speak out, and bravely, in God's name.

It matters not how deep entrenched the wrong, How hard the battle goes, the day how long, Faint not, fight on! To-morrow comes the song.

MALTBIE DAVENPORT BARCOCK

AMONG THE MAGAZINES

An interesting example of the theosophic viewpoint expressed in terms of a strictly denominational creed is set forth in a speech by John D. Rockefeller, Jr., quoted in the February number of *CURRENT OPINION* on the future of the Baptist Church, of which he is a member.

Mr. Rockefeller's vision is the vision of every theosophist, of every world teacher, expressed in terms of a Christian creed. He says:

"What of the future of the Baptist Church? This is the answer which I give you: If the Baptists of today have the breadth, the tolerance, and the courage to lay aside all non-essentials and will stand upon the platform of the founders of the church, the Baptist Church can be the foundation upon which the Church of the Living God should be built. * * * *

"What will the reborn Church be? I fancy it would be called the Church of the Living God. Its terms of admission would be love for God and an earnest desire and purpose to live the Christ life. Its ritual, its creed, its tradition would be that all are non-essential. Its test would be a life, not a creed—what a man does, not what he professes,—what he is, not what he has; its object, to promote applied religion, not theoretical religion. Thus would develop its interest in all the great problems of human life—industrial, social, and moral problems. Its first concern would be to encourage Christ-living seven days a week and fifty-two weeks a year—a belief that success therein would be the best guarantee of eternal life and a mansion in the skies. * * *

"I wish that I had the power to bring to your minds the vision as I see it. I see all denominational barriers obliterated. I see co-operation, not competition. * * * In the smaller places, instead of a dozen dying churches struggling each against the other, I see them uniting in the Church life. I see the Church molding the thought of the world. I see the Church leading every great movement, as it should."

The fact that Theosophy goes a step further and would unite the spiritual teachings of all the religions of the world,—all the truths that science, beauty and idealism can bring,—in this "Church of the Living God" alluded to by Mr. Rockefeller, is not cause for dissension on the part of theosophists but the basis for a constantly broadening sympathy and co-operation with men of such views who have the character and courage to express them. These men are the unconscious theosophists who will lend strength and stability to the foundation on which the idealism of the future must be built by bringing the fundamental principle of unity to the upbuilding of this great structure.

Unity is strength because it is a constructive force based on a fundamental spiritual principle.

Obviously it is only with constructive forces that one can build and it is the affirmative principle in life that is creative. We have only to affirm our similarity of ideas with "the breadth, tolerance and courage to lay aside all non-essentials," as Mr. Rockefeller put it—to

create a spiritual unity, through appreciation and sympathy, with the highest aspirations of our fellow man. This alone will give to humanity the strength for the upbuilding of that common morality that must unite the world if civilization is to survive. Probably the most sacred duty of the theosophist in the interests of brotherhood is that of searching always for the similarities of underlying thought and purpose that actuate the idealist of every creed, holding himself always ready, on the other hand, to follow the inspiring example of Mrs. Besant and translate theosophist precepts into the language of current literature and creed.

It is not irrelevant here to note that in the same issue of *CURRENT OPINION* is set forth the manifesto of eight London Clergymen regarding what they called "the second advent;"—in theosophic terms the third incarnation of the great world teacher. This manifesto is called "*The Significance of the Hour.*" Articles two, five and six, quoted below, will be of interest to our readers:

"2. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His Resurrection.

"5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.

"6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh."

Theosophical precepts are inadvertently set forth by R. K. Hack in his article on education entitled "*The Case for Humanity,*" appearing in the *ATLANTIC MONTHLY* for February. He says in part:

"Education has during the last century become more and more a drill designed to produce power; but we must make of it a path to freedom and to self-control. Instruction in science will be a part of our plan, and a necessary part. But the greatest failure of our educational system, the weak point toward which we must direct our energies, is not the instruction in science, is not the instruction in history and literature and the humanities in general, although there are abundant and serious defects in that instruction. The weak point is the very fact that we have relied upon instruction to produce educated men. We want, that is to say, a certain result, in the shape of men who are free and self-controlled; and we have been attempting to get that result by a complicated mechanism of instruction and drill. The tragic absurdity of such a process consists in the attempt to treat living human beings as if any mechanical process could take the place, in a student's mind, of that prolonged and constantly renewed effort which must be furnished from within by each student for himself.

The author has, in this one paragraph, progressed from a theosophic premise to a theosophic conclusion. That the same great truths are pervading all the world of thought is constantly demonstrated by these instances.

C. S.

In *The Way to The Masters*, the leading article in the February number of THEOSOPHY IN AUSTRALIA, Mr. Leadbeater tells us that we must fill ourselves with enthusiasm for the evolution of humanity and work with sweet unconsciousness of self and without feeling of glorification or spiritual pride. To "strive to become like the Masters" is the surest way to Them, and whether one be a Theosophist filled with a deep longing to attract Their attention or a worker without the slightest knowledge of the existence of the White Lodge, he will receive help and inspiration from Them if he works selflessly and to some purpose. "Many people," says Mr. Leadbeater, "are working under the direction of The Great White Lodge who have not the faintest idea that any such Lodge exists." We have felt that this must be so as we have witnessed the marvelous sacrifices being made at this time by men and women of all sorts of callings and persuasions. The substance of this entire message of Mr. Leadbeater's is that all work for the betterment of humanity is the Masters' work and must lead inevitably to Them.

Music As a Factor in Animal Evolution, by Alister Grant, is a bright and pleasing presentation of the idea that we unconsciously are doing a very excellent work for our younger brothers, the animals, when we share with them our music. Delightful anecdotes are related of animals who very plainly showed their appreciation of music and their gratitude to musicians. Not only horses, dogs and cats but even snakes and spiders are susceptible to the influence of music, the writer of this article claims, and quotes a beautiful little story of a big black and yellow spider which came daily at the sound of Paganini's violin, when Paganini was a little boy, and, crowding along the extended arm of the musician, would cling to the hand that rested on the neck of the violin and would remain there motionless and entranced until the music ceased. Music may well be called the highest form of Art, when it has a sphere of influence that includes not only angels and men, but animals, reptiles and insects as well.

