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## PLANETARY INFLUENCES

By C. W. LEADBEATER

THE subject with which we have to deal tonight is certainly somewhat complex, but at any rate it is one which should not be dismissed with ridicule, as it often is, but investigated fairly, precisely as any other line of study might be. Now, to begin with, let it be quite clear in our minds that everything is radiating influence on its surroundings, absolutely everything—the sun, the moon, the stars, angels, men, animals, trees, rocks—has certain characteristic rates of vibration belonging to it, and is all the time pouring out a stream of these vibrations on its surroundings, and its surroundings are in return continually pouring out influences upon it. You must remember these influences are not only physical, but astral and mental as well. Our senses respond to only a limited number of these radiations. For example, we all feel the heat from the sun or from a fire, but we do not generally realize that we ourselves are giving out heat, all the

time, and yet you may prove to yourselves in a moment that this is so by holding out your hand to a radiometer. It will respond to the heat of your hand even at a distance of several feet and will begin to revolve. Then, again, everything is throwing off minute particles, but we recognize only some of these. We are in the habit of saying that a rose has a scent, but that a daisy has not. But the daisy is also throwing off particles all the time, only it happens that those which are thrown off by the rose are perceptible to our senses, and those of the daisy are not. From the early ages men have believed that the sun, moon, stars, and the planets exercise some sort of influence on the earth and on human life, and though a great many people, perhaps most people, rather laugh at the idea, if anyone will take the trouble to make a careful study of astrology, he will presently discover that there is much in it that cannot be lightly thrown aside. He will find many errors

in it and some will seem ridiculous enough, but he will also find a proportion of accurate results far too large to allow of the possibility of explanation by coincidence. Although astrologers often make mistakes, they are also often strikingly right, and right in detail to a remarkable degree. Of course, some people will say that, given a certain number of predictions, some must come right. But examine the thing for yourself, and you will find that there is unquestionably some foundation for the claims of the astrologers.

I remember once when a well-known astrologer came to our great president, Mrs. Besant, and laid the whole of his life and science at her feet, and simply said: "Tell me, you who know so much more than I, whether this thing I am doing is a right and good thing, and calculated to help my fellow men?" I was there with the president. He laid a great number of things before us. We examined them with great care and we found in all cases in which we were able to verify them, that his delineations, on the whole, agreed with such diagnoses as we were able to make. But when it came to details, there were often times when he apparently made mistakes, and the thing seemed to be rather unreliable. Yet taking it generally, there were so great a number of instances in which he was right, even in detail, that they could not have been mere coincidences. The scheme which produced such results must have been at least partially accurate. The conclusion that we came to after this detailed examination was that there were many factors to be considered in the matter, and that only some of these factors were known to the astrologers who were making the calculations; that where the factors in any particular life were only those which the astrologers knew, the scheme worked out very well in the majority of cases; but when other factors that they had not calculated upon came into the matter, then they were, of course, more or less inaccurate.

Now, when we remember the enormous distances separating us even from the nearest of these planets, it is quite obvious that there could be no direct physical ac-

tion upon us worth considering. If there were any such action it would seem as if the strength would depend very largely upon the distance of the planet from us. Astrology, so far as I know, does not seem to take the matter into account. For it, the important thing is the position of the planet in the sky. The idea that the planets can affect the earth or its inhabitants to an appreciable degree certainly seems neither rational nor possible, and yet we are face to face with the fact that a theory which is based on this irrational idea often works out correctly, and you see it is no use avoiding facts and acting as if they were not. If that be so, there must be some reason why it should be so. Now the theory that seems to me to be, perhaps, the most reasonable, is that just as the movements of the hands of the clock indicate the passage of time, though it certainly does not cause it, so the movements of the planets indicate the prevalence of certain influences, but are in no way responsible for them. I will try to explain how that is so.

According to our theosophical teaching, the entire solar system is a partial manifestation of one great Living Being. Many names have been given to Him. In our theosophical literature He has often been described under the Gnostic title of The Logos—the Word—by whom the Heavens were made, the Word that in the beginning was with God, and was God. Often we call Him the Solar Deity. All physical matter in the solar system,—the sun, with its glorious corona, the planets with their satellites, their oceans, their atmospheres, and the various ethers surrounding them—all these, taken collectively, constitute the physical manifestation of this mighty and wonderful Deity. In the same way, all the astral matter in the solar system constitutes His astral body, and remember, by that, I do not mean only the astral counterparts of the physical worlds; I mean also the purely astral planets which have no physical bodies at present, such as planets B. and F. of our chain. Similarly, the collective worlds of the mental realm are His mental body. Every atom of every world is a center through which this Mighty Being is con-

scious, so that not only may we say that God is Omnipresent, but we may go further and say whatever is, is God; for there can be nothing which is not He. This may seem to you to be an old pantheistic notion. It is that, but it is also very much more. For while it is true that nature in all the worlds is nothing but His garment, He Himself exists outside and above all, a stupendous Life among other Rulers or other systems of which we can know nothing. And just as in Him we live and move and have our being, and are in truth a part of His life, so His life and that of the Solar Deities of countless other systems are a part of a still greater life of the Deity of the visible universe; and if there be in the depths of space yet other universes invisible to us, all of these Deities in turn must in the same way form part of the One Great Consciousness which includes the whole.

In all these bodies of the Solar Deity on their various levels there are certain different classes or types of matter which are fairly equally distributed over the whole system. I am not speaking here of our usual division of planes and their sub-planes—a division which is made according to the density of matter, so that in the physical world, for example, we have solid, liquid, gaseous, etheric, super-etheric, sub-atomic, and atomic conditions of matter—all of them physical, but differing in density. The types of matter which I mean constitute a totally distinct series of cross-divisions, each of which contains matter in all its different conditions, so that if we denote the various types by numbers, we shall find solid, liquid, and gaseous matter of the first type, solid, liquid, and gaseous matter of the second type, and so on all the way through.

Of these great types there are seven, and each of them is in turn divided into seven sub-types, all being as thoroughly intermingled as are the constituents of the atmosphere. Take this hall filled with air, as it is now; any vibration of the air which is strong enough, such as a sound, for example, will be perceptible all over it. Now suppose that you could produce some kind of undulation, which would

not effect the nitrogen in this room, but only the oxygen, that undulation would still be felt all over the room, because the mixture of oxygen and nitrogen is in every cubic inch. In certain parts of the hall the proportions of oxygen might be greater than in others, in which case the vibration would be most perceptible in those parts. Just as the air in a room is mainly composed of oxygen and nitrogen, so is the matter of the solar system composed of these different types; and just as a wave, (if there could be such a thing) which affected only the oxygen, would be felt in all parts of the room, so a movement or modification which affects only one of these types produces an effect throughout the entire solar system, though it may be stronger in one part than in another.

This statement is true of the whole world—the physical, the astral and the mental—and of higher worlds still. But for the purpose of trying to understand it, I will take only one world.

Perhaps the idea is easiest to follow with regard to the astral. There is matter of all the different horizontal sub-planes in the astral body of man, and the proportion between the denser and the finer kinds in any person's astral body shows the state of his development. If there is a large amount of the finer matter, then on the whole he is a man of fine feelings; if there be a large amount of coarse matter, he will be a man of coarse feelings, who is apt to be swayed by the lower passions, and so on. Similarly in every astral body there is also matter of each of these types, and in this case the proportion between them will show the disposition of the man—whether he is devotional or philosophic, artistic or scientific, pragmatic or mystic.

Now each of these types of matter in the astral body of the Solar Deity is in a certain sense a separate vehicle, and may be thought of as also the astral body of a subsidiary Deity or Minister, who is at the same time an aspect of the Deity of the System, a kind of ganglion or force center in Him. Those of you who have read the Bible (only a few people read the Bible nowadays), will remember that in it



are mentioned "the seven great spirits before the throne of God." That is the Jewish way of describing these seven great Ministers of the Solar Deity. The reason these types of matter differ among themselves is because they originally came forth through one or the other of these seven great Spirits or Centers, and the matter of each type is still the specific vehicle and expression of the subsidiary Deity through whom it came, so that the slightest thought in Him, or change of any kind, must be reflected in this matter of His all through the solar system. Each of these types of matter has its special affinities, so that each will be affected by certain influences of which other types of matter, as it were, would take no notice or by which they would be affected in some different way. Since every man has within his astral body matter of *all* these different types, it is clear that any modification of the attitude, thought or feeling—whatever you like to call it—of these great Spirits must to some extent affect every human being. The extent to which any particular person would be affected would depend upon the amount of that particular kind of matter he had in his astral body. Some, of course, are more susceptible to one kind of influence and others to another. There are seven types of men. The astrologers divide them among the planets and call them "Venus men," "Mars men," "Jupiter men," and so on. Each type is divided into seven sub-types,

because each "planet" may be either practically influenced, or it may be affected predominantly by any of the other six. In addition to the forty-nine sub-types thus obtained, there are any number of possible permutations and combinations of influences, and the complexity of the scheme makes it no easy matter to follow the whole thing out in detail.

Everything in the solar system belongs to one or the other of these seven great streams, because it has come out through one or other of these great force centers to which it therefore belongs in essence, although it must inevitably be affected by the others also. This gives each man, each animal, each plant, each mineral, a certain fundamental characteristic which never changes, but under normal conditions remains permanent through the whole planetary scheme. Thus the life which manifests through the elemental essence of type A will in due course of its evolution ensoul successively minerals, plants and animals of type A; and when its group soul breaks up into units and receives the Third Outpouring, the human beings thus evolved will be men of type A, and so continue under normal conditions until they reach Adeptship. In the earlier days of theosophical study we believed that these Adepts returned to the Solar Deity through the same subsidiary Deity through which they originally came forth. Later research has shown us that this thought requires modification.

(To be concluded.)

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The man whose acquaintance with the world does not lead him deeper than science leads him will never understand what it is that the man with the spiritual vision finds in these natural phenomena. The water does not merely cleanse his limbs, but it purifies his heart; for it touches his soul. The earth does not merely hold his body, but it gladdens his mind; for its contact is more than a physical contact—it is a living presence. When a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated, for then he discovers the fullest significance of the world into which he is born; then he finds himself in perfect truth and his harmony with the all is established.

FROM SADHANA-TAGORE



# MAN THE TRIANGLE

By ANNIE C. McQUEEN

**M**AN'S Higher Self is a triangle of equilibrated forces—Life, Love and Intelligence. His effort in the scheme of evolution is to bring out these three from latency into activity.

The well-balanced man is an equilateral triangle. He is full of strength, softened by love, and directed by intelligence. He may stand anywhere in the scheme of evolution, be a small or a large triangle, but he is an outward manifestation of an invisible fact, a reflection of a prototype as long as he maintains this balance.

In other types of men the principles vary. One is full of strength, but lacking in love, and in intelligence. He is out of proportion; he probably has been over-active, and needs to give attention to the two deficient lines of his triangle. This over-energetic type is usually a disturbing influence. He is inclined to force people and things to cede to him. Cultivation of the reflective principle will show him wise ways of employing his force, and kindness, born of the love principle, will adjust his relations with his fellowmen.

The love principle will be the long line in another type. This will make him meek, generous, self-sacrificing, but with little understanding of the fitness of things, the effects of his efforts. Excess of the love principle is apt to show as vacillation where there should be stalwartness; it encourages selfishness by immoderate indulgence toward others; its self-immolation is unnecessary, and a waste of force. More intellect to determine things, more vitality in their accomplishment is needed to bring this triangle into the right proportion.

The intellectual type, lengthened at the expense of love and strength, puts itself into evidence with a mass of facts and statistics, irritably and intolerantly expressed. Its authority is evaded, its assumptions repelled, because of the coldness of their presentation. The habit of drawing others out instead of repressing them, of granting half-truths, will set

the love line into greater vibration, and the recognition of wholesome physical activity will help to equalize the disproportioned lines.

Constantly open to influence along these three lines, our human triangles have to be on the alert to right themselves. Thoughts, emotions, and actions from the outside throw them out of equilibrium, or frustrate their efforts towards it. Only cold, self-analysis will give them the clew to self-adjustment; only a constant reversion to the ideal for the race will convince them of a definite focusing point for effort.

We know what the ideal for the human race is at present. We know that co-operation, synthesis, brotherhood, kindness in practical forms, are the phases of law that have started into swing for the readjustment of perverted conditions, brought about by egotism—a lengthened intellectual line. But we are not only engaged in repelling intellectual tyranny, we are safe-guarding the increase of the Wisdom-Love that is to govern the growing cycle. We have to swing into place according to our capacity, and that we can find out for ourselves.

The cross currents of strife, of bitterness, of sorrow, of pain, uncertainty and doubt, strike athwart the rational effort, the kindliness, the strength and determination of those who hold to the new ideals. It is easy to be turned aside, to be emotionally thrown out of equilibrium, to absorb too much of the dark illusion, to waste our energies. But we *know!* And by this time conviction is established! Steadiness is emerging from apparent chaos, the prophesy of the new era is clearly on the way to fulfillment!

Above it all, shine out the larger triangles of the Elder Brothers, the Guardians of the human race. In Their light we can now see to straighten out our own proportions; in Their Truth we may stand again as equilateral triangles for the Good Law.

# THE RELATIONS OF THE GENERATIONS TO EACH OTHER

By WELLER VAN HOOK, M. D.

LIFE upon our globe is viewed by men as it were in transverse section instead of in completeness. The beings now existent on this sphere have emerged from pre-existence and are destined to pass on into fuller, larger life, ever contacting more and more of the entirety of our globe-life as they evolve. Hence the beings existent upon the globe today cannot be understood except they be seen simultaneously as they are, as they have been and as they are to be. Out of the heart of God they came; in His body they exist; to His heart they are to return.