An enthusiastic recital of the work of our Irving S. Cooper in Sidney makes this number especially interesting to American Theosophists. It is said that "Mr. Cooper continues to smash attendance records at King Hall" and that "holiday time and sultry evenings make little difference to the crowds; they grow with each lecture and late comers have to be reluctantly turned away with the injunction, 'You will have to come early if you want a seat.'"

An announcement is made that Mr. Jinarajadasa is soon to pay a six months' visit to Australia. What an aggregation of T. S. workers for one continent—C. W. Leadbeater, C. Jinarajadasa and Irving S. Cooper.

A. de C. P.

The February number of the HERALD OF THE STAR is replete with matter of vital interest. A strong article, *War, Industry and Unrest*, by E. J. Smith emphasizes the fact that the same principle is at stake in the industrial world as in the great world war, i. e., whether selfishness and greed shall rule or co-operation, unity and justice be the order of the new day. The unrest in the industrial world shows how great the danger and its inevitable result unless the social conscience of all thinking and patriotic men be awakened.

The giving of the vote to two million men and six million women, who had never possessed it before, and the Reform Bill in England, suggested the timely words on *The Duties and Responsibilities of Citizenship* by Sir Arthur Chapman. Interdependency, that great law of human life, is nowhere more clearly shown than in the relation of the state and the individual; the privileges given by the one with the consequent obligation assumed by the other. An earnest plea is made that in the great work of the future for the betterment of the nation, that each individual, however humble his status, should acquaint himself with the questions of the day, realizing his responsibility for the solution of these public problems in the highest way.

Further attention is called to the same thought of responsibility, in the article *Blind Citizens*, by Arthur Burgess.

Soul inspiring is the report of Barbara Poushkin concerning the work of *The Order of the Star in the East, in Russia*. The practical and idealistic labors of these steadfast pioneers certainly represents the apotheosis of devotion.

The second number of *Schools of Tomorrow in England*, by Josephine Ransome, deals with the Arundale School at Letchworth, Herts. The great principle of the development of the true individuality of the child is exemplified in the work of the school.

Of great import is the Presidential address of Mrs. Besant given in *The Case for India*, with its clear-cut statement of India's aims.

In reading *Paracelsus* by L. we are brought to a realization of the debt we owe to that great soul, an occultist, and one of the greatest helpers of mankind.

The magazine concludes with *The White Cross*, by Maria Montessori, which tells of the establishment of an organization designed to help the children of the war. Not alone their physical welfare, but to rescue these unfortunate children from the depressing and terrifying influences resulting from their fearful experiences and restore them to normal life and living, is the aim of this order. As such it is a companion movement to the Red Cross and equally valuable as making for the life of the next generation.

M. M. F.

BOOK REVIEWS

UNFIRED FOOD AND TROPHO-THERAPY

By George J. Drews, M. D. D. C., ND. (Published by the author.)

This fifth and revised edition, containing five volumes in one, is to be recommended first on account of the large clear type. Mr. Drews' argument in favor of unfired food is based on the fact that cooking produces an undesired chemical change in the foodstuffs. He gives other reasons for upholding natural food, explaining, aided by diagrams, the consequences to the system of wrong feeding. Information is provided as to the best way to begin unfired diet and this is followed by 360 recipes, the quantities and ingredients being printed in columns, and the latter in bold type to attract the eye. The salads are very varied and arranged for every month of the year, introducing many unusual materials such as dockleaves, nasturtium flowers. A glossary of the words coined for unfired diet is supplied. Kitchen and cook being no longer applicable, "trophen" and "troph" are substituted.

Part II is termed *Materia Alimentaria* and contains the medical basis for this dietary, and includes some interesting analysis tables of various foods. After this, the constituents of the body are taken separately and a list appended of foodstuffs containing these elements. This portion of the work closes with a number of tables comparing food values.

Part III, *Tropho-Therapy* or "that part of the healing art which treats on natural food to be administered as a remedy for disease" After a few general remarks on the causes of disease, there follows a short paragraph each on a number of well-known diseases, their causes and remedy, and many useful hints may be gathered. A key to the diagnosis from the eye is given here.

Part IV, *Promiscuous subjects*, contains common sense information on hygienic living. Fletcherization is recommended and attention is drawn to the little appreciated fact that the emotions of anger, fear, grief, etc., produce dangerous tonic poisons.

Part V, *Alimentary Botany*; under this head the author seeks to supply information "on the available natural food material produced by the vegetable kingdom" and describes many wholesome uncultivated herbs. This is a very instructive portion of the book and may be made of great use in these days of threatened shortness of food.

G. I. W.

SUCCESS PREPAREDNESS

By M. P. Oliver. (Published by Thomas Y. Crowell Co., New York. pp. 100. Price 50 cents.)

Of the making of books there is no end. Many are of doubtful value, wasting paper,

ink, labor, and, of more importance, the vital force of readers. Theosophists, however, can not but approve, generally, of New Thought books, though their number be—and is—legion.

This little volume we consider a conspicuous success as an example of what some books ought to be. Clear, large, broadfaced type, simplicity of binding and form, and a convenient shape for the pocket, have been bestowed upon it by the publishers, a fit dress for the concise, worthwhile message within. No New Thought book of our acquaintance says so much, so well, in so few words. It is all good ore.

One searches in vain for the usual long, fine-sounding sentences full of indefinite, hazy phrases which convey no clear-cut cameo ideas. Harmless such sentences are, beautiful they frequently be, and, no doubt, they engender an exalted and beneficial state in readers whose minds are full of cobwebs. They tend to counteract materialism and theism, and are good. But here we have an author with no cobwebs; for that we sing his praises.

His message is the usual New Thought one of personal efficiency and courageous joy; and its better observance would do much for us Theosophists, who, by our very acceptance of the far higher law of the necessity of personal sacrifice and self-abnegation, are prone, perhaps too much, to seriousness and gravity. His chapter on Concentration would help us all; we recommend the book. The binding in of 16 blank leaves at the rear, entitled "My Ideas" is worthy of the flattery of occasional imitation.

R. K. W.

IN THE LIGHT OF THE SPIRIT

By Christian D. Larson. (Thomas Y. Crowell Co., New York. pp. 194. Price \$1.00 net.)

This is a book of the familiar New Thought type, and in common with most New Thought books, will affect for the better its quota of readers. The powerful faith of the author in the reality of God, and in the power of the spiritual forces in every heart to bring joy into what has hitherto seemed a vale of tears, can receive nothing but commendation from Theosophists, who rejoice in this able distribution among the reading public of sublimated Theosophy. This is no place to quarrel with New Thought writers over their curious lack of interest in the mechanism whereby the spiritual forces are transmitted, even when they go so far as to assert, as this author does, that "the true existence of" invisible entities "has been and always will be very doubtful," and that "invisible entities who really know God will never undertake to 'lend' spiritual power to man."

R. K. W.

BY-LAWS

[Third Publication]

PREAMBLE

To promote the welfare of The American Section of The Theosophical Society, we, its members, do adopt the following By-Laws:

BY-LAW I

Name

The name is "The American Section of The Theosophical Society."

BY-LAW II

Objects

The objects of The Theosophical Society are:

- 1st. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- 2nd. To encourage the study of Comparative Religion, Philosophy and Science.
- 3rd. To investigate unexplained laws of Nature and the powers latent in man.

BY-LAW III

Organization

The American Section is an integral and indivisible part of The Theosophical Society, founded in New York, U. S. A., on November 17th, 1875, by Henry Steel Olcott and Helena Petrovna Blavatsky, and incorporated at Madras, India, on April 3rd, 1905, and having its permanent headquarters at Adyar, Madras, India. It is an autonomous body composed of its members.

BY-LAW IV

Membership in The Theosophical Society

Membership in the Society is open to all persons, without distinction of race, creed, sex, caste or color.

BY-LAW V

Membership in The American Section

Membership in The American Section is either as (1) a member-at-large or as (2) a member of a lodge.

BY-LAW VI

Government of the Section

SECTION 1. Administration. The administration of the Section is vested in its members assembled in an Annual Meeting, and in the interim between two Annual Meetings in a Board of Trustees, the action of either, however, being subject to a veto power in the general council of the whole Society in the manner prescribed by its rules, and also being subject to the rights of the members to veto or legislate directly by means of the Initiative and Referendum in a manner hereafter provided.

SEC. 2. Officers and Committees. There shall be the following Section officers and standing Committees:

- a. The National President.
- b. The National Vice-President.
- c. The National Secretary.
- d. The National Treasurer.
- e. The Editor.
- f. The Publicity Director.
- g. The Manager of the Theosophical Book Concern.
- h. National, Divisional and District Lecturers.
- i. The Judiciary Committee.

Sec. 3. Board of Trustees. There shall be a Board of Trustees consisting of five (5) members of the Section, of which the National President shall be one member.

Sec. 4. Election of National President. The term of office of the National President shall be three years, but his term shall not expire until the election of his successor in the manner hereinafter mentioned and the convening of the next succeeding annual meeting of members. During his term as National President he shall also be one of the Trustees and shall preside at all meetings of the Board of Trustees and at the annual meeting of

members. He shall be elected as National President by direct vote of the members of the Section, which vote shall be taken by ballot, and the nomination and election shall be in the following manner:

SEC. 4a. Nominations. At any time in January or February next preceding the expiration of the term of National President, the members of each lodge of the Section, at a regular meeting of the lodge, or at a special meeting called for that purpose, shall cast their ballots in open lodge for the nomination of a member of the Section for National President. But at any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the Lodge Secretary. In such case only the official ballot furnished in the official organ shall be used, and to this the member must sign his name. On the vote being taken, the ballots shall be counted and tallied in open lodge, and the number of votes cast for each person voted for shall be certified by the President and Secretary of the lodge on blanks which have theretofore been furnished by the National Secretary together with notices for holding such election. When so signed the certificate of nomination shall be sent to the National Secretary, but shall not be counted unless received by his office before 10 P. M. of March 10th. If out of the nominating votes cast 60 per cent are for one person, such person shall be deemed elected and no further election shall be held. If all names but one are withdrawn and the remaining candidate has received 50 per cent of the total votes cast, then he shall be deemed elected and no further election shall be held.

SEC. 4b. Counting nomination votes. On receiving such certificates of nomination from the lodges, the National Secretary shall open the same in the presence of a meeting of the Trustees or in the presence of tellers appointed for that purpose by the Board or the National President. He shall determine the number of votes cast for each member voted for, and any member receiving a number of votes equal to ten per cent of the total number of members of the Section, based on the National Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office of National President. The National Secretary and National President shall certify to each nomination; their certificate shall show the number of votes cast for each, and shall be printed in the April number of the official magazine, normally mailed the last week of March, and shall thus be posted to each member of the American Section at his last known post office address.

SEC. 4c. Official Ballots. In the May number of the official magazine, normally mailed the last week in April, the National Secretary shall post to each member in the same manner an official ballot easily detached which shall contain, in the order of the number of votes received, the names of those so nominated (except those names which shall have been withdrawn), and a blank space wherein the name of any other member of the American Section may be written in and voted for, and be counted.