It is only in this progressing or streaming relationship that we can see with any approach to clearness; the full view demands a far more lofty vision.

Each generation is the parent of its successor and each is the offspring of its predecessor. But, as every parent is the progenitor of not only one set of children, but the ancestor of all his subsequent lineage, so each generation of men is the parent of all the men that shall hereafter inherit the earth.

And, as the parent owes a definite duty to him whom he has brought into the world and to his descendants, so each generation of men stands under obligation to the next and to all succeeding generations.

Our own generation finds itself in an extraordinary position. It has inherited the fruit of the ordered thought, aspiration and effort of at least two thousand five hundred years of practically continuous civilization. And upon it has been focused an extraordinary amount of solicitous attention by Those Who guide mankind. For this generation, in having its existence at the time of the changing of the great zodiacal signs, has both the responsibilities and the opportunities that belong to the moment of the shifting of the world's mode of life and the modification of its phases of activity.

The world war now dying down to expiration has been so utilized by the great Brothers that out of its horrors will come blessings to myriads of individual men and to the life of the world as a whole.

All Theosophists know that the war was necessary in order that a certain phase of the world's karma might be liquidated as far as possible before the Coming of the Great Teacher; in order that the world should learn in unison that might does not make right among nations and especially that it should realize in practice the age-old dream of philosophers and religionists that the world is one.

Our own generation owes it, in an especial and peculiar way, to all succeeding generations of the world's life that the nations shall now know and realize in actual practice the great principle that the nations are responsible for one another's welfare. Instead of each nation hugging its sovereignty to its own breast as its loftiest possession, it must now realize that it possesses its individual life in order that it may use it, not for itself alone, but for all other nations.

*Selfishness of living must henceforth be found by men to be unprofitable.* This lesson learned, its antithesis must be accepted—that selflessness in complying with God's purpose brings the greatest rewards to us even in our lowest phases of being. Thus will nations proceed according to the law of their Dharma.

It would seem that these will be principles among others which the Great Teacher, before Whose Coming we bow, will enforce upon men's hearts if only the preparation be strong and wise.

The recognition of these principles by the world will be incomplete and evanescent if they be not incorporated in the organic life of the world. And how can that be effected?

Clearly it can be effected only by the leading and, therefore, the most responsible nations of the earth banding themselves together, as did the ancient knights, to estop selfish aggression, to protect the weak and to carry aid to the needy and the oppressed. This means a coalition of nations to carry out these purposes. And, once this coalition is established, the world will have committed itself irretrievably to

the philosophic principle of world unity and national confraternity and to the correlative principle that the nations owe aid to one another without the anticipation of material recompense, in the maintenance of the primal rights of man throughout the world. Piracy is no longer tolerated on the high seas; why should international brigandage be permitted on land? Ships may not be seized on the ocean; why should

not the peoples of the earth find stable and undisturbed footing in the valleys and plains of their fathers?

It would seem that at the present moment the duty of Theosophists would in some measure lie in the promotion, with all their power, of all wise plans looking to the banding of nations in this new task for men that will send down to all succeeding generations the necessity of recognizing the oneness of nations and peoples in God.

## DEEP UNTO DEEP WAS CALLING

By ELLA WHEELER WILCOX

Written for THE MESSENGER

THEY rode through the bannered city—  
 The King and the Commoner;  
 And the hopes of the world were with them  
 And the heart of the world was astir.  
 For the moss grown walls seemed falling  
 That have shut away men from Kings,  
 And Deep unto Deep was calling  
 For the coming of greater things.

They rode to an age-old Palace  
 Where the feet of the Mighty go—  
 (A Palace that stands unshaken  
 Despite the boast of the foe);  
 And the King, from Kings descending,  
 And the Man of the People's choice  
 In a Super-Man seemed blending  
 And they spoke as with one voice.

And one voice now and forever  
 Will speak from sea to sea:  
 Wherever the British Banner  
 And the Starry Flag float free.  
 For our fettering chains are sundered  
 By the evil that turned to good,  
 And Deep unto Deep has thundered  
 Its message of Brotherhood.

It was not a pageant of Victors,  
 Or a triumph hour of man—  
 That ride through the bannered city:  
 It was part of the Maker's Plan.  
 And the sound of old barriers falling  
 Rose there where those Rulers trod.  
 And Deep unto Deep was calling  
 In the resonant voice of God.



# FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from March Issue)

THE present writer's attention was first called to the probable connection of Francis Bacon with the literature of this period by Mrs. Henry Pott, author of *Francis Bacon and His Secret Society*, who said she had eighty note-books in her house, filled with the results of her careful comparison of Bacon's writings with those of others whose names she suspected him of having used. She confidently asserted Pope's *Essay On Man* to be his and expressed the opinion that Pope himself hardly wrote anything of importance. This opinion the author has since confirmed himself in so far as his intuition enables him to judge, by reading and re-reading the poems very carefully for that purpose. The *Essay On Man* is certainly full of knowledge which is very far from being common property even at the present day, though the possibilities of Theosophic study have now put it in everybody's reach. The poem also shows a consummate handling of the English language, and that power of seeing remote but illuminating analogies which is so characteristic of Bacon. The discovery of the real authorship of Pope's poems does great credit to Mrs. Pott's intuition, because she knew nothing of reincarnation, and had assumed that all this matter had been written nearly one hundred years earlier, and had been for some mysterious reason kept back from publication.

The same conclusion as to the authorship of much of the English literature of this period was reached independently by an American Judge named J. E. Roe, who wrote in 1891, nearly thirty years ago, an interesting book with the curious title *BACON AND HIS MASKS OR THE DEFOE PERIOD UNMASKED* and a later one published in 1918, entitled *Francis Bacon's Own Story*. The latter is chiefly occupied, as has been said, with an attempt to interpret the mysterious Shakespeare *Sonnets*, an interpretation in which the present writ-

ter to a certain extent concurs; but in the last chapter he reverts to the question of Queen Anne literature, reaffirming the largely Baconian authorship, and adding the, at first sight surprising, suggestion that Carlyle's *SARTOR RESARTUS* contains the same inspiration. He does not go into details, nor attempt to explain how this can be; but anyone who is aware of the great fact of reincarnation, and of the possibility of inspiration from a person physically far away, will not find the idea by any means incredible. In fact the present writer believes that the famous poem *Omar Khayam* is full of the Count's inspiration, and is even largely worded by himself, though containing some lines for which he can hardly be responsible—such as the following addressed to the Supreme:

For all the sin with which the face of man  
Is blackened—Man's forgiveness give—  
and take.

This subject will be considered more fully later. The poem is mentioned here only as an instance of pretty complete inspiration.

In a chapter on *Other Branches of the Work* at the end of *Invisible Helpers* Mr. Leadbeater says that "an immense amount of work is done by suggestion—by simply putting good thoughts into the minds of those who are ready to receive them. Let there be no mistake . . . it would be perfectly easy. Easy to a degree that would be perfectly incredible to those who do not understand the subject practically—for the helper to dominate the mind of any average man, and make him think just as he pleased; and that without arousing the faintest suspicion of any outside influence in the mind of the subject, but however admirable the result might be such a proceeding would be entirely inadmissible. All that may be done is to throw the good thought into the person's

mind as one among the hundreds that are constantly sweeping through it; whether the man takes it up, makes it his own and acts upon it depends upon himself entirely . . . Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians." Now the Count had, it is believed, attained the Arhat level of the Path that leads to Perfection soon after 1700, so that in the 19th Century he would be an advanced Disciple and with his consummate literary ability would be pretty certain to do a good deal of this work, as he probably did at least from early in the 17th. Further be it remarked that in helping a poet it would be perfectly easy for him to pass at will from the mere suggestion of thoughts to the giving of actual words, without in the least infringing the rule that the one to be helped must not be forced to think anything, nor his mind in any way dominated. For he would need no forcing, being only too glad to find in his brain words as well as thoughts beautiful and adapted for his subject. On the other hand the real "Shakespeare" who wrote over Pope's signature, "I lisped in numbers and the numbers came," might sometimes find it a little difficult to refrain from doing a little composition on his own account, and giving the lines in this way to the world. The one who wrote them down might or might not suspect that some how they were not quite of his own composing. In the case of *Omar* one might almost fancy that Fitzgerald did suspect this, for he published it anonymously and made a present of the book to the publishers.

It has already been mentioned that the idea of the identity of the Count with Francis St. Alban came to the author quite suddenly and unexpectedly one day as a flash of intuition, with a certainty that made him wonder why he had never seen it before. On two other occasions ideas which he has since come to regard as definite facts came to him in the morning while dressing. The first of these took shape in words as "the Count wrote *The Ancient Mariner*." Finding these words in his brain one or two mornings running, it at

last occurred to him to take down a Coleridge from the shelf and reread this well-known poem, which curiously had been a favorite from his youth, to see if it read at all like the Count's work. But he never did read the poem again, at least not then, because he opened the volume by chance (or was it by direction from the unseen?) on a statement of Coleridge's own which strongly suggests that the poem had been written, not by himself, but by a mysterious person whom he regarded as a great genius, and whom he preferred to leave unnamed. The statement is headed "Prefatory Note to *The Wanderings of Cain*," and begins as follows: "A prose composition seems to require explanation or apology. It was written in the year 1798 near Bether Stowey in Somersetshire. . . . It was to have been written in concert with another, whose name is too venerable within the precincts of genius to be unnecessarily brought into connection with such a trifle, and who was then residing at a small distance from Nether Stowey. The title and subject were suggested by myself, who likewise drew out the scheme and the contents for each of the three books or cantos of which the work was to consist, and which, the reader is to be informed, was to have been finished in one night. My partner undertook the first canto, I the second, and whichever had *done first* was to set about the third. Almost thirty years have passed by; yet at this moment I cannot without something more than a smile moot the question which of the two things was the most impracticable—for a mind so eminently original to compose another man's thoughts and fancies, or for a taste so austere pure and simple to imitate *The Death of Abel*. Methinks I see his grand and noble countenance as for a moment when, having dispatched my own portion of the task at full finger speed, I hastened to him with my manuscript—that look of humorous despondency fixed on his almost blank sheet of paper, and then its silent mock-piteous admission of failure, struggling with the sense of the exceeding ridiculousness of the whole scheme—which broke up in a laugh; and *The Ancient Mariner* was written instead." He preferred writing something of his own to the absurd proposed collaboration with Coleridge.

The striking description applied here to the unnamed author of this poem might, in itself, suggest to one who knew that the *real* Shakespeare was again in incarnation at the time, that this was probably none other than he; but the beauty of the work strengthens the impression, by the consummate handling of language and rhythm, the easy and delightful affectation of an archaic style, and above all by the truly spiritual teaching of the unity of all life, sub-human as well as human in the one family of God. . . . The meaning of the story is veiled until the end, when it is briefly told in almost the last words.

He prayeth well who loveth well  
Both man and bird and beast.  
He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us  
He made and loveth all.

Finally conjecture becomes almost certainty when we learn from Mrs. Cooper Oakley's book, that about the year 1790 the Count had expressed his intention of going to England. She gives a long quotation from a book by a man named Graffner, *Kleine Wiener Memoiren*, published at Vienna in 1846. The following is an extract: The words were spoken by St. Germain in the course of a conversation which took place in Vienna in the year 1788, 89 or 90. "I am leaving (*ich scheide*): do not visit me. Once again you will see me. Tomorrow night I am off; I am much needed in Constantinople; then in England, to prepare two inventions which you will have in the next century—trains and steamboats. . . . Towards the end of this century" (*i. e.*, about the year 1800—E. F. U.). "I shall disappear out of Europe, and betake myself to the region of the Himalayas. I shall rest; I must rest. Exactly in 85 years will people again set eyes on me."

It is said that the Count was much concerned in political activities connected with the French revolution, endeavoring, no doubt, among other things, to stem the destructive forces which ran riot at that time. It is also said that there are particular inventions reserved for each century as the centuries roll by; and it is interesting here

to catch a glimpse, as it were, of the way in which the inventions are given to mankind. One of the chief inventions given in the nineteenth century was the steam engine. The twentieth century sees electricity slowly replacing steam—not to speak of oil-driven motors and aeroplanes. Probably the twenty-first will see the gradual rediscovery of that mysterious etheric force which is locked up in every physical atom, and which, as our occult investigators have told us, was used by the inhabitants of the lost continent of Atlantis (see Scott Elliot's fascinating "Story of Atlantis") for purposes of aerial navigation instead of our comparatively clumsy oil engines.

There is yet another point of interest in the Count's statement—the reference to an impending journey to the "Himalas" (as the Indians call them—meaning the Snowy Range). This clears up a mysterious saying of Mme. Blavatsky's in *Isis Unveiled* (2nd vol., labeled Theology, page 618): "Within the cloisters of Tashi-Lhumpo and Si-Dzang, these powers inherent in every man, called out by so few, are cultivated to their utmost perfection. Who in India has not heard of the Banda-Chan Ramboutchi, the Houtouktou of the Capital of Higher Thibet? His Brotherhood of Khelan was famous throughout the land; and one of the most famous "Brothers" was a Pehling (an Englishman) who had arrived one day during the early part of the century from the West—a thorough Buddhist, and after a month's preparation was admitted among the Kehlans. He spoke every language, including Thibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a Shaberon after a residence of but a few years. His memory lives to the present day among the Thibetans, but his real name is a secret with the Shaberon alone."