SEC. 4d. The Election. In the month of May, prior to the expiration of the term of the National President, an election for that office shall be held at a regular meeting of each lodge or at a special meeting called for that purpose, at which the members shall cast their ballots. At any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the lodge secretary, but in such case only the official ballot furnished in the official organ shall be used and to this the member must sign his name. The ballots shall then be counted by the lodge and the result of the election certified by the president and secretary of the lodge to the National Secretary on a form of certificate to be furnished by him. Members at large and those only shall return their ballots directly to the National Secretary distinctly marked with the name of the candidate voted for, and duly signed. No votes shall be counted unless

received by the office of the National Secretary by 10 P. M. on June 10th.

SEC. 4e. Counting Election Votes. The National Secretary shall thereupon, in the presence of a meeting of the Trustees or in the presence of tellers appointed for that purpose by the Board or the National President, not less than one month prior to the expiration of the term of office of the National President, upon the returns of the election of each lodge, determine the number of votes cast for each person nominated and voted for for National President. Thereupon the result of such election shall be certified by the National Secretary and National President, whose certificate shall be published in the next issue of the official magazine and the candidate having the highest number of votes shall be National President and Trustee for the term of three years and until his successor is elected. His term of office shall commence at the convening of the annual meeting of members next succeeding his election.

SEC. 4f. Contingencies. In case no person is nominated for National President as provided in this Section, or in case no candidate shall have received a plurality of the votes cast, then the National President shall be elected at the annual meeting in the same manner as the Trustees.

SEC. 5. Election of Trustees. The remaining four trustees shall be elected for the term of one year at the annual meeting of members by ballot of the members in good standing June 30th preceding, either in person or by proxy, to hold office until their successors are elected and qualify. At least two of said trustees and the National President shall reside at, or sufficiently near the Headquarters of the Section to attend promptly all meetings of trustees.

SEC. 6. Election of Other Officers. The National Vice-President, National Secretary, National Treasurer, Editor, Publicity Director, Manager of the Book Concern, members of the Judiciary Committee and National, Divisional and District Lecturers shall be elected by the Board of Trustees, subject to the right of removal by the Board.

SEC. 7. Vacancies. The Board of Trustees shall have the power to fill vacancies in any office except that of National President whose office when vacant shall be filled by the National Vice-President until a National President shall be duly elected.

SEC. 8. Advisory Board. The National President may at his discretion form an Advisory Board consisting of the first seven officers designated in By-Law VI, Section 2, who shall meet at his call, shall render reports called for by him, and shall give such general aid with information and advice as will tend to improve the unity and effectiveness of the service.

SEC. 9. Judiciary Committee. There shall be a Judiciary Committee consisting of three members whose terms of office shall be for three years.

BY-LAW VII

Powers and Duties

SECTION 1. Duties of Board of Trustees. The Board of Trustees shall be charged with the execution of the laws of the Section and the policies determined upon at the Annual Meeting. It shall have exclusive control of all funds of the Section, the disbursements of which have not been specifically provided for by the Section at its Annual Meeting.

It shall annually prepare a budget in respect to the income and expenditure of the Section and shall make suitable appropriations for the carrying on of the work of the Section and the various offices and departments thereof.

No person holding any office in the Section, mentioned in By-Law VI, Section 2, a to g inclusive, elective or appointive, except the National President or Vice-President, shall be eligible for membership on the Board of Trustees. The Board may create Bureaus or other departments in connection with the work of the Section and define their work, and upon the nomination of the National President

may appoint the members of such Bureaus and departments.

SEC. 2. Meetings of Board of Trustees. The Board of Trustees shall meet just prior to the Annual Meeting of the Section and immediately after its close. Three members thereof shall constitute a quorum. Special meetings of the Board may be called by the National President or by any two Trustees upon two weeks' notice thereof being sent to each Trustee by telegraph prepaid, such notice to be confirmed by registered letter; or upon three weeks' notice thereof sent by registered letter. It shall be the duty of each Trustee to acknowledge receipt of the telegraphic notice by telegraph, but a failure so to acknowledge shall not invalidate any meeting. The Board shall publish its proceedings in the official magazine. Any notice demanded by this By-Law may be waived in writing.

SEC. 3. Presiding Officer at Meetings. The National President shall act as temporary chairman at the meetings of the Section and shall preside as its permanent chairman, unless the meeting determines otherwise.

SEC. 4. Duties of the National President. The National President shall be the general executive officer of the Section and generally shall possess the powers and discharge the duties required of presidents of corporate societies. He shall sign and execute as National President such documents as may be required and first authorized by the Section or the Board. He shall require of all officers, Boards and Committees, and they shall make to him, such reports as he may deem proper to be made, and he shall annually make a full report as National President of the Section of all its affairs. He shall be the proper medium of communication between the various officers and the Board. He shall as often as possible attend the meetings of the general council of The Theosophical Society, and shall also be the medium of exchange of information and plans with The Theosophical Society and the other National Societies. He shall conduct correspondence with members and non-members other than of a routine nature and especially concerning personal problems. He shall nominate to the Board the National Secretary, the Editor, the Manager of the Book Concern, the Publicity Director, the National, Divisional and District Lecturers, and all members of such Bureaus and departments as may be created by the Board. He shall have power to divide the territory of the Section into districts or divisions, as he may deem wise, and to appoint in such regions presidential deputies to be known as Divisional or District Representatives, as the case may be, to aid him in the performance of his duties. There shall be set aside for his official use space in the official magazine, in which he shall make such communications to the members as he may deem proper. Such space together with a suitable appropriation of funds for the use of the National President may be made by the Board of Trustees.

SEC. 5. Duties of "General Secretary" under By-Laws of The Theosophical Society. In addition to the powers, privileges and duties cast upon the President by these By-Laws, he shall possess and exercise, ex-officio, all of the privileges and duties devolving upon the official now designated as "General Secretary" in the laws and rules of The Theosophical Society, that is to say, he shall sit on the general council as a member thereof; he shall be the channel of official communication between the general council and his Section, he shall take the votes of the individual members of the Section in a Presidential election of The Theosophical Society on the list of the members forwarded to Adyar about the preceding November, and shall communicate the result to the Recording Secretary; he shall admit members to The Theosophical Society and countersign their diplomas as General Secretary; he shall forward to the President at Adyar annually not later than the 1st day of November a report of the year's work of the Section, and at any time furnish any further information the President of The Theosophical Society or general council may desire.