Who can this be but the Count, who, as we have seen, was a great linguist as well as a supreme poet, and acquainted, as some Baconians believe, with every art and science to a wonderful degree.

(To be continued)



## LOTUS BUREAU

The Bureau has received two especially good reports of Christmas entertainments, and although it is this month not a very appropriate time to consider Christmas plans, we submit these reports nevertheless, as they contain suggestions which other teachers may wish to be working up for their group during the year.

### KROTONA LOTUS CIRCLE

The meetings were discontinued for two months owing to the influenza epidemic. During the summer months the children worked out the Theosophical emblem, cutting it out of cardboard in its various parts, learning the symbolism of each. Swastika crosses were cut, gilded and tacked upon flag sticks to be carried in their march. Also scrap book work was started for the little French girl whom Krotona supports. The book was completed, sent to Paris and arrived in time for Christmas. A French postcard was received the 10th of January which expressed pleasure and thanks.

We had a Christmas tree, which represented the true Christmas spirit—that of giving rather than of receiving. There were no gifts upon the tree, but each child brought a gift which entailed some sacrifice upon his part. The tree was unlighted and the hall in subdued light. A carol opened the exercises. Mrs. Georgina Walton followed with the "Story of the Christmas Tree," giving the history of the Druids and their custom of each year offering gifts and wreaths and hanging them upon the trees. The symbolism of the fir was pointed out, its form resembling the triangle of which the spiritual interpretation was given. The lights were extinguished and then each child, one at a time, laid his gift at the foot of the tree, a candle being lighted as he did so. When all were lighted the tree stood out in the darkness as a symbol of "spiritually enlightening the world." Singing of carols by a sextette of children closed the exercises. The gifts were taken by a Lotus committee, accompanied by teachers, to the Orphans' Home. The inmates were made happy and enjoyed opening the parcels in the presence of their little visitors, whose faces were radiant.

EDITH S. BOSS, *Teacher-in-Charge.*

### SAN DIEGO LOTUS CIRCLE

This Christmas tree celebration deserves especial congratulation because instead of destroying a tree it utilized a live growing one. We wonder what the exercises contributed to the evolution of the tree!

In our garden is growing a beautiful little cedar tree brought from the mountains a few years ago. We garlanded it with festoons of tinsel, pop-corn and candy bags. At the top we hung a large silver star. The children gathered early on Sunday to sing carols and enjoy a real Christmas tree out under the blue sunny skies.

Most of the children are not able to afford trees at the Yuletide season, so the occasion was a real treat to them. In our joy we did not forget the spirit of the day, so after circling around the tree we sang "Oh, Faithful Pine," "Holy Night" and "Happy Little Sunbeam," and then repeated the Golden Chain, after which we sent thoughts of love and good cheer to the children around the world, especially to the little ones in Europe suffering as a result of the war. Following this the children were asked questions about the meaning of Christmas and why we celebrated the day. One little child of six volunteered: "Christmas was the birthday of the Christ and the day is always spent in unselfish giving." All the children brought gifts, some of them handmade, for the poor children, and two large packages were made to send to the orphanage homes, so aside from receiving gifts, the children gave gifts, real gifts of love from their very hearts. Thus the Christ spirit was born in each little heart that day and each went away happier for the profitable hours spent together in His name.

ETHEL R. STANTON.

The Atlanta Lotus Circle seems to be making a special effort to gather a good library for the children—an excellent plan. The two Lotus Circles in Buffalo are planning to combine in getting up a sort of festival or entertainment of which we hope to hear more later.

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If Duty become laborious, do it more fervently. If Love becomes a source of care and pain, love more nobly and more tenderly. If Doubts disturb and torture, face them with more earnest thought and deeper study!

—Martineau.

## FROM MR. ROGERS

SYDNEY, AUSTRALIA, NOV. 1.

If there are better listeners than Australasians, I have not had the good fortune to find them. That may be one of the reasons why Theosophy goes well here. I noticed it when attending Mr. Cooper's lecture the day we landed, and at his subsequent lectures. Being idle myself, I had an excellent opportunity to study the audience. They listened as a jury might listen to evidence, and seemed to absorb every idea. That fine habit I found later, on going to other cities, is not peculiar to Sydney. Everywhere it is the same—close and sustained attention. Another characteristic is appreciation. They are the most appreciative people I have ever met—not at all given to fulsome praise, but quietly and thoroughly appreciative. They are also great letter writers. It would never occur to the average American to write to a lecturer thanking him for having furnished a pleasant evening. A few do it, but it is rare. Here one gets a constant stream of letters from the public. Some are just notes of thanks, some ask questions, some offer a difference of opinion, but few fail to express appreciation.

Theosophy here has even risen to the distinction of attention and kind words from the orthodox church! The *Church Chronicle*, published at Brisbane by the Church of England, gave a page editorial to tolerant criticism of my lecture on reincarnation. Nearly the full newspaper report of the lecture was reproduced, and the comment followed. Issue was taken on the point that if there is no memory of past blunders the lesson would be missed. Evidently the editor was not aware of the theosophical teaching of the wider consciousness. But the important thing was the following:

It is always a disagreeable task criticising the religious beliefs of others, especially of those whose characters and ideals in so many ways call for our sincere admiration. Theosophists are, generally speaking, the kindest people, the resolute foes of envy, hatred, malice and all uncharitableness, and the friends of all philanthropic effort; and this, as we gratefully acknowledge, is peculiarly true of the Theosophists of Brisbane. Moreover, the objects which their creed sets itself to achieve are objects which must necessarily commend themselves to all.

That is a spirit of tolerance that looks like the dawn of a better understanding.

Australia is a land of contradictions, of great plans and small performance, of good ideas badly executed. That is no doubt largely because of the two distinct classes of egos, mentioned in a previous article, the least capable of which is now dominant. The wage workers are most distinctly not up to the level of the American artisans in either skill or intelligence. After studying them in the streets and shops one is no longer surprised that they are opposing the war, and are even now engaged in an effort, under the highest authority of organized labor, to prohibit enlisting among union men. A number of their representatives in Parliament have rebelled against the measure, which was adopted at the National Labor Convention, and to the demand that they shall endorse the resolution have hotly replied that it is craven cowardice to desert the volunteers that have gone to France and permit the Australian army to slowly melt away. Battalions have ceased to exist because the soldiers have to be distributed to other regiments to keep the ranks up to requirements. But the labor press is lashing the rebellious representatives into line and threatening them with political death at the next election. Australian labor organizations are strongly socialistic and the I. W. W. is in the saddle. In Queensland labor has complete control of the government. One naturally recalls Mrs. Besant's warning in her Australian lectures a few years ago, that a country cannot be successfully governed by numbers alone instead of by intelligence. Trouble clouds were gathering on the horizon then, and they are much more threatening now. Australia has a compulsory arbitration law, but it is a legal farce. Employees and employers must bring their dispute before the court, but they are not obliged to accept the court's decision. It's as amusing as the compulsory military training law here. All youth must give a certain amount of time to military training or they will be imprisoned. But when they have been trained there is no law that can compel them to fight! After incurring the expense

of their military education the Government has to beg them to enlist. There are more eligible men at home than in the whole Australian army abroad—nearly twice as many—but they have to be coaxed, and ridiculed, and shamed into enlisting. The Government seems to have the authority to decide everything, but the power to do nothing. It's an excellent country to study and see tested some of the various plans humanity has thus far devised for self-government, and it's pretty certain to modify one's views and destroy some of the pleasant illusions about the average man in the street being able to legislate wisely.

Australia has some big problems to solve in the near future. In some of her four

enormous states she has practically the political situation that Russia has today, and lacks only the Russian war chaos to make the weakness clear. Almost anything will answer in "piping times of peace," as Richard III contemptuously put it. It's the day of storm that tries men's souls—and also their heads. If they happen not to have any heads, that's when their incompetence spells tragedy for the whole country. Whatever the future holds for Australia, it is certainly fortunate that her alert and thoughtful middle class population take so readily to Theosophy. If their influence reaches both up and down, as it gradually must, it may be a stabilizing factor of incalculable influence in the future.

L. W. ROGERS.

## SEEING THE ATOM

(Notes from the Krotona Laboratory)

BY DR. FREDERICK FINCH STRONG

The preparation and delivery of over one hundred lectures at Krotona, Los Angeles and vicinity during the past four months, together with my duties as Acting Dean of the Institute, have left little time for laboratory research or experiment during this busy winter.

We have, however, to report one interesting discovery which may prove to be exceedingly important.

Every theosophist has tried to "see the atoms" by looking at the sky on a bright day; about fifty per cent are able to see the little darting, flashing, diamond-like specks described by Mrs. Besant on page 64 of "THE CHANGING WORLD", and by Mr. Leadbeater on page 67 of Vol. 1 of "THE HIDDEN SIDE OF THINGS." These are the "Vitality Globules",—sub-atomic elements, formed in the sun's rays from seven ultimate physical atoms. These are the source of our "Prana" which we specialize for our use after absorbing the globules in the splenic vortex of the etheric double.

While practicing the development of etheric vision in the Krotona Laboratory Mrs. Strong attempted to minimize the eye-strain resulting from continued gazing at the bright sky, and for this purpose ex-

perimented with various color-screens and light-filters. She found it practically impossible to see the "Vitality globules" through any of the color-screens that she tried in her first experiments. Over twenty screens were tested including gelatin films of all colors, colored glass and solutions of various aniline dyes. These were studied with the spectroscope and gave absorption spectra in all parts of the visible spectrum.

I happened to have in the laboratory a piece of violet glass which had been made for me about seven years ago in the Zeiss factories at Jena: it obtruded all but the extreme violet end of the visible spectrum but was remarkably transparent to low ultra-violet vibration. It was an experimental piece and I do not know its formula but it can probably be duplicated later.

Looking through this directly at the sun Mrs. Strong found that the "Vitality Globules" could be seen with the greatest distinctness:—they seemed to fairly boil up in the intense solar rays. They appeared not as bright specks as when viewed without the glass, but as small equal-sized spheres or discs as described in OCCULT



**CHEMISTRY.** We are as yet unable to see the component ultimate physical atoms. They are in constant rapid motion and seem to be associated in groups or chains of from two to five. I tested this screen on the members of my class in "Occult Chemistry": of the thirty or more members only one was unable to see the globules distinctly.

It is too soon to speculate on the exact importance of this discovery but if further experiments enable us to elaborate an instrument on this principle which will make it possible for us to enable any college professor or scientist to prove for himself that it is possible to "see the atoms" we will have removed the great barrier which has prevented occult chemistry from attracting the serious attention and consideration of the scientists throughout the world.

The following contributions for the maintenance of the Research Laboratory have been received during the past four months.

|  |         |
|--|---------|
| Irene Castaglioli, Dalzel, Ill.....        | \$ 1.00 |
| Paul Child, Boston.....                    | 3.00    |
| Mrs. May W. Pignol, Brooklyn, N. Y.....    | 15.00   |
| Miss Elizabeth Rivard, Fillmore, Cal.....  | 15.00   |
| B. F. Schirmer, New York City.....         | 25.00   |
| E. Legrand Vaughn, Hollywood, Cal.....     | 2.00    |
| Mr. Bevan Ashton, Banff, Alberta, Can..... | 5.00    |
| Cash.....                                  | 5.00    |
| E. Rook, Milwaukee, Liberty Bond.....      | 50.00   |
| Fort Wayne Lodge, War Savings Stamps.....  | 25.00   |

*From Cleveland, Ohio—*

|   |         |
|---|---------|
| Mr. Herbert Staggs.....                         | \$ 7.00 |
| Mr. Lester Black.....                           | 5.00    |
| Mr. and Mrs. J. W. Harrison.....                | 5.00    |
| Miss Marie Mequillet.....                       | 2.00    |
| Miss Elise Mequillet.....                       | 2.00    |
| Mrs. A. C. Jorns.....                           | 2.00    |
| Miss Pelton.....                                | 2.00    |
| Mrs. Susan G. Smith.....                        | 2.00    |
| Mr. T. J. Phillips.....                         | 2.00    |
| Mrs. Pomeroy.....                               | 1.00    |
| Mrs. Megaw.....                                 | 1.00    |
| Mrs. Denise.....                                | 1.00    |
| A lecture collection.....                       | 10.00   |
| Grand Rapids Lodge.....                         | 32.98   |
| Miss Mabel Thomas, Can. Hospital in France..... | 10.00   |
| Miss Annie Hill, Pasadena.....                  | 5.00    |
| Jessie T. Bate, Chicago.....                    | 30.00   |
| H. Pearl Martin, Chicago.....                   | 5.00    |
| Frank R. Kimball, Boston.....                   | 15.00   |
| Peter March, St. Louis, Mo.....                 | 1.00    |

## THE WINTER SCHOOL AT KROTONA

The Winter Semester of Krotona Institute has just closed after a very successful session. The number of students was greater than at any preceding term of the school and the interest and attendance were maintained up to the very last lecture.

The urgent need for trained teachers to carry theosophy into the world was never so keenly realized as at the present time. We are dreaming of a future Krotona University, an institution for the training not merely of personalities but of Egos where teachers may be prepared to carry our Great Synthetic Philosophy Science and Religion into the other colleges throughout the land.

Meanwhile we are working to make the Institute bigger, better and more practically efficient, and we are already at work on new courses for the Summer Session.