SEC. 6. *The National Vice-President.* When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform the duties of that office until a National President is elected by the members, the nomination and election of whom shall be held in the months and in the manner above provided. The new National President thus elected by the members shall assume the office at the convening of the annual meeting of members and hold office for the term hereinbefore provided.

SEC. 7. *Duties of National Secretary.* The National Secretary of this Section shall be the general clerical officer thereof, and shall perform all the duties usually pertaining to the office of Secretary of corporations. He shall have general charge, subject to the control of the Trustees, of the receipt of the money due to the Section, may sign and endorse checks on behalf of the Section, and enter into such contracts on behalf of the Section as may be required, or that may in law be legal and proper for the Section to enter into, after the same shall have been authorized by the Board in its general budget or otherwise. He shall collect all moneys due to the Section, make proper record of the same, and promptly deposit the same to the credit of the Section in such bank or banks as the Board shall have directed, and promptly report such deposits to the National Treasurer. Every corporate act that would ordinarily be required to be performed on behalf of the Section by a Secretary thereof shall be carried out and performed by the National Secretary thereof, who is hereby especially invested with that power and authority. He shall keep the records of the meetings of the Section and of the Board of Trustees, which records shall at reasonable times be open to the inspection of members. He shall notify members of their election, keep a roll of members, issue notices of all meetings of the Section; he shall conduct the routine correspondence only, and make reports in writing as they may be required of him, and perform such other duties as usually pertain to this office. He shall have custody of the corporate seal. The National Secretary shall during the term of his office reside at the official headquarters of the Section. He shall publish in the official magazine each month a synopsis of receipts and disbursements of money. He shall deposit all funds in the bank in the name of the Section, and he shall give a bond, to be furnished at the expense of the Section, for the faithful discharge of his duties in an amount to be fixed by the Trustees. He shall render such service in connection with the issuance of the official organ, and such other duties as may be required of him.

SEC. 8. *Duties of the National Treasurer.* It shall be the duty of the National Treasurer to take charge of all securities belonging to the Section and to keep the same under the rules and regulations to be established by the Board of Trustees. He shall receive from the National Secretary a record of the funds deposited in bank to the credit of the Section, and he shall make a permanent record of same; he shall countersign all checks drawn by the National Secretary for the payment of the obligations of the Section that may first have been duly authorized, and shall make such reports as may be required. He shall give such bond, at the Section's cost, for the faithful discharge of his duties as the Board may require of him. He shall reside at or near the official headquarters during his term of office.

SEC. 9. *Duties of the Editor.* The Editor shall have charge of the editing and publication of the official magazine under the general direction of the Board of Trustees. The Board shall arrange for the official organ's issuance, shall prescribe its policy, and set apart space in same for use of the National President and National Secretary, and the Editor shall render such other service as may be required of him by the Board. The Editor shall not hold any other national office in the Section, nor permit the magazine to take any part in the political affairs of the Section.

SEC. 10. *Duties of Manager of the Book Concern.* The Manager of the Book Concern shall have charge of the purchase and sale of books for the Section, and of the publication and importation of books. He shall endeavor to so conduct the book business for the Section that it will meet the fullest demands of the membership and of the public and be profitable to the Section. In all matters the Manager shall be under the direction of and subject to the control of the Board, and he shall not incur any debts or liability on behalf of the Section not first provided for or authorized. He shall make such reports as may be required of him, and shall give such bond, at the Section's cost, as may be required by the Board, and perform such other duties respecting his office as may be required.

SEC. 11. *Duties of the Publicity Director.* The Publicity Director shall endeavor to ascertain and adopt the best methods for the conduct of the publicity and propaganda work of the Section, with a view to its constant improvement; he shall aid in the development of a systematized and efficient propaganda work on the part of lodges and individual members, and in the raising of funds for propaganda work under direction of the Board; he shall set in motion and keep effective all of the possible agencies of the Section that can be brought to the aid of the propaganda work; shall enlist and utilize the services of lecturers, teachers, writers and others to the best advantage in the presentment of Theosophy to the public, and in general shall render all such aid to the Section, its officers, lodges and committees as will make effective every effort made in connection with propaganda. He shall give the National President such assistance in the propaganda work as may require, and shall perform such other duties as the Board may prescribe.

SEC. 12. *Duties of Trustees.* At the end of every fiscal year the Board of Trustees shall cause the accounts of the Section to be audited by a certified public accountant and a sworn report by the latter to be made therefrom.

The Board shall appoint all the officers covered by By-Law VI, Section 2, except the National President and Judiciary Committee. It shall fix the bonds of officers, and may prescribe additional duties of all officers and committees. The Board shall be responsible for the welfare of the Section and the proper administration of its business and affairs, and shall require efficient service and faithful observance of the law and rules on the part of all officers. The Board may hold its meetings in any State or Territory where there are lodges of The Theosophical Society under the jurisdiction of the Section.

SEC. 13. *Duties of Judiciary Committee.* The Judiciary Committee shall have no powers except those conferred on it by these By-Laws, or those which may be delegated to it by resolution at the Section meetings or by the Board of Trustees.

BY-LAW VIII

Meetings

SECTION 1. *Annual Meeting.* The Annual Meeting of the Section shall be held on the last Friday in August at 9:30 A. M., but the Board of Trustees may postpone or anticipate the meeting. The Section in convention may fix a different date.

Unless previously determined at a meeting of the Section or by referendum vote the meetings of the Section shall be held in Chicago, State of Illinois. Meetings may be held in any State or Territory where one or more lodges of the Section exist.