We ask the active cooperation of all theosophists in the American Section in this work of Theosophical Education. If you have in your local Lodge a member who gives promise of developing into an efficient theosophical lecturer or teacher why not,—as a Lodge,—send him or her out to Krotona to take the work of the summer school. If we had in each center of the American Section one member who had taken the Krotona Institute training we would enormously increase our power to carry Theosophy out into the world.

Our Theosophical knowledge and education is a sacred trust given to us only that we may pass it on to our brothers for the enlightenment and uplift of the whole of humanity. Will you not help us in our efforts to expand Krotona Institute into the great Theosophical University of the Future?

FREDERICK FINCH STRONG,  
*Acting Dean.*

## FROM THE NATIONAL PRESIDENT

### MY TOUR CONTINUED

I AM writing in a tiny snow-clad village in the north of Wisconsin, whence I have come to pay a fleeting visit to my ever-faithful and devoted co-workers, Mr. and Mrs. George H. Hall. Here they conduct a state bank which under their marked efficiency and probity has grown to the stage of success. I can but hope that their success may be such that we may yet see them again at Krotona, where their hearts have ever remained.

From New York my first stop was at Springfield. There I had the pleasure of speaking in a beautiful hall to a good audience, and on the following day went to Boston, where I spent five days. There my time was taken chiefly in giving a series of public lectures, all of which were well attended, and in catching up with my correspondence. Being the guest of Dr. and Mrs. George Porter, I had the opportunity to see something of the methods of healing employed by Dr. Porter. Two factors enter into his method—the use of ozone, and magnetic vibrations. Dr. Porter is himself a magnetic healer of unusual ability, besides being a clairvoyant diagnostician, but he is at the same time a man of most excellent “horse sense,” and is employing a mechanical means of imparting magnetic vibrations to his patients which subverts every practical end and relieves him of the need for using the human magnetism save in rare instances. I myself became the beneficiary in one of these instances, and I can say something of his magnetic powers. The mechanism he uses consists of two carefully and synchronously wound cores, which on being electrically charged become magnetic and establish a magnetic field between themselves wherein the patient lies as one would lie and bask sleepily in the sunshine.

The many remarkable cures effected attest the value of the system. Indeed, this system seems to me to be a step in the direction of new systems that must appear in the future to meet new conditions that inevitably lie ahead. Whatever value the Allopathic school has had with its drugging, its vivisection, its serum injections and its passion for operations may be associated

with the passing racial conditions of a crumbling “civilization.” But that more natural and moral (I deny that vivisection is moral) methods must be established for the new race with its more delicate and psychic organism is apparent, and such revolts from the old system have appeared in the form of nature cures, physical culture, osteopathy, homeopathy, electro-therapy, the milk and rest cures, Christian Science, New Thought, etc., are heralds of a new day in the science of health, a day when the old system with its tyrannous political power will be as much an anomaly as the tyrannous power of autocratic governments.

I have a theory that as each living cell of the physical body has an etheric envelope of its own, and as the prana of the body is generated by the spleen from cosmic or solar energy and is dispersed through the body by means of the etheric envelope of the body as a whole, the loss of vitality consists of a failure of the latter to make proper contact with the cells caused by strain. When exhaustion thus comes, the cells themselves must yield their individual store of vitality, known as the reserve force, unless rest is sought.

Now, rest gives the etheric body a natural opportunity to gravitate back into its proper place in the inter-cellular spaces of the body, thus continuing its function of restoring each cell's mode of vitality and carrying the current store for the whole structure. The thing that Dr. Porter's magnets would seem to do is to restore that natural position of inter-cellular contacts on the part of the etheric body as is normally done in rest and recreation, but more speedily and effectively than in the normal case. Dr. Porter himself would probably say that in pathological conditions there is an impingement of the ions of the etheric double against those of the ethers of the cells, and his magnets restore their natural interplay.

That the science of health must include more natural methods as well as an understanding of subtler conditions of the body is becoming apparent in some of the new diseases that are appearing. Look at the “flu.” A homeopath recently informed me

that the percentage of fatalities in his profession was about 1 to 2 per cent—in the old over 30 per cent. Osteopathic records are said to be equally favorable. And now there is the "sleeping sickness" that has appeared. What can the serum poisoner do for that? It needs a subtler touch.

I look forward to the time, which may even be near, when Krotona will be a center of discovery and practice of some of these newer methods of cure by those who realize something of man's various vehicles of consciousness and who know that proper harmony between them all is essential to the health of that organism wherein each is focalized—the physical body. A clinic and hospital there under the scientific direction of such new lights in this field as Dr. Strong, Dr. Abrams, Dr. Porter and Dr. Starr White would furnish something of permanent value to the race and to the new race in particular.

I cannot drop my thought of Boston without mentioning one of our members who is a professor in the Boston Tech.—Prof. H. W. Shimer. Prof. Shimer is an ardent student of Theosophy as well as a talented man of science and has written a most useful little pamphlet on *Evolution of Service*, wherein he shows how nature works out her problem of evolving voluntary service out of compulsory service. His viewpoint is one that furnishes good material for illustrating an article or lecture. It is hopeful to see men of science giving to Theosophy its due consideration in the study of the ways of nature.

From Boston my pathway led me through Albany, Montreal, Ottawa, Toronto, Buffalo, Rochester, Detroit, Toledo, Cleveland, Chicago, Grand Rapids, Milwaukee, Springbrook, Duluth and Kansas City, at the most of which I could stop over for only one lecture. In Canada, against whose weather I had been warned, I found only one really bitter day. I really took a lad's delight in the snow, the sleighing and sledding. Only one thing kept me from joining the young folks on the high toboggan in Ottawa park, and that was the lecture I had to give a few hours later. The vision of leaving at the top all my bodies but one and having to struggle up with a somewhat impaired reunion of vehicles did not promise well for the lecture.

The warm expressions of cordial welcome and good-will I received in all the places visited were greatly appreciated. In each place the work goes well. In Montreal I had a good audience in a beautiful hall at the Ritz; in Ottawa I felt the life and energy of the lodge—one of the youngest in the Section—for they surely kept me busy, and at Toronto I realized something of the results of years of earnest and intelligent efforts to create a sympathetic field of theosophic interest. Nowhere in the Section have I received a heartier or a more sympathetic response than from the large audiences that greeted me in Toronto.

The successful cultivation of the field there is due in no small measure to the personality and labors of Mr. Albert E. S. Smythe, the president of the lodge. Upon the foundation builded patiently and persistently by his able predecessors he, with his capable aides, has erected a structure that reaches out directly to the public, and this, coupled with his daily theosophical column or two in the *Daily World*, of which he is editor, has constituted a degree of publicity that has yielded gratifying results.

#### A CANADIAN SECTION

I was asked at each Canadian place what I thought of the idea of a Canadian Section. My answer could but be what it has been all along. I have always thought that Canada should have her own Section at the time when the members there wanted it and felt that they could manage it to the better spreading of Theosophy in their land. When one sees that little Scotland in little Great Britain has her separate Section, one can understand the wisdom of big Canada in big North America having hers whenever she is ready for it. The members feel that they are ready for it now, with some exceptions, and are about to apply to Mrs. Besant for a Sectional Charter. If they succeed in their petition, as undoubtedly they will, I am sure that the members in the United States will wish them God-speed and will ever be glad to lend a hand whenever possible, just as before.

If the members choose Mr. Smythe as their Sectional head, as seems possible, they will have at the helm an experienced pilot. Mr. Smythe is one of our oldest members. He was a sincere friend of Mr. Judge and



went with him and his party when the split came. Afterwards he went with Mr. Judge's chosen successor, Mrs. Tingley, when the next split came. But it did not take him very long to renounce her leadership and to associate himself with the parent Society, wherein he has been a sincere and hearty laborer ever since. Mr. Smythe is conservatively attached to our earlier traditions, and although a great admirer of Mrs. Besant, does not always see eye to eye with her in all matters; I am sure she does not expect her strongest followers always to be able to do so; but he has ever been willing to be shown, as I myself can testify from the friendly controversies I have had with him in the past, and that means much. There is perhaps no one in the American Section quite as fully and as intimately acquainted with the history of the Society in its variety of experiences, or with its personalities, as Mr. Smythe, and as a writer and speaker he ranks at the top. I shall be most interested to see him in action in an executive sense, for a greatly increased interest in Canada undoubtedly awaits his devoted energies.

#### CHICAGO

In Chicago I spent a very happy week. But there was a time when that city represented an annual nightmare to me. That time began in 1906, when I attended my first convention there. On this first visit I arrived to find an active propaganda in full swing to condemn and "extrude" from association with all Theosophists one of the greatest occultists of the age.

I then witnessed the great majority of a convention of a Society dedicated to Universal Brotherhood reject this principle utterly in that case and erect in its stead condemnation and social "extrusion" of a fellow member, and this too not upon a judicial trial but rather upon a set of striking circumstances. I then also witnessed an inclination to reject a plea of fair play by a friend of the accused on a petty technicality; I then also was appalled to see this friend excommunicated from the Society for utterances in defense of his accused brother on the ground of heresy. All this I witnessed in the horror of noise and ugliness of the downtown region, and it tended

to make my nightmare memorable. Year after year the conventions continued there, with continuations in one form or another of the 1906 struggles, until, when I removed a portion of my activities and in 1910 took up residence in the South Shore and experienced that crowning nightmare, the unspeakable smells coming from the stockyards on certain winds and causing a feeling almost of nauseous despair. I needed but little stimulation to carry out the directions of my chief to go and establish Krotona in the far West. But those days seem far off now.

On the present occasion I was domiciled on the North Shore, where I found quite a different atmosphere, and I am truly able to say that my stay was enjoyed quite apart from all the kind friends and their generous good-will. I was this time able to realize the real greatness of this remarkable city and that it is undoubtedly one of those fortunate places known as "occult centers." The history of its future will, I feel, be written in terms of great deeds and high ideals, and one longs to see our beloved movement grow and become great in leadership there, for the field is promising.

While in Chicago I gave three public lectures, one lodge talk and one other talk, besides speaking for my good friend, Dr. Beckwith, at his church. I also spoke at the International Convention of New Thought people, with Mrs. Elizabeth Towne as chairman. At this large gathering the hall was packed. During the quarter hour assigned to me I gave them a rather perfervid talk on the ideals of the hour, which in a way seemed to set the pace for the rest of the evening. At all events the speakers all seemed deeply imbued with the ideals we call theosophical, and expressed them earnestly.

Mrs. Mesner quite surpassed my fervor, and I shall long remember her generous approbation. Another spoke confidently of the near coming of the Great Teacher and others gave varying views of the ideals known as New Thought. One speaker, an Englishman, in eulogizing the oratorical powers of a distinguished New Thought speaker in England, made the amazing statement that had the last German drive come thirty days later the British Tommy would have fought side by side with the

German Fritz. But coming when it did, it followed an intensive patriotic campaign headed by this great New Thought speaker, called to the front for that purpose, wherein the thousands of Tommies who listened to him became re-enchanted to go on with the fight. There is on the train where I am writing these closing paragraphs a returned American soldier who saw active service in France, and he confirms the discouragement referred to. There seems but little doubt as to what might have happened if America had not gone into the fight when she did. By the bye, I notice that there is another brochure out by a British author justifying America's course in the choice of time and method of entering the contest.

#### THE O. C. C.

Perhaps it may be interesting to learn that throughout the whole of my trip the subject of the O. C. Church was never broached to me except in two places. In one the inquiry seemed to be based on only a moderate interest, but in the other it was made a serious matter. At a question meeting I explained the situation as I felt it to be, and my explanation was apparently favorably received. My personal experience therefore would lead me to reject utterly the forebodings of a few calamity pessimists and to say the members do not, with slight exceptions, take any interest in this religious movement beyond a casual one, and I am sure they are relying on the fine theosophical talent at the head of it to see that the integrity of the society is in nowise affected by it. And so long as these fine and zealous theosophists refuse, as they cannot help doing, to be sucked into the enormously powerful ecclesiastical currents of churchly arrogance and egotistical "thus-saith-the-Lord" business, with all its attendant dogmatism and damnation cudgels which Theosophy has always so vigorously opposed, I think our members will be glad to see launched forth in the world at least one religious organization that accepts Theosophy and Theosophists. And what is more, so long as it shows itself to be a real reform movement, sustained by true Theosophical ideals, I believe there will be many who ultimately will wish to give to it a lift onwards.

In this connection I wish to express my hearty approval of Dr. Beckwith's renting rooms for his church outside the Theosophical rooms, and think this should be the policy always. Both organizations will profit by it, especially the church. Indeed, these laterals of the central Theosophical impulse are intended to reach out into the world—all of them. Therefore they should actually go out and make their own way. So only will they wax strong and accomplish their true purpose. I now agree with Rev. Harry H. Shutts—that it had been better for the church had it never used the Temple at Krotona, but had gone down into Hollywood. But in the beginning, as the most of its adherents were living at or near Krotona, their convenience was an important item of consideration. At last Rev. Charles Hampton has completed his dwelling and the services will no longer be held in the Temple, but hereafter in his private oratory.

#### KROTONA'S GROWTH

A report from Krotona to the wandering head says:

Our main problem just now is a *housing* one. We simply do not know where to put the people. To show you how we have grown in six months: when Mrs. Van Rossem took over her post in October the laundry done through the Krotona office was done for 15 persons. Now it is done for 35 persons. Every possible room in the Court, Ternary, Administration Building, Villa and cottages is full, and we have daily demands for accommodations. We have nowhere to put anyone. We are seriously contemplating tents as a temporary measure, and when you return it will be a matter for serious consideration.

The above will give some idea of the great need at Krotona for additional housing facilities.

There is a good opportunity there for some one with the means and the desire for service to make it possible to erect some cottages or an apartment house on a basis that will permit of a gradual repayment of the investment by Krotona in a reasonable time.

With proper capital with which to build the needed structures, our centre could yield an income that would be of great service to the work. This is both a business opportunity and one of service.

# FROM THE NATIONAL SECRETARY

## ON SPECIAL DUTY

"The wisest of all ages have ever insisted that out of unselfish service alone can come the highest happiness."

Suppose you were an ordinary individual "placed amid the somewhat limited and cramping surroundings of ordinary life," and on "whose existence the sordid everyday realities pressed so heavily as to crush out of them every element of romance or spiritual excitement," what active part and duty should be yours in the preparation for the Coming of the Great World Teacher?

This question is partially answered in a lengthy editorial in the *Editorial Notes* of the January issue of the *HERALD OF THE STAR*, in a most vital manner. Since the subject is of considerable interest to many theosophical readers who are desirous of improving their daily lives, in order to be a more helpful influence in lodge and community, a few of the main arguments presented are given below.

### What is "The Coming?"

For those who believe in the coming of a Great Teacher, and wish to render the most effective service, it is pointed out that during the *intervening period* an *inner* change of attitude is more important than preparing for the *outer* event; that once this change of mind is made, even the humblest individual becomes a co-worker with Those who guide evolution; that the opportunities for service are limitless regardless of the line of work in which one is engaged; and that unless the individual by right attitude can respond to the keynote of a Great Teacher, His coming will be to him as nothing.

As a basis on which to draw a logical conclusion, the argument is advanced that the coming of a Great Teacher—although, considered as an outward event in history, it may be remarkable enough—must yet, in its inner force and significance, be of a piece with the whole fabric of the world's life. It is not an invasion of something from *without*; it is a bringing to the surface of something from *within*. It is the externalizing of something deep down in the common heart of Humanity. . .

In a word, the coming of a Great Teacher is not, ultimately, an event at all; it is a height-

ening of the whole world's inner spiritual experience. . . What is going to matter, for the world, will be its response—not the mere fact of the Coming. For those who, living at the time, do not perceive, it will be as though the event had never happened. . .

Our possession, within us, of a mechanism which will, at the appropriate moment automatically respond, is the important thing. . . The readiness of the eye to see, when one is shut in a dark room, does not consist in knowing beforehand the exact moment at which a ray of light is going to be flashed upon it; it consists in possessing an eye capable of seeing. . .

### Right Attitude Essential

Is it not easier to prepare for an event than for an attitude of mind? The answer is that, once the whole problem has been converted into one of *attitude*, the solution really becomes so simple that many will put it aside purely on account of its simplicity. All spiritual things are simple; that is why they are so difficult to grasp and hold. . . The attitude to be constantly held can be translated into the simple injunction: Detach yourself (from your personal desires and surroundings) and serve!

Let us now come a little closer to the problem, and try to understand what is its supreme importance. The importance lies in two facts. The first is that, when once this change (of attitude) has been made, there remains only a difference of degree between the person concerned and the loftiest Being in the universe. The attitude of both is the same. *Detachment and Service* is a formula which runs right up to the loftiest reaches of the gamut of existence. The second fact is, that the moment he contrives to effect this new envisaging of life he enters unconsciously upon a vast organized order of things. . . The humblest man or woman who has taken that formula as a watchword is, by that very act, in contact with the Great Teacher. On widely different levels, both are doing the same work; both are serving the same Cause. . .

### Serve Where You Are

The answer, therefore, which a careful thinking over of the problem would prompt us to give to our enquirer is as follows: Do not trouble about "lines of work," for these are external. Do not seek to change your environment, for this is your allotted sphere of action. Instead of changing it, use it; turn it to account. . . Look upon yourself as placed there "on special duty," as an outpost of that great Organization of World-Helpers, of which your unselfish desire to serve makes you automatically a member. Be that Organization's representative in your own particular sphere of life, and cherish the consciousness of this high mis-



sion in the secret recesses of your heart. The more strongly you embrace this idea of a special mission, the more will your detachment grow; and the more detached you become the greater will grow the interest and the delight of an environment which, up till then, you had thought both cramping and dull. There is no environment in which possibilities of service are not endless. . .

If you do this, and really set your mind to it, you are preparing much more efficiently and directly for the coming of the World-Teacher than you would be were you to take upon yourself all kinds of outer activities without the all-important and necessary change of heart. For when the Teacher comes He will endeavor to produce in the world, in general, precisely this change of attitude which you have striven to produce in yourself; and in this way you will have done part of His work for Him. More important still, you will be an instrument ready attuned to His hand; and He will require many of such instruments to spread His music through the world. Most important of all, you will be knit to Him by the supreme bond of community of service. He is great and you are small; but that does not matter. . .

When the Great Leader comes amongst us, He will know His own, and they will know Him; and the test will be, not "What great things have you done in the eyes of men?" but "How did you acquit yourself in the surroundings amid which you were placed?"

#### GOOD NEWS FROM THE FRONT

Honor comes to the Theosophical Society through the brave service under fire of two F. T. S.—Lieut. Ray E. Watson, of Brotherhood Lodge, St. Louis, and Mr. Conn Smythe, of Toronto Lodge. Lieut. Ray E. Watson, L. L. M. (brother of Claude L.), has landed safely in New York, and is rapidly recovering from his wounds received October 5, 1918. Lieut. Watson went overseas in December, 1917. From a newspaper clipping we quote:

Lieut. Ray E. Watson, a Joplin, Mo., soldier, member of the 317th Infantry, 80th division, was cited for heroism in action near Nantillois, France, October 5th. Although wounded severely, Lieut. Watson continued to lead his platoon of the machine gun company with coolness and disregard of personal danger.

When the attacking infantry dropped back in the face of heavy machine gun fire, he held his position in front of the infantry until it returned to the attack.

From the Secretary of Toronto (Can.) Lodge comes the good news: "I am also pleased to state that the son of our Presi-

dent, Mr. Conn Smythe, who is our book steward, has just landed in Halifax on his return from the war. Conn Smythe won the M. M. and has been over a year in a German prison camp."

One named omitted from the Roll of Honor list is that of Raymond Burgess, member of Hartford Lodge, who enlisted in the service last May, and notice of whose death was reported in the February, 1919, MESSENGER.

Two Roll of Honor men, Mr. Arnold H. P. Errington and Mr. Charles U. Geidt (latter killed in action), were reported in a former issue of The MESSENGER as Members-at-Large. These two F. T. S. were formerly members of Kelowna Lodge, which lodge should have the credit due. Kelowna Lodge is now dissolved, but word has been received of the hope to revive that lodge.

An inquiry has been received from a lodge Secretary of the Society asking where some Theosophical hymns can be secured, to be used in public services. Information on this subject should be sent to the National Secretary, Krotona.

#### THE HARVEST IS RIPE

Mr. Francis G. Hanchett, Divisional Lecturer, although starting on his southern tour at a late date, has had splendid success in the organizing of new lodges at the points visited. Four lodges have been formed in the following cities with a charter membership as shown: El Paso, Texas, 17 charter members; Ft. Lauderdale, Fla., 7; Miami, Fla., 19; St. Petersburg, Fla., 17. It is probable that another lodge has been formed, although the report has not yet been received at headquarters.

In each of the above cities a small band of Theosophists have labored faithfully to prepare the field and to draw together those ready to associate themselves for the greater good of the community. Mr. Hanchett's series of lectures brought these efforts to a focus, and a lodge resulted. Mrs. Kate G. Hanchett accompanied Mr. Hanchett on his tour, and greatly assisted in the work.

## WORK FOR THE BLIND

The following announcement has been received from the Secretary-Treasurer of the Bureau of Braille literature for the blind.

Machines have now been installed where the work of stereotyping and printing books in Braille is now in progress.

Invisible Helpers, by C. W. Leadbeater, in two volumes, is now being printed and will be ready for delivery in a few days. Seventy-five copies of AT THE FEET OF THE MASTER and twenty-five of OUTLINE OF THEOSOPHY, by C. W. Leadbeater, have recently been bound and are ready for distribution. A catalogue, in Braille, of all our books in both American and Revised Braille, has been issued and will be sent on request.

It is somewhat disappointing that more interest has not been shown in the work by Theosophists generally. If we could only realize the importance of giving the blind an opportunity to study Theosophy, every member would eagerly assume his share in this splendid work. Every Theosophist who comes into touch with a blind person should find out whether he is interested, or likely to become interested, in Theosophy, and should then send his name to our League. Members who live in cities where there are Braille libraries should see that our books are placed therein.

Those interested in this work who wish to aid with financial or other support may communicate with Mr. J. Leembruggen, secretary and treasurer, Krotona.

## DEATHS

Three T. S. members passed over the Great Divide to take their place among the workers on the inner planes, as reported during March:

Edward J. Kohnhorst, Louisville Lodge.  
Mrs. Carrie Vedeler, Yggdrasil Lodge.  
Gerhard Mohring, Vancouver Lodge.

Changes of address should be sent promptly to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Calif.

## FINANCIAL STATEMENT

FINANCIAL STATEMENT FOR FEBRUARY, 1919  
RECEIPTS

|                                   |                  |            |
|-----------------------------------|------------------|------------|
| Fees and Dues .....               | \$ 515.49        |            |
| General Fund .....                | 10.00            |            |
| Stationery and Supplies .....     | .45              |            |
| Exchange .....                    | .30              |            |
| Publicity Donations .....         | 205.01           |            |
| Krotona Special Operating Fund .. | 81.25            |            |
| Messenger Subscriptions .....     | 19.25            |            |
| Interest .....                    | 35.54            |            |
| Incidentals .....                 | 5.53             |            |
|                                   | <b>\$ 872.82</b> |            |
| Cash on hand Feb. 1, 1919 .....   | 2,624.44         | \$3,497.26 |

## DISBURSEMENTS

|   |                  |
|---|------------------|
| Salaries .....                                      | \$ 395.00        |
| Rent .....  | 90.00            |
| Stationery and Supplies .....                       | 7.83             |
| National President's Election Expense—Postage ..... | 3.00             |
| Fourth Liberty Loan .....                           | 45.45            |
| Telephone and Telegraph .....                       | 12.97            |
| Fees and Dues .....                                 | 2.00             |
| Cartage and Express .....                           | 1.08             |
| Incidentals .....                                   | 25.36            |
|   | <b>\$ 582.69</b> |

## MESSENGER DEPARTMENT:

|                             |                  |
|-----------------------------|------------------|
| Salaries .....              | \$112.50         |
| Postage .....               | 118.00           |
| Rent .....                  | 8.00             |
| Stationery & Supplies ..... | 4.20             |
| Incidentals .....           | 27.25            |
|                             | <b>\$ 269.95</b> |

## PUBLICITY DEPARTMENT

|                             |                  |
|-----------------------------|------------------|
| Salaries .....              | \$150.00         |
| Printing .....              | 8.50             |
| Telephone & Telegraph ..... | 4.80             |
| Advertising .....           | 6.22             |
| Stationery & Supplies ..... | 28.91            |
| Rent .....                  | 27.00            |
| Postage .....               | 32.80            |
| Furniture & Fixtures .....  | 6.50             |
| Incidentals .....           | 16.22            |
|                             | <b>\$ 280.95</b> |

|                                  |            |            |
|----------------------------------|------------|------------|
| Cash on hand March 1, 1919 ..... | \$2,363.67 | \$3,497.26 |
|----------------------------------|------------|------------|

MONTHLY LODGE AND MEMBERSHIP RECORD  
February, 1919

|                                   |      |  |    |
|-----------------------------------|------|--|----|
| Total number of Lodges .....      |      | 195                                    |    |
| Lodges chartered .....            | 2    | Lodges dissolved .....                 | 0  |
| New Members .....                 | 159  | Deceased .....                         | 3  |
| Reinstated .....                  | 19   | Resigned .....                         | 10 |
| Transfer from other Section ..... | 2    | Transfers to other Sections .....      | 0  |
| Total Active Membership .....     | 7479 | Transfers to Inactive Membership ..... | 0  |

# NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

## NEW PUBLICITY LITERATURE

An attractive eight-page folder, just issued, is a compilation of *The Riddle of Love and Hate*, by Mrs. Besant. It covers the ever-interesting subject of reincarnation in a way which appeals to the reader from the personal side, and for that reason should prove a valuable aid in the work of popularizing Theosophy.

Another eight-page folder of our new series is entitled *Brotherhood in Action*. It is an attempt to define in what the attitude of brotherhood—the one essential object of our movement—consists, and thus to promote the ideal relationship between man and man. The keynote of the new race is being sounded on every hand, and it is opportune to place this emphasis on “the living of the life”—not the high, sacrificial life to which but a few can attain, but that practically ideal attitude which all can exemplify from day to day. A clear vision of the every-day possibilities of brotherhood will furnish the best stimulus to the reconstruction of our civilization based on its fundamental principles.

These folders will be supplied on request in quantities which can be used to advantage.

## AN OPPORTUNITY FOR TRAINING

The announcement, in this issue, of the course of training conducted by the Order of Field Servers, covering lodge and field work, is deserving of careful attention and consideration, particularly on the part of those new in the movement who are desirous of fitting themselves for active and efficient service. Many of our members who have real, latent ability hesitate to undertake public Theosophical work, particularly in lodges with experienced servers. These courses are designed to provide instruction and practice which will enable them to qualify as rapidly as possible with the time that can be devoted to it, and to provide that confidence which gives a basis for the best expression.