SEC. 2. *Special Meetings.* Upon the request of the Board of Trustees or of twenty-five per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary, the National President, if not the National President then the National Secretary, shall call a special meeting, notice of which must be mailed to each member of the Section at least thirty days previous to date of such meeting. The call shall definitely state the questions to be considered and shall in-

clude the questions presented in the request for the call, and these and none others shall be there considered. It shall meet at the same place as the convention next preceding it, unless the Board of Trustees shall otherwise duly determine.

SEC. 3. Quorum. One hundred and fifty members of the Section shall constitute a quorum for the transaction of business at any meeting, except as the rules of procedure may prescribe a larger number. These may be present in person or by proxy.

SEC. 4. Voting. At all elections of Trustees and members of the Judiciary Committee the members shall vote by ballot individually or by proxy, where there is more than one candidate for any single office; otherwise the vote shall be by ayes and nays.

SEC. 5. Notice of Annual Meeting. It shall be the duty of the National Secretary to print in the official organ of the Section a notice of the Annual Meeting, at which Trustees and members of the Judiciary Committee are to be elected, and to mail such notice to each member of the Section at least sixty days prior to such Annual Meeting. The notice shall state what offices are to be filled and the names of their incumbent officers. The form of notice and of proxy for use at such meeting shall first be approved by the Judiciary Committee.

BY-LAW IX

Membership

SECTION 1. Admission to Membership. Any person in sympathy with the objects of the Society and willing to abide by its rules may make application on the printed form provided by the Board of Trustees, and obtainable from either the National Secretary or lodge officials. This shall be signed by the applicant, endorsed by two members of the Society and accompanied by the fees provided in Section 2 of this By-Law. The National Secretary is empowered to accept or reject the application subject to the approval of the National President. A person under legal age must secure the consent of parents or guardian.

SEC. 2. Fees for Applicants. There shall be a fee of fifty cents for the diploma of membership. This, together with dues for the remaining months of the fiscal year, as hereinafter provided, shall accompany each application for membership, and both shall be forwarded to the Secretary, who shall issue to the applicant a diploma of membership bearing the signature of the President of the Society and National President of the Section, signing as General Secretary, and bearing the seal of the Society. A copy of the rules of the Society and of the Section shall accompany the diploma. At the discretion of the National President, the National Secretary may remit both the diploma fee and the annual dues of any member.

SEC. 3. Membership in a Lodge. An application for membership in a lodge shall be presented either to its president or its secretary, to be acted upon in accordance with the rules of the lodge. The application, if accepted, shall be forwarded together with the required fees, mentioned above in Section 2, to the Secretary.

SEC. 4. Membership-at-Large. A person may join the Section without joining a lodge and when so admitted is designated a Member-at-Large. Officers of lodges are empowered to receive applications for membership-at-large, and the application so received, together with the fees, shall be forwarded to the National Secretary.

SEC. 5. Annual Dues. The annual dues of members shall be as follows:

For a member-at-large, \$5.00, to be forwarded to the National Secretary.

For a member of a lodge, \$2.00, payable to the Secretary of the lodge.

Dues shall be payable for the yearly periods from July 1 to June 30, in advance, on the 1st day of July, provided that the same may be paid in semi-annual installments on July 1 and January 1 of each year, at the option of the member. New members

shall pay dues at the time of their admission for the remaining months of the fiscal year (until June 30) at the rate of 50 cents per month for membership-at-large and 20 cents per month for lodge membership. After this they pay the regular annual sum of \$2.00 or \$5.00, according to the nature of their membership, payable on July 1st of each year.

SEC. 6. Good Standing of Members. A member in good standing is one whose dues have been paid, as shown by the books of the National Secretary.

SEC. 7. Cessation of Membership. A member whose dues have not been received by December 31 shall be considered delinquent as to the payment of dues, and the official organ shall no longer be sent to him unless a special subscription shall have been paid; and if his delinquency continues until June 30 following, he shall be dropped from the rolls, but not until such action has been approved by the National President.

SEC. 8. Honorary Members of Lodges. A member of one lodge may be elected an honorary member of another, without, however, the right to vote in the latter lodge.

SEC. 9. Lodge Membership. Active membership may be held in more than one lodge at the same time, but the member can be registered at headquarters in only one which will be known as his primary lodge through which alone his sectional dues may be paid. A member may change his primary lodge. The written receipt of such lodge for such dues shall be *prima facie* evidence to the other lodges of payment of sectional dues.

SEC. 10. Demit. A member of a lodge, if in good standing, may obtain a demit from the secretary of his lodge. The form of the demit shall be as follows: "This is to certify that..... a member in good standing of the..... Lodge with dues paid to..... is hereby demitted to..... Lodge or Membership-at-Large. (Signed)..... Secretary of the..... Lodge." The member thus demitted must then become either a member-at-large or a member of another lodge. If the desire is for membership-at-large, the member shall send his demit to the National Secretary, together with the difference in dues, with the request that he may be made a member-at-large. If the member desires to join another lodge, he must be duly elected to membership in that lodge, and the secretary of the lodge shall forward to the National Secretary a statement of his admission to the lodge, together with his demit.

BY-LAW X

Lodges

SECTION 1. Application for Charter. Seven or more members, or applicants for membership, may make application to the National Secretary for a Charter. This application must be in writing on the form provided by the Board of Trustees, and be accompanied by a charter fee of \$1.00. In the event that it is made by non-members then it must also be accompanied by individual applications for membership, together with the proper fee and dues, as hereinbefore provided. If made by members, it must be accompanied by demits, as provided in Section 10 of By-Law IX. Each Charter shall be issued by the National Secretary, with the written assent of the Board of Trustees.