## PREPARED LECTURES

The Lecture Bureau in charge of Mrs. Julia A. Myers, at Chicago, has been discontinued. The ready-to-deliver lectures have been forwarded to Krotona, and any requests for these or other correspondence on the subject should be addressed to the National Publicity Department.

In addition to these, there is still on hand a fair assortment of the prepared lectures which were issued by the Publicity Department, which will be supplied to lodges or study groups, together with press reports. Lists will be forwarded on application.

## MISS ISABEL B. HOLBROOK

Glowing reports come to us of the excellent results accomplished in Washington by our National Lecturer, Miss Isabel B. Holbrook, who has been conducting the activities of the Washington Lodge since last October. Her presence is felt to be an inspiration and help to the members both collectively and individually, and a rare privilege is accorded them in having her power and splendid ability to energize their work. She will remain until July. There follows a partial summary of her undertakings:

Sunday Evening—Public Lecture.

Sunday Afternoon—Bible Class.

Tuesday Evening—H. P. B. Training Class and a class in A STUDY IN CONSCIOUSNESS (members only).

Wednesday Evening—Lecture in Baltimore.

Thursday Evening—Beginners' Class.

Friday Evening—Advanced class for members and non-members.

Saturday Afternoon—Class for the study of child psychology, under the auspices of the Theosophical Fraternity in Education in America.

## FROM MR. HANCHETT

Florida seems to be fertile soil for Theosophy. Mrs. Hanchett and I were in the state a little less than two weeks and organized three new lodges aggregating forty-three members. We went to Florida because there had been a prosperous study class at Fort Lauderdale. I gave five lectures there and Mrs. Hanchett one, and



established a lodge of seven members, which we believe will grow into a strong center.

We went to Miami, the magic city, on faith, rented the Woman's Club Auditorium for three evenings and well advertised the lectures without knowing that there was a single Theosophist in the city. At the initial lecture the large auditorium was packed and many people were turned away. The hall was filled every evening. A splendid lodge of nineteen members was organized. Several of the members have been deep students of Theosophy; some had belonged to lodges in other places, and had conducted a study class in Miami. We believe they will build up a strong lodge in this growing city.

On telegraphic advices from the Publicity Department, I arranged a trip to St. Petersburg, Fla., with only twenty-four hours interval in the itinerary. A fine study class had been conducted for some time by old members, which did splendid team work in the advertising and in the organization of a new lodge of seventeen members.

By request of some old T. S. workers, who had developed considerable interest in Theosophy at Columbia, S. C., I went there and gave a lecture. A study class was organized.

At Washington the large headquarters were well filled at each of the three lectures. Much interest was taken and four new members joined this live and energetic lodge.

The Baltimore Lodge is thoroughly awake. It has recently established new and beautiful headquarters, which were comfortably filled with large and attentive audiences. Three new members joined.

I went to Philadelphia and gave a lecture on rather short notice. The quarters of the Hermes Lodge in the famous Art Alliance Building were packed to overflowing with a sympathetic and responsive audience. Six new members were added to the lodge.

At Reading, Pa., the audiences were somewhat disappointing in size. However, the lodge is just now renewing its life and is leasing large, new headquarters. Two new members joined.

#### ITINERARY

Ottawa, Canada, March 23d to 26th.  
 Montreal, Canada, March 30th to April 1st.  
 Portland, Me., April 3-4.  
 Boston, Mass., April 6-8.  
 Springfield, Mass., April 9-11.  
 Albany, N. Y., April 13-14.  
 Schenectady, N. Y., April 15-16.  
 Syracuse, N. Y., April 17-18.  
 Rochester, N. Y., April 20-22.  
 Buffalo, N. Y., April 23-25.  
 Toronto, Ont., April 27-29.

#### MR. CLAUDE L. WATSON

I started my season's work at Lincoln, Neb., and since then have visited Omaha, Minneapolis, St. Paul, Milwaukee, Chicago, Columbus, Louisville, Paducah, Nashville, Birmingham, Atlanta, Montgomery, Fairhope and New Orleans. At

every point visited I have found a wide and newly awakened interest in Theosophy.

I am making a special effort to present Theosophy in a simple and practical way such as will appeal to the average citizen who, although having little time for study, is nevertheless seeking a practical solution of the problems that face him in his daily life. I am also trying to bring out the harmony which exists between the teachings of Theosophy and the Christian religion and to show how Theosophy will enable the Christian, whether minister or layman, to better fulfill his duties and to get a larger and broader view of Christianity without giving up any of those fundamental teachings which are the essence of Christianity.

In addition to my lectures before the various T. S. Lodges in the cities visited, I have been invited in several places to speak before other organizations. In Milwaukee I spoke to a large audience under the auspices of the Milwaukee Psychology and Philosophy Society. In Louisville I had the pleasure of giving a short talk to one of the Baptist Young People's Unions of that city. In Chicago I also filled the pulpit of the Liberal Catholic Church at the Sunday morning services.

A word of appreciation for the splendid spirit shown at the little town of Fairhope, which, although small in population, is large of heart and broad in the spirit of brotherhood. In addition to the T. S. lectures, I spoke to the pupils of the High School Department of the Organic School of Education; taught my former Sunday school class; gave a few words of greeting to the Sunday School at the invitation of the superintendent; talked to the members of the Christian Endeavor; and closed my visit there by filling the pulpit at the Sunday morning service of the Christian Church by invitation of the minister, who also attended some of my lectures and gave them favorable mention from his pulpit.

I find particularly that those lodges that have been active in war work and kindred activities are now transferring their efforts to reconstruction work. To the extent that they have given themselves freely to the service of humanity in its hour of need, they are now reaping what they have sown in the form of new life and vigor flowing into their centers.

#### FROM MR. MUNSON

Since making my report last month I have given courses of lectures in Indianapolis, Columbus, Pittsburgh, Warren, Akron, Toledo and Detroit, and am now working between St. Thomas and London, Ontario.

The meetings in Indianapolis and Columbus were moderately well attended and the interest fair. In Pittsburgh the Lodge has just been reincarnated and is strong and active; a fine healthy atmosphere prevails. The young people are a dominant element and they have brought life and energy into the lodge. Old members must learn to share the lodge duties with the

new members, and especially with the young people, unless we want our groups to die of old age before they are out of their swaddling clothes.

The little lodge in Warren seems to be going along nicely; and Akron also is doing about as it was a year ago.

Toledo and Detroit did not turn out as large audiences as one would have expected from such large towns, though the interest shown was very good.

Last Sunday we opened a series of meetings in St. Thomas, Ontario, for the purpose of trying to get a new lodge. It is only a small town, but there was a little nucleus of one member, with his wife and some friends who were interested, so we may get a lodge.

London lodge is indeed an admirable institution; in its efficiency, good-will and co-operation we see great possibilities for the future.

My proposed itinerary for the remainder of the year is as follows: Omaha, Milwaukee, Des Moines, Lincoln, Denver, Salt Lake City, Berkeley, San Francisco, Oakland, San Jose, Pacific Grove, Santa Barbara.

#### PUBLICITY RECEIPTS

|  |          |
|--|----------|
| Anaconda Lodge, Anaconda, Mont.                      | \$ 1.25  |
| Messrs. Muller, Carter & McIntyre, Anaconda, Mont.   | 1.50     |
| Mrs. Louisa Curry, Winnipeg, Man.                    | 1.00     |
| Delta Lodge, Lincoln, Neb.                           | 16.00    |
| Mrs. Mary H. Wright, Krotana                         | 1.00     |
| Mrs. J. H. Hunt, Glendive, Mont.                     | 5.00     |
| Mr. Samuel Hancock, Cecil, Pa.                       | 3.00     |
| F. J. McCoy, Santa Maria, Calif.                     | 8.16     |
| Colorado Lodge, Denver, Colo.                        | 12.00    |
| Pacific Lodge, San Francisco, Calif.                 | 7.00     |
| Ray W. Harden, San Jose, Calif.                      | 1.40     |
| Dr. L. A. Davis, Toronto, Ont.                       | 1.00     |
| Edward D. Spaulding, Bay City, Mich.                 | 2.00     |
| E. C. Sharpe, Chicago, Ill.                          | 1.00     |
| T. S. Lodge, Colorado Springs, Colo.                 | 2.00     |
| T. S. Lodge, Kansas City, Mo.                        | 10.00    |
| Mrs. S. P. Hill, Buffalo, N. Y.                      | 5.00     |
| Mary Catherine Smeltz, Fort Wayne, Ind.              | 1.00     |
| Ralph W. Smith, St. Joseph, Mich.                    | 1.70     |
| Mrs. Laura S. Hunt, Los Angeles                      | 10.00    |
| Brotherhood Lodge, Detroit, Mich.                    | 1.00     |
| Mrs. Grace Shaw Duff, Nordhoff, Cal.                 | 25.00    |
| Suzanne Kranz, Hastings, Minn.                       | 2.00     |
| Los Angeles Lodge, Los Angeles, Cal.                 | 20.00    |
| Vancouver Lodge, Vancouver, B. C.                    | 5.00     |
| Mrs. Hazel Patterson Stuart, S. Pasadena, Cal.       | 10.00    |
| Lucy G. Willard, Hamilton, Mont.                     | 3.00     |
| Emily Wilder, Batavia, Java, D. E. I.                | 25.00    |
| Crescent Bay Lodge, Santa Monica, Calif.             | 2.00     |
| Anaconda Lodge, Anaconda, Mont.                      | 1.25     |
| Messrs. Muller, Carter and McIntyre, Anaconda, Mont. | 1.50     |
| Krotana Hostess Committee.                           | 2.36     |
| Total  | \$189.12 |

#### ORDER OF FIELD SERVERS

The Order launched its educational work at Krotana on Monday, March 10th.

Hundreds of members in the Section wish to become more efficient in their lodge work; dozens would like to work in the field, but feel the need of training. In recognition of this, the Order of Field Servers, sup-

ported by the Institute staff of teachers, presents to the Section a curriculum of work, four courses of which may be taken by correspondence, the fifth being now in progress at Krotana and to be duplicated at various points later, if possible.

A tuition fee of ten dollars for each course is charged (payable quarterly in advance, if desired), and any course may be taken in three months or a year, in proportion to the amount of study given.

For the old worker who would like the Field Servers' diploma—examinations may be taken on Courses I, II and III, two of the ten theses in IV may be chosen, and V may be passed partly by examination and partly by test work wherever the worker is, without charge.

A diploma is given at the completion of the courses, and no workers go out under the Order of Field Servers without this.

The response has been more than prompt. The first class for Normal Training was full two days before the opening—all old workers, too. Another class was filled almost immediately.

Already the applications are coming in for the Correspondence Courses, and what is more gratifying still, the older members are asking for the examinations and material for their two theses, so that they may have a diploma from the Order.

The Order of Field Servers can support only a few in the field at present, but how much it means to be ready for the active service at home and eventually for the call to a greater effort in the field at large.

It would be well for members-at-large to enroll for these courses, thus preparing for constructive work and the organization of a lodge in their vicinity.

We need the co-operation of the Lodges. We want them to encourage every new worker to take this training before he attempts teaching or speaking. We want them to encourage old workers to take the examinations so that they may have the teachers' diploma and raise the standard of workmanship.

If, on reading the subjects, you find any phase of the Theosophical work has escaped our attention, let us know and we shall add it.

All correspondence on the matter should

be addressed to the Educational Department, Order of Field Servers, Krotona.

## COURSES OF STUDY

- I. Elements of Theosophy Clay  
"Textbook of Theosophy," with references to other books.
- II. Ancient Wisdom Poutz
- III. Christian Theosophy Patterson  
"Esoteric Christianity," "Christian Creed," "Mysticism," "Bible," especially correlating Theosophy with each of the modern religious movements of the day.
- IV. Ten Theses to be prepared under the direction of a competent head, practiced under the tutelage of a good elocution teacher, if possible, and delivered before a public audience:  
Theosophy and Modern Science, Lewis-Strong  
Theosophy and Social Problems, Lewis  
Comparative Religion Riley  
The Powers Latent in Man (especially Thought Power) Strong  
Philosophy Knudsen  
The Spiritual Life Kyle

- Reincarnation Evans  
Karma Walton  
The Masters and the Way to Them, Taffinder  
Life After Death Conditions, Hotchener
- V. Teachers' Normal Training Class:  
Homiletics Evans  
Platform Etiquette Robertson  
Voice Placement Orme-Robertson  
Parliamentary Law Robertson  
Newspaper Work Hampton-Dukes  
Efficiency Garman  
Class Leadership (Normal Methods), Patterson  
Two to Five-Minute Talks (Normal Methods) Patterson  
Supervised Training in Public Classes

ETHEL E. PATTERSON,  
Head of Educational Department,  
Order of Field Servers.

FREDERICK FINCH STRONG,  
Acting Dean,  
Krotona Institute.

CORA E. ZEMLOCK,  
Assistant Director,  
National Publicity Department.

## THE PRESIDENT'S FUND

In the November issue of *The Theosophist* of last year I invited the co-operation of members in organizing a fund, to be known as the "President's Fund," with the object of helping Mrs. Besant to defray part of the heavy cost of traveling and other duties incumbent upon her during 1918 as the President of the Indian National Congress for the year. From all the Sections of the T. S. (except those of the Central Powers and Russia), and from the unsectionalized countries, members have eagerly contributed, glad and proud to help in every way possible the noble activities on behalf of humanity of one whom they revere as the Leader of the great Theosophical Movement.