SEC. 2. Designation of Lodges. Each lodge shall have as its designation "The..... Lodge of The Theosophical Society," and no other designation shall be recognized by the Board of Trustees. When a lodge to be chartered is the only one in a given locality, it shall bear the name of the locality in which it has been organized. When another lodge in the same locality is chartered, the name adopted for it shall be approved by the Board of Trustees before the Charter is issued.

SEC. 3. Revocation of Charter. Whenever the Board of Trustees is satisfied that a lodge has ceased to perform the function for which it was chartered, the National Secretary may give notice that unless the conditions are changed the charter will be cancelled and its members' names placed on

the list of members-at-large, or transferred to some other lodge by demit.

SEC. 4. *Lodge Organization.* Each lodge shall adopt By-Laws for the transaction of its business, and shall elect its own officers in accordance therewith. By-Laws of a lodge shall be sent to the National Secretary for the approval of the Judiciary Committee.

SEC. 5. *Lodge Dues.* Each lodge shall fix its own lodge dues. A lodge may absolve a member from the payment of lodge dues, but each lodge shall be responsible to the National Secretary for the annual dues of its members and for such other dues as are to be paid into the treasury of the Section. It shall be the duty of all lodges before adjourning for the Summer recess to collect from the members and forward to the National Secretary the dues for the period beginning July 1.

SEC. 6. *Fiscal Year.* The fiscal year of the Section shall begin July 1 and end June 30.

BY-LAW XI

Initiative, Referendum and Recall

SECTION 1. *Mode of Procedure.* Ten per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary may propose to their fellow members for a vote thereon the recall of any officer or officers elective or appointive, or for a vote upon any question which the members in Annual Meeting are empowered to decide. This procedure shall be known as the Recall, or the Initiative, as the case may be, and the modes of procedure shall be the same in both cases, except as hereinafter indicated.

SEC. 1-a. Either the members in Annual Meeting or the Board of Trustees may refer any question to the members of the Section for a vote thereon. This procedure shall be known as the Referendum.

SEC. 1-b. A majority of the valid votes cast on any question shall constitute a decision and shall have the same standing as if made at the Annual Meeting.

SEC. 2. *Petitions; Filing and Payment of Costs.* The petition, whether recall or initiative, shall be either written or printed and shall clearly set forth in full the measure to be submitted, or the name of the office (and officer) which it is desired shall be declared vacant. The measure may embrace one or more counts or questions if the nature thereof shall render this desirable and they shall be stated in the affirmative, clearest and simplest form so as to admit of a "Yea" or "Nay" answer being given to each of them. The foregoing provisions of this Section shall also apply to a measure submitted by the Referendum so far as they may be applicable. The names and postoffice addresses of the petitioners and the names of their respective lodges, if any, shall be affixed in their own handwriting. The petition shall be filed with the National Secretary in the name of the person whose name heads the list of petitioners, and shall be accompanied by a sum of money sufficient to pay the cost of submitting the measure or recall to be fixed by the National Secretary, but this sum shall not exceed \$100.00.

SEC. 3. *Defective Petitions.* If a petition is found by the National Secretary to be defective, he shall return it to the person whose name heads the list of petitioners and accompany it by proposed amendments for the purpose of remedying these defects. If such person disagrees with the National Secretary's ruling, then the petition and ruling shall be forwarded to the Judiciary Committee, which shall render a decision thereon and notify both parties.

SEC. 4. *Conflicting Issues in Petitions.* In the event that two or more petitions which are filed with the National Secretary contain interfering subject-matter, the latter shall be reframed and incorporated exclusively in the petition first filed. A petition that is filed after the printing of the ballots of a preceding petition, and that contains interfering subject-matter, shall be held by the National Secretary to await the announcement of the decision on the first petition. Such decision shall preclude the resubmission for, one year thereafter

of the same subject-matter. If the National Secretary and the petitioners shall fail to agree thereon, either as to the existence or extent of such conflict in the subject-matter contained in the petitions, it shall be submitted to the Judiciary Committee for decision.

SEC. 5. *Arguments for and Against Initiative Petitions.* The person whose name heads the list of an initiative or recall petition shall have the right to prepare the argument for the recall or on each question submitted, and in the initiative the Board of Trustees the right to prepare the argument against. In the case of the recall the petition shall be delivered to the person sought to be recalled, who shall have twenty days after its receipt to file his defence. The petitioner shall have a further right of reply within twenty days. Within twenty days from the receipt of an argument from one side the other shall prepare and file the argument in response thereto. In both procedures the argument for shall be limited ordinarily to 300 words, the argument against to 400, and the reply to 100. These arguments shall be entirely impersonal, and confined solely to the supposed merits or demerits of the questions at issue. In the event of a difference of opinion growing out of the preparation or time for filing these arguments, these differences shall be referred to the Judiciary Committee for decision. Their decisions on all questions within their jurisdiction shall be final.

SEC. 6. *Arguments for and Against the Referendum.* If a question is submitted by the Annual Meeting, the arguments shall be prepared by two committees chosen at that meeting, and respectively representing the affirmative and negative sides of the measure.

If a measure is submitted by the Board of Trustees, they may require the Judiciary Committee to prepare the arguments.

SEC. 7. *Distribution of Ballots and Arguments.* The ballots and the arguments shall be mailed by the National Secretary to each member of the Section in good standing as soon as possible after the receipt of the petition in proper form. An envelope shall be enclosed bearing thereon the address of the National Secretary, and some distinguishing symbol or expression, so that when returned it may be preserved sealed until the date set for the counting of the ballots therein.

The date for counting of the ballots shall be set by the National Secretary, not later than thirty days from the date of mailing of the ballots, which date shall appear on said ballots.

SEC. 8. *Counting the Votes.* The valid ballot returns shall be counted on the date announced therefor by a committee of three, consisting of the National Secretary, or his representative, and two other members appointed by him, one of whom shall be for and the other against the question submitted to a vote. Ballots returned after such count shall have been made shall have the date of their receipt placed thereon but shall not be counted, unless it appears that reasonable diligence was exhibited in their return, and then only if the result would be changed by counting them.

SEC. 9. *Announcement of the Result; Preservation of Ballots.* Immediately after the results of the counting of the votes has been ascertained, it shall be publicly announced by the National Secretary and shall be published in the official organ of the Section. In order that a recount may be had should the Section desire it, all ballots returned to the National Secretary shall be preserved until after the next Annual Meeting.

SEC. 10. In the event of the recall of a person, his occupancy of his office shall forthwith cease, and the National President shall appoint a temporary incumbent until the office is filled by the regular procedure by which the person recalled was himself appointed or elected.

SEC. 11. If the person recalled should be the National President, then the National Vice-President shall assume all the duties and powers of that office until a new National President shall be elected by the regular procedure provided in By-Law VI.

SEC. 12. If one or more Trustees be recalled their

places shall be filled by appointment by the National President until the next Annual Meeting.

SEC. 13. In the event of the recalls of other officers whose successors are not above specifically provided for, the holders of the following offices shall succeed temporarily to the powers and duties of the office of National President in the following order of succession:

- a. National President.
- b. National Vice-President.
- c. Unrecalled Trustee who has been longest in continuous service in that office.
- d. National Secretary.
- e. National Treasurer.
- f. Publicity Director.
- g. Editor of Official Organ.
- h. Manager of Section's Book Concern.
- i. National Lecturers in the order of their last election as shown by the printed minutes of the Trustees' meeting electing them.

SEC. 14. No recalled person shall be eligible to appointment or election to the office from which he was recalled, for one year from date of announcement of recall.

BY-LAW XII

The Annual Meeting

SECTION 1. *Composition.* The Annual Meeting known as the convention, shall be composed exclusively of members of the Section in good standing and members whose dues are paid to July 1st last preceding.

SEC. 2. *Credentials Committee.* Prior to opening of convention the Board of Trustees shall appoint a Credentials Committee and the National Secretary shall provide them with a list of members in good standing. It shall be their duty to station themselves at the polls and examine into and pass on the right of applicants to vote, either as of themselves or for others as proxy. The decision of such committee shall be final unless immediate appeal is made in writing to the convention.

SEC. 3. *Order of Business.* The order of business at the Annual Meeting shall be as follows, except as the meeting may decide otherwise:

First Day

1. Calling of the meeting to order by the National President, or in his absence by the temporary chairman selected by the Board of Trustees.
2. Report of Committee on Credentials.
3. Election of Permanent Chairman.
4. Minutes of previous meeting.
5. Reports of Board of Trustees and of officers.
6. Appointment of committees.
7. Introduction of resolutions.

Second Day

1. Report of committees other than the Committee on Nominations.
2. Unfinished business.
3. New business.
4. Report of Committee on Nominations.
5. Election of Trustees.
6. Election of Members Judiciary Committee.
7. Adjournment.

SEC. 4. *Committees.* The Permanent Chairman shall appoint committees on Rules and Order of Business, Audit, Resolutions, Nomination, and such others as may be found desirable.

SEC. 5. *Introduction of Resolutions.* Resolutions shall be introduced at that place in order of business fixed upon by the convention, but after the Committee on Resolutions has finally reported no new resolutions shall be submitted except by a two-thirds vote of the convention.

The committee shall hear arguments for and against the resolutions before it.

SEC. 6. *Voting by Roll-Call.* If a call of the roll

is demanded by one-third of the members of convention actually present, then a vote shall be taken.

SEC. 7. *Election of Board of Trustees.* In order that the wishes of the convention with regard to the policies of the coming year shall have been determined before their election, the election of the members of the Board shall take place as near the close of convention as possible.

SEC. 8. *Introduction of Nominations.* Nominations for the offices of Trustees, and the vacancies on the Judiciary Committee, may be introduced in open meeting, the same as resolutions. All nominations shall be in writing and shall be handed to the Nominating Committee for consideration and report of its choice. The Nominations Committee may hear arguments for or against the various nominees.

SEC. 9. *The President of the Whole Society at Convention.* When present, the President of the whole Society shall have the right to preside over the convention.

SEC. 10. *Date of Acts.* Unless otherwise specified, the acts of the convention shall take effect immediately upon their passage.

SEC. 11. *Headquarters.* The official headquarters of the Section are now located at Krotona, in Los Angeles, California, and shall so remain unless and until removed by the Section in annual convention.

BY-LAW XIII

The Membership Records

It is recognized that every member has a right to expect and feel secure that his name and address on the roll of membership is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. It is therefore made the duty of all officers, Boards and Committees to sacredly regard this obligation and not to use or permit the use of the roll of members or any portion of same for any purpose whatsoever, except that provided for or contemplated by these laws. The National President, the Editor, the Publicity Director and the Manager of the Book Concern shall have the right to use the roll of members, subject to the discretion of the Board of Trustees, in order to properly discharge the duties of their offices, and the same shall be furnished to them by the National Secretary, and to no other person, save by direction of the Board of Trustees.

BY-LAW XIV

Amendments

By-Laws can be amended or altered at a regular Annual Meeting of the Section, and to do so it shall require a majority vote of those present in person and by proxy. Notice of the proposed changes shall be given not later than thirty days prior to the date of the convention, by publication in the official organ of the Section, but the convention may by two-thirds vote waive this requirement. Every member is entitled to submit the text for alteration or addition to By-Laws and have them published in the magazine, but unaccompanied by arguments for or against. In the interim of Section meetings the Board of Trustees shall have power to amend or add to these By-Laws after publication in the official magazine of the Section.

BY-LAW XV

Interpretation and Construction

The interpretation and construction of these By-Laws shall follow, as nearly as possible the rules for the interpretation and construction of the U. S. Statutes.

BY-LAW XVI

Operation of By-Laws

These By-Laws as amended shall be substituted for and take the place of all previous Rules or By-Laws of the Section.

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