I have acknowledged every single donation received by me, and I can only hope that the formal receipts sent out by me were delivered to the donors. Some donations have been received through the post, for which I have not been able to send a receipt, no letter having come with address of donors. Of the money orders whose dispatch has been notified to me, only four have gone astray; I have notified the remitters that the money sent has not been received.

The duties of Mrs. Besant as the President of the Indian National Congress come to an end when the new President is elected on December 26, 1918, at the coming session of the Congress. The "President's Fund," therefore, is closed. Should any desire, in spite of the closing of the Fund, to help as heretofore, they should remit to Mrs. Besant direct, though I shall always be glad, if funds are sent to me,

to transmit them to her. Any donations intended for the Fund, but received after the closing of the Fund, will of course be put to the Fund's account and given to Mrs. Besant.

Among all everywhere in the world who have so gladly joined to make the Fund a success, it might almost be invidious to mention particular countries; yet I cannot help putting on record with what enthusiasm members in the United States of America have come forward with their donations to swell the Fund. Nor have the members in South America, few though in number compared to other Sections, been less enthusiastic than their brethren of the northern continent. Australia and New Zealand and France also have been most generous donors.

I am personally heartily glad that the "President's Fund" has brought me in touch with so many enthusiastic Theosophists in all parts of the world. I shall always feel what a pleasure and privilege it was by means of this Fund to help to make a little easier to bear the heavy burden resting upon the shoulders of our great Leader.

C. JINARAJADASA.

## FROM MRS. BESANT

I must add to my Brother's note my own grateful thanks to so many friends, known and unknown, who have enabled me to do my work over this huge country with a minimum of fatigue. It has been a real help and has much lessened the strain. I thank you all.

ANNIE BESANT.

Adyar Dec. 16, 1918.



# THE AMERICAN SECTION, T. S.

National Headquarters, Krotona, Hollywood, Los Angeles, California

## ORGANIZATION

**EXECUTIVE OFFICERS:** National President, A. P. Warrington, Krotona; National Vice-President, Irving S. Cooper, 69 Hunter St., Sydney, N. S. W.; National Secretary, Craig P. Garman, Krotona; National Treasurer, C. J. van Vliet, Krotona; Publicity Director, Ray M. Wardall, 704 New York Block, Seattle, Washington; Editor, Mrs. May S. Rogers, 69 Hunter St., Sydney, N. S. W.; Acting Editor, Antoinette de C. Phillips, Krotona; Manager Theosophical Book Concern, Mrs. E. R. Broenniman, Krotona.

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## MR. WARRINGTON RE-ELECTED

Under the new By-Laws adopted in May, 1918, the National President's office became elective for the term of three years by popular vote. The first election under this rule has just been completed and A. P. Warrington, the present incumbent, having received more than sixty per cent of the nominating votes and votes equal to more than ten per cent of the total number of members of the Section based upon the National Secretary's report as to the membership at the preceding annual meeting, thus by operation of the By-Laws becomes re-elected for the term of three years from the date of the convention of 1919. The following is the official report required to be published under By-Law VI, Sec. 4-b.:

To the Members of the American Section T. S.

The undersigned being required under By-Law VI, Sec. 4-b, to "certify to each nomination" in cases of the election of National President, "showing the number of votes cast for each," the same to be "printed in the April number of the official magazine," hereby respectfully certify that

(1) The votes were counted by the National Secretary in the presence of three tellers, namely Dr. Frederick Finch Strong, Chairman, Mrs. Alice A. Evans, and Lieut. Foster Bailey, who were appointed by the National President for that purpose, the Board of Trustees not having appointed tellers under said Section of the By-Laws; that

(2) The counting was open to the public and was held in the office of the National Secretary at Krotona, March 19, 1919, at 10:30 in the morning; that

(3) Section 4-a of By-Law VI provides that the nominee receiving sixty per cent of the total votes cast shall be deemed elected, and no further election shall be held; and that the number of votes required for such election in this case being 1080, and Mr. Warrington having received 1583 votes, he is hereby elected National President of the American Section T. S. for a term of three year, from the annual convention of 1919.

We do further certify that the following is a correct statement of the votes cast:

|  |      |
|--|------|
| Total votes cast .....   | 1808 |
| Blanks .....   | 156  |
| Votes necessary to receive nomination under Sec. 4-b.<br>By-Law VI ..... | 685  |
| A. P. Warrington received .....  | 1583 |
| being the only candidate receiving sufficient votes to be<br>nominated.  |      |
| Next highest vote .....  | 65   |

A. P. WARRINGTON,  
National President  
C. P. GARMAN,  
National Secretary

# AMONG THE MAGAZINES

## MISCELLANEOUS

Those who have unquenchable hope that somehow in spite of selfishness and commercialism still unpurged from the hearts of men and nations, a new social order will arise, search with eager, anxious eyes the various programs for social reconstruction which are being put forward as a result of the world war. We cannot but feel that the final solution must emerge spontaneously from the ruins of the old systems, be the final outgrowth of the surging rebellion in millions of human hearts, an instinctive synthesis of these elements in all the schools, which most nearly coincide with humanity's inarticulate ideal.

From England comes rumor of such an economic gospel, one that smacks of the middle ages and yet gives promise of industrial freedom. A combination, as it were, of socialism and labor unionism. This is Guild-Socialism, part of a world-wide movement toward a larger control of industry by wage workers. It has the backing of philosophers, economists and churchmen. Bertrand Russell in his latest book declares himself to be a Guild-Socialist. CURRENT OPINION for March gives a succinct outline of this new system, which I cannot do better than to quote:

"1. The object of the National Guilds League is to abolish the wage system and to establish self-government in industry, through a system of national guilds, working in conjunction with the State.

"2. The State would take the place of the capitalists, buying them out by guaranteeing them an income for a period of years.

"3. The State, while retaining ownership of the capital so acquired, would lease it to the guild for each particular industry.

"4. There would be two kinds of guilds:

(a) Civil guilds consisting of existing civil services, the Army, the Navy, the whole personnel engaged in education, the public health services (including the medical profession).

(b) Industrial guilds, which would arise out of the trades unions of today, and include every one who was engaged in the industry, both brain and manual workers.

Beyond the guilds would lie a number of occupations insusceptible of guild organization—journalism, art, literature, etc., whose members would live, as they do today, by their wits.

"5. The State would represent the consumers who own all the capital and means of production. The guild would represent the producers who manage every detail of the industry, pay, hours of labor, holidays and promotion. The consumers would be represented by the State in Parliament and Municipalities and the producers in the Guild Congress. The smooth working of the plan would depend on a balance of power between the two. The State would make its demand on the guild for what it needed, and supply capital for the expansion of the industry. The guild would pay an annual tax to the national budget in lieu of rent, and would have the entire control and arrangement of wages, hours of labor, election of foremen, managers and all in authority. The Guild Congress would negotiate with the State on behalf of the guilds in fixing taxation, prices and other matters affecting both producers and consumers. It is of supreme importance to keep steadily in mind at every point under this

system that *most consumers will also be producers, and all producers will be consumers*; so that the State and the Guild Congress do not represent two hostile classes, such as Capital and Labor, but in the main two aspects of the same persons, *e. g.*, the worker on the railway is a producer in the matter of transit, but he is a consumer in the matter of food supply, housing, etc. This will be the best security for the harmonious working of the system.

"6. In matters of dispute, each guild will retain the power to strike, and the State in conjunction with the other guilds will deal with it by a just and righteous judgment, and raising the tax on the offending guild, and in the last resort by cutting off supplies."

Stress is laid upon the emancipation which this system gives, from a state control which may become, the writer feels, as autocratic as the control by capital. Also it recognizes the personality, and thus feeds a spiritual hunger. To sum up, the advantages of the Guild System are enumerated as follows:

The advantages of the Guild System are described by Father Bull in the following manner: (1) Freedom will have penetrated our economic, industrial and commercial, as well as our political life. (2) Personality will be honored; the worker will no longer be merely a "hand," but a partner in work. (3) The chief motive of the worker will be service, not selfishness. "This fundamental change of motive will transfigure the whole moral and spiritual nature of man and make Christian brotherhood among men and nations more possible than it is at present." (4) Creative and inventive energy will find more free expression. Countless millions will take a pride in their work who cannot do so now. (5) The whole enormous class of parasites, with its consequences of slums, poverty, overwork, underpay and preventable disease, will be swept away. A new social era will be inaugurated.

The same periodical provides us with food for thought in its discussion concerning the reports from Marconi and Tesla of inter-stellar communication. It may be news to some that William Marconi claims to have received strong wireless signals seeming to come from beyond the earth. Nikola Tesla, to whom this matter was reported, corroborates it with an experience of his own years ago in his laboratory at Colorado Springs. At that time he remembers recording extra-planetary signals which, though barely perceptible, had a measured regularity which precluded accidental static disturbances. Mr. Tesla is not prepared to state with certainty which planet originated them, but he believes it to have been Mars. In our Solar System, he holds, "Venus, the Earth and Mars represent respectively youth, full growth and old age." His deductions concerning life on these planets cannot fail to be of interest, especially to Theosophists:

"Venus, with its mountains rising dozens of miles into the atmosphere, is probably as yet unfitted for such existence as ours, but Mars must have passed through all terrestrial states and conditions.

"Civilized existence rests on the development of the mechanical arts. The force of gravity on Mars being only two-fifths of that on the earth, all mechanical problems must be much easier of solution. The planet

being much smaller, the contact between individuals and the mutual exchange of ideas must have been much quicker. There are many other reasons why intellectual life on that planet should have been phenomenal in its evolution."

It seems that Tesla made response to the signals received, and he believes that his signals must have produced disturbances on Mars. He is inclined to agree with Marconi that mathematics must be the first code used, but he does not see how conversation can ever be carried on by this cosmic esperanto. As usual his vision soars and he suggests pictures. Since these can be transmitted by telegraph, why should they not be by wireless? he asks. We of this generation have lived through so much that I doubt if even the prospect of an exchange of kodaks with the planet Mars will unduly excite us.

There follows a review of a book by Sir William A. Tilden on SIR WILLIAM RAMSAY, MEMORIALS OF HIS LIFE AND WORK. In this we are told that the work of the famous English chemist on the transmutation of elements is again to be taken up now that the war is over, and that there is every likelihood that the results of his experiments will be verified in the famous laboratories of England. Sir William's feat in determining the weight of the radium emanation evolved in a given time from a known weight of radium is described as the most wonderful research perhaps ever recorded in the annals of experiment.

In LITERARY DIGEST for March 8th there is an instructive report on *The Original Melting Pot of the Human Race in West China*. This report is made by Dr. Joseph Beech, president of the West China Union University, who with two companions penetrated the borders of this independent tribal colony. There he found rem-

nants of the pure Aryan, the Jew, the Mohammedan, and of men who were indistinguishable from our own Western Indian. Among these he has discovered what he believes to be the origin of the totem pole, a tree with notches and a god carved at the top, by means of which these people climbed from one story to the other of their stairless dwellings. Since these crude substitutes for ladders were the means of escape from danger and attack, the doctor deducts that they came to be almost household gods and were carried away by the Indians in their long trip to the east when they went to the western wilderness.

The conclusion he comes to is that this land, roughly bounded by the river Min on the east, Parma on the south, the Gobi desert on the north and Tibet on the west, contains remnants of former great races whose ancestors "moved on" in the far distant past. Most of the races of Europe are known to have come forth from Central Europe, and occult investigators lay their source as not far from this tribal land—in Tibet just to the north.

THE OUTLOOK for March 5th gives space to an article by Charles Johnston on *Increased Home Rule for India*, which is interesting as depicting the complacent self-congratulatory attitude of the Anglo-Indian which Mr. Johnston professedly is. We fail to see where praise is due to the British Government for the tolerance found in native Mohammedan and Hindu states, and England's magnanimity in permitting some Indians to fill minor positions under the binding control of the British Raj is not impressive. How does Mr. Johnston reconcile his vision of India as shown forth in his scholarly translation of the Gita, with his present condescending attitude towards these mighty and ancient peoples?  
G. J. W.

## THEOSOPHICAL

The *Watch-Tower* in THE THEOSOPHIST for January is given up to quotations from Mrs. Besant's Presidential Address at the Convention then in session at Delhi. This will be of very great interest to Theosophical readers as it gives a world survey of conditions in our society at this most critical time.

Brother T. H. Martyn writes in glowing terms of *Australia's National Ideals*, and he tells us that Australia ranks very high today in her expression of democratic ideals. She aims first of all to obtain Self-Government by the direct voice of the people and while there are many important points in her governmental requirements that are not yet justly worked out, she is evolving toward her ideal where the whole voice of the people will be heard and "the material well-being of all" will be realized through "Universal, Free and Secular Education." This article will be especially interesting to those who are making a study of the needs of the Sixth Sub-race.

*Problems of Social Reform*, by one of our Hindu brothers, deals with the subject of reform from a Theosophical standpoint and those of us who are inclined to think ourselves as far in advance of the East in this respect will do well to study this article closely. It deals with the following problems: Race, caste, sex, marriage, purity in food, drink and sex relations; foreign travel and the depressed classes.

*The Ode to Truth* by James H. Cousins, is a wonderful symphony in words. It was written for Foundation Day and is a fitting tribute to the enduring love with which we all think of H. P. B. and those who are pioneers for truth in our own day.

*Hindu Principles of Self-Culture* is finished in this number and shows the broad lines upon which they have based their development.

*The Babis and Bahais: Gnostics of Islam* by Marie Godfrey, is a very clear presentation of this interesting, Eastern religion and its spread.

*Prayer as a Science* is continued in this num-



ber and the author enters into the more scientific phases of the psychology of prayer and its effect upon man's daily life and effort.

The closing article on *Astrological Values* shows the sound, logical basis of Astrology as a science in the physical as well as the spiritual realm.

*James Hinton and Polygamy*, seems like a rough stone among the jewels in this magazine, not because it is not well treated, but because of the non-beauty of the subject.

*A Legend of Personality* is a very unusual, mystical description of the way the Gods evolved the rare charm which we know as personality. Like the charm it analyzes, we predict it will show a distinctly different appearance to each reader. It seems worth while pondering.

C. N. R.

In the February number of THE HERALD OF THE STAR, three items are devoted to aspects of that subject now occupying all minds, viz. the League of Nations. The first is a thoughtful and appreciative article by Warwick Draper on *America and a League of Nations*. This includes some pertinent and highly interesting quotations showing that the idea is not a new one. Lafayette wrote to Washington: "I consider how mankind may be connected like one great family in fraternal ties." General Grant said: "I look forward to the day when there will be courts established that shall be recognized by all Nations, which will take into consideration all differences between Nations." But even centuries before, the writer reminds us—in 1306—a French barrister had a similar idea for the prevention of war, as had also a King of Bohemia, in the 15th century, and Henry the Fourth in the 16th. Mr. Draper brings forward America's contribution to the evolution of the League of Nations, naming prominent Americans who are advocating it. The task is outlined and one feels, that though stupendous, its realization is not impossible. Following the article are given reprints of *The Aims of The Educational Committee of The League of Nations Union* and a prospectus of *The League of The Commonwealth*.

Under the title *The Paths of The Lord*—those many and varied paths—Bishop Wedgewood gives a few thoughts on reconstruction in religion.

Mr. E. Sherwood Smith greatly interests us by his description of *Two Paths in Education* to which special attention is directed in a certain school. In view of the fact that every child and youth loves to impersonate, acting is made an important vehicle of education. The second path—confined to the Head Form—is the study of the religions of the world. These are freely discussed and contrasted in the at-

tempt "to see the unifying principle which runs through all."

One of the chief combatants in the war of ideas, which has succeeded the Great War, is the desire-emotion of Power. Mr. David Williams tells us in *The Reconstruction of Power*. He points out that in the past, the fount of power being impure, greedy and selfish, the stream of power was polluted, and, that power in the future must proceed from sacrifice of self and from a strong impelling motive of service. It will seek, not to govern people but to teach and help each individual to govern himself.

G. I. W.

In *The Redemption of Politics* in the February VAHAN, William Loftus Hare touches upon a peculiar weakness of theosophists—the disinclination for political discussion among themselves.

It is unfortunately true that in the past any member who endangered the calm of a lodge meeting by broaching any subject even remotely related to politics, was gently but firmly frowned down, much to the bewilderment of the new member, who fell to wondering if the theosophist was supposed to be above all human needs, and therefore exempt from participation in human affairs. And now Mr. Hare comes forward with the startling, but most welcome assertion that the theosophist of all people should be interested in politics and that—

The Theosophical Society, in virtue of the association of its members, should be able to generate an atmosphere of calm and a clarity of intellect which would give to any subject a better hearing than in the normal unsocial world outside, where there is gnashing of teeth over differences which are often capable of synthesis.

The analysis of politics and the definition of its function as service,—dealing as it does with "the growth of food, the production of manufactured necessities and the distribution of the same to each according to his need,"—brings home to the theosophist the fact that it is very much his duty to take an active interest in the matter.

Mr. Hare's plea brings a refreshing vision of the renewal of life our lodges might experience through the linking up with real human interests and activities which would result from free and impersonal discussion of politics in our meetings. And really it does not seem beyond the range of possibilities for us thus to exchange ideas and still preserve our much cherished neutrality, for, according to this writer,—

The atmosphere of "neutrality" will be found to favor rather than prohibit political discussion, for it consists merely of the elements of sincerity, intellectual clarity and good manners, all of which are prerequisites of membership in any society worthy of the name—how much more so in a society which searches for the Divine Wisdom!

A. DE C. P.

## BOOK REVIEWS

### A SYNOPSIS OF STEREOOMETRY PSYCHOLOGY

By Phillip W. T. R. Thomson

(Publishers—the Stereometry Research and Experimental Society, Krotana, Los Angeles, Calif. Size 6x9, pp. 16, p. 50 cents.)

It is hard to find words simple and big enough with which to review Mr. Phillip W. T. R. Thomson's SYNOPSIS OF STEREOOMETRY PSYCHOLOGY which has just been issued by the Stereometry Research and Experimental Society.

In nine pages he has laid down with such clarity and directness the fundamentals of his discovery concerning Nature's laws of cleavage, polarity and repolarization that even those who heretofore have been baffled by Stereometry will feel that at least they have a grasp on its basic principles.

The huge simplicity of the thing has tended to blind us. We failed, some of us, to realize that Stereometry as revealed in Mr. Thomson's blocks constitutes a working model of the Solar System from its suns to its atoms and not a complicated system of symbols. It is God felt and handled, so to speak. From that feeling and handling has developed an understanding of the laws of manifestation and it is these laws as he sees them, which Mr. Thomson now outlines for us.

There are three basic principles of life, he tells us and four basic states. The involving of these principles in these states, the "fall of the three into the four" as the Secret Doctrine puts it, is incarnation. In other words, Spirit, Soul and Body "crystallize themselves" into ethers, gases, liquids and solids, the result is,—the manifested universe.

In every particle of matter, in all conditions, are to be found the three and the four. Their names may be various, their correspondences or octaves many, but their basic identity is one.

The logic is inevitable. If Mr. Thomson can actually build an atomic structure before our eyes by means of his blocks, he can demonstrate to us scientifically the cosmic processes. Nature's Four-fold Sex Law,—the four sex states through which the entity grows and multiplies within itself is worked out by him daily. These states of polarity he has designated as "Man, Woman, Boy, Girl", or the Positive-Positive, the Positive-Negative, the Negative-Positive and the Negative-Negative. Re-polarization and transmutation under his hands become facts, visible and tangible.

As far as we know, the science of Stereometry is unique. No word comes down to us from the past concerning the thing in its living three-dimensional aspect, but two-dimensional hints, which means symbolic and philosophical representations of it, are contained in some of the oldest systems. In China the Yih King, one of the most ancient and mysterious documents in the world, describes to us a mathematical system of permutations and changes, known as the Yih, which "consists of all possible combinations of two elements called liang, i. e., the two elementary forms which are the negative prin-

ciple Yin and the positive principle Yang. Besides the major Yang and the major Yin, there are the secondary aspects known as Yang minor and Yin minor,—the sex quaternary of Stereometry.

Students of Stereometry should, if possible, read what Dr. Paul Carus has to say concerning this system in his book, "Chinese Thought". The table on page 27 giving the four principles and their correspondences will be startlingly reminiscent to them.

Mr. Thomson has reduced his synopsis to the lowest possible terms. With admirable impersonality he tells his story, or rather the Solar System's story. Hardly a word has been wasted in his description of the descent of the Monad into form. One sentence leads inevitably to another, one idea is fitted neatly into the idea that follows. A reviewer has small chance of extracting kernels, since what he gives is all kernel, nor will this reviewer try. She can but urge on her reader the unique value of the pamphlet and those that are to follow, if support is forthcoming,—the text-books which will preserve for the world this cosmic science.

We are inclined to look to the past for our revelations forgetting that creation is a continuous process and therefore we sometimes discredit that which is too obviously in our midst, forgetting that God is always there. If Stereometry is what its discoverer claims for it, we cannot afford to ignore it.

Dr. Frederick Finch Strong, formerly of Tufts College, Boston, now of Krotana, gives us the benefit of his scientific judgment in the following statement:—

It has been wisely said that "Whoever views a crystal rightly will see in it a picture of the whole of Nature—indeed, of the whole Cosmos!" Mr. Thomson, in his "Stereometry," has made geometric form tell us the story of the Universe. His system is absolutely original—a one-man product. From it he has evolved a system of occult psychology in addition to a marvelous practical method of demonstrating the evolution of geometric form.

If laboratory research and scientific observation ultimately confirm Mr. Thomson's implicit belief, it will show that he has discovered the basic laws of form as it exists in Nature.

There can be no doubt as to the great practical educational value of Stereometry in training the mind and in developing muscular co-ordination.

### THE TALE OF CHRISTOPHER

*A Fantasia*

By ARIGAIL COLTON

(Published by Purdy Publishing Co., Chicago. Pages, 143. Price, \$1.00.)

Though not representing any particular cult. The Tale of Christopher presents some interesting truths concerning our varied forms of consciousness. The characters are well drawn, and Christopher, who meets with a serious accident when a lad, passes through various experiences in other planes of consciousness, meeting during his sleep members of the family who have passed on. How he is cured, and the many other happenings in this somewhat fanciful tale will prove interesting to many readers.

M. P.

## T. P. H. BOOK NOTES

(From the Literary Department)

"Philip Dru—Administrator," written by One who is greater than his name, is a forceful book. It is not fiction, rather grim truth; written with great insight, high idealism, for a noble purpose—the same for which Abraham Lincoln died. It demanded more than courage to write this indictment of public life in "the most undemocratic country of all democratic countries." It required a vision, uncommon among the common leaders of common men to discern the power which will transmute those dark forces that are cunningly and blindly hastening the greatest crisis in the history of the American Commonwealth. Written by a man close to the President, this "Story of Tomorrow" will have its bearing on decisions emanating from the White House, as well as on the steps of the man of the street looking for work. At all times great minds have chosen fiction to convey weighty and frequently unwelcome counsel. Fiction frequently serves best to illustrate contentions. Mere drapery around the wide-flung mental arches of this message to the American people—it is a fitting background, illustrating details, permitting a more appealing display of complex problems and solutions. Not fiction of a very brilliant style, it is of sound psychology, where more versatile story writers might have sinned against good judgment.

This is an unpretentious book—but with a great claim. It is not a "si j'etais roi" book, a bid for political fame or royalties. For the author, Colonel House to all extent, has neither need nor wish for either.

The great crisis of which this volume forewarns is the Second American Civil War. This conflict is preceded by an increasing attitude, so adequately sized up in "The public be damned," and after severe struggle results in a more responsive government and a more public-spirited nation.

Philip Dru, who saves and reunites the Union, during a ten-year term as President, remodels the constitution, civil law and moral standards of our country. Few phases of national life that are not happily changed. The President, whose duties become more of a representative nature, possesses no longer executive or even autocratic powers. A Premier elected by the House rules in his stead. The House in turn can no longer be vetoed by a handful of "wilful men" in Senate, but will call upon the public to decide. Of other administrative changes that tend to decentralize power, yet will locate responsibility in a distinct measure, the one concerning the judicial branch of our public service seems of great benefit. All judges join or take on the character of members of the Federal civil service, holding office continually, free of political bondage and doubtful election returns. Court proceedings are simplified, cheapened, and claims or suits become punishable if known as unwarranted.

That this country has not yet fulfilled its obligations towards the negro population is one more urgent call for justice by this relentless attorney for the suppressed.

Many are the details of government, business

and welfare the author dwells upon. Simplified customs of burial are followed by a popularization of cremation. Unemployment has become a by-word of the past through the aid of Federal or municipal authorities, while trusts and unions meet on common ground.

A happier United States, happier international relations are proved to be within our easy reach. With these achievements pointing to a better day, Philip Dru, a second Hiawatha, his mission fulfilled, like the messenger of that great Occult Agency whose bidding he fulfilled, leaves the country. There is nothing unrealistic, hysterical or utopian in this book, or a friend of man such as Earl Grey, former Governor-General of Canada, would scarcely have appended a chapter on "Co-Partnership." Moreover, the events of the hour prove beyond a doubt that he knows whereof he speaks. And he speaks intelligently, wisely, in a human way, like one of the Elder Brethren, conscious of the grand maxim: Noblesse oblige.

The reader will have to glimpse between the lines, for much is only hinted at or foreboded in a veiled manner as actual circumstances, and the prominent position of the writer demand. Touching on almost every phase of our public life with much first-hand knowledge and frankness, favoring no party or class, with "malice to none and goodwill to all," this book will encourage better Americanism, more lofty ideals of citizenship and internationalism.

Thus it seems as if this book had been inspired by one of those Great Ones, perhaps a National Deva, as a warning, a mental serum when men slay each other in the name of "égalité, fraternité, liberté," when the need for true brotherhood is dire.

The first American reprint of "Concentration," by Ernest Wood, is in the press. This 25-cent volume is well suited for self-instruction. The fact that it has reached four editions within five years bespeaks its practical usefulness and popularity.

Two highly artistic publications will be frequently chosen as Easter gifts this year again. "The Rose Immortal," by A. Bothwell Gosse (\$0.50), will be liked by all mystics. The author has culled much of charm from the literature of the world, which she admirably blends with deep occult knowledge into six beautiful chapters of "The Path," "The Goal," "The Red Rose of Sorrow," "The White Rose of Joy," "The Golden Rose of Union," "The Little Black Rose of Silence." Mystics, Masons and those fond of Symbolism will love the poetically written book.

The other publication is well known by years of standing as the most beautifully illustrated year book: Bibby's Annual. Sixty-seven plates, some of double-page size, including again the finest colour printing any press can produce, illuminate thirty-nine contributions, some spreading the Message of Theosophy openly, others applied and more veiled. It is a publication equally admired by progressive thinkers and lovers of the beautiful.

Bruno David Ussher



